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e more we talk with newspaper agents editors' agents the more satisfied we are the arrangement we have made with you referable to any we have ever heard of. merit of the Ax itself has, of course, thing to do with the great demand for it, we are satisfied that by your system of adising by "Lists" we have accomplished in year what would have ordinarily taken us years to accomplish. Respectfully, LIPPINCOTT & BAKEWELL.

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The Sabbath Recorder.

PUBLISHED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE

VOLUME XXV.—NO. 27. WESTERLY, R. I., FIFTH-DAY, JULY 1, 1869. WHOLE NO. 1275.

The Sabbath Recorder.

A LITERARY CURIOSITY.

The following is one of the most remarkable compositions we have ever met with. It evinces an ingenuity peculiarly its own. The initial capital letters spell "My boast is the glorious cause of Christ." The words in *italics*, when read on the left side from top to bottom, and on the right side from bottom to top, form the Lord's Prayer, complete:

Make known the Gospel truth, *our* Father King
Yield up thy grace, dear *Father* from above,
Bless us with hearts *which* feelingly can sing,
"Our thou *art*, for *ever*, God of Love."
Assuage our grief in love *for* Christ we pray,
Since the Prince of *Heaven* and *glory* died,
Took all our sins and *hallowed the* display,
Infant *be*-ing, first a man, *and* then was crucified.
Stupendous God! *thy* grace and *power* make known;
In Jesus' *name* let all *the* world rejoice,
Now labor in *thy* heavenly *kingdom* own,
That blessed *kingdom*, for thy saints *the* choice.
How vile to *come* to thee is all our cry;
Enemies to *thy* self and all that's *thine*;
Graceless our *will*, we live *for* vanity;
Loathing the very *be*-ing, *evil* in design.
O God, thy will be *done from* earth to heaven;
Reclining *on*the Gospel, let *us* live,
In *earth* from sin, *deliver*-ed and forgiven,
Oh! *as* thyself *but* teach us to forgive,
Unless *in* power *temptation* doth destroy,
Sure *is* our fall *into* the depths of woe.
Carnal *in* mind, we've *not* a glimpse of joy
Raised against *heaven*; in *us* no hope we know.
O*give* us grace and *lead* us on thy way;
Shine on *us* with thy love *and* give *us* peace.
Self and *this* sin that rise *against* us slay.
Oh! grant each *day* our *trespass*-es may cease;
Forgive *our* evil deeds *that* oft we do;
Convince us *daily* of *them* to our shame;
Help us with heavenly *bread*, *forgive* us, too,
Recurrent lusts, *and we'll* adorn thy name.
In thy *forgive*-ness we *as* saints can die,
Since for *us* and our *trespasses* so high,
Thy Son, *our* Saviour, died on Calvary.

EXPERIMENTS OF KING SOLOMON.

His experiment of learning. "I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out, by wisdom, concerning all things which are done under the sun; I surveyed all things which are done under the sun; I communed with my own heart, saying, Lo, I have increased and added to wisdom more than all who have been before me in Jerusalem."

Thus Solomon speaks of himself in the attitude of reflection and self-communion; he was an excellent scholar; he zealously pursued after knowledge; he loved to study; he looked in every direction, surveyed the whole field, and climbed the loftiest heights of science. He inherited a good mind from David his father, who possessed an intellect of the first order, and was an incomparable poet, and this mind he had every advantage for cultivating. It is reasonable to believe that not only Ethan and Heman, two of the best Hebrew teachers, taught him, but that likewise the most accomplished Egyptian and Phenician savans were his instructors. These instructors he surpassed. His literary and scientific attainments far exceeded theirs. "His wisdom excelled the wisdom of the east country, and all the wisdom of Egypt. He spake 3000 proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowls, and of creeping things, and of fishes; and there came of all nations to hear his wisdom." God also was his tutor. The Most High gave him "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore."

Thus did Solomon try the experiment of learning, as the means of solid happiness, exercising himself therein. And to what purpose? Did he find it capable of yielding perfect satisfaction? No; this he says is "striving after wind," this search has proved an empty, fruitless striving; "in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow." Science in its inquiries, whether directed to physics or morals, is unsatisfactory and vexatious. Knowledge is difficult to obtain, is obtained only by the sweat of the brow, and commonly by the enervation of the physical system and nervous prostration; and then, as the student ascends the hill, the horizon continually extends, and disheartens him by the conviction that so much remains to be learned, of which he must forever remain ignorant.

His experiment of wealth. "I gathered me," is his language, "silver and gold, and the peculiar treasure of kings and of provinces." And we know this was so, that Solomon was as rich as he was learned. Much wealth was bequeathed him by his royal parent, and to these stores he made large additions by means of his foreign trade. "He had control of the trade of the immense caravans from India, which annually traversed the desert to the Euphrates, and by way of the Red Sea he had access to the precious metals and rare productions of the east African coast." His daily income from various sources, from commerce, subject princes, provincial governors, and taxes laid upon his subjects, has been estimated in our country at two hundred thousand dollars. The targets and shields of his body-guard were wrought of solid gold, and inspiration tells us that he made silver at Jerusalem as plenty as stones.

Thus vast was his wealth! And did it furnish substantial happiness? Let the opulent monarch himself answer. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. This, also, is vanity." "What profit is it to the owners thereof, save the beholding of it with their eyes?" Thus he speaks of his great estate, that it did not satisfy, and that the difference between the man who has large possessions, and the man that has only a competence for his support, is that the former, in distinction from the latter, can look upon his shining stores. He cannot eat them, he cannot drink them, they cannot chase away apprehensions and perplexities, they cannot give him quiet sleep at night, ward off diseases, or bribe the King of terrors to desist from his fell purpose; he can but "behold them with his eyes." Not a farthing of all his wealth can he carry away with him when he dies; but as naked he came into the world, so naked must he leave it. And as his friends, when naked he came into the world, helped him with swaddling clothes, so when he goes out, they help him with grave clothes—and that is all!

No person ever yet found a sufficient portion for his soul in money. On the contrary, usually the more he gets, the more he wants. The last thousand no more satisfies him than the first thousand. Instead of curing the vile fever of the mind, it adds fuel to the flame. He longs and strives after more. When a person parched with thirst can cool and allay that thirst by drinking sea-water, then can a person satisfy a love of money, a restless, insatiable passion for wealth, by adding to the pile. There is emphasis in the words of Solomon: "This, also, is vanity."

The experiment of worldly magnificence. His account of this experiment, is: "I made me great works, I builded me houses, I planted me vineyards, I made me gardens and orchards, and I planted in them trees of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great, and small cattle above all that were in Jerusalem before me; I gat me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

Solomon surrounded himself with objects of splendor and magnificence. Included among these, were capacious superb reservoirs of solid masonry; palaces for himself and his Egyptian wife, which it took years to construct, and cities like to Tadmor and Baaleth. These, now in their ruins, powerfully impress the mind of the beholder with a sense of their former greatness. Scattered over the sand for the space of a mile or two around, the traveler pauses to contemplate them as majestic still in their desolation. His throne was composed of ivory over-laid with the purest gold. The throne of no oriental potentate, or that of any European prince, could compare with it. Two carved lions stood on each side of it, and twelve lions, six on each side, adorned the steps which led up to it. His chariot was built of the cedar of Lebanon, the bottom of it was of gold, the canopy or covering of it was of richly embroidered purple, silver pillars supported it, and when he rode therein, an armed guard of sixty chosen men with drawn swords, were in attendance. The Queen of Sheba was no stranger to magnificence. She swayed an imperial scepter, and sat on a gorgeous throne, with jewelled diadem sparkling on her brow; but, accustomed as she was to royal splendor, when she had been received by Solomon, had seen the architectural grandeur of his edifices, his throne and chariots, his gardens of pomegranates and cinnamon, his luxuriant orchards, gushing fountains, placid pools, liveried servants, cup-bearers, and extended pompous court, these so exceeded her own, so exceeded what she had ever before beheld, or in the wildness of her fancy conceived, that she was overpowered, "no more spirit," we are told, "was in her," and she exclaimed, "it was a true report that I heard in mine own land of thy greatness, but the half was not told me!"

And what did this earthly parade and grandeur amount to, as an adequate portion for the immortal spirit? Did these parks, and gardens, and orchards, and lakes, and vineyards, and palaces, satisfy his spirit? Solomon says "no." "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and behold, all was vanity and vexation of spirit, and there was no profit under the sun."

And such was the result of this experiment of earthly grandeur and display—dissatisfaction, vanity, vexation of spirit.

And how accordant with this confession of Israel's monarch, is that doleful soliloquy which Shakspeare puts into the mouth of Cardinal Wolsey; who rivaled the pomp of Henry the 8th, whose ambitious ecclesiastic he was. He, too, after sleeping on a bed of down, and feeding himself from a golden dinner service, and being fawned upon by merchant princes, nobles, and barons, is represented by the great English dramatist as saying:

"Farewell, a long farewell, to all my greatness!
This is the state of man; to-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honors thick upon him:
The third day comes a frost, a killing frost:
And—when he thinks—full surely
His greatness is ripening—nips his root,
And then he falls, as I do. I have ventured
Like little wanton boys that swim on bladders,
These many summers in a sea of glory;
But far beyond my depth; my high-blown
At length broke under me; and now has left me
Weary and old with service, to the mercy
Of a rude stream that must forever hide me.
Vain pomp and glory of this world, I hate thee!"

"Vain pomp and glory of this world, I hate thee!" How similar this mournful confession of the once exalted but disappointed Cardinal, to those words of Solomon, "All was vanity, and vexation of spirit!"

A MOTHER'S INFLUENCE.

The following touching and felicitous illustration of the power of ideas was given by Wendell Phillips, some ten or fifteen years ago, in a public speech at New York:

"I was told to-day a story so touching in reference to this, that you must let me tell it. It is a temperance case, but it will illustrate this just as well. It is the story of a mother, on the green hills of Vermont, holding by the right hand a son, sixteen years old, mad with love of the sea. And, as she stood by the garden gate on a sunny morning, she said: 'Edward, they tell me—for I never saw the ocean—that the great temptation of the seaman's life is drink. Promise me before you quit your mother's hand, that you will never drink.' 'And,' said he, (for he told me the story,) 'I gave her the promise, and I went the broad globe over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope, the North Pole and the South—I saw them all in forty years, and I never saw a glass filled with sparkling liquor, that my mother's form by the garden gate, on the green hillside of Vermont, did not rise before me; and to-day at sixty, my lips are innocent of the taste of liquor. Was not that sweet evidence of the power of a single word? Yet that was not half. For, said he, 'Yesterday there came into my counting-room a man of forty, and asked me—"Do you know me?" "No." "Well," said he, "I was once brought drunk into your presence on shipboard; you were a passenger; the captain kicked me aside; you took me to your berth and kept me there until I had slept off the intoxication; you then asked me if I had a mother; I said I never knew a word from her lips; you told me of yours at the garden gate, and to-day I am the master of one of the finest packets in New York, and I come to ask you to call and see me."' How far that little candle throws its beams! That mother's word, on the green hillside of Vermont! Oh, God be thanked for the almighty power of a single word!"

CHRISTIANITY AND JUDAISM.

[By Rev. G. B. Cheever, D. D., in Independent.]

It is difficult to conceive a greater fatuity than that of a man who undertakes to support Christianity by the rejection of the Old Testament, and of the system of Judaism contained in it. Yet this in some quarters is attempted, and a comparison is instituted between Christianity and Judaism, as between Christianity and other religions, to show that Christianity is the best. By Judaism is meant the Scriptures and the religion of the Old Testament.

It is difficult to measure the amount of ignorance out of which alone such an effort could come. It is an attempt to support the claims of Christ by denying all the predictions concerning him, by denying him to have had any divine heralding, any revelation preparing his way. But he himself throws the whole proof of himself on the testimony of the Old Testament, the testimony of Judaism, and declares distinctly, that salvation is of the Jews. These men, therefore, are undertaking to prove the truth of Christianity by convincing it at the outset of a lie. Their first and profoundest method of demonstration is that the Founder of Christianity laid his structure in falsehood, put his own name to the falsehood, and circulated it as his own and his Father's truth.

If Judaism was false, Christianity is a thousand times more so. If the Old Testament is not a revelation from God, the New Testament is a profounder lie than the Old, a vaster and more detestable forgery. If the words of Moses are not from God, the words of Jesus are only the attestation of a man to the truth of what he knows to be a lie. Have ye not read what God spake to you by Moses? But, if ye believe not his writings, how shall ye believe my words? It is impossible, for he wrote of me; and certainly I am false if he is not to be believed. If ye believe me, ye must believe him; and, believing him, ye must accept as Christianity at its foundation all that system comprehended in the phrase "his writings"—for his and my kingdom, Judaism and Christianity, are one and the same.

Judaism is the trunk, Christianity the branches and the fruit; but Christ is the root and the omnipresent life, the root and the offspring of David, (who was himself the inspired king and culmination of Judaism,) the Alpha and Omega, the beginning and the end, the first and the last. The trunk would be useless and unintelligible without the branches and the fruit; but, if the branches and the fruit were cut off from the trunk, and laid by themselves as a separate system, they would die—nothing would come of them but corruption. The trunk is essential to the branches, and the branches to the trunk; the tree is one.

When the Sadducees met Christ, the discussion proved, first, a controversy in which the unbelieving party was the latest, the party of negations, refusing and rejecting a truth that had of old been held by the believing party. Not the resurrection, but the idea of *no resurrection*, was the novelty, the intrusion. They neither knew the Scriptures nor the power of God, but had lost the faith of both. And the form without the faith became error. These unbelievers in God and the future life were, nevertheless, pretended believers in Moses. And so were the Pharisees. We know that God spake unto Moses; but as for this fellow, we know not whence he is. And yet this fellow was the very divine being incarnate, of whom and for whom and by whose Spirit Moses spake. Moses was faithful as a steward—a servant receiving and obeying instructions; but Christ as a Son over his own house. Moses the major domo till the Son and heir should come; Christ the heir and the Lord, taking possession of all that Moses had kept in preparation.

But, second, that same discussion proved that the Scriptures, beginning with Moses, contain a revelation of the future life, immortality and the resurrection. That revelation was the fountain as of a mountain stream, growing deeper, broader, from age to age, with every successive heavenly rill that ran into it from other mountain tops, where prophets conversed with God, the first fountain governing all, giving name and quality to all. They know not the Scriptures who see not in them Christ, the resurrection and the life; who see not, nor acknowledge in them, the teachings of the Father drawing men to Christ, preparing them for his Son, teaching them to honor the Son even as the Father. Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. They are the Father's testimony of the Son, the Father's drawing of souls to the Son, to receive life through and in him. But ye will not come unto me that ye might have life. This life is not in the Scriptures apart from me; but in me concerning whom the Scriptures are the Father's testimony. If on that testimony ye come not to me, ye reject both the Father and the Son; but if ye had known my Father in the Scriptures, then me also. If ye come to me rejecting that testimony, ye come to another being than the Messiah of the Scriptures, than the Son of God, even to a being of your own invention, and ye dishonor both me and the Scriptures, and God the Father. If God were your Father, ye would honor me. But ye boast of him as your Father, and dishonor me, whom he hath sent. Your boasts as to the Fatherhood of God and the purity of your own faith in him, are the evidence at once of your own pride, blindness, falsehood, and hypocrisy.

There are few things more marvelous than the patience and calmness of Christ with these voluntary ignorers of the truths conveyed to mankind, and kept for them in the casket of Judaism, by that old divine revelation which Jesus himself continually quoted as God's only uttered voice to man; that sword of the Spirit with which he fought for us, and conquered for us, in his opening battle with the Tempter, under the mighty formula, *It is written*. These men that were in the center of this divine cathedral denied the future life, covering the windows in the house of Moses with cobwebs from the corners of their own dungeon-souls an inch thick; these very men knew well the revelations of immortality in the Psalms of David. They knew the 16th, 17th, 73d Psalms. Where did David get his knowledge of the soul's immortality? It was never revealed to him as a new truth, but as old as the creation of the being of man. Where did the authors of the 119th Psalm obtain theirs, but as conclusions from that Law of the Lord which was perfect, converting the soul, leading it to God to be prepared for eternal blessedness in his presence and likeness? David, who by divine inspiration renewed the tabernacle and the altar in more than their original glory, and surrounded with the whole service of song, the whole system of temple sacrifices, according to the pattern shown to Moses on the Mount. Yet our Lord, in the argument with the Pharisees and Sadducees, passes by David, and stands at the original Sinai fountain, because David himself drew his own inspirations also by the Spirit of God from that same source. Even Moses, in the burning bush and Mount, reveals to you your God and immortality, known of old to Abraham, Isaac, and Jacob.

