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VOLUME XXVI.—NO. 33. WESTERLY, R. I., FIFTH-DAY, AUGUST 11, 1870. WHOLE NO. 1333.

The Sabbath Recorder.

LILACS.

BY MRS. M. B. C. SLADE.

Dame Margery has a lilac bush
That grows by her cottage door,
And there it has blossomed its purple flush
Full twenty-five years or more.
For she says, and a quiver goes over her lip,
"John planted it here for me,
That morning before he sailed in the ship
That never came home from sea."

To every boy and girl that goes
To school by the kind dame's door,
She gives a bunch of the purple blows,
Till blossoming time is o'er.
She loves to have, and she loves to give,
And the good dame says, "You know
The way to keep, you'll see, if you live
Next Spring, is to bestow."

Ma'am Allison lives across the street,
And her lilac tree grows high;
But away she drives the little feet
When they come her lilacs nigh.
"DameMargery's blossoms will soon be gone,
She's foolish, seems to me;
I'll not be breaking my lilacs down,
For every child," says she.

Spring came. Dame Margery's bush was full
Of wonderful, perfect bloom;
In royal purple beautiful,
And sweet with its fresh perfume.
Ma'am Allison's tree had of blooms not one!
The last year's seeds were there;
But vain she watched till the May was gone,
For purple blossoms fair.

Dame Margery said, "Ah! don't you know
If last year's blossoms stay,
The next year's buds will fail to grow
Till these are broken away?
For this year's lilacs cannot live
With seeds of last year's Spring."
Ma'am Allison learned that she must give,
If she would have a thing.

—*Little Corporal.*

THE NEW DOGMA.

TEXT OF THE INFALLIBILITY DECREE.

The following is the full text of the decree of Infallibility, translated for the New York *Tribune* from the Latin:

PIUS, BISHOP, *Servant of the Servants of God, with the Approbation of the Holy Council, for an Everlasting Remembrance of the Event:* The eternal pastor and bishop of our souls, to make perpetual the salutary work of his redemption, resolved to build up the holy church, in which, as in the house of the living God, all the faithful should be united by the bond of one faith and one charity. Therefore before being glorified, he asked His Father, not only for the Apostles, but also for those who through their word would believe in Him, in order that all might be one as the Son himself and the Father are one. Therefore in the same way as he had sent the Apostles whom he had chosen from the world as he himself had been sent from the Father; thus he wished Pastors and Teachers to remain in his Church until the consummation of the age. But in order that the Episcopate itself might be one and undivided, and in order that the entire multitude of the faithful, through priests in communion with each other, might be preserved in the oneness of faith and communion, he placed the Blessed Peter above the other Apostles, and instituted in him the perpetual principle and visible foundation of this double unity, in order that upon his fortitude the everlasting temple might be built, and that upon the firmness of his faith might rise the Church, the loftiness of which shall even touch the skies. And because the gates of the hell are standing upon all sides, with a hatred every day increasing against the divinely-laid foundation of the Church, in order to overthrow it if it were possible; therefore we, with the approbation of the Holy Council, deem it necessary for the preservation, the salvation, and the increase of the Catholic Flock, to propound, in accordance with the ancient and constant faith of the *Universal Church, the doctrine* concerning the institution, the perpetuity, and the nature of the Holy Apostolic Primacy, in which consists the strength and solidity of the whole Church, as a doctrine which must be believed and held by all, and to proscribe and condemn the contrary errors so pernicious to the flock of the Lord.

CHAPTER I.

On the Institution of the Apostolic Primacy in the Person of the Blessed Peter.

We therefore teach and declare, in accordance with the testimonies of the Gospel that the primacy of Jurisdiction over the universal church of God was immediately and directly promised to and conferred upon the blessed Apostle Peter by our Lord Jesus Christ. For to Simon alone, to whom he had said: Thou shalt be called Cephas, after he had publicly made his confession—to Simon alone the Lord addressed the words: Blessed art thou Simon Bar Jona, because flesh and blood did not reveal this to thee, but my father who is in heaven; and I say unto thee, thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against her; and to thee I shall give the keys of the kingdom of heaven; and whatever thou shalt bind upon earth shall be bound also in heaven; and whatever thou shalt loosen upon earth shall be lossened also in heaven. And upon Simon Peter alone, Jesus conferred after his resurrection the jurisdiction of the chief pastor and ruler over his whole sheep-fold, saying, feed my lambs; feed my sheep. To this so clear doctrine of the sacred Scripture as it has always been understood by the Catholic Church are openly opposed the wicked opinions of those who, perverting the form of Government instituted by the Lord Jesus Christ in his Church, deny that Peter alone was invested by Christ with a veritable and proper primacy of Jurisdiction above the other apostles, whether viewed individually, or all taken together; or who assert that this same primacy was not immediately and directly conferred upon the Blessed Peter, but upon the Church, and that the latter transferred it to him as the minister of the same Church.

