

Tract Society Department.

EDITED BY H. L. LEWIS, AGENT OF THE AMERICAN TRACT SOCIETY, TO WHOM ALL MATTERS FOR THIS DEPARTMENT SHOULD BE ADDRESSED, AT ALFRED CENTER, N. Y.

HISTORICAL STATEMENTS OF THE SABBATH MANUAL COMPARED WITH HISTORICAL FACTS.

BY ELI D. M. TODD.

It is a common practice for those who disregard the obligation to keep holy the Seventh Day, to appeal to the "Fathers" in support of the practice of sanctifying the first day of the week. They almost invariably refer to their authority to the "Sabbath Manual," a work written by Rev. Dr. Justin Edwards, and published by the American Tract Society. I propose, in a few brief paragraphs, to call the attention of all who are willing to know what are and what are not facts, to these statements, and compare them with the authors from whom they profess to be taken; and in cases where only a quotation is given, without the name of the author from whom it is said to be taken, to trace it, so far as I can, to its true source, to the end that we may know whether the facts of history do sustain the sanctity of the first day of the week. It is a very common saying, with those who read and believe the statements of the "Sabbath Manual," that its "Publishing Board" are men of eminence in historic lore, and that, consequently, its statements are entirely reliable. It is not pleasing to be compelled to believe that a body of Christian men are publishing as facts of history, statements that, upon investigation, are found to be wholly without foundation. The candid are invited to give the following statements a careful investigation.

On page 113, an attempt is made to show that "Lord's day" is Rev. 1: 10, refers to the first day of the week. The proof is Ignatius, bishop of Antioch, A. D. 101. He is made to say, "Let us (Christians) no more sabbatize, but let us keep the Lord's day. Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days." This quotation is so interspersed with remarks, that it seems much stronger and more positive than when standing by itself. But the statement is wholly deceptive, for no such passage can be found in the epistles of Ignatius. In the epistle to the Magnesians, sec. 9, is found the only passage referring to the subject. It is as follows: "Wherefore, if they (that is, the most holy prophets) who were brought up in these ancient laws, came nevertheless to the newness of hope, no longer observing Sabbaths, but keeping the Lord's day." Dr. Hulse, in his Bampton Lectures, lect. 2d, page 41, translates as follows: "But living according to the Lord's life," instead of "keeping the Lord's day." But in neither case, the passage refers to the prophets who lived before Jesus Christ. Who believes that they kept the first day of the week? No authority, therefore, can be found in Ignatius to prove the sacred character of the first day of the week.

On page 114, Theophilus, bishop of Antioch, A. D. 162, is quoted as follows: "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." I have looked in vain for the above quotation. The author gives no reference by which his readers can ever surmise where it may be found. Eusebius, book 4th, chap. 20, devotes two lines to Theophilus. Neander speaks of him as a man of learning and ability, and also as an author. Mosheim merely mentions him as a man of great learning. Dr. Hulse, in his Bampton Lectures on Sunday, makes no mention of him. I think, if he had spoken as quoted in the Manual, Dr. H. would not have omitted to notice him. Dr. Cox, in his "Sabbath Literature," merely mentions him as confirming the statement of Josephus and Philo, that "there is no place where the Sabbath is not known." See vol. 1, page 285. Gillilan (see page 374) refers to Theophilus as appealing to the observance of the Lord's day as a custom in the churches. In looking over the whole field, the conviction fastens on the mind, that no confidence can be placed in the loose quotations of the Sabbath Manual. Look at the statement. "On that day it was that our Lord Jesus completed his resurrection." He must then have commenced it before the Lord's day.

On page 114, we read, "Hence Irenaeus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says that the Lord's day was the Christian Sabbath." His words are, "On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God." Dr. Cox, in his "Sabbath Literature," on pages 120 and 121, says that the above quotation is made from Dwight's Theology, sermon 106, and that innumerable writers have borrowed it from him. Dwight, however, or the Manual, give no reference to the place where the passage occurs; and Sir W. Donville, after carefully searching all the extant works of Irenaeus, reports that no such passage, or any one at all resembling it, can be found.

On page 114, Dionysius, A. D. 170, is quoted as saying, "We celebrate the Lord's day." As usual, no reference is made to the place where the passage may be found, but it is supposed to be a perversion of what Eusebius says in book 4, chap. 23:

"To-day we have passed the Lord's holy day, in which we have read your epistle." What was meant by the Lord's holy day, as used by Eusebius, may be learned from his history, book 8, chap. 6. "But in the fourth year of the persecution, on the twelfth of the calendar of December, which would be on the twentieth of the month Dion, on the day before the Sabbath, Friday, in the city of Caesarea," &c. Such is the testimony of Eusebius, A. D. 283.