Now as to the argument of comparative religious, as in physiological science, from comparative anatomy, it is a strange mistake, either of ignorance, or willfulness, or both, to compare Christianity with Judaism, as if these were separate religions, when they are together the only true religion from heaven on earth, the only revealed system of salvation for fallen man; indeed, the only system of salvation ever imagined, extant, existent, or possible. Nothing else than that which brings salvation to the sinful soul is worthy the name of a religion; nor is any other religion needed, nor is any other worthy of being revealed. But this which is revealed has its trunk and its branches, neither one part being more truly or exclusively Christianity than the other. Judaism—that is, Moses, and the Prophets, and the Law—is Christianity in the roots and in the trunk. Christ and him crucified, the Gospels, the Epistles, the Pentecostal Church of Jews and Gentiles by the Spirit, Christianity in the branches and fruits, filling all nations.

ANECDOTES OF HYMNS.

Madeburg is memorable in the story of hymns, for it was at the cruel sacking of it by Tilly that the school children marched across the market-place singing, and so enraged him that he bid them all be slain; and from that day, say the chronicles, the fortune departed from him, nor did he smile again. Other hymns were more fortunate, for we read of a certain rough captain who would not bate a crown of thirty thousand he levied on a captured town, till at last the arch-deacon summoned the people together, saying: "Come, my children, we have no more either audience or grace with men; let us plead with God;" and when they had entered the church, and sang a hymn, the fine was remitted to a thousand. The same hymn played as merciful a part in another town, which was to be burned for contumacy. When mercy had been asked in vain, the clergyman marched out with twelve boys to the general's tent, and sang there before him, when, to their amazement, he fell upon the pastor's neck and embraced him. He had discovered in him an old student friend, and spared the place; and still the afternoon service at Pegan is commenced with the memorable hymn that saved it. Of another, it is said that a famous robber, having been changed himself, sang it among his men, so that many of them were changed also. Rough hearts, indeed, seem often the most susceptible. A major in command of thirty dragoons entered a quiet vicarage, and demanded within three hours more than the vicar could give in a year. To cheer her father, one of his daughters took her guitar, and sang to it one of Gerhardt's hymns. Presently the door softly opened; the officer stood at it, and motioned her to continue, and when the hymn was sung, thanked her for the lesson, ordered out the dragoons, and rode off.

Hymns have sometimes been curiously used in stirring times, especially about the Reformation period. More than once the Romish preachers have been compelled to abandon the pulpit by the vigorous singing of one of Luther's hymns. They played their part in battle. At the famous battle of Lenthen, one of Heermann's hymns was raised by a regiment before going into the fight; and one after another took it up, until all the columns were singing it as they advanced. "Shall I silence them?" the general asked, as he rode up to stern, tobacco-loving, heroic King Fritz. "No, with such soldiers God will give me the victory;" and leaping down among the ranks and crying, "Now, children, in God's name," he led them into battle. When the battle was won, the field was strewn with dead and wounded, it was night, and the soldiers were weary. Then one began to sing a hymn of thanksgiving, the bands joined in, and presently it rose from the army in a full and mighty chorus that reached and greatly moved the king, who turned round, exclaiming: "What a power there is in religion!"

A single hymn has conferred immortality. Wearing but this one decoration, a man goes down to posterity and outlives the most famous of his time. The *Dies Irae* has been oftener translated than any book except the Bible. The precentor of a country church is remembered in more hearts than the poet of a nation. The biography of a hymn will often reverse and confound the judgments of letters. It is not the great poet, but the obscure pastor, who writes these "heavenly lays." In no country which possesses a hymnology have the great poets shared in its construction. It is not by its Schiller or Goethe that the great hymns of Germany have been sung; but by monks and country pastors, schoolmasters and humble men, whose names—if they were ever known—have long since been forgotten. And if we turn to the Bible, we find indeed the highest poetry in Job and the Prophets, the men who were poets and prophets by their calling; but we do not find in their writings a single lyric. It was David the warrior and king, Mary the young virgin-mother, Simeon the aged man who waited in the temple; it was by them that those glorious hymns were written which have been sung these thousands of years—which will yet be chanted with holy joy in every land the sun visits from its rising till its setting.

LIFE BEYOND DEATH.

BY ALICE CARY.

The winds they sigh, and the birds they cry,
And winter reigns in the withered bowers;
But after the weary, dreary hours,
With patterings sweet of her silver feet,
The spring comes trailing wreaths of flowers
That shine like rainbows through the showers.

The birds they fly, and the leaves they die,
And drift in dull heaps down the valleys,
But after the weary, dreary days,
The winds they beat the snow and the sleet
To leaves of roses and leaves of lilies,
And the fire of the wild pinks breaks to a blaze.

We sigh, alas! for the flowers of the grass,
And the daisy left of the dew so tender,
But after the dreary, weary weeks,
The dove is seen, and the bough grows green,
And the hills are sunned with sudden splendor,
And the water findeth a voice and speaks.

And we, too, pass, like the flower of the grass,
From spring to winter, and frost so hoary,
And thence into silence low and dim,
And we shall awake, for His great love's sake
Who hath gone before us to live in glory,
For he hath promised us life with him.

SECRET SORROWS.

How many persons into whose face we look, as we walk the streets, have sorrows the existence of which would never be imagined from anything that we can see! Strangers to us, we pass them by with a hurried glance which reveals nought of the pent-up emotions that struggle in their souls for the mastery. With countenances placid as the unruffled bosom of a quiet lake, they look smilingly on all around, and pass on their way. Could we but see their hearts as easily as we see their faces, how much of sorrow's history it would be ours to know. These secret sorrows are not monopolized by strangers. Even our friends, intimate though we may be with them, often have troubles that we know not of. The origin of these may date beyond the time of our acquaintance; they care not now to speak of them, even to us. Yet the hidden grief is in their hearts, and in secret, tears fall which our eyes are never permitted to see. There are also some of their troubles which are known to us, but we never mention them in their presence; the subject is altogether too painful for conversation, and, by a tacit understanding, is carefully ignored. These heavy burdens they must bear alone, as far as human aid is concerned; our sympathies may be felt, but cannot be expressed.

And even in those cases where we may speak freely concerning the griefs which oppress the soul, we cannot always enter into full sympathy with the sufferers. Our own situation for the time is of an opposite character, and we may not feel in a sympathetic mood; or the story of grief may have been so often repeated to us as to become unaffecting, though to the sufferer the sorror may still be as heavy as when it was new. Then, in solitude must these griefs be borne, and the tears they force be shed in secret. The soul is thrown back upon its resources. Human sympathy has reached its limit, and has failed to fully meet the case. No blame is to be attached to it for this, for, like all other human attributes, it is finite. The soul, thus left alone, with the consciousness that it is beyond the power of friends to help, finds its strength severely tested. Philosophy may brace its failing energies, but cannot supply the aid required. Where philosophy fails, faith triumphs; so that secret sorrows become a means of developing the heart by the strength they furnish to faith. The soul learns its utter helplessness, and is cast upon its God. There it feels as safe as a child nestling in its mother's arms.

This, after all, is the ultimate resort of the troubled heart. God would have us feel our dependence on him, and he has therefore so ordered it that nothing short of himself can satisfy the wants of the soul. One resource after another is tried and fails, until the heart comes back to God as instinctively as the dove returned to Noah in the ark, having "found no rest for the sole of her foot." Here we may find rest and strength, and thus the great burdens of life which threaten at times to break us down are made the means of establishing us in all that is noble and true, because they drive us to God for help.

Many are the tears that flow and the sighs which rise in secret. The mother sits alone in her house, holding a little lock of golden hair. The one whose head it once adorned is now with angels and redeemed spirits. Who can tell the agony of her heart as she bows before God in her closet, and prays for strength to sustain her, while all around her reminds her of loss! And what a tide of sorrow comes rushing to our hearts oftimes when, at some quiet hour, we take from their hiding-place a packet of old letters, yellow and faded, like autumn-leaves. As we hold them in our hands, they bring to our minds some of the most hallowed recollections of the past. It seems somewhat akin to sacrilege to open them; or is it a want of courage that keeps the trembling hand from loosening the string which binds them all together? We open, we read! Oh! how the tears fall like rain-drops as we see once more the old, familiar words! The hand that shaped them is dust in the graveyard; the soul that prompted them is with its Saviour. We weep as we think of the dear one gone before, and pledge ourselves anew to the service of the Master, looking for a blessed re-union in a better land. We put the old letters carefully back with loving hand, and feel almost as though we had held communion with the departed. We are strengthened for life's battle by the reminiscences of the past, and through the outward workings of the heart we are better prepared for life's duties and responsibilities.

Our secret sorrows may thus be made to us a means of the soul's growth in holiness and usefulness. They need not weigh us down to the ground and make us hopeless and despairing, for the divine voice bids us cast our burden on the Lord. He can easily bear what would crush us, and as He lifts the load that presses the heart, He gently soothes the troubled spirit with blessed promises of consolation and of help.

WHAT DEATH DOES.

Henry Ward Beecher says, "with special reference, as we suppose, to the condition of believers in Christ:"

We do not carry out of this world everything that we have in it. There are a great many of the faults and passions that pertain to the body here that we have no reason to suppose go beyond the grave. We carry out what belongs to the soul, but not those things that serve merely the body; and therefore it is that death, merely by setting us free from the body, carries us into a more perfect state.

Have you ever watched the dandelion as it lies with golden blossom smuggling in the thick grass of the meadows? If you pluck one, how coarse the stem is. If you examine the blossom, you find it but a crude congregation of golden petals. It is not beauteous; it is coarse; though the effect at a distance is very pleasing. But when it has perfected itself as a blossom, and its petals are shed, and the seed begins then to spring up, how in one ripening hour do you see the fairest globe, the most airy and evanescent globe of seed following the blossom, that you find in the whole vegetable kingdom. I never see a dandelion but I think, "There you are man, living in the world;" and I never afterwards see that exquisite globe of seed that I do not think, "There you are *resurrected*." That is the man when he is here; this is the man when he is perfected. How, in a moment, is he transformed from the coarse blossom into the airy, spiritual beauty! And the men that went ranting and raging here; the men that for good purposes carried venomous instruments; the men that, misunderstanding each other, slew their best friends; the disciples that persecuted disciples; the heroes that lit with their torch the funeral pile of heroes; the men who whet the sword to destroy those whom the world could not well spare; all these misguided, mistaken men, going through short circles and courses, with many faults and imperfections, are all of them perfected and lifted up into that sphere where, spiritualized, ethereal and ineffable, they become the company, not only of each other, but of every living soul upon the globe that has spiritual apprehension and spiritual affinities.

SHORT AND SATISFACTORY CREED.

In the recently published memoir of Rev. William Marsh, of England, it is related, that in a visit to Lord Roden he gave an account, one day, of the conversion of his old schoolmaster, Dr. Valpy, and repeated a verse of poetry which Dr. Valpy had written, not long before his death, as his confession of faith. The verse was this:

In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

On looking at Hymn 456 in Songs for the Sanctuary, commencing, "Great God, when I approach thy throne," and marked anonymous in the Index, one cannot resist the belief that the stanza quoted above belongs to that hymn, and consequently, that if Dr. Valpy wrote the one, he must have written the other.

But be that as it may, this single stanza simply and touchingly sets forth the Christian's hope of eternal life, and the only basis of such a hope for a death-deserving sinner. Lord Roden was so struck by it, that he requested Dr. Marsh to write out the four lines in bold, legible characters, which was done, and Lord Roden adopted them as a motto for his study, and fastened the paper over the mantlepiece. Sometime after, Gen. Taylor, an old Waterloo hero, came to visit Lord Roden. He was an irreligious man, and avoided conversation upon the topic; but when he came into the study, his eye always fastened upon that paper. Lord Roden, noticing how invariably this occurred, finally said, "Why, General, you will soon know that verse by heart!" To this came the unexpected but significant reply: "I know it now by *heart*." From that time there was a visible change in his spirit and life, and for two years he freely corresponded with his friend on this great subject, always closing his letters with this verse. After his death the physician wrote to Lord Roden that the General died in peace, and that his last words were:

In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

In after years, Lord Roden related this fact in a family where was present a young officer recently returned from the Crimean war, who heard it, but turned carelessly away. Some months later, on his dying bed, he sent for Lord Roden, and informed him that the memory of those lines had brought him to Christ, and prepared him for his departure.

On another occasion, Dr. Marsh quoted Dr. Valpy's lines to Mr. Maitland, an aged friend whom he was visiting, when the latter said, "I must learn that." Dr. M. wrote down the verse for him, and as the old man took it, he remarked, "I shall wear it near my heart." And, sure enough, there it was found after his sudden death.

The stanza was originally written as a confession of faith. It is very brief, but expresses directly or by implication the entire gospel—man's sin and desert of death; God's holy character and just law; the atoning death and prevalent intercession of Jesus; the believer's faith, hope, peace, and final victory. We want to die with some such words upon our lips; and can any one point out a better support in that solemn hour? —*Advance.*

UP-HILL.

Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

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.

"IT IS A PART OF THE SYSTEM."

Such is the title of a paper in the May number of the *Radical*, in which the popular notions concerning Sunday are caustically and truthfully criticised and condemned. It is not our purpose to review, at this time, the no-Sabbath doctrines which are put forth in the same article. We only desire to reproduce the picture, that all may see how feeble the false theories concerning Sunday are, and how they bring Christianity into untruthful positions and disrepute. Mr. Whipple opens his article as follows:

It was Sunday morning.

I had received, the evening before, a request that certain articles should be sent to Brooktown by Monday morning, and in my way to meeting on Sunday, I passed by the express office, that, if it chanced to be open, I might learn when the first train would go, and when my parcel should be left there.

Finding the office door unlocked, I went in, and asked the official behind the counter, "Does an express go to Brooktown to-night?"

"No," said he, "we don't do any business Sunday."

The man who said this had a pen behind his ear, and bills in his hands, and was obviously taking account of various parcels of merchandise which lay before him on the counter.

Asking when the first express train went on Monday morning, I was told, "at five o'clock."

"When can I bring my parcel here, so as to have it go by that train?" I inquired.

"You can't bring it at all to-day. We don't keep the office open on Sunday."

"Cannot I send, then, by the first train?"

"Oh, yes; if you take you bundle to the station before five o'clock to-morrow morning."

"But is there no place where I can leave it to-day, so that it may go by that train without my going out before daylight to carry it?"

"No," he knew of no other way by which the first train could take it.

I gave up the point, and went out, but, returning for a last trial, I asked, "If I bring the parcel here within fifteen minutes, can it not be received to go by the first train?"

After considering the matter a little, he said, "Yes, it could," and I accordingly brought and left it.

After all, perhaps he was a good natured young fellow, who could not at once screw up his courage to the point of disobeying orders to do a kind action, and so had to stop and think it over.

I don't know whether he was a member of the Young Men's Christian Association, though such membership seemed not improbable, from the unction with which he announced the nominal rule, that no business was to be done there on Sundays, and from the readiness with which he told two lies to excuse himself from adding one item to the secular business which he and two other officials were at that moment pursuing there.

In fact, how can we wonder that the young men of this society should sometimes practice falsehood on their own account, when the very conditions required of them, on joining, first the church, and then the Association, are, that they shall admit, and profess, and stick to, certain propositions absolutely false; such, for instance, as that the Bible enjoins a special religious observance of Sunday, the first day of the week.

It may be said, in mitigation of this censure, that many, and even the greater number, of the young men who are accustomed to maintain the doctrine of Sunday-Sabbatism, as a duty commanded in Scripture, do so in ignorance, really supposing that statement to be true, and implicitly trusting the assertions of the catechism, and the Sabbath School teacher, and the publications of the American Tract Society, upon that subject. I admit the excuse of deplorable ignorance on the part of even a majority of these young men and their elder associates, but my point is, that, even in these cases where the ignorance is dispelled, the fault is not forsaken.