If, therefore, any one should say that the Blessed Apostle Peter was not constituted by our Lord Jesus Christ the Prince of all his Apostles, and the visible chief of the whole Church Militant, or that the same Peter has received directly and immediately from our Lord Jesus Christ only a primacy of honor, and not a veritable and proper jurisdiction—let him be anathema.

CHAPTER II.

On the perpetuity of the Primacy of Peter in the Roman Pontiffs.

It is necessary that that which the Prince of Pastors and the Supreme Pastor of the Sheep, Our Lord Jesus Christ, has established in the person of the Blessed Apostle Peter, for the everlasting salvation and the permanent good of the Church, should through him, remain forever also in the Church which, founded upon a rock, is to remain firm even to the end of ages; for it is not doubtful for any one, yes, it was known in all centuries, that the Holy and Blessed Peter, the chief and head of the Apostles, and the pillar of faith and the foundation of the Catholic Church, who from Our Lord Jesus and the Saviour and Redeemer of the human race has received the keys of the kingdom, lives, reigns and judges even down to our times, and forever, in his successors the bishops of the Holy Roman See which was established by him, and consecrated by his blood. (6.) Wherefore, therefore, succeeds Peter in this See receives, according to the institution of Christ himself, the primacy of Peter over the whole Church. The economy of truth therefore remains, and the Blessed Peter, always retaining the firmness of the rock, which has not relinquished the helm of the church which had been given to him. (7.) For this reason it has always been necessary that every church, that is to say, all the faithful, scattered in all places, should put themselves in communion with the Roman Church, because of its greater pre-eminence, in order that in this See, from which flow upon all the rights of the venerable communion, they may all coalesce into the structure of one body; (8.) as the limbs are united in the head.

If, therefore, any one should say that the Blessed Peter had not by the institution of our Lord Jesus Christ himself or by divine right, perpetual successors in the primacy over the whole Church; or that the Roman Pontiff is not the successor of the Blessed Peter in this same Primacy—let him be anathema.

CHAPTER III.

Of the Nature and Character of the Primacy of the Roman Pontiff.

Therefore, supported by the manifest testimony of the Holy Scriptures, and adhering to the outspoken and clear decrees of our predecessors, the Roman Pontiffs and the General Councils, we renew the definition of the Œcumenical Council of Florence, in virtue of which all the faithful of Christ are obliged to believe that the Holy Apostolical See and the Roman Pontiff have the primacy over the whole world; that the same Roman Pontiff is the successor of the Blessed Peter, the Prince of the Apostles, the true Vicar of Jesus Christ, the Chief of the whole Church, the father and teacher of all Christians, and that to him has been intrusted by our Lord Jesus Christ, in the person of the Blessed Peter, the full power to feed, to rule, and to govern the Universal Church, as is stated in the acts of the Œcumenical Councils and the Sacred Canons.

Therefore we teach and declare that the Roman Church, by the institution of the Lord, has the pre-eminence of ordinary Power over all other churches; and that this truly episcopal power of the jurisdiction of the Roman Pontiff is immediate; that the pastors and the faithful, both individually and taken together, whatever may be their rite and their dignity, are subject to him by the duty of hierarchical subordination and of true obedience; not only in those things which concern the faith and the morals, but also in those which belong to the discipline and the government of the Church scattered throughout the whole universe; so that preserving the unity both of communion and of profession of the same faith with the Roman Pontiff, the Church of Christ one flock under one Supreme Pastor. Such is the doctrine of the Catholic Truth, from which no one can deviate without losing faith and salvation.