On page 114, we find the following: "Clement of Alexandria, A. D. 192, says, 'A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord.' And again, 'The Lord's day is the eighth day.'" As usual, no authority is given, and undoubtedly for the very good reason, that none exists. Dr. Cox, in his Sabbath Literature, vol. 1st, page 339, gives the words of Clement. Here they are: "Such an one having fulfilled the command according to the gospel, makes that day the Lord's day, on which he casts off evil thoughts, and takes those which are according to knowledge, glorifying the Lord's resurrection as wrought in himself." Even if Clement had written as quoted in the Manual, the fact of his being such a visionary enthusiast, would have rendered his testimony of little value. I give a few specimens from his writings, that those who rely so implicitly on his testimony to the sacred character of the first day of the week, may know more of him, and his reliability as a witness. Anti-Nicene Christian Library, book 3d, page 274: "And that man becomes God, since God so wills." On page 307 of the same book he speaks of the "savage language." Again, on page 335, same book: "Good works are an acceptable prayer to the Lord, says the Scripture." A note at the bottom says, "Where, no one knows." No doubt the passage may be found immediately following the command in the gospel to observe the first day of the week, or Lord's day.

I might multiply these visionary sayings of Clement to almost any extent; but these are sufficient for my purpose, viz, to show that he is not a reliable authority.

On page 118, Dr. Edwards quotes from the epistle of Barnabas: "We (Christians) keep the eighth day;" that is, the first day of the week—"a joyful holy day, on which day also, Jesus arose from the dead." Had Dr. Edwards, or the American Tract Society, taken the trouble to read the epistle of Barnabas, they could not have failed to notice, that it is a jumble of mere jargon. The statement preceding the one quoted in the Manual, for example, is as clear as a moonless and starless night. Consider what he means by it. "The Sabbath which ye now keep, are not acceptable unto me, but those which I have made, when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world." Wonderfully lucid and clear. One other fact ought to have received the attention of the Doctor and the Society, viz, that writers of ecclesiastical history, such as Mosheim and Neander, declare that the epistle of Barnabas, from which they have quoted, is a forgery.

On the same page, Pliny, the governor of Bithynia, about A. D. 107, is quoted as confirming the sacred character of the first day of the week. As represented by Dr. Edwards, it seems to be a stronghold for the sacredness of Sunday. Pliny was a heathen governor, under the heathen Emperor Trajan, and was representing his subjects to the Emperor, and asking instructions what to do. Among other things, he says: "They affirmed the whole of their guilt, or error, was that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some god." See Cox's Sabbath Literature, vol. 1, page 296. Stripped of the verbiage thrown around it by Dr. E., we look in vain for any declaration of sacredness attached to the first-day of the week, or any other day. Dr. E. adds, that later in the day they met to "celebrate the Lord's Supper;" whereas Pliny says, "It was to eat in common a harmless meal."

The next quotation is on page 120, and has been regarded as a historic stronghold. I give the quotation, and also the remarks of Dr. E. "Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz, 'Dominieum servastis?' 'Hast thou kept the Lord's day?' If they had, they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? 'Christians sum; intermitte non possum.' 'I am a Christian; I can not omit it.' It is a badge of my religion, and the man who assumes it, must of course keep the Lord's day, because it is the will of his Lord, and should he abandon it, he would be an apostate from his religion." No reference showing where these statements may be found is given. I have searched—yes, searched—but in vain. I supposed it might be found in the Acts of the Martyrs, written by Eusebius, but nothing of the kind can be found there. Fox's Book of Martyrs gave no sign of the magic words that were to make Sunday historically sacred. Mosheim and Neander were both silent. Dr. Cox, in his Sabbath Literature, vol. 1, pp. 295 to 305, gives Sir W.

Donville's searching expose of this matter. From this account it appears that the question "Dominieum servastis," and the accompanying answer, was the manufacture of Bishop Andrews, in a speech before the arbitrary tribunal, the Star Chamber, in the case of Trask, who was accused before that body of keeping the Seventh-day Sabbath, and of non-conformity in general. The speech was first published in 1629, three years after the death of the Bishop. There needs only to be added a remark of Sir Wm. Donville: "Those only who have occasion, and who take the trouble, to read the statements of such writers when dealing with matters of fact, can have any idea of the extent to which their habitual recklessness of assertion is carried."