Mr. Whipple then goes on to examine the arguments in favor of Sunday, and shows them to be false and unscriptural. He labors also to establish, from the Bible, the doctrine of no-Sabbathism, and in this pursues the same plan of misinterpreting and misapplying its teachings which he so strongly condemns in others. His closing paragraph has, however, too much of truth in it to be lost. His words will seem to some harsh; but it is necessary that things be called by their right names, in order that their true character may be understood. It is nothing short of falsehood, when religious leaders repeat false doctrines, and teach them for truth. It is at once the most deplorable and the most contemptible kind of lying. After showing how the advocate of Sunday is silenced in fair argument, Mr. Whipple asks:

"What, then, does he do? Does he act like an honest man, thank his informant for the better knowledge of the Scripture communicated to him, and henceforth teach, in regard to the Sabbath, just what the Scripture teaches? Not at all. What he does is, thereafter to keep clear of that informant, talk no more to him, and say nothing about the information thus received to his brethren in the church and in the 'Young Men's Christian Association.' . . . In a weak brother, one could excuse such silence, though it would neither be a manly, nor a truly Christian proceeding. In pursuing the work of proselytism, for which the Young Men's Christian Association was formed, he teaches the same old false doctrine of an obligatory Christian Sabbath, and makes in support of it the same old false pretenses—(now in every sense false)—as before the Scripture truth on that subject was shown him."

Thus sharply does Mr. Whipple treat concerning a habit which we have often had occasion to know is common to many who oppose the Sabbath and support the Sunday. These men usually unite with such statements others equally false concerning those who keep the Sabbath, misrepresenting their positions, and misstating their arguments, in a most unkind and wicked manner. But, says one, "do you join with *infidels* in opposing religion?" No; but we do seek to join with God in opposing all error. Charles K. Whipple is no more an infidel because he ignores the teachings of the Bible and disregards its claims, than are those reverend doctors in the church, who, professing to believe, still disobey, and add "insult to injury" by striving to cover their disobedience under false pretenses, made in the name of religion. When Mr. Whipple *condemns* Christianity as a system, we cross swords with him at once; but when he attacks the false covering which men have thrown about their disobedience, we are ready to acknowledge the righteousness of his blows. This *religious infidelity* in the church is a fruitful cause of that more open infidelity which often consists, at first, in rejecting the dogmas of the church, rather than in disbelief in God and the right. Both forms of disbelief and disobedience ought to be condemned, and, God helping us, we will not keep silent concerning one of them, because it is in the church, and is shielded in the garb of orthodoxy.

"SANCTITY OF THE SABBATH."

We clip the following from the *Journal & Messenger*, a Baptist paper, published at Cincinnati, Ohio, not because it is new, but to show our readers how the combat is waking up all around us, and what form the war takes on. Notice the emphatic word "*action*," in the remarks of the *Journal & Messenger* concerning the second article, which it clips from a cotemporary. Truly, the trumpet blasts call us to battle.

THE SANCTITY OF THE SABBATH.

BY REV. CHAS. AGER.

"The Sabbath was made for man, and not man for the Sabbath," is one of the popular and prevalent aphorisms of the day. It is a text at once full of cheer and comfort to fallen humanity—it is as pleasant as a sunbeam darting through cloud rifts. But, as interpreted by many to-day, with a special object in view, this Christian Sabbath would be displaced from its pure and lofty position, and degraded to be the slave of the passions, and to pander to the downward tendencies of the human heart. There is a *divine* side and a *human* side to the argument that sustains the Sabbath. The observance of the Sabbath is a *divine commandment*, not merely for the children of Israel, but for the whole human family. When God, from the fiery-crowned summit of Sinai, said, "Remember the Sabbath day, to keep it holy," he said it for the world's guidance. Local laws given through Moses had a special and local applicability. But the Ten Commandments, given on the Mount, are for the world, and applicable to all mankind—they are the inspired basis for all legislation, and they stand to this hour unrepealed by the New Testament, and will stand until the end of time. Our Saviour neither abrogated nor lowered one iota the authority of the Decalogue. On the contrary, his unequivocal testimony was, "Think not that I came to destroy the LAW and the prophets; I am not come to destroy, but to fulfill." In that inspired code of laws is found this commandment, prefixed and enjoined by a solemn reminder, "*Remember* the Sabbath day, to keep it *holy*." To violate this mandate is an offense against deity as well as against the divine law itself. The *human* side of the argument lies in the very necessities of man—man as an animal, man as an intellectual being, and man as a moral, immortal and accountable intelligence. Man as an animal merely needs a *rest* day. Man as an intellectual being needs a *recreation* day. Man as a moral and immortal and accountable being needs a *preparation* day—a day in which he may come in contact with a better, a higher, and more glorious element—the truth, as it is revealed in the Book of God's inspiration. Thus the Sabbath is made for man—the *whole* man—especially the moral and responsible part of man, before whom an eternity of joy or an eternity of sorrow stretch their everlasting ages. The registers of eternity alone will show what a benefactress to mankind, what an ambassadress from heaven, the Christian Sabbath has been. Wherever the Sabbath has been ignored, ignorance, error and vice have triumphed, all sense of duty to God has vanished, and morals have faded away. The experiment was once made by the fanatics of France, in 1793, first to expunge God from the world, and next most logically to expunge the Sabbath from the earth. But Robespierre, after he had made the desperate experiment, was constrained to say, "The world will go to pieces if we cannot find a God." And so strongly did they feel that without the Sabbath the world could not go on, that they said, "We will not have the Christian Sabbath one day in seven; but, in order to uproot all its recollections and associations, and yet provide for man, we will have one day in ten." They therefore voted "No God," and then they voted "No Sabbath," but substituted for the Sabbath what they called the Decades, or every tenth day. But what was the result? In the course of a few years, as if the Sabbath was made for man, the world fell back again to it as God's great gift to humanity, as too precious to be let go. And the Sabbath, much as it is desecrated, badly as it is observed, still remains for infidel France. The foreign element which has come to the shores of America seems bent upon ignoring our American Sabbath, and in its stead transplanting the deleterious influences connected with the European Sabbath.

In our large cities, the attempt is made to override and ignore all Sunday laws. German stump orators have harangued the rabble for the overthrow of the law closing rum dens and lager shops on the Lord's day. It is for Americans to choose whether they would have such a day as German and French rationalism would give us, or whether we will still cling fondly to what is called derisively the Puritan Sabbath. The one opens the beer shop and makes gardens for revelry. The other holds the Sabbath sacred, and uses it to save the souls of men. This opposition to the Christian Sabbath is born of the hatred that rankles untamed in the human heart against God. It is the same spirit which once made God's Temple a den of thieves. This spirit is already working its way into the smaller towns, and the clamor before city councils is, "Give us a free Sabbath to do as we please." Poor, guilty, deluded men, on what are they bent? Have they grown so strong, so impious, so self-conceited, that they will dare to brave an encounter with God? Have they become so befooled as to rush upon the thick bosses of Jehovah's buckler unarmed? Human nature can not make so gigantic a sacrifice at any shrine as the awful and perilous sacrifice of the Sabbath.

At Indianapolis, the dram houses and lager shops, defeated in their attempt to influence the city council to repeal the Sunday laws, have formed themselves into a "Vigilance Committee," to have arrested all breakers of the Sabbath, and so, if possible, by a rigid enforcement of the Sabbath laws, render them odious. Soda-founts, livery-stables, cigar-venders, etc., are closely watched. Other cities are making the same experiment. We hope that they will be cheered on in their attempt at reformation, though it be from sinister motives that they attempt to do what they do. Powerful organizations are formed to defeat all legislation to preserve the purity of the American Sabbath.

The allied forces of rum, rowdyism, and infidelity, are leagued to break down the legalized barriers that protect God's day from open desecration and an impious profanation. The question, Christians, is: Shall they succeed? "When the fear of the Lord dies out in human hearts, the Sabbath is at an end. And when the Sabbath is blotted out, and its hallowed influence has departed; when grasping Mammon has driven forth the overworked laborer to his unresting toil, and unrestrained licentiousness has opened the floodgates of profanity, drunkenness and revelry; when moral night has come down upon us, rayless, Sabbathless, worshipless, and godless, what power in heaven above, or on the earth beneath, can save us from rushing to a mad and universal wreck?"

[From the Journal and Messenger.]

We commend to our readers, especially those of the city, the following article upon this great question of the day, which we clip from the *Western Christian Advocate*. It is time that this subject received the earnest attention and united *action* of every one who fears God and regards the best interests of his country:

THE SABBATH—SHALL IT BE PRESERVED?

This has become a grave question in this city. There are agencies and influences at work, whose power is constantly increasing, that are doing much to undermine and destroy this institution, ordained of God for the good of man. The beneficial effects of the Christian Sabbath upon the individual man and upon the community can not be reasonably called in question. A fair consideration of the subject will convince any man that a proper observance of this day is vital to the best interests of society. What are the agencies and influences at work in this city to destroy the Sabbath?

In the first place, there are the liquor and beer saloons, whose traffic on the Sabbath exceeds that of any other day in the week. In 1860 there were 1,722 liquor and beer saloons in this city. With the increase of population, these places have been multiplied, so that there can not be less than 2,500 within the city limits—one for every one hundred inhabitants. These places can probably number a larger attendance on the Sabbath than all the churches in the city. Their influence to break down all moral barriers and restraints, and to degrade and destroy man, is painfully apparent to all who candidly consider the matter. The traffic in intoxicating drinks is driven night and day, seven days in the week, from one year's end to another; and what are the results? Read the records of our police courts; look into the alms-house, into the city prisons and penitentiary; look at the scores and hundreds of young men of great promise, the hope and joy of parents, utterly ruined. The traffic in intoxicating drinks on the Sabbath is much more demoralizing than any other day of the week. It is a day of leisure, and special attractions draw the unwary within the charmed circle. Many a young man in this city can trace his ruin to the first Sunday glass. Here is an agency most powerful in itself, and in all its associations, working with all diligence and perseverance to break down and destroy the Sabbath.

To the liquor and beer saloons may be added the numerous cigar and tobacco stores, the fruit and confectionery shops, drug-stores and soda-fountains, all in full blast on the Sabbath day. The traffic at these places and in all these things, with the single exception of medicine for the sick, is carried on in direct violation of the law of the State and ordinances of the city. For the past two years scarcely a single arrest has been made or complaint entered at the Police Court for violation of these laws. They have been trampled upon with impunity.

To all these things may be added the indifference of many who profess to regard the Sabbath as an ordinance of God and obligatory upon all men. It is not difficult to perceive what the result will be if no effort be made to defeat these agencies, and counteract these influences. The Sabbath, the great bulwark of morality and free government, will soon be swept away, and infidelity and irreligion will triumph.

EPISCOPACY AND ROMANISM.—A correspondent of the *Pall Mall Gazette* writes from Rome: "Several English clergymen are here for the purpose of obtaining a recognition of their Anglican ordination, when, they say, they will be ready, with a number of their brethren, to unite themselves to the church of Rome. The Pope, however, absolutely refuses their request, and has ordered some theologians to draw up a paper containing the reasons for this *non possumus*; at the same time, he urges the applicants either to be content with the position of Catholic laymen, or to receive ordination in the Roman church. The clergymen have expressed their determination to attend the Council.

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, JULY 1, 1869.

GEORGE B. UTTER.....EDITOR.

THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened for its Thirty-fourth Anniversary with the Seventh-day Baptist church of Preston, N. Y., June 10, 1869, at 10 o'clock A. M.

The introductory sermon was preached by J. B. Clarke, from John 13: 35—"*By this shall all men know that ye are my disciples, if ye have love one to another.*"

The Moderator of last session, C. H. Maxson, then called the Association to order.

Prayer was offered by A. B. Prentice.

After a few remarks, thanking the Association for making him its Moderator for two successive sessions, the Moderator appointed the following Committee on permanent organization: A. W. Coon, C. D. Potter, and M. W. St. John.

After remarks by A. W. Coon, welcoming the Association on behalf of the Preston church, the Association adjourned till one o'clock. Benediction by James Bailey.

AFTERNOON SESSION.

Pursuant to adjournment, the Association was called to order at one o'clock. Prayer was offered by J. R. Irish, and the congregation joined in singing the 618th hymn.

The report of the Committee on Nominations was presented and adopted, as follows:

Benjamin Maxson, *Moderator.*
A. B. Prentice, *Recording Secretary.*
J. B. Wells, *Assistant Recording Secretary.*

Call for communications from the churches was responded to by the following churches: 1st Brookfield, De Ruyter, Scott, Hounsfield, Adams, 2d Brookfield, West Edmeston, Cuyler, Watson, Lincklean, Preston, Otselic, 2d Verona.

Communications from corresponding bodies called for. Responded to on behalf of the Eastern Association by James Bailey, who read the corresponding letter, the delegate, T. R. Williams, not being present; and by J. R. Irish and Jas. Bailey, the delegates respectively from the Western and North-Western Associations.

On motion of A. W. Coon, these delegates were cordially welcomed, and with other visiting Sabbath-keepers invited to participate in our deliberations. L. C. Rogers, in behalf of the Association, welcomed them in a few appropriate remarks.

Report of our Delegate to the Western and North-Western Associations was presented. The items of expense were referred to the Finance Committee, and the Secretaries directed to make an abstract of the report for the minutes, which they did, as follows:

Your delegate was most cordially received, and invited to participate in the business meetings.

The Western Association, held at Friendship, was organized, after the introductory discourse by S. R. Wheeler, by the election of D. R. Stillman, Moderator, and L. A. Platts and Mark Sheppard, clerks. The business meetings were characterized by very general harmony and kind feeling. Meetings for social worship evinced becoming earnestness and zeal. The session as a whole was one of much interest. The North-Western Association, held at Milton, was organized, after the introductory sermon by Solomon Carpenter, by the election of A. B. Prentice, Moderator, and Charles Badger and J. C. West, clerks. The session was very generally regarded as one of real interest and profit. The topics discussed in the Western Association were, the missionary cause; the encouragement and aid of young men looking to and having a fitness for the Gospel ministry; Sabbath cause; systematic giving, for benevolent purposes; Secret Societies; duty to sustain the SABBATH RECORDER; duty to sustain the national Government. The discussion of these topics was earnest, and indicated a high moral tone. The topics of general interest in the North-Western Association were essentially the same as those in the Western. The discussions were spirited, well-timed, and added much to the interest of the session. Of the nineteen churches in Western Association thirteen reported. Five had received additions by baptism; five are without settled pastors. Seventeen of the eighteen churches in the North-Western reported. Three newly organized churches were added. Eleven churches had received additions by baptism. Seven or eight churches were without pastors, though most of them were supplied either by elders or licentiates of our denomination. In the Western Association, Alfred University is doing a good work in preparing young men and women for usefulness. Several young men are now studying for the ministry. The faculty are a noble band of educators. In the North-Western Association, the school at Milton, now holding a college charter, and the school at Albion, are doing a very important work. Both the Western and North-Western Associations are giving much attention to Sabbath Schools, having each organized a Sabbath School Association, which held interesting and profitable sessions in connection with the Associations. Our pastors and leading men are coming to appreciate our work as Sabbath Reformers. There is, however, an apparent need of greater interest and activity upon this subject.

Each of these Associations has its own Missionary Board, and is perhaps doing as much as the circumstances will admit. It appears less difficult to sustain missionaries than to find men for the work. A proposition was made by the Board of the Western Association to commit the work entirely to the General Missionary Society, but it was voted down by a large majority. This Association has assisted in sustaining a missionary at Hebron, and one at Conewayo, Pa. The North-Western Association gave practical evidence of interest in the work by subscribing, during the session, between three and four hundred dollars for the cause. For a part of the year, Bro. V. Hull has labored under the direction of their Board, and a missionary had been in part sustained in Transit, Minn. The brethren of these Associations feel that they are one people with you of the Central Association, and have with you a common interest and mission in Christ, and are glad to welcome your delegate at their sessions, and to reciprocate by sending their delegate to meet with you. Bro. Irish of the Western, and Bro. Bailey of the North-Western, were appointed to represent their respective Associations in your present session.

My expenses were $61 67, of which I have received $50.

STEPHEN BURDICK.

L. C. Rogers, acting as delegate to the Eastern Association, presented a report. Item of expense referred to Finance Committee, and an abstract ordered made for the minutes.

In absence of your appointed delegates, and under the instructions of your Corresponding Secretary, I appeared and was cordially received as your delegate at the Eastern Association, at their late session. The Association organized by the election of David Dunn, Moderator, and L. A. Platts and J. D. Spicer, Secretaries. The churches in this Association were represented for the most part, both by letters and messengers. Bro. Jas Bailey from the North-Western, and Bro. J. R. Irish from the Western Associations, were present. The several meetings were characterized by zeal and harmony. The letters showed that the churches were enjoying a good degree of union and religious prosperity. Of eleven resolutions considered, five related to the Sabbath cause, two to missionary operations, one to the progress of truth as a sign of the times, one to Sabbath Schools, and one to family worship. A resolution approving the general principles of the new Constitution of the General Conference was, for want of time for a thorough discussion, laid on the table. The Committee on Obituaries reported the death of one Elder, Jonathan Crofts, and two deacons, I. S. Dunn and A. D. Titsworth. The Committee on the State of Religion reported a decrease of thirty-two in the membership of the sixteen churches which reported. The report of the Secretaries of the Seventh-day Baptist Sabbath School Convention showed that the Sabbath School interests there are well organized. Flourishing Academies were reported at Shiloh, N. J., and Hopkinton, R. I., and a Female Seminary at Plainfield, N. J. The duty of looking after and assisting young men looking forward to the ministry received considerable attention. A resolution was passed relating to an earlier assembling of the next General Conference. The devotional meetings were interesting, and well attended. The Association appointed T. R. Williams delegate to sister Associations, and L. A. Platts alternate. In conclusion, your delegate would express the great satisfaction he has felt in being present in so interesting a gathering, and especially in being permitted to represent the churches of the Central Association to those of like precious faith.

The necessary expenses of your delegate have been $19-82. L. C. ROGERS.

On motion of C. H. Maxson, it was voted, that the meetings of this session shall commence at 9 o'clock A. M., and close at 12 o'clock M., and commence at 1 o'clock P. M., and close at 4 o'clock P. M.

On motion of J. B. Clarke, the Moderator appointed the Standing Committees as follows:

On State of Religion—J. R. Irish, J. M. Todd, Jas. Bailey.
On Petitions—A. B. Spaulding, Barton G. Stillman.
On Obituary Notices—L. C. Rogers, John Maxson, N. L. Burdick.
On Resolutions—C. H. Maxson, J. B. Clarke, Philander Knight.
On Education—L. E. Livermore, H. C. Coon, C. D. Potter.

On motion, Jas. Bailey, J. R. Irish, and T. R. Williams, were added to the Committee on Resolutions.

Report of Corresponding Secretary submitted by J. M. Todd, and adopted, as follows:

The Corresponding Secretary reports, as there has been no occasion for correspondence, except furnishing copies of the corresponding letter to delegates to sister Associations, and a letter of commendation for Bro. L. C. Rogers to the Eastern Association as our delegate in place of the one appointed, (he being unable to attend,) no other has been held.

J. M. TODD, *Cor. Sec.*

The report of the Treasurer was submitted and referred to the Finance Committee.

THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION,
In account with IRA J. ORDWAY, Treas.

			Cr.
1868. June 14,	J. C. Maxson, for Preston,		$ 1 97
"	J. M. Todd,	" 2d Brookf'ld	14 59
"	A. B. Spaulding,	1st, "	16 58
"	F. Mills,	2d Verona,	* 2 14
"	E. D. Spicer,	" Adams,	20 86
"	B. Maxson,	" Hounsfield,	1 86
"	G. M. Frisbie,	" Scott,	16 99
"	J. Maxson,	" DeRuyter,	7 56
"	J. B. Clarke,	" W Edmeston,	10 60
Aug. 19,	A. W. Coon,	" Lincklean	6 00
Oct. 5,	R. M. Mumford,	Watson,	8 70
		Balance due Treasurer,	13 58
			$121 43

		Dr.
1868. June 14,	Bal. due Treasurer last year,	$ 6 44
"	G. M. Frisbie on Eld. Jones' order,	15 20
"	Stephen Burdick, Delegate North Western Association,	50 00
"	J. B. Clarke, Delegate last year,	8 79
"	L. C. Rogers, Secretary,	6 00
Aug. 4,	G. B. & J. H. Utter, Printing,	35 00
		$121 43
1869. June 8,	Balance due Treasurer,	13 58

There is due G. B. & J. H. Utter for minutes of last year, $10 00.

The Churches which have unpaid apportionments are,

1st Verona,	$6 89
Cuyler,	3 66
Otselic,	2 90
	$13 45

IRA J. ORDWAY, *Treasurer.*

J. E. N. Backus moved that a Committee on Sabbath Schools be added to the list of Standing Committees. After remarks by A. W. Coon, J. B. Clarke, and C. H. Maxson, motion laid on the table.

J. M. Todd being called upon, submitted an essay on Church Government. On motion of C. H. Maxson to adopt the sentiments of the essay, remarks were made by C. H. Maxson, John Maxson, A. W. Coon, and James Bailey, when the time for adjournment arrived. Prayer by J. M. Todd.

MORNING SESSION—SIXTH-DAY JUNE 11.

Association convened at 9 o'clock. Prayer by L. C. Rogers. Roll called and minutes of last session read and approved.

Committee on State of Religion submitted the following report, which was laid on the table:

Your Committee on the State of Religion respectfully report, that having reviewed the letters we find that the aggregate additions exceed the reductions by only two members—94 added, 92 lost. Revivals are reported in eight of the thirteen churches from which letters have been received. These in some instances were general, resulting in an increase of spiritual strength, and showing additions to the members. Sabbath Schools are reported as enlisting a general interest, and we look forward to hopeful results. Prayer meetings, also, seem to be a living institution in most if not all of the churches. While, therefore, we are admonished by the facts before us to seek a lowly place at the throne of grace, these facts bid us move forward with a trusting hope and earnest zeal to our mission of love.

J. R. IRISH,
J. M. TODD,
J. BAILEY, } *Com.*

Committee on Resolutions presented the following report, which was laid on the table:

1. *Resolved*, That this Association looks with pleasure and hope on the missionary labors performed in the West, and that we recommend our churches and brethren to contribute, as God hath given them ability, to sustain and enlarge it, to meet its opening prospects, trusting that God, in answer to earnest prayer and faithful labor, will give it increased success.

2. *Resolved*, That all reforms, to be successful, permanent and true, must be conducted not only in conformity to Divine revelation, but must be adapted to the laws of man's social and spiritual nature.

3. *Resolved*, That the reformative power of the church will be commensurate with the true reformative and spiritual powers of the individual members of the church; hence,

4. *Resolved*, That our hope of success as witnesses for God's neglected Sabbath will depend greatly upon the individual character of our own members.

5. *Resolved*, That in view of the increasing contest between the parties—the one contending for Sunday as a Sabbath, and the other for it as a holiday—we believe that much is being done to remove the sacredness man alone has attached to it, and we feel called upon as never before to spread the light which will reveal to all the truth respecting the seventh-day Sabbath of the Lord our God.

6. *Resolved*, That we again express our interest and confidence in the work of the American Sabbath Tract Society, and pledge ourselves to give it a full share in our benevolent contributions.

7. *Resolved*, That in view of the continued ravages of intemperance, it is the duty of Christians, not only to pray, but to labor earnestly, for the suppression of the liquor traffic; and we recommend that our ministers labor systematically, both by lecturing as opportunity offers, and by preaching frequently on the subject of temperance; and we deem it especially important that, by earnest and organized efforts, we should strive to lead the youth of our land in the paths of industry, morality, and sobriety.

8. *Resolved*, That we rejoice at the increasing indications of returning peace and union, and at every advance towards equal and impartial liberty in our beloved country; but we believe that any permanent settlement of the great political questions of the day must be upon the broad Christian principles of universal suffrage to all who have come to years of majority, and making all persons equal in the eyes of the law—the only true recognition of the great doctrine of the brotherhood of man.

9. *Resolved*, That we recommend to the churches throughout this denomination, "*The Sabbath School Gem*," published by Eld. J. B. N. Backus, at Scott, N. Y., as a Sabbath School paper well adapted to serve the purpose for which it is intended, and well worthy of our patronage and support.

10. *Resolved*, That as a general rule, courtesy between our churches requires that one church shall not receive into fellowship the excluded members of another church.

11. *Resolved*, That churches which feel constrained to invite Sunday-keeping ministers to supply their pulpits for weeks or months, be recommended to invite such ministers to unfold their whole light upon the Sabbath question.

Committee on Religious exercises reported in part. Report adopted.

Report of Committee on Education presented, and laid on the table.

Your committee would respectfully report, that the educational interests of this Association present some hopeful features. DeRuyter Institute in some respects has enjoyed a year of more than usual prosperity. The attendance, though not large, has nevertheless compared favorably with past years, while there has been a marked improvement in its financial condition. There have been serious embarrassments, many of which are of long standing, tending to weaken the confidence of the public in the permanency of the Institute. The question of the removal or abandonment of our educational interest in DeRuyter, will come before the Association at the proper time for its action, and need not therefore receive the opinion of your committee. The Academy at Brookfield, though not denominational, has enjoyed a fair measure of success. At Leonardsville, a fresh interest has been awakened in the establishment of a school there, toward which some steps have been taken. While, therefore, your committee would look with favor upon a wholesome increase of our schools, they also earnestly recommend a stronger and more united effort to place our schools already established upon a more permanent basis.

L. E. LIVERMORE,
H. C. COON,
C. D. POTTER, } *Com.*

Consideration of the motion to adopt the sentiments of essay read by J. M. Todd resumed; when remarks were made by J. R. Irish, J. Clark Crandall, A. W. Coon, John Maxson, J. B. Wells, A. B. Prentice, C. H. Maxson, and J. M. Todd.

On motion of C. H. Maxson, the essay was, at Bro. Todd's request, referred back for completion, to be presented next year.

On motion, C. D. Potter, H. C. Coon, and J. B. Clark, were appointed to nominate Essayists.

A. B. Spaulding, A. J. Greene, and Halsey Stillman, were appointed to nominate Delegates to sister Associations.

Report of the Trustees of DeRuyter Institute presented, and laid on the table.

The following communication from the delegates of DeRuyter church was presented and laid on the table:

PRESTON, June 11, 1869.

To the Seventh-day Baptist Central Association, now in session at Preston, N. Y.

DEAR BRETHREN,—The delegation from the church of DeRuyter has noticed with feelings of mortification, that J. Clark Crandall, who has been recently excluded from the said church, and not restored thereto, is reported by a sister church as a delegate to your body. We therefore, pursuant to instructions from the church we represent, hereby enter our earnest protest against such act, and remonstrate against his being recognized by you as such delegate. We deeply regret this necessity; but justice and respect to ourselves and the church we represent compel us thus to remonstrate.

Respectfully presented, J. B. WELLS,
Chairman of Delegation.

J. E. N. Backus moved to take the resolution to appoint a Standing Committee on Sabbath Schools from the table. Motion lost.

The report of the Committee on Resolutions was taken from the table, and on motion to adopt the first resolution, remarks were made by Jas. Bailey, L. C. Rogers, J. R. Irish, and J. M. Todd, when the Association adjourned, after benediction by J. E. N. Backus.

Agreeable to notice, the subscribers to the Endowment Fund of DeRuyter Institute met at 12 o'clock M., for the purpose of electing Trustees for said Institute. C. H. Maxson chosen Chairman, and A. B. Prentice, Clerk. The provisions of the charter of the Institute for the election of Trustees were then read. The meeting then elected unanimously the following Trustees for three years:

A. V. Burdick, of DeRuyter.
Arza Muncy, of Cuyler.
A. W. Coon, of Lincklean.
Edwin Whitford, of 1st Brookfield.
Leonard R. Greene, of Adams.
Holley M. Maxson, of DeRuyter.
Albert G. Burdick, of DeRuyter.

Adjourned.

AFTERNOON SESSION.

Association convened as per adjournment. Prayer was offered by L. E. Livermore. Minutes of forenoon session read and approved.

LeRoy Maxson was elected Treasurer for the ensuing year.

J. B. Clark was elected Corresponding Secretary for the ensuing year.

Committee on Petitions reported, recommending that the next Association be held with the 1st Brookfield church. Report adopted.

A. B. Prentice appointed to preach the Introductory sermon, and J. E. N. Backus alternate.

On motion, the Moderator appointed a committee of three to nominate a Financial Agent of the Endowment Fund of DeRuyter Institute, as follows: J. B. Clark, J. M. Todd, Arza Coon.

Voted, that the Clerks revise and secure the publication of the minutes, and send a copy to each minister and church clerk in the denomination outside of this Association.

The communication from the delegates of DeRuyter church was taken from the table. On motion to refer to a committee, A. B. Prentice offered as a substitute the following resolution:

Resolved, That this Association has no right to inquire concerning the qualifications of delegates regularly appointed by any church of the Association.

Remarks were made by John Maxson, A. B. Prentice, J. B. Wells, A. W. Coon, C. D. Potter, Arza Coon, P. Knight, J. B. Clark, B. G. Stillman, H. C. Coon. The motion to substitute was carried, when an appeal was made to a vote by churches, resulting as follows: *Yeas*—1st Brookfield, Scott, Hounsfield, Adams, West Edmeston, Lincklean, Preston, Otselic, 8; *Nays*—DeRuyter, 2d Brookfield, Cuyler, 2d Verona, 4; when the motion, as substituted, was carried.

J. B. Wells then announced, that in obedience to the instructions of DeRuyter church, the delegates from said church do now withdraw from the Association. C. H. Maxson stated, that as he could not obey, and would not disobey, the instructions of his church, the only course left him was to resign as a delegate of the DeRuyter church, which he accordingly did.

The Association now being without an Assistant Recording Secretary, J. E. N. Backus was elected to fill that vacancy.

The committee appointed last year to consider the question of organizing a Sabbath-school Institute reported, and report adopted, as follows:

The Committee appointed last year to take into consideration measures to effect an organization of a Sabbath-school Convention, or Institute, would respectfully report, that in the opinion of your Committee a Sabbath-school Institute should be organized within the bounds of this Association, and we would recommend the appointment of a Committee of three to establish and conduct an Institute of the kind, to hold its first session at Leonardsville, on the day previous to the next session of the Association.

C. H. MAXSON,
J. M. TODD,
L. C. ROGERS, } *Com.*

On motion of A. W. Coon, L. C. Rogers, Edwin Whitford, and C. H. Maxson, were appointed a Committee to carry out the above recommendation.

The committee appointed to nominate a Financial Agent of the Endowment Fund of DeRuyter Institute, reported the name of Prof. Henry C. Coon as such agent. Report adopted.

Committee to nominate delegates to sister Associations, nominated L. C. Rogers as delegate to the Western and North-Western Associations, and A. B. Prentice to the Eastern Association. Report adopted.

On motion of A. W. Coon, the amount of $60 was appropriated to defray the expenses of delegate to the Western and North-Western Associations.

On motion of J. M. Todd, $30 was voted for the printing and distribution of the Minutes, and referred to Finance Committee for apportionment.

The consideration of the resolutions was resumed, and after further remarks upon the first by James Bailey, it was adopted.

The second, third, and fourth resolutions, were taken up together, and remarked upon by J. R. Irish, A. W. Coon, and L. C. Rogers, when the Association adjourned to the call of the Moderator, after prayer by Prof. H. C. Coon.

MORNING SESSION—FIRST-DAY, JUNE 13.

The Association convened, at the call of the Moderator, at 8 o'clock. Prayer by J. R. Irish. Roll of delegates called and corrected. The minutes of last session read, and after correction, approved.

On motion of J. E. N. Backus, the Corresponding Secretary was instructed to prepare the Circular Letter to Sister Associations.

Committee on Finance submitted a report, which was adopted.

Consideration of the resolutions resumed. The second, third and fourth were adopted. Fifth resolution remarked upon by Jas. Bailey, and adopted. Sixth resolution was remarked upon by J. B. Clark, J. M. Todd, J. C. Maxson, A. W. Coon, J. E. N. Backus, A. B. Spaulding, J. R. Irish, and adopted.

On motion to adopt the seventh resolution, remarks were made by J. R. Irish, C. H. Maxson, M. W. St. John, J. M. Todd, J. E. N. Backus, when the further consideration of the resolutions was discontinued for the present.

The Committee on the removal of DeRuyter Institute reported as follows:

Your Committee to whom was referred the matter of selecting a new location for our Associational school at DeRuyter, on condition that the difficulties hitherto existing there as impediments to the success of the school were not removed, report: Your Committee do not understand it to be any part of their duty to determine whether such removal has become a necessity. This the Association must determine for itself. Your Committee, however, are of the opinion, that the reasons for such removal, which existed one year ago, still exist in full force, and would move the following resolution:

Resolved, That in the judgment of this Association the removal of the Associational school at DeRuyter to some other more favorable locality, is necessary, not only to its success, but to its existence.

If this resolution meets the approval of this Association, your Committee will report further what in their judgment is necessary to be done.

J. M. TODD,
L. C. ROGERS,
J. B. CLARK, } *Com.*

On motion to adopt the report, remarks were made by C. H. Maxson, James Bailey, L. E. Livermore, J. B. Clark, Arza Coon, C. D. Potter, J. M. Todd, B. G. Stillman, John Maxson, C. T. Rogers, Jerome Crandall, Prof. H. C. Coon, J. C. Crandall, J. R. Irish, M. W. St. John. The time for preaching having arrived, the report was laid on the table. Association adjourned.