Thus, in eight different statements of the Sabbath Manual, and which it claims as important historic facts, I have shown that no confidence whatever can be placed in them. I therefore submit, in the most candid and earnest manner, that the American Tract Society are bound either to show that their historic statements are true, by giving us references to the authors where they may be found, or else to withdraw these statements from their publications.

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, AUG. 12, 1869. GEORGE H. UTTER, EDITOR.

OCCASIONAL THOUGHTS—NO. IV.

SABBATH INSTRUCTION.

The Sabbath of the Fourth Commandment is the centripetal power which binds us together as one people. This truth enters into our organizations, our institutions; and what we are, and fondly hope to be, as a denomination, center in it. We shall rise or fall in denominational prosperity in proportion to how well we shall fight it out on the line of God's neglected and despised Sabbath. Sabbath reform is our great work—not the work of a few earnest spirits among us, but of all. To successfully engage in any enterprise, there must be good preparation for the work. We must not only be imbued with the spirit of the Sabbath, but must be able to give the reasons for the Sabbath faith within us. A cause built upon zeal without knowledge; will, like a bubble, burst into air.

In view of these things, the inquiry often arises in our mind, what proportion of our people, especially the young, when brought into controversy, or to a point where they must give the reasons for the observance of the seventh day as the Sabbath, can give a clear synopsis of the principles involved, or successfully present arguments in its defense? We would, doubtless, be astonished at the small proportion to be found. There are too many who can not really give stronger reasons for being Seventh-day Baptists than that their parents were so before them, or they were so brought up. A thinking world will not be satisfied with this. A mind that is worth anything, must be convinced of an error before it will abandon it. Those among us who are keeping the Sabbath upon the strength of parental example or family traditions, had better begin to look into "the law and the prophets." We believe that one of the most fruitful sources of Sabbath apostasy among us has been, and is, Sabbath observance grounded upon parental example and education, rather than in a living, vitalizing, Christian principle. Our young people, in their social and business relations, in their school life, are often called upon to give the reasons for their peculiar faith and practice; and how important it is that they be able to present the truth, and successfully controvert the Sunday Sabbath. It is frequently a source of mortification to see the woful ignorance of the reasons and arguments for the seventh-day Sabbath manifest in some of those among us who have good minds, and have enjoyed superior advantages. There is, indeed, a great deal of lameness on the part of all.

There are causes for this. There is too much indifference and listlessness in the matter, a want of enthusiasm and earnestness. There should be more pains taken to become familiar with the whole subject of the Sabbath. There is not enough interest taken, in the family, Sabbath school, and church, in Sabbath indoctrination. Parents should purchase books and tracts on the subject for their children, and interest them in it, and Sabbath schools should more frequently review the field. We believe that our people, young and old, are not sufficiently instructed from the pulpit in the doctrine of the Sabbath. A good solid sermon on the Sabbath question now and then, that would accomplish more than tracts distributed in every household of the congregation. Some one may say we take more pains to indoctrinate the children and youth in the Sabbath than in Baptism or Communion. Because the Sabbath is the central truth which clusters us as a people. Take that away, or desert it, and our sun is set. We want, then, more young men and women who are thoroughly and whole-heartedly denominational, who take a live interest in our institutions and enterprises, who take pride in being Seventh-day Baptists, and are willing to sacrifice and stand up for a neglected and despised truth.

We have no sympathy with those who grumble and whine about the inconveniences, sacrifices, and disadvantages, they have by keeping the Sabbath. We are battling for God's truth, not earthly riches. Such, then, should cheerfully march in our ranks, if they love the truth. Ten men, knit together as one in purpose, are a greater power for reform than a whole denomination half-hearted, indifferent, and worldly minded. We should, for the sake of greater activity and earnestness, future life and growth, and the successful promulgation of Sabbath truth, instruct the young among us in the spirit and letter of the Sabbath. O. T. W.

the councils in question. Nor do I believe that the large majority of my countrymen are in favor of the proposed matter. No! The proposed constitution was originated chiefly, solely, and for no other purpose than to effect a change in the mode of carrying on our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is enough for me to say, that I have been in favor of this proposed change ever since I understood our denominational work as Christians, reformers, and educators of the denomination, and not in prize that the proposed reorganization has been opposed on any other ground. I had heard it opposed because it was too democratic. It threw all our missionary and other benevolent money into the hands of the people, and in using the word "business thought," I mean such business should be in the hands of good business men, who know what they are about. It is

A SHOCKING TRAGEDY was enacted at No. 1266 Washington street, Boston, on Tuesday evening, August 8th, when the wife of Dr. A. H. Hobbs was shot dead, in her own parlour, and in the presence of her husband...