AFTERNOON SESSION.

Session opened with prayer by J. M. Todd. Minutes read and approved.

Report of Committee on State of Religion called from the table, and adopted, after remarks by A. W. Coon and C. H. Maxson.

L. C. Rogers being unable to act as delegate to the Western and North-Western Associations, owing to illness, C. H. Maxson was appointed in his stead.

Consideration of the eighth resolution. Motion to lay it on the table lost. Remarked upon by P. Knight. The resolution was then amended, and remarked upon by J. R. Irish, when it was laid on the table.

Ninth resolution adopted without debate.

On motion to adopt the tenth resolution, the previous question was ordered, and it was adopted.

The eleventh resolution was remarked upon by J. R. Irish, A. W. Coon, John Maxson, and adopted.

A motion to concur with the Eastern Association in recommending a change of time for holding the Conference, was lost.

Report of Committee on Obituary Notices submitted, and adopted, as follows:

Your Committee on Obituary Notices would respectfully report, that from reading of the letters from the churches, and inquiries made of delegates, it appears that the Association has been deprived, during the past year, of some of its most faithful working members, whose loss is most deeply felt by the brethren and sisters of the churches to which they belonged. On the death of Eld. A. A. Lewis, of DeRuyter, N. Y., we copy from the RECORDER of Nov. 19, 1868, the following, from the pen of N. V. Hull, with one correction:

"Eld. Lewis was born in

...ton Crandall, Leonard R. Green, An-
...Greenbrook field—J. M. Todd, Charles Crandall,
...Rogers, R. S. Langworthy, E. G. Curtis,
...Fitch, Henry L. Spooner, Wm. Jay
...Edmeston—Eld. J. B. Clark, John S.
...A. C. Potter, J. H. Burch.
...Elias B. Irish, Eli J. Collegrove, Ar-
...Elder—A. W. Coon, A. C. Stillman,
...Rogers, Clark Coon, S. Olin, E. Nichols,
...E. Stillman, Orville Stillman, W. A.
...Jon—J. C. Maxson, C. T. Rogers, Thos.
...E. R. Curtis, Nathan Rogers, Ethan
...A. W. Coon.
...—Silas Church, Samuel Church, H. C.
...John Tallett.
...Verona—Halsey Stillman.

CO-OPERATION.

...lieving that we ought to cultivate fra-
...feelings with all those who keep the
...andments of God and teach men so, and
...ing that some of our brethren have not
...d the most judicious course in regard
...on, therefore,
...Resolved, That Bros. Gottrell, Andrews,
...Fuller, be a committee to address the
...th-day Baptists, and open such corre-
...ence with them as they may deem fit."

...e above preamble and resolu-
...to which allusion was made in
...RECORDER of last week, by the
...r of the "Tract Society De-
...nent," was adopted by the Gen-
...Conference of the Seventh-day
...entists, held in May last, at Bat-
...Creek, Mich. I am sorry that
...should be the first to extend the
...of friendship; for we have ex-
...as a denomination in this coun-
...nearly a hundred and seventy-five
...s longer than they, and should
...officially welcomed them into
...field as defenders of the true
...bath, even at their first appear-
...which, to my knowledge, has
...been done. It may be true
...they hold to some errors; but
...are they? They believe that
...is mortal. We believe that man
...an immortal part. They believe
...e unconscious state of the dead.
...believe that man is conscious
...death. They believe that man
...not go to his immediate reward
...death, but lies in the grave un-
...he resurrection morning. We
...ve that man at death goes im-
...iately into the presence of God
...enjoy the bliss of eternal rest.
...en I say *we*, I mean the Seventh-
...Baptists as a people; for I am
...re that there are many, even in
...ranks, who believe with the Sev-
...-day Adventists on these points.)
...are these so-called truths practi-
... I mean, will a belief or disbe-
...in these theories affect our eter-
...welfare? I answer, not in the
... All the difference it can make
...we are right and they wrong,
... will be disappointed, and *vice*
... Then the belief or disbelief
...these theories can not debar us
...heaven eventually; for, as I
...before, they are simply theories,
...not practical truths, and, in my
...ion, are not of sufficient import-
...to warrant separate denomina-
...s. The same may be said of
...r kindred theories they hold con-
...y to ours. But they do hold
...hs in common with us, which are
...ctical, viz., change of heart, bap-
...(immersion,) the Lord's Supper,
...Sabbath. We should have long
...co-operated with them in spread-
...these truths. "In union there
...rength." Some of our brethren,
...n sorry to say, "have not pur-
...pt the most judicious course in re-
...d to them." A few years ago, I
...ember, one of our ministers re-
...ed to admit one of theirs into the
...pit on account of his "advent
...ws." I felt a little ashamed for
... minister. The same spirit has
...n manifest at different times, and
...different places, by some of our
...hren; but I hope never to see it
...n. Now let us work together,
... thereby the more rapidly spread
...se practical truths which we hold
...ommon with them.

...But allow me, before I close, to
...de to one of the inconsistencies
...our people. While we have re-
...ed to co-operate with our Seventh-
... Advent brethren in advocating
... observance of the Sabbath of the
...rd, simply because they hold to
...se unimportant and unpopular
...ories already referred to, we have
...ed heart and hand in carrying on
...revival," with those who practice
...ant) sprinkling, and who observe
... first day of the week for the Sab-
...—a practice and observance con-
...ry to and in total disregard of the
...itive commands of God; and
...e have even gone so far as to
...tize candidates into a Sabbath-
...aking church. O, brethren, when
... we learn that "consistency is a
...el!"

M. QUAD.

FEMALE SUFFRAGE.

...ohn Neal, who claims to be one
...the original advocates of female
...rage, meets the objection that,
...a general thing, the sex do not
...ire it," with the remark that *they*
...*not always know what is best for them!*
...e he:

"The Hindoo widows do not ask,
...not until within a few years, to
...spared the funeral pyre; Chinese
...men do not ask the privilege of
...lding; but is that a good reason
...crippling these, and roasting the
...ers alive? Our children, if it were
...to them, would not be likely to
... for many of their high-school
...vileges; but is that a reason for
...ying what we know they need,
... what they will hereafter want?
...e, who claim to be wiser, know
...s much, is not our duty clear?
...ll we withhold what we know
...uld be for their advantage, because
...y are children, or women ignor-
... of their rights?"

Does not Dr. Bushnell write more
...ely than this when he argues that
...e the American doctrine that all
...n are created free it does not ex-
... that all alike are likewise crea-
... electors, as there is no absolute
...ht of suffrage in either man or
...n? A great deal of confusion or
...e about "natural rights" and
...ural equality," he truly says, has
... brought into political literature
... the unfortunate fondness of our
...olutionary ancestors for the use
... high-sounding phrases borrowed
from the liberal philosophy of France. Suffrage is a political trust conferred by a State upon certain of its citizens for the benefit of the whole. It has never been exercised as a natural right in any part of the world, and has never been unrestricted. Dr. Bushnell shows from the Bible, and the fitness of things, that God and nature demand the subjection of woman to man, and the preservation of the distinctions of sex through all the relations of life. He states his argument thus:

"The change which would assuredly take place in the feminine character if woman should come down from the gallery where she has been an occasional spectator of political assemblies and mingle in the quarrels and intrigues of the floor—if she added to the corruptions of our present machinery of government the awful wickedness of the days when women shared in the government of France—if she lost her beautiful prestige, met men with their own weapons, and fell beneath their feet, as she certainly must fall, soiled and battered in the struggle—this change is too mournful to be contemplated without a shudder. There is no reason in the world to suppose that bringing women into politics would refine the caucus, the town meeting, or the Legislature. There is no ground for the assertion that the presence of women at the polls would preserve the purity and good order of elections. On the contrary, men would be made no better, and women would be made much worse. And, when the female sex loses its delicacy, and forsakes the cultivation of the home virtues for the corrupting pursuits of political wrangle and intrigue, life will lose all its beauty, and society become too vile to hold together."

Dr. Bushnell thinks that something should be done which would take off or somehow loosen "the embargo on women as respects advances toward marriage," and favors the plan of educating the two sexes together, which has been tried so successfully at Antioch and Oberlin.

NEW YORK INCOMES.

The New York *Tribune* of June 26th contained a complete list, alphabetically arranged, of persons in New York who pay an income tax for the year 1868. It filled thirty-eight double columns, and included 17,919 names. The presentation of such a list in a single issue of a daily newspaper, is regarded as a great feat; and it is suggested, that the city may point with pride to these long lists of her wealthy men as an illustration, even more conclusive than the census tables, of the rapidity with which she is becoming, not merely the most populous city of the Continent, but the commercial emporium of the world.

For the convenience of the curious we append an abstract from the lists showing the returns of all citizens who pay tax on incomes of one hundred thousand dollars or over:

Astor, William B.	$1,079,212
Amy, Henry	124,102
Aldrich, H. D.	103,749
Andrews, Loring	125,010
Arnold, Aaron	230,000
Arnold, Richard	105,817
Banker, James H.	162,337
Barbey, Henry J.	123,234
Belmont, August	100,000
Benedict, James H.	311,589
Bennett, James Gordon	186,500
Bliss, George	160,650
Bonner, Robert	183,841
Brown, Stewart	132,357
Brown, James	243,357
Clews, Henry	102,000
Cornell, John B.	141,065
Constable, James M.	112,000
Cornell, William W.	150,000
Cisco, John J.	120,602
Delmonico, L.	125,931
Dodge, W. E.	221,377
Dows, David	191,644
Ferry, James Rider	217,276
Fiske, Harvey	286,129
Fox, George	271,411
Garrison, Cor. K.	104,715
Gerter, Jonah H.	220,520
Goelet, Robert	125,791
Goelet, Peter	235,663
Gould, Jay	150,000
Gry, Horace	125,000
Greenbecke, David	101,295
Haight, Henry D.	111,000
Hatch, Rufus	130,000
Hatch, A. S.	278,261
Hewemyer, Theodore A.	141,111
Heimbold, H. T.	152,205
Higgins, Elias T.	131,128
Hoyt, L. F.	100,000
Iselin, Adrian	136,240
Jaffray, E. S.	227,598
Johnson, Bradish	100,000
Keep, Henry	143,450
Kemp, George	100,000
Lord, Rufus L.	178,801
Morton, L. P.	124,322
Morgan, E. D.	126,098
Ollendorfer, Oswald	100,000
Rhinelander, William C.	113,057
Sampson, Joseph	163,714
Schlesinger, Benjamin	119,001
Seligman, Joseph	100,000
Seligman, James	100,000
Sloan, William	202,597
Smith, William H.	106,571
Stanton, Edmund D.	102,000
Stevens, Paran	244,335
Stewart, John	121,800
Stewart, A. T.	3,019,218
Sweeney, Peter B.	181,863
Taylor, Moses	279,433
Tilorne, Jonathan	129,664
Warden, Francis	263,567
Watson, John	110,299
White, Eli	118,436
Wolfe, John David	141,101

WE are indebted to Wm. B. Maxson, Esq., Agent, for a pamphlet of forty pages, containing the "Prospectus and Act incorporating the American and Mexican Railroad and Telegraph Company, for building a Railroad and establishing Telegraph Lines through the States of Chihuahua and Sonora, with copies of the Grants from said States and the General Government of Mexico." The company proposes to construct a railroad and telegraph line from a point near El Paso, Texas, through the States of Chihuahua and Sonora, to the port of Guaymos, connecting with a road now projected through Texas and the Southern Pacific Railroad, at or near El Paso, passing through a country rich in mineral and agricultural resources, and in climate the most salubrious and even of any in the world. The advantages of these routes are very plausibly set forth in the pamphlet before us, which is worthy of a careful reading by capitalists who enjoy working out vast enterprises.

IMMIGRANTS.—Large numbers of immigrants are arriving in this country about these days. The Atlantic cable brings news that five thousand were sent out last week. During the week previous from seven to eight thousand embarked, and we further learn that all the appropriate ship room has been engaged extending into the late fall months.

It is stated on official authority, that over two and one-half million persons came from Europe between the years 1855 and 1868, over half a million of laborers, an equal number of farmers, and a quarter million mechanics being known as among the number.

LEPROSY AT THE SANDWICH ISLANDS.—A recent letter from the Sandwich Islands, says:

"Leprosy is still spreading on the Islands. It is a sad sight to see groups of the victims on their way to the vessel which conveys them to the leper settlement on Molokai, there to remain until death claims them. This scourge attacks old, middle aged and young, of both sexes. In one group may be seen an aged woman, a stalwart man in the prime of life, the girl in her teens, the schoolboy and child of four years of age, all bearing the distinctive and never-to-be-forgotten marks of leprosy. The ears of one are swollen; another's hands are deformed, the fingers being drawn into the palms of the hands, and one or more joints gone from each finger, while another's face is so swollen and disfigured that his own friends find it hard to recognize him. Late reports from the Marquesas Islands give a fearful account of the ravages of this disease upon the island of Tahuata. Out of a population of over 1,000 but 200 survive at this time, and out of this number but few are free of disease. What with leprosy, other diseases, and rum, the Polynesian race seems doomed to rapid extinction."

INDEPENDENT MISSIONARY IN JAPAN.—Rev. J. Goble, a Baptist missionary in Japan, who pays all his own expenses, is publishing a translation of the New Testament; and by an arrangement with the *Japan Herald*, eight pages of the Testament are printed for him, for every three pages of matter he contributes to that paper. Two or three years ago the prime minister of one of the daimios made a public profession of religion. He was not persecuted for his performance of duty, and since that time he has been the means of the conversion of his own son and a native physician. The minister told the daimio that the Christian religion was the great want of Japan. The daimio asked for the Bible and other Christian books in Chinese, and, having examined the subject for himself, sent a few months ago his prime minister to the missionary with a request that he would take up his abode in his dominions and establish schools on a Christian basis.

MODERN QUAKERISM.—The modified character of modern Quakerism, by which it is assimilating itself in spirit and work with other Christian bodies, is seen in the issue of the *Monthly Record*, an English journal devoted to the home and foreign missions of the Friends. An account is given of numerous breakfast meetings held last winter in London, some attended by 1,000 men and others by as many women, and addressed mainly by Quakers and Quakeresses; but "several of different denominations have, under the restraining influence of the love of Christ, at times vocally taken part in the religious meetings." On one occasion "two clever men, of the press were present to produce a satirical article for their newspaper; but the Word of the Lord came with such power to them both that their evil purpose was forgotten, and both are now zealously laboring to build up the faith they once sought to destroy."

THE CAUSE OF MR. RAYMOND'S DEATH.—The following explanation is given of the sudden death of Henry J. Raymond, editor of the New York *Times*:

Last winter, when in Washington on a brief visit, just before the inauguration, he met with a severe fall, which injured him about the head and shoulders so much that he was obliged to keep his bed for several days. The physicians now say that the sensitive veins connecting with his brain were hurt much more seriously than was thought at the time, and their theory of his death is this: That through the constant working of his brain since then, these injured veins had gradually become more and more delicate, thinner and thinner, until the quick rush of blood to his head when he leaned over to fix the lower bolt on the door of his house on that Thursday night, burst them, and caused his sudden death.

REPORTED SLAUGHTER IN CUBA.—A dispatch dated Havana, June 25th, says:

Advices received from authoritative sources are foundation for the statement that a large number of families living in Porto Principe abandoned the city, and, accompanied by a guard of insurgents, took up their abode in the country in camps prepared for that purpose. When Letona ascertained that few men were about the camps he contrived to send a large force there at night, which, without respect to age or the laws of civilization, killed the old men, the women and the children. The report made to the Captain General shows that about 2,000 persons were butchered, and all, or nearly all, of them were, as above stated, defenceless persons. The excuse for this barbarity given by Gen. Letona was that it was dark and his soldiers could not see what they were doing.

A BABY SHOW was recently held in Boston, where 172 babies were on exhibition. The prizes were awarded as follows:

Triplets—Nellie Hope, Horah Faith, and Hannah Charity Coughlin, of North Brookfield, six months old, the only premium for this class.

Twins—James L. and George W. Duval, five years old, sons of George W. Duval of Chelsea, first premium.

Handsomest Girl—Ellie E. Stratton, twenty months, daughter of Alfred A. Stratton of Boston, (who lost both arms in battle in June, 1864,) the first premium.

Handsomest Boy—Clarence McGuire, three years old, son of Rebecca McGuire, Boston, first premium.

Fattest Boy—R. N. Ash, Somerville, nine months, first premium.

Smallest Baby—Alice Hillock, Charlestown, two months and five days old—weighing four pounds, and only one pound when born—first premium.

CONVERSION OF ISRAELITES.—The Vicar of Amwell having essayed, in the columns of the *Daily News*, to throw discredit on the efforts making with such considerable success for the conversion of Israel, has been answered by several converts, one of whom, the Rev. Alex. Levie, of St. Peter's, Islington, says:

"I beg you to allow me to ask, through your paper, who the Vicar of Amwell is, who has the impertinence to insinuate the impossibility of a Jew being truly converted? Is he converted?—and if he is, I beg to remind him that, equally with all Gentile Christians, he owes it to the converted Jew, Paul. With regard to the cost of one convert, I hold that if it could not be brought about at less expense than 1,000*l.*, every one who feels the inestimable value of his soul would not grudge it. But I need scarcely say the amount is a gross exaggeration.

GOVERNMENT GRANTS FOR AGRICULTURAL INSTITUTIONS.—The following is believed to be a correct list of government grants for agricultural institutions, in accordance with the congressional act.

	Land Scrip.
Yale College Scientific School	$160,000
Amherst College	360,000
Cornell University, Ithaca, N. Y.	990,000
Center County (Pa.) College	720,000
College, Lansing, Mich.	240,000
College, Maryland	210,000
College, Hanover, N. H.	150,000
College, Burlington, Vt.	150,000
College, Madison, Wis.	286,000
College, Morgantown, Va.	150,000
College, New Brunswick, N. J.	210,000
College, Lexington, Ky.	330,000
College, Oakland, Cal.	150,000
College, Providence, R. I.	120,000
College, Manhattan, Kan.	90,000
University, Ill.	480,000
Total	$4,796,000

CHRISTIANITY IN INDIA.—Dr. Murray Mitchell, on visiting the rendezvous of the pilgrims at the source of the sacred Ganges, found that, by means of the mission schools, itinerant preaching, circulation of tracts, etc., the people of India throughout the whole continent were more or less familiar with Christianity. They listened with respect to the preaching of Christ, and seemed to have a veneration for the name of Jesus. There is a singular presentiment, almost universal in India at the present time, that the sin cleansing property of the Ganges would cease in thirty years. This is one of those presentiments which have a tendency to bring about the thing predicted.

THE EAST RIVER BRIDGE.—The plan of the East River Bridge, as proposed by Mr. Roebling, has met with the approval of the Board of U. S. Engineers and of the Government, and has been fully adopted by the Board of Consulting Engineers. The Board have examined other structures of the same general character, erected by Mr. Roebling—the last one erected having a span of 1,057 feet—and is satisfied of the practicability of the one proposed to be erected across the East River, which is to be a steel wire cable suspension bridge, 1,600 feet between the towers, and 135 feet above the water.

AN ARREST of a singular character took place at St. Henry, nine miles from Quebec, recently. Two gentlemen lately from France, were arrested at the instance of the parish priest, charged with selling a copy of the New Testament. No fine was ultimately imposed, but the one found guilty of selling copies of the Gospel, was condemned to pay a fine of $6 and costs. It is stated that one of the men was arrested without a warrant. Influential gentlemen are determined to have the matter fully investigated, and legal measures taken against all concerned in the extraordinary proceedings.

BUSINESS OF NEW YORK.—The New York City Directory, just issued, contains 189,443 names, an increase of 3,692 over last year. Wall street, though the shortest street in the city, furnishes 2,320 names; Pine street 1,180; Broad street 1,310; Beaver street 590; Exchange Place 715; William street 1,405; Nassau street 1,570. In no other spot on the earth, of equal size, says the editor, except possibly in the vicinity of the Royal Exchange, London, is there compacted so much business activity as in these streets.

METHODIST FINANCIERING.—The *Independent* says: "The Methodists have a gift for doing the Lord's work on business principles, and making money out of it, that is unsurpassed. They have bought a splendid building on Broadway for their Book Concern and for other purposes, and now they are in the market to sell half a million dollars of coupon bonds, bearing seven per cent. interest, which they propose to sell in order to pay for part of the building. Whether the Missionary Board will do the same, or will trust to the gifts of the churches, we have not learned."

DIVIDENDS.—The New York, Providence and Boston Railroad Company, (Stonington Railroad,) has declared a dividend of 3 1-2 per cent., free of tax. The Stonington Steamboat Company has declared a dividend of 5 per cent., also free of tax.

THE *National Intelligencer*, Washington, has been discontinued, after a history reaching over sixty-nine years, and including some of the most important events connected with our national history.

MR. BORIE, the Secretary of the Navy, has resigned that position, and George M. Robeson, of New Jersey, has been elected to fill the vacancy.

The New Brunswickers have 300,000 bushels of potatoes for which they cannot find a market. They cannot bring them into the United States, because the duty is 25 cents a bushel in gold. But if they could bring them free of duty, it would not avail them. All over the country potatoes have gone begging at the lowest of low prices.

The public school children in Philadelphia "contributed and collected" enough money to pay for a statue of Washington, to be inaugurated on the coming Independence Day.

RELIGIOUS INTELLIGENCE.

At the late meeting of the Presbytery of Newton, held at Blairstown, N. J., Mr. John I. Blair, of that place, transferred to the Presbytery a magnificent stone building, which he is now erecting for a boarding school, containing 75 students' rooms, 9 other rooms, and 6 large halls, sufficient to accommodate 150 pupils, together with 12 acres of ground. He added also to this munificent gift an endowment sufficient to pay the board and tuition of at least five of the sons of ministers of the Presbytery at a time—amounting in value, altogether, to the sum of $125,000.

The *Herald of Peace* chronicles a religious revival among the Quakers in the West. The editor quotes a prominent Friend as saying, that they "had been praying for years for a revival, but it had never come until now, because they had always heretofore insisted upon being blessed according to the discipline; but when they were willing to receive it as God might choose to send it, they were astonished at the mighty power of God." The right to serve God according to our own conscience is the essence of liberty.

There has been a great festival in New Orleans, in aid of the Children's Home of the Protestant Episcopal Church. Every evening they had refreshments and a dance at the Varieties Theatre, including a full dramatic representation; also, races, refreshments, and a dance at the Metairie race-course. They received, in addition, a benefit from the Academy of Music, and a handsome donation from the gambling houses on St. Charles street.

Ebenezer G. Tidd, late of Morrisville, N. Y., deceased, whose will was recently admitted to probate, gave $2,000 to the Congregational church at Morrisville, and $4,000 *each* to "American Board Commissioners for Foreign Missions" and "American Home Mission Society," to be paid at the decease of his brother, Elbridge G. Tidd, and his wife. This was nearly all the property of which he died possessed.

Another blow has been struck at ecclesiastical domination in Austria. The Minister of Public Worship has addressed instructions to the Governors of the provinces, pointing out that when priests are confined in clerical houses of correction by their bishops, the episcopal sentences are only valid in so far and so long as the condemned priest voluntarily submits to them.

Of the 1200 convicts in the Illinois State Prison, 300 are members of the Young Men's Christian Association which has been started there. They remain after chapel services, when the rest have retired, for a prayer meeting. On these occasions they are left without guards "upon their honor." Some are evidently hypocrites, but most seem to be seeking a Christian life.

In the new litigation against Trinity Church corporation, now pending in the Supreme Court, one David Groesback charges that the corporation has suffered the church to depart from "the old faith, and has made no efforts to prevent immorality and vice in the city, in direct opposition to the spirit and meaning of the original charter."

A prize of £10 has been offered in England for a naval essay, "On the best means of organizing Bible Classes in different sized ships-of-war, with and without chaplains, at sea and in harbor; the practical points for consideration being the times, places and modes most suitable for conducting them."

A revival of great power has taken place in Dahcurlia, Sweden, under the labors and prayers of four of the Baptist brethren. In one village above one hundred converts were found, and in one parish they were allowed to meet in the temple of the State Church.

Sir Henry Rawlinson has found Eden. He maintains that the Babylonian documents in his possession will give us the whole history which is recorded in Genesis from the time of Abraham. The Garden of Eden, he asserts, is the primeval name of Babylon.

The Jews are said to be vigorously pushing three enterprises: The establishment of an agricultural colony in Jerusalem, a Universal Synod in Germany, and the revocation of the decree of 1495 banishing Jews from Spain.

It is stated, on information from the Treasury Department at Washington, that the amount of conscience money returned to the U. S. Government has greatly increased of late, and that it now reaches several thousand dollars annually.

Rev. Dr. Robert Turnbull, late pastor of the Baptist church in Hartford, Conn., is to receive a testimonial from his friends in the shape of $6,000.

The Baptist Missionary Union asks the present year for $250,000, and the Home Mission Society for $200,000.

The Chinese Empire contains 500,000 temples, in which are 3,000,000 idols. The temples are valued at $1,000,000,000.

SUMMARY OF NEWS.

Mr. Bartlett Ball, the oldest inhabitant of Block Island, R. I., died in bed on the night of the 20th of June. He retired in his usual health, and peacefully slept the sleep that knows no waking. Mr. Ball had entered upon the one hundred and second year of his earthly pilgrimage. Up to the last day of his life he was engaged in cultivating the small tract of land upon which he was born and had always resided.

The convicts in the Connecticut State Prison in Wethersfield, were furnished with a strawberry feast the other day by a Rhode Islander, who once had the misfortune to occupy a cell in that institution. This man does not reserve his good offices to the unfortunates who occupy the prison in which he once served, but gives an annual dinner to the inmates of nearly all the New England State Prisons.

The Long Island Railroad will be extended to Sag Harbor during the coming autumn. A day route from New York to Boston via Stonington and Providence is proposed when this extension is completed. The distance from Sag Harbor to Stonington is only about thirty miles.

A young girl who was found in her room at the St. James Hotel at Pittsburg, Pa., insensible from the effects of breathing gas, she having blown out the flame when she retired and neglected to turn the gas off, has since died, notwithstanding every effort was made to save her.

A Mr. Packard, of Fall River, Mass., seven years ago, bought a ranche of 200 acres in Santa Barbara, Cal., at a dollar per acre. He now has 50,000 vines, producing 20,000 gallons of wine; is engaged in silk culture, last year producing 200,000 cocoons; and is also cultivating the olive.

The Sultan of Turkey has conferred the title of Pasha upon Sir Samuel Baker in recognition of his humane gallantry in assuming the guidance of the expedition to exterminate the slave traffic on the White Nile, dispatched by the Viceroy of Egypt at the instance of the Prince of Wales.

A number of Indian families have taken up their residence between Hokah, Minn., and the Mississippi River, and have planted about twenty acres of corn. These Indians formerly lived in this section of the country, but have of late years resided in Missouri.

In the last twenty-five years there have been 267 life assurance companies registered in England. Of these 148 have been wound up, or have ceased to transact business, and 43 have been amalgamated with stronger companies, so that only 77 are now in existence.

A veteran French sportsman, M. Sallon, who died a few days ago, made a calculation of the amount of game he had slaughtered in 50 years' experience, and accounted for 5,000 hares, 10,000 rabbits, 20,000 partridges, 1,500 foxes, 36 wolves, and eight mad dogs—not to speak of quails and various small birds.

Gen. Sherman remarked the other day that, in his opinion, the shortest way to compel the Indians to settle down to civilized life was to send ten regiments of soldiers to the Plains with orders to shoot buffaloes until they became too scarce to support the redskins.

Dr. Hall assails the idea that men rest by doing nothing. He says the only healthful rest, as long as our physical condition remains as it is, is to be busy. Men of force and industry will everywhere tell you, "It is the hardest thing in the world to do nothing."

The time was when Americans of the "best families" went to Europe to be educated; but, according to our cable news recently, the coming of fourteen English artizans to enter Cornell University has been celebrated as a public event in London.

A little child four years old, near Kukomo, Ind., suddenly appeared on the railroad track as a train was passing at a rapid rate, and was picked up by the cowcatcher, thrown fifteen feet high in the air, and landed in the ditch without injury.

A fascinating deaf and dumb female beggar in Syracuse, has found her speech through the influence of a hotel porter, whom she has married. They are now enjoying a bridal trip on the contributions of the benevolent.

The girls engaged in sorting paper rags in a paper mill in Sandy Hill, N. Y., have been removing U. S. revenue stamps from documents that have come among the refuse paper, and a "merchant" there is under arrest for cleaning and selling them.

Mr. Thomas Joyce, an English journalist, long connected with the London *Morning Chronicle*, and subsequently with the *Levant Herald*, recently fell dead while walking in the London Strand, from a fit of apoplexy.

The St. Louis *Democrat* states that Mr. F. Binkhardt, a wealthy German farmer, of Ridge Prairie, East St. Louis, after providing most bountifully for his family, left in his will the large sum of forty thousand dollars to his holiness, the Pope of Rome.

The steamship "United Kingdom," now 71 days out from Glasgow, has not yet been heard of, and serious fears are entertained for her safety. She has not been spoken by any vessel which arrived lately, nor by any vessel which arrived in Europe.

The Frederickton (N. B.) *Farmer* relates that twelve men engaged in lumbering on Old Fish River lakes, in the northern part of Maine, were recently poisoned to death by drinking tea in which a lizard had been boiled.

Trumball Cary, Esq., of Batavia, N. Y., died at that place on Sunday, the 20th inst., at the advanced age of 82 years. He was one of the earliest settlers of Western New York, having gone to Batavia, then in the wilderness, before the war of 1812.

The shipments of strawberries from Centralia, Ill., June 7, were 30 1-2 tons, or 1,200 bushels; and, on June 10, 27 1-2 tons, or 1,000 bushels. The shipment averaged for a week, during the most active time, 1,000 bushels a day.

Ali Kudr Bahadoor and Soliman Kudr Bahadoor, two Indian princes, were at the last levee of the Prince of Wales, absolutely glittering in gold and jewels. Namab Nozin was equally gorgeous. He hails from Bengal.

Two enthusiastic prohibitionists have each a pen with which the Governor of Massachusetts signed the liquor bill. As both had asked for the signing instrument as a relic, the Governor wrote "William" with one pen and "Claffin" with the other.

At a young ladies' seminary, recently, during an examination in history, one of the most promising pupils was asked: "Mary, did Martin Luther die a natural death?" "No," was the reply, "he was excommunicated by a bull."

General Ames, commanding in Mississippi, it is said, intends that the whites and blacks at the approaching election shall vote at separate polls—to be two miles apart at each precinct, if necessary to maintain the peace.

Janesville, Wis., has exported the skins of 40,000 muskrats this season. A firm at Sac City, Sac County, Iowa, have, during the same period handled 60,000 muskrat skins. The average value of these skins is twenty cents.

New Albany, Ind., has a "Dog Register" of one hundred and fifty-seven pages, eighteen inches long, and twelve inches wide, and contains sufficient room for the registry of seventy-five thousand dogs.

More than one thousand teams, mostly ox teams, are engaged in the transportation and general freighting business between St. Cloud, Minnesota, and the country and forts north and southwest.

Farmington, Ct., has a "rural association," which meets yearly to consult on the best measures for the care of the village walks, the setting of trees along the streets, and erecting of hedges.

The friends of a murderer on trial in Sacramento got the District Attorney out of the way on the opening day by forging dispatches to him over his wife's name, informing him that his child was dying at San Jose.

The Prince of Wales has been made a Mason by the King of Sweden, and wishes to join one of the lodges in London. It is intended to make him a Past Grand to start with.

A poor German in Albany, N. Y., who tried to get, and who expected to get, a place in the Post-Office, but failed of the appointment, has gone raving distracted, and been carried to an asylum.

A man in Connecticut has invented an "improved head-rest for attachment to church pews, formed by the combination of the stuffing, covering-plate, band, base-plate, and springs with each other."

The Catholics of Windsor Locks, Conn., made $1,600 above expenses in a recent fair and festival, which continued every night for two weeks. The proceeds will be used for the purchase of an organ.

The Union Pacific Railway gives to the Baptist Home Mission Society lands on the line of their road for the location of missions. A delegation of the officers of the society is now on the route selecting lots.

At Davenport, Iowa, twenty cows, belonging to as many different citizens, have died from "bloating," caused by eating green clover, which has been rendered poisonously rank by frequent rains.

There are in New York city 125 Protestant missions where Sunday schools or services for adults are carried on. Of these 41 are permanently established in their own buildings.

A paragraph is going the rounds of the press, in which it is asserted that a celebrated English chemist has discovered a method by which he can convert a human body into solid stone.

A monument to the memory of the late Fitz-Greene Halleck is erecting over his grave in Guilford, Connecticut, and will be formally dedicated, with appropriate services, on Thursday, July 8.