RE REAL ESTATE IN CHICAGO.—The following account of the real estate market in Chicago is from the Chronicle of that city, the organ of the insurance interests of the Northwest:

THE GARDEN OF EDEN DISCOVERED.—A curious report comes from England, that Sir Henry Rawlinson has found in Babylonian documents a recognition of the Garden of Eden.

THE RIGHTS OF MARRIED WOMEN.—They are tinkering the laws in England which relate to the rights of married men in their own property. It is to be provided in the new act that a husband shall not be liable for the debts of his wife contracted before marriage.

THE ECLIPSE, on Saturday afternoon, came off according to the programme. The daily papers of Monday occupy considerable space in describing it; but what they say took place, is only a repetition of what we would told take place.

A FEARFUL RISK.—At Echo, on the Utah Pacific railroad, the other evening, three freight trains stood upon the main track, when word came flashing over the telegraph from the Superintendent: "A locomotive and tender, with steam up, and with no brakes, is being pushed down the grade."

NO TAX ON SHINGLES.—The subject of taxing manufacturers of shingles on sales has been before the Revenue Bureau lately, but has been decided in favor of exempting the same, in accordance with the ruling of ex-Commissioner Rollins.

THE COLLEGE.—An exchange sketches as follows the peculiarities of several of our educational institutions: "Harvard gymnasium is a fizzle. Bowdoin is tolerable, and under excellent management. Middlebury is poor in building, but rich in teachers."

A HOUSE IN MINIATURE.—The New York Express says that next to the corner of William and New Chambers streets in that city is a curiosity—architectural, sanitary, social and commercial. It is a three story house not more than five feet wide, being built upon an alley way between the two ordinary houses which flank it.

MANUFACTURING IMPROVEMENTS.—The old cotton mill at Augusta, Me., which was recently purchased by the A. & W. Sprague Manufacturing Company, is remodeled and extensively improved, and will be in running order October first. It will be 210 by 50 feet, and 5 stories, will contain 12,000 spindles, and give employment to 200 hands.

THE FREEDMEN.—The National Freedmen's Association of the District of Columbia, in an appeal to the charitable, states that aged and disabled destitute people of Washington are now in great want of food. Among the sufferers are both white and colored, but principally they are of that class of freed people who were emancipated at an age when they were unable to support themselves.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

CHILD TEACHERS.—The Milwaukee school authorities have wisely decided that no person under the age of 18 years shall be eligible to the position of teacher in any of the public schools of that city. The practice of placing primary schools, which call for the wisest and most judicious management, in the unaided control of immature girls, is productive of the most serious evils.

THE HOUSE OF MR. JENKINS, an American Missionary at Kinwa, has been demolished by the Chinese. Drunkards in Illinois are classed with insane persons and idiots, and placed under guardians.

THE HOUSE OF MR. JENKINS, an American Missionary at Kinwa, has been demolished by the Chinese. Drunkards in Illinois are classed with insane persons and idiots, and placed under guardians.

THE HOUSE OF MR. JENKINS, an American Missionary at Kinwa, has been demolished by the Chinese. Drunkards in Illinois are classed with insane persons and idiots, and placed under guardians.

THE HOUSE OF MR. JENKINS, an American Missionary at Kinwa, has been demolished by the Chinese. Drunkards in Illinois are classed with insane persons and idiots, and placed under guardians.

THE HOUSE OF MR. JENKINS, an American Missionary at Kinwa, has been demolished by the Chinese. Drunkards in Illinois are classed with insane persons and idiots, and placed under guardians.

WARNING TO SMOKERS.—One of our exchanges expresses the opinion, that the death of the Rev. Mr. Hallock, in the recent accident on the Erie Railway, was a manifestation of the Divine displeasure against the habit of smoking!

RELIGIOUS INTELLIGENCE.—The city of Boston has a fund bequeathed by David Jeffrey in 1789, the income of which is to be applied to the purchase of tea, coffee, chocolate and sugar for the members of the Christian era; or about \$6 a minute since the creation of the world, according to the Mosaic chronology.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

Salvador Carotte, because she threatened to prevent his marrying her, consented to spare her further wounds when she had sworn never to tell who had stabbed her, and leaving her to die, he hurried away. The girl managed to drag herself to a police station, where her wounds were pronounced mortal. She was removed to a hospital. There, to repeated solicitations, she refused to reveal the name of her assassin, and thus break her oath, but in her delirium disclosed it. Search was made, the assassin arrested and taken to the police station for identification, when she gave him, and requested that he might not be punished.