The Massachusetts Legislature has adjourned after a session of one hundred and seventy days—the longest ever held in the State. Four hundred and sixty-six bills have been signed by the Governor.

Prince Uchtomski, belonging to one of the oldest families of Moscow, and formerly possessor of a fortune of over 20,000,000 francs, has just been sent to Siberia for life for theft and swindling.

Fruit-growers in Maine will be protected, under a law passed by the last Legislature, from fruit thieves. The law provides a fine of $20 and 30 days imprisonment. The owner has the power to arrest trespassers.

The crops on Long Island are reported to be unusually promising. The yield of strawberries is enormous; early vegetables are coming in finely, and there is more show for peaches than for many years past.

Senator Peavey, from the Fifth New Hampshire District, long a sufferer from an affection of the eyes, is aided by his wife, who sits by him in the Senate chamber, and acts as his amanuensis.

A new history of Minnesota is now being published in St. Paul by authority of the last Legislature, to be given away to all who send their address to the author, Col. Girard Hewitt.

The deaf mutes of London have established a debating society, named in honor of Dr. Wallis, who in the reign of Charles II. invented the system of signs at present employed by the deaf.

The Mariner's Church of San Francisco has just put up a pulpit modeled in the shape of a ship's stern; and on the wall behind it is inscribed: "He taught the people out of a ship."

The Primitive Methodist organization of Great Britain, is only 59 years old; yet they have 3,500 chapels, and at least 400,000 churchmembers and Sabbath school teachers.

In a sermon preached at the Brompton Oratory, lately, Archbishop Manning stated that there are more Roman Catholics in London than there are inhabitants in Rome.

A young Welchman, jilted by the girl of his choice, has sent in to her a bill for damages in which perhaps the most cruel item is, "To 12 days lost in your company, £4 7s. 6d."

A street-car conductor in Columbus, Ohio, has adopted a very small child, which was left in a basket in his car last week, with $100 to pay its fare.

236 ladies in a New Hampshire town have protested to the Legislature of that State against the extending of the right of suffrage to members of their sex.

A wretched, miserly rag-picker in New Orleans has just died, leaving a large fortune for a grand-daughter whom he had thrust into an orphan asylum.

Dorchester, in becoming ward sixteen of Boston, adds to the latter city's territorial limits four thousand five hundred and thirty-two acres.

Indiana has decided in court that a man having more white than negro blood in his veins is entitled to vote in that State.

It is stated that more cattle, horses, and sheep, are reared in Vermont than in any other equal extent of territory.

A handsome block of rose-colored alabaster, the largest known, containing 2,437 cubic feet, has recently been unearthed in a mound at Rome.

Mrs. Dudley P. Spratt, of Patten, Me., made last year nineteen hundred pounds of butter from three cows and three three-year-old heifers.

Chicago has contracted for its city gas for the next ten years for $2.50 per 1,000 feet, exclusive of government tax.

Importers are shipping back to Europe a portion of the fancy goods so profusely poured in up ours for months past.

Lake St. Croix, in Minnesota, was bridged with logs one day recently, so that men walked across upon them.

Petroleum discoveries have been made in Wyoming Territory, and are exciting much attention and drawing speculators.

The honorary degree of L. L. D. was conferred upon Vice President Colfax by Hillsdale College, Michigan, at its late Commencement.

English advices say that cotton operatives are leaving in large numbers for America, discouraged at the home prospect.

A woman commenced proceedings for divorce in Indiana lately, and the husband applied for alimony. He didn't get it.

Two boys, in the town of Salem, Ct., set fire to the school house, so that they could go to the circus.

Breckinridge predicts for St. Paul a population of 60,000 within five years.

New Jersey is called the garden of Methodism, which has now over 50,000 followers in that State.

An old sailor now living at Havre, France, has rescued 102 drowning persons during the last 35 years.

A Buffalo's head in a good state of preservation was plowed up, the other day, in a garden in Minnesota.

The "New York Hotel," a mammoth establishment, costing $2,000,000, is erecting in Vienna.

Freight on tea is two cents a pound the old way, and thirteen via Pacific Railroad, from China to New York.

The First Methodist church in New Haven has voted in favor of lay delegates, 121 to 8.

Vineland, N. J., is said to have done a "big business" in strawberries this season.

Charles Williams has been postmaster at Deerfield, Mass., thirty-seven years.

Railroad companies must find seats for every passenger or pay damages.

The richer a man makes his food, the poorer he makes his appetite.

Why is a mouse like a load of hay? Because the cat'll eat it.

The sales of lumber in Albany last year footed up nearly $13,000,000.

Growing roses on apple trees is the latest triumph of Illinois genius.

SPECIAL NOTICES.

FACTS FOR THE LADIES.—I have used my Wheeler & Wilson Sewing Machine, for the last twelve years, and it had already been in use two years when I bought it. I have had it doing all kinds of shop-work from seven in the morning until six and sometimes ten o'clock at night, continually going. I have never sent it for repairs, and I think it is now in as good order as when it came out of your store, and I would not exchange it for any you have.

HENRY WRIGHT.

Staten Island.

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

"BUT 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, Bilious 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. C. G. GOODWIN & Co., Boston. Sold by all druggists.

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 di

Miscellaneous.

TEA CULTURE IN AMERICA.

The introduction of the tea plant into the United States was attempted in 1848 by Doctor Junius Smith, of South Carolina, who imported plants from China of from five to seven years' growth. He stocked a small plantation with them in the mountainous parts of that State, where they were exposed without injury to severe frosts during the winter, and snow which at times covered the ground to the depth of eight or nine inches. His experiments continued four years, and showed that the climate and soil were well adapted to the cultivation of tea, but the difficulty of procuring sufficiently experienced labor, prevented the culture from securing any important results. Under the new regime of freedom in the South, the cultivation of the tea plant is again attempted. Ten miles from Knoxville, Tenn., tea is now grown, and it is said that in East Tennessee tea drinkers can readily raise their own tea with very little cost and trouble. The plant is described as a deep evergreen shrub, growing about five feet high, hardy, and needing no protection from frost. Whether the quality of the tea grown there is equal to the imported article, is not yet announced, but the fact of the adaptation of the climate and a portion of the soil of the Southern States to its production, is apparent. The range of the tea plant in China extends between latitudes 24 degrees to 35 degrees North, which parallels include most of the Southern and all of the Southwestern States. The soil best adapted to the growth of the tea plant is said to be a light loam, more or less stony, containing vegetable matter, which, while retaining moisture, is at the same time well drained. This kind of soil is found in large sections of the South and Southwest.

In cultivating tea, the chief difficulty that has hitherto existed has been in procuring suitable labor, but that can be obviated by employing the Chinese, so numerous on the Pacific slope, many of whom have been in their own country successful tea growers. They are spreading over sections of this country, where their skill and labor might be profitably employed in a direction so familiar to them. In China, tea of an average quality is sold at from eight to nine cents a pound. Of course, with our different scale of prices for labor, we could not expect to produce it for anything like so small a sum, yet when we consider the heavy expenses of packing, export and import duties, and transportation, in addition to the profits accruing to each one through whose hands the tea must pass, making its selling price many times the original cost in China, it would be an advantage to get our supply of tea from our own country. The cultivation of the plant is regarded as a less troublesome matter than the manipulating processes to which the leaves are subjected after gathering. Three crops are gathered in a single season. The drying, rolling, and curling processes, it is supposed, can only be successfully accomplished by the trained Chinaman, but it would not be long before machinery would be made to perform a large part of the labor, which in China is entirely done by hand. Machinery for drying and curling the leaves of the plant has been successfully operated in this city. The manufacture of silk by the Chinese emigrants in California has already commenced, and their introduction of successful tea culture in America may repay the country for giving them a home.—*Phil. Ledger.*

CONCERNING NAILS.

A wrought-iron nail, 73 to the pound and 2 1-2 inches long, driven into dry elm to the depth of one inch across the grain, required a pressure of 327 lbs. to extract it; and the same nail driven endwise or longitudinally into the same wood, was extracted with a force of 257 lbs.

The same nail driven two inches endwise into hard pine was drawn with a force of 257 lbs.; and to draw out one inch under like circumstances took 87 lbs. only.

The relative adhesion, therefore, in the same wood, when driven transversely or longitudinally, is 100 to 78, or about 4 to 3, in dry elm; and 100 to 46, or about 2 to 1 in deal; and in like circumstances, the relative adhesion to elm and deal is as 2 or 3 to 1,

The progressive depths of the same nail driven into hard pine by simple pressure were as follows:

¼ inch	by a pressure of	24 lbs.
½ inch	" "	76 "
1 inch	" "	235 "
1½ inch	" "	400 "
2 inch	" "	610 "

To extract the same nail from a depth of one inch out of

Dry oak required	507 lbs.
Dry beech	667 "
Green sycamore	812 "

From these experiments, we may infer that a nail driven two inches into dry oak would require a force of more than half a ton to extract it by a steady force. A common screw of one-fifth of an inch was found to have an adhesive force about three times that of an inch nail.

The force necessary to break or tear out a half inch iron pin, applied in the manner of a pin to a tenon in the mortice, the thickness of the board being 0.78 inch, and the distance of the centre of the hole from the end of the board 1.05 inch, was 976 lbs.

As the strength of the tenon from the pin-hole may be considered as in proportion to the distance from the end, and also to the thickness, we may for this species of wood—dry oak—obtain the breaking force in pounds nearly by multiplying together one thousand times the distance of the hole from the end, by the thickness of the tenon in inches.

These facts will enable us to determine approximately the number of nails required for any piece of work. The following table, which gives the denomination of the nail, its length, and the number contained in a pound, will enable us to complete the estimate:

3-penny	1 inch		*Nails per lb.* 557
4 "	1¼	"	853
5 "	1½	"	232
6 "	2	"	167
7 "	2¼	"	141
8 "	2½	"	101
10 "	2¾	"	68
12 "	3	"	54
20 "	3½	"	34
Spikes	4	"	16
"	4½	"	12
"	5	"	10
"	6	"	7
"	7	"	5

The terms threepenny, sixpenny, &c., as applied to nails, arose from the fact that before cut nails were invented, all the nails in use were made by hand, and sold by count. One hundred sixpenny nails were sold for sixpence, (12 1-2 cents.) Afterward, when competition had reduced the price, one hundred sixpenny nails were sold for a smaller sum. As soon as the cut nails were brought out, the price fell materially, and the nails were sold by weight, but the old designations were still retained.—*Manufacturer and Builder.*

WILLIAM B. ASTOR.

William B. Astor is a very noticeable exception to the rule, that the sons of rich men squander what their fathers spent their lives in earning. Economy and thrift are hereditary virtues in the Astors, and the immense wealth that old John Jacob Astor accumulated is likely to remain in the family for generations.

Every one knows how John Jacob Astor, at the age of twenty, left his village home in Baden, so poor that he walked to the nearest sea-port, with a small bundle, containing all his worldly goods, spent his last penny for a passage in the steerage, sailed for New York, and would have arrived there with only youth and health, had he not sold on the voyage half a dozen flutes given him by his brother in London. For the flutes he received twelve dollars, and having made the acquaintance of a furrier on board the ship, and talked with him about the trade, he invested his small capital, on embarking, in furs. From that small beginning he steadily rose, until he founded the American Fur Company, sent his ships to every sea, and died worth $50,000,000.

But few know how William, the son, has, during the twenty years since his father's death, devoted himself constantly to swell the fortune whose income is more than any one man should have. He has little outside of his mortgages and the investments, and at an age when most good citizens are sleeping quietly in their graves, indifferent to securities or titles, he is hard at work in his back office, closing up every crevice through which a dollar might slip.

Many persons wonder why men of great fortunes continue to labor instead of resting and enjoying themselves, and attribute it to a mere love of gain. They do not remember that long habit becomes second nature; that such men find rest in constant occupation, and that the enjoyment prescribed for them would be the severest punishment that could be inflicted.

For more than fifty years William B. Astor has been a daily worker at his desk. Sentence him to idleness, and before the Christmas chimes were rung from Trinity, the family lot in Green wood would have another occupant.

Astor's office is in Prince street, near Broadway, a one-story brick building, with heavy shutters that remind you of a village bank. The office has two rooms, and he occupies the back one, very plainly, even meagerly furnished, which he enters punctually every morning at ten o'clock, rarely leaving his desk before four o'clock in the afternoon. He is not shut away. His back can be seen by any one entering the office, and any one can step in and see his face also, if he be so minded. To those who pay him a visit he is so chary of words as to seem impolite.

He usually waits to be addressed; but if he is not, he turns a cold face upon his visitor, and says, "Your business, sir?"

If it be an application for charity, nine cases out of ten he cuts off the story before it is half told, with "I can do nothing for you, sir," and resumes his work.

If it is an application for reduction of rent, or for the sale of property, he generally answers, "No, sir," and relapses into silence, from which it is difficult to arouse him.

If he is annoyed by further speech, he says curtly and bruscuely, "I am busy; I have no time to talk;" and there the interview ends. Few persons feel encouraged to stay in his presence, which, to strangers, is no more inviting than the Morgue at midnight, or a tombstone on a winter's day.

Astor has none of his father's liking for trade. He deals altogether in real estate, and in leases of property, like Trinity Church, a corporation worth $100,000,000. He has a wonderful memory. He can tell every square foot of property that he owns, the exact date at which each lease expires, and the amount due on it to a penny. He very rarely sells any of his property, but he is constantly buying, and will be to his dying day, though it cannot be many years before he will be obliged to exchange all his valuable sites and acres for a three by eleven lot in a corner of Long Island.

He is a tall man, fully six feet, of heavy frame, large and rather coarse features, small eyes, cold and sluggish-looking, much more German than American; nothing distinguished or noticeable about him, whom no one would suppose as old as he is by at least fifteen years. He has a strong constitution, and is in vigorous health, and may see his hundredth birth-day. He has two sons, John Jacob and William B. Astor, Jr., both of whom are as close applicants to business as their father; and several daughters, all married to wealthy gentlemen. Mrs. Astor, who is the daughter of General Armstrong, James Madison's Secretary of War, is a woman of culture and accomplishment, and lends grace and dignity to her husband's hospitality.

William B. Astor's wealth can not be accurately determined. He does not know himself; but it is probably $65,000,000 or $70,000,000, perhaps $80,000,000 or $90,000,000. It increases largely every year by reason of the advance in property, and may nearly double in value before his death. His income is greatly disproportioned to his fortune, because he has such a large amount of unproductive real estate. He has much property that even his sons know nothing of, and, like his father, seems unwilling to have any one understand the immensity of his riches. It is said he is anxious to live to see how many of his investments will turn out; but at seventy-six that rare pleasure can not be forever enjoyed.

BEES.—Chloroform is now extensively used in England, and without injurious results, to stupefy bees so as to remove the honey. For this purpose a table is set about ten feet from the hive and covered with a cloth. Some chloroform (about a quarter or a sixth of an ounce) is then poured into a shallow dish and covered with a wire gauze, to prevent the bees from falling into it. The hive is then removed from its stand and set over the chloroform. In about twenty minutes all the bees will have fallen down on the table in a state of stupefaction, not one remaining in the comb. After removing the comb, the hive and the bees are restored to their place, the latter soon recovering without suffering the slightest inconvenience.

THE CAMEL'S ENDURANCE.

How many days he can go without drinking, has never perhaps been exactly ascertained—in fact, the power of endurance varies greatly in different individuals—but it has been stated on very good authority, that the dromedary can subsist nine days without water, though exposed the whole time to a heat resembling that of a furnace. It is certain that when the camel does drink, he always appears to be laying in stock for a week or so; and he has even been known to swallow seven gallons and a half, or thirty quarts of water at one time. This allows three quarts a day for ten days, which, though not sufficient properly to quench the thirst of so large an animal, may yet be enough to keep him alive. Comparative anatomy, which has indulged in a legion of experiments on the structure of much inferior animals, has not extended a proper degree of attention to the camel. It has no doubt been ascertained that this extraordinary creature possesses one stomach more than other mammalia; but curiosity has not been sufficiently busy with that immense bladder, streaked with sanguine veins, which the animal sometimes blows out of his mouth in spring. In strings of thirty or forty, travelers have noticed, during the greatest heat of the day, a majority amusing themselves after this fashion. On such occasions, they will raise their heads, look around wildly, and then, with a strange noise, draw up the bag from their throats, and blow it out inflated to its fullest extent, as if to cool it by the touch of the external air. In a few minutes they suffer it to collapse, and suck it back with a ruckling noise into their throats. Is not this bag intended to contain, in addition to the fifth stomach, a supply of fresh water? And is it not in this that travelers, when compelled to kill their dromedaries to preserve their own lives in the Sahara, find the pure, transparent fluid spoken of on such occasions?

VINEGAR PLANT.

HOW ALL CAN HAVE GOOD VINEGAR

It belongs to the genus of fungals (*penicilium glaucum*,) and is easily propagated by following the annexed recipe: Take half a pound of brown sugar, and half a pint of molasses; simmer them in three quarts of water till well dissolved, then place the mixture in a wooden or stone pot, cover it over, and place behind the stove in a warm situation. In about six or seven weeks you will find floating on the top a tough fleshy substance—this is the vinegar plant; the mixture will have turned to vinegar, but of a poorer quality than will be manufactured with its aid. Now prepare a mixture as before, and when *coolish*, lay it over the vinegar plant. A bit of lathing or shingle should be laid upon the mixture before placing the plant over it, as the vinegar is of a purer quality if the plant does not lie wholly upon it. Set it behind the stove or beside the range, covering it closely, and in two weeks or more, taste it; if sharp vinegar bottle it, and continue your manufacture. The vinegar is of a dark color, but of far better quality than what is bought generally for cider vinegar, but has not seen apples. It is probable that what is termed the "mother" in vinegar is closely allied to this plant, and might be employed by those who desire to produce a "vinegar plant" without delay. The cost of vinegar made in this manner is extremely small, and as it is a condiment so universally employed in culinary matters, we recommend it to our readers. We do not think that there is anything deleterious in its properties, and it would certainly give many families a large supply of vinegar, who would be unable to procure it in any other manner. A small wooden butter firkin would be an excellent utensil for its preparation, as it could be covered tightly.

THE GRAND HOTEL IN PARIS.

What is the Grand Hotel? A palace in which, especially since the last subjugation, the kings of the earth have dwelt; a world in miniature; a hotel with 700 chambers, 60 waiters, 30 cooks, 25 washerwomen, and an army of door keepers, grooms, chambermaids, and house servants. "A hotel," do I say? A town rather—built from the ground upwards; and by no means a small town, for it numbers 1,200 inhabitants. This town has a telegraph bureau, a pneumatic railroad, and a post office. It has its own cafe, its own barber's saloon, its own tailor's shop, where, as every inhabitant is informed soon after his arrival, "state uniforms are embroidered." It has its own bookstore, and, in the name of all that is good, what has it not? It has its own newspaper—*La Gazete des Etrangers*—written and printed in the hotel, and edited by the famous Henri de Pere, who is renowned as a writer and more renowned as a duelist. But do not be afraid of his paper. It is very witty and very amusing, and is every morning gratuitously placed, yet wet from the press, in each room of the hotel. The town which contains all these wonders is five stories high. Each story has three districts or quarters—Quartier de Scribe, Quartier de Boulevard, and Quartier de l'Opera. It has 15 streets, on the corners of which a tin plate informs you of the name and the number, as in any other city. But what model streets these are! They are nicely covered with carpets, adorned with wall mirrors, pleasantly warmed in winter, comfortably shady in summer, full of amusement by day, and at night as splendidly illuminated as a ball saloon.

One can imagine that with 15 streets and 1,200 inhabitants, the place must be very noisy. The quietness that prevails is one of its objects of admiration. No servant bearing trunks, loaded as was the ark of Noah, passes up the stairs with thundering noise. No waiters run to and fro in haste and confusion. Platforms ascend from the lowest to the highest story, and quietly convey baggage and persons to the desired point. The electric telegraph does the rest. You know that this does its work in silence. Halls adorned like the castles of princes, open before your astonished gaze, having Persian carpets and ceilings beautifully painted resplendent in gilding, and ornamented with mahogany, marble, lace and velvet. Newspapers in abundance lie upon the tables. The languages of many lands are heard, but uttered in subdued tones, that others may not be disturbed. The murmurings of an entire world enter your ears, but gently as the waves of the mighty ocean when their force is spent upon the beach. Before you, in the court of honor, under glass covered halls, before broad sandstone steps, between rows of oleanders, roll stately carriages to and fro. Behind you in a magnificent saloon, filled with rows of tables, covered with the finest linen and laden with the most costly porcelain, silver services are being arranged for dinner.

THE ART OF MAKING TOAST.

Did the reader ever ask for toast at a hotel? If so, he probably was served with a piece of fresh bread, burned before the fire, the charcoal mostly scraped off, and served under the name of toast. It should always be made of stale bread. The heat drives off whatever acids may have formed in the loaf, but, more or less converted by the heat into a more digestible substance, dextrine. By nicely toasting a slice of bread, we save the digestive organs a certain amount of labor; hence toast is usually acceptable to invalids and those of impaired digestion. So much for the philosophy of the thing. Now for the practice. Make the toast from a stale home-made loaf. Baker's bread will make an imitation of toast, but not the thing itself. Slice moderately thin, and place on the toasting-fork, or in some of the wire toasters, and hold it near the fire until it is well warmed through. Then—here comes the rub—bring it near the fire, where it will quickly become of a light brown, or rather a deep golden yellow—turn and treat the other side the same, and serve. If buttered toast is desired, apply butter in a moderate quantity while hot. Toast should not be piled upon a plate, as in that case the crispness is lost. If there is no toast rack, lay the slices lapping over one another, shingle fashion, so that the moisture of the lower slice may escape, and not be absorbed by the others.

THE ENGLISH LANGUAGE.

LIST OF WORDS IN COMMON USE, BUT EXPELLED FROM GOOD SOCIETY.

I send you a literary curiosity. It is a list of words in current use, sentenced, by decision of good authority, to be expelled, and to which neither amnesty nor pardon can be granted,

The list in question forms a part of the lexicography code adopted by the editorial corps of a leading New York daily, at whose head presides a literary illustration of national fame. None of the expelled words are allowed to appear in any article, editorial or contributed, of the daily referred to.

The list is the ascertained results of discussion and careful examination as to the authorized use of many words, which, although improperly admitted, have, through force of habit, come to be looked upon as correct.

Here it is, *verbatim et literatim*, as I find it promulgated:

1. Aspirant. 2. Authoress. 3. "Being" done, etc. 4. Bogus. 5. Bagging, for capturing. 6. Collided. 7. Couple, for two. 8. *Debut.* 9. Employee. 10. "Esqr." 11. Gents, for gentlemen. 12. Humbug. 13. "Hon." 14. Indorse, for approve. 15. Inaugurated, for begun. 16. Initiated, for commenced. 17. In our midst. 18. Ignore. 19. Juvenile, for boy. 20. Jubilant, for rejoicing. 21. Lady, for wife. 22. Lengthy. 23. Loan or loaned, for lend or lent. 24. Located. 25. Measurably, for "in a measure." 26. Ovation. 27. Obituary. 28. Parties, for persons. 29. Posted, for informed. 30. Poetess. 31. Portion, for part. 32. Predicate. 33. Progressing. 34. Pants, for pantaloons. 35. Reliable. 36. Repudiate, for reject, or disown. 37. *Role*, for part. 38. Secesh. 39. States, for says. 40. Taboo. 41. Transpire, for occur. 42. To progress. 43. Tapis. 44. Talented. 45. The deceased.

Numbers 4, 5 and 38 are merely slang, and entitled to no mercy. Numbers 12 and 28 are English cockneyisms, deserving, if possible, of less. Numbers 9, 11 and 21 are expressions redolent of American snobbishness, and should be duly snubbed.

On a first reading there might be doubts as to the propriety of expelling many of the remaining words in the index; but it will be found, I think, on examination, that there is some well-founded philological or philosophical objection to them.—*Com. Cincinnati Commercial.*

WHAT NERVE DOES.

An ounce of pluck is worth a regiment of hesitating men. A little nerve, coolness, pluck and decision, have carried men safely through the greatest difficulties. In all probability no persons possess nerve to a greater degree than do bank robbers and persons of that class, who live not by labor, but by their wits, and operations which succeed from boldness. Not long since, a man stood in a Wall-street bank with a bag in his hand, containing ten thousand dollars in gold. A gentlemanly looking man, with his hat off, said to the one who held the gold: "Let me heft it; I'll guess within half an ounce of its weight." The person addressed mechanically handed the bag to the applicant, who at once ran out doors, and was soon lost in the crowd, while the loser never saw it again. On seeing him with his hat off, he thought him a clerk in the bank. A gentleman standing by saw the thief remove his hat and hang it on a hook, when he too supposed it to be some one connected with the bank, and said nothing.

Some years since, a person entered the Importer's and Trader's Bank, New York, in broad daylight, put on a duster, stuck a pen behind his ear, and then walked deliberately past clerks, tellers and cashier, and pushing the President aside, who stood talking to some of the Directors, entered the vault and helped himself to the largest package of money he could find, walked out unmolested, no one suspecting that anything was wrong till he was off and out of sight.

A few months ago in New York a hearse drove up to a mansion. A genteel young man rang the bell and inquired for the man that lived there, but he was down town. He said the hearse contained a coffin in which were the remains of a daughter of the occupant of the house, who had just died at school in Connecticut. The servant at the house had heard nothing of the matter, but helped the driver bring the coffin into a parlor, and at the suggestion of the young man, who said he was a teacher, sent one of their number to the gentleman's place of business to inform him of the sad news. The teacher remained in the house to tell him the particulars, but when the man arrived the teacher had gone, and about $3,000 worth of jewelry kept in bureau caskets had gone with him. The coffin was opened and found to be filled with a beach log.

MISHAPS OF AN AERONAUT.—The French aeronaut, M. Eugene Godard, has been making ascents in his enormous balloon, LeColosse, and taking passengers on a tour aloft at the rate of three hundred francs a head. On his return to earth at the end of his second trip he met with a strange mishap. At about six miles from Florence, the volume of gas was diminished; the grapnels were thrown out; and the party alighted in the midst of a crowd of gaping rustics, many of whom had their pipes in their mouths. M. Goddard, having to let out the gas remaining in his balloon, politely begged the smokers to retire; but (says a correspondent) he might as well have spoken to the cabbages growing around. All the louts pressed forward, puffing away and lighting lucifers on their sleeves. The consequence may be imagined; in the twinkling of an eye the air was a sheet of flame, and though nobody was hurt, the balloon, valued at 6,000 francs, was reduced to tinder. Then followed a disreputable scene of violence and extortion. One insisted upon a compensation for the fright, another for his pig whose tail had got singed by the fire; another for the pestilential effects of the gas upon his cabbages, and so on. As these demands were enforced by decided threats, accompanied by some significant cudgel play, the aerial travelers were compelled to satisfy all demands.

MERCY.—The merciful shall find mercy. This is because every man finds what he himself is, and has measured back to him what he has meted out to others. Goodness never fails of its reward; and injustice never fails to come home to the house and upon the head of the unjust. Though justice has leaden legs, it finally overtakes each one.

ODDS AND ENDS.

A villain recently lured a young girl of respectable family from her home in New York by ardent professions of honorable love and solemn promises of marriage. Having thus got her completely into his clutches, he ruined and soon deserted her at Chicago, having never intended to make her his wife. Finding herself alone in a strange city (Chicago,) with no alternative but a life of shame or a suicide's death, she chose the latter, and was a corpse scarcely two weeks after she was enticed away from her parental home.

M. Lespian reports to the French Academy, that he inoculated himself, last October, with the gray matter from the lungs of a consumptive patient just dead at the hospital of Gros-Caillon. The hazardous experiment was made to satisfy himself and the profession whether or not tuberculosis can be contracted by inoculation. He testifies that no unpleasant consequences have as yet been experienced.

The Boston *Herald* reporter saw a sprucely-dressed pickpocket in the Jubilee crowd put his hand into an elderly gentleman's pocket and deftly draw forth one end of a fat wallet; and just then there suddenly arose the music of the entire force of a thousand horns, and countless trumpets, drums and fiddles, and the pick-pocket stood entranced, released the pocket-book, and worked his way thoughtfully out of the crowd.

A Hindoo widow, who had been left the sum of £20,000 by her husband, had her right disputed by other members of the family. The English courts haggled so long over the matter, that when the case was decided in her favor it took the whole £20,000 to pay the money the poor woman had been obliged to borrow to defend her claim.

A Western editor named Steele reports having received an offer from a printer named Doolittle to go into partnership. He respectfully declined on account of the bad sound the firm name must have—"Do little and Steal," or *vice versa*. "One of us would soon be in the poorhouse, and the other in the penitentiary."

A party of gentlemen, among whom was H. C. Fiske, Superintendent of the Erie Railway, were robbed of their money and valuables while bathing at the Buffalo Water Cure Establishment, recently. One of the victims was relieved of a certificate of deposit for $20,000.

Two boys, 8 and 16 years old respectively, committed suicide in Vermont, Fulton County, Ill., recently. A little son of Mr. J. H. Harris hanged himself because reprimanded by his mother, and Rhodes Kinney, his schoolmate, "just to see how hanging went."

Abram Van Dine, a Hollander, who fought against Napoleon in Prince William's army, and has a distinct recollection of the Emperor, has been living in Paterson, New Jersey, for 17 years, and has never been able to learn English. He is 74 years old.

A volcano in active eruption has been observed on one of the islands recently discovered in the Pacific Ocean, and known as Smith's Island. The roaring of the internal fires is said to be fearful, and a dense mass of smoke and steam is continually ascending from the island.

It is said that King George of Greece, while out on a hunting excursion recently, shot a man whom he mistook for a deer. The King was almost in despair when he found out what he had done. The family of the man was liberally provided for, and the matter was hushed up.

The century plant in Rochester is now over twelve feet high. It grew two inches a day last week. A bud has already started, which portends a flower branch, and hopes are entertained that the welcome little stranger will appear in July.

A house-keeper caught forty-two rats in one night, by exchanging for a barrel of oats that had been visited by the varmints, a barrel of water, covering the surface with chaff. The victims unconsciously pitched in and met a watery grave.

Michael Hames, of St. Louis, has sued his former guardian, James Graham, for $2,000 for work performed on a farm between the ages of eight and eighteen years, and for $2,000 damages for not sending him to school during that time.

young man, who said he was a teacher, sent one of their number to the gentleman's place of business to inform him of the sad news. The teacher remained in the house to tell him the particulars, but when the man arrived the teacher had gone, and about $3,000 worth of jewelry kept in bureau caskets had gone with him. The coffin was opened and found to be filled with a beach log.

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A record of the watches produced at the Waltham Manufactory may be not improperly prefaced with a brief mention of the considerations which induce us to press them upon the attention of intelligent watch buyers.

Fifteen years' successful experience justifies us in claiming for the Waltham Watches peculiarities of excellence which place them above all foreign rivalry. The system which governs their construction is their most obvious source of merit. The substitution of machinery for hand labor has been followed not only by greater simplicity, but by a precision in detail, and accuracy and uniformity in their time-keeping qualities, which by the old methods of manufacture are unattainable.

The application of machinery to watch-making has, in fact, wrought a revolution in the main features of the business. In conjunction with enlarged power of production, it has enabled us to secure the smoothness and certainty of movement which proceed from the perfect adaptation of every piece in its place. Instead of a feeble, sluggish, variable action, the balance, even under the pressure of the lightest main-spring, vibrates with a wide and free motion. The several grades of watches have more than a general resemblance each to its pattern; they are perfect in their uniformity, and may be bought and sold with entire confidence as to the qualities we assign to them.

These general claims to superiority are no longer contested. An English watchmaker, in a recent lecture before the Horological Institute of London, describing the result of two months' close observation at the various manufactories in the United States, remarks in reference to Waltham: "On leaving the factory, I felt that the manufacture of watches on the old plan was gone." Other foreign makers, some of them eminent, have publicly borne the same testimony. They admit that the results aimed at in Europe by slow and costly processes are here realized with greater certainty, with an almost absolute uniformity, and at a cost which more than compensates for the difference between manual labor in the Old World and the New.

But we assert for the Waltham Watches more than a general superiority. Their advantages, in respect of quality and price, over English and Swiss watches, are not more marked than are their advantages over the products of other American manufactories. These are positive in their character, and are the natural consequences of the precedence we acquired in the trade, and the proportions to which our manufactory has attained. No industrial law is better established than that which cheapens the cost of an article in proportion to the magnitude of its production. The extent of our establishment—the combination of skilled labor on an extensive scale, with machinery perfect and ample—enables us to offer watches at lower rates than those of any other manufacturer. The aggregate of profit is the end kept in view—not the profit on any single watch. And, acting on this principle, with reduced cost of production and an ever-widening demand, our watches are offered at prices considerably below the watches of other American makers, comparing quality with quality. Our annual manufacture is double that of all other makers in this country combined, and much larger than the entire manufacture of England.

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