THE NEW JERSEY TOMATO CROP is large. A farm is spoken of which pays the interest on \$5,000 per acre. Another which pays the same amount on asparagus. Another farm has an interest on \$7,000 with grapes; and still another the interest on \$80,000, with blackberries. Stables, not to mention, \$4,500 per acre.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

A Buffalo, New York, dispatch says, notwithstanding much rain has fallen this year than the average for the past ten years, the prospect for the crops was never better than at this season. The wheat yield is expected to be one-third larger than usual, and an enormous hay crop will be harvested should the weather hold fair long enough.

THE NEW JERSEY TOMATO CROP is large. A farm is spoken of which pays the interest on \$5,000 per acre. Another which pays the same amount on asparagus. Another farm has an interest on \$7,000 with grapes; and still another the interest on \$80,000, with blackberries. Stables, not to mention, \$4,500 per acre.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

The Old Mill at Newport is being brightened up, the vines trimmed, and the structure surrounded by an iron fence. James Griffin, Erie Railroad engineer, charged with causing the Mast-Hope disaster, has been discharged on bail.

THE NEW JERSEY TOMATO CROP is large. A farm is spoken of which pays the interest on \$5,000 per acre. Another which pays the same amount on asparagus. Another farm has an interest on \$7,000 with grapes; and still another the interest on \$80,000, with blackberries. Stables, not to mention, \$4,500 per acre.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

The Old Mill at Newport is being brightened up, the vines trimmed, and the structure surrounded by an iron fence. James Griffin, Erie Railroad engineer, charged with causing the Mast-Hope disaster, has been discharged on bail.

THE NEW JERSEY TOMATO CROP is large. A farm is spoken of which pays the interest on \$5,000 per acre. Another which pays the same amount on asparagus. Another farm has an interest on \$7,000 with grapes; and still another the interest on \$80,000, with blackberries. Stables, not to mention, \$4,500 per acre.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

The Old Mill at Newport is being brightened up, the vines trimmed, and the structure surrounded by an iron fence. James Griffin, Erie Railroad engineer, charged with causing the Mast-Hope disaster, has been discharged on bail.

THE NEW JERSEY TOMATO CROP is large. A farm is spoken of which pays the interest on \$5,000 per acre. Another which pays the same amount on asparagus. Another farm has an interest on \$7,000 with grapes; and still another the interest on \$80,000, with blackberries. Stables, not to mention, \$4,500 per acre.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

The Old Mill at Newport is being brightened up, the vines trimmed, and the structure surrounded by an iron fence. James Griffin, Erie Railroad engineer, charged with causing the Mast-Hope disaster, has been discharged on bail.

THE NEW JERSEY TOMATO CROP is large. A farm is spoken of which pays the interest on \$5,000 per acre. Another which pays the same amount on asparagus. Another farm has an interest on \$7,000 with grapes; and still another the interest on \$80,000, with blackberries. Stables, not to mention, \$4,500 per acre.

THE FALL RIVER NEWS has moved into a new building. Since the publication of the paper, the city has expanded from an unpretending manufacturing town into a city of twenty-five thousand inhabitants, with the largest number of spindles of any one city in America.

SPECIAL NOTICES.—QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Marshfield, Wis., on Saturday, August 12th, 1899, commencing on Saturday evening at 7 o'clock.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

THE REV. DR. E. D. G. PRIME, editor of The New York Observer, with a party of eight, including three ladies, who are on a trip around the world, left New York on Saturday last week, and left the next day via the Pacific Railroad for San Francisco. They will occupy about one year in the trip.

NATURE'S GIFT. SCIENTIFICALLY DEVELOPED. As mankind, from indolence or other cause, has been doomed to suffer from disease, so also has a remedy for disease been discovered. Our illustrious physician, Dr. J. C. Hooper, who, if identified with the name, would restore health to the afflicted. To find such a remedy, we should seek one that has stood the test of ages.

HOOPLAND'S GERMAN BITTERS. was placed before the public thirty years ago, with all the prejudice of the age, and gradually its virtues became known, and now, so-day, it stands at the head of preparations of its class, with the endorsement of eminent judges, lawyers, clergymen and physicians.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

HOOPLAND'S GERMAN BITTERS. is entirely vegetable, and contains no liquor. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited. It is a compound of Fine Extracts. The Digestion, Blood, and the system are benefited.