This power of the Supreme Pontiff is far from injuring that ordinary and immediate power of episcopal jurisdiction, by which the bishops, who, instituted by the Holy Ghost, have succeeded the Apostles (9), feed and rule as true pastors, each the particular flock which is assigned to him. Their episcopal power is proclaimed, confirmed, and corroborated by the Supreme and Universal Pastor, according to the Word of Saint Gregory the Great: My honor is the honor of the Universal Church. My honor is the solid strength of my brethren. I am truly honored, when the honor due to every one is not refused to him (10).

From this Supreme Power of the Roman Pontiff to govern the Universal Church results for him the right to communicate freely in the exercise of his functions with the pastors and flocks of the whole Church, in order that they may have the privilege of being instructed and directed by him in the way of salvation. Therefore we condemn and censure the opinion of those who say that this communication of the Supreme Head with the Pastors and Flocks may lawfully be hindered, or who make it subject to the secular power, claiming that the things provided by the Apostolical See, or in virtue of his authority, for the government of the Church, have force and authority only when they are confirmed by the agreement of the secular power.

And as the Roman Pontiff, by the divine right of the apostolical primacy, is placed over the Universal Church, we also teach and we declare that he is the supreme judge of the faithful (11), and that recourse may be had to his judgment in all things which belong to ecclesiastical jurisdiction (12); that on the contrary the judgment of the Apostolical See, above which there is no other authority, cannot be modified by any one, and that no one is permitted to judge its judgment (13). Those therefore deviate from the right way of truth who assert that it is lawful to appeal from the judgment of the Supreme Pontiffs to an Œcumenical Council as an authority superior to the Roman Pontiff.

If any one, therefore, shall say that the Roman Pontiff has only the charge of inspection and direction, but not the universal and supreme power of jurisdiction over the whole Church, not only in things which pertain to faith and morals, but also in matters which pertain to the discipline and government of the Church Universal, or, that he has only the greater part and not the plentitude of this supreme power; or that this power which he possesses is not ordinary and immediate, whether it be over all the churches or over each of them, or over all the pastors and all the faithful, or over each of them, let him be anathema.

CHAPTER IV.

Of the Infallible Authority of the Roman Pontiff.

This Holy See has always held, the unbroken custom of the Church proves, and the Œcumenical Councils themselves—those especially in which East and West came together in a union of faith and charity—have declared, that the supreme power of mastership was comprehended by that Apostolic Primacy which the Roman Pontiff received as the successor of Peter, the chief of the apostles. The fathers of the fourth Council of Constantinople, following in the footsteps of their predecessors, put forth this solemn declaration. "Safety lies above all in guarding the formula of the true faith, and as the declaration of our Lord Jesus Christ cannot be overlooked, who said: "Thou art Peter, and on this rock will I build my church;" these things which are said are borne out by the results, since in the Apostolic See the Catholic religion has always been kept immaculate, and the sacred doctrine spread abroad. Wishing, therefore, to depart as little as possible from his faith and doctrine, we hope to merit being in the unity of communion which the Apostolic See preaches, in which is the unbroken and real solidity of the Christian religion (15). With the approbation of the Second Council of Lyons the Greeks have declared that the sacred Roman Church has the sovereign and complete primacy and pre-eminence over the Catholic Church Universal, pre-eminence which she truly and humbly acknowledges having received in the person of the blessed Peter, the head or chief of the Apostles, of whom the Roman Pontiff is the successor. And, inasmuch as he is bound more than others to defend the truth of the faith, when any questions of faith are raised, these questions ought to be decided by his judgment. Finally, the Council of Florence has determined "That the Roman Pontiff stands forth as the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians, and that to him in the person of the blessed Peter, the full power of nourishing, ruling, and governing the Church Universal has been transmitted from our Lord Jesus Christ (16). To fulfill the pastoral function our predecessors have always labored unwearedly, that the doctrine of Christ's salvation might be propagated among all the nations of the earth, and they have watched with equal care that wherever it was once received it might be preserved in sincerity and purity. Wherefore the bishops of the whole world, simply and in synods, following the long custom of the Church and the form of the ancient rule, have referred to this Apostolic See those dangerous questions which arose in matters of faith that the injuries suffered by faith might be especially made good there, where faith cannot experience diminution. On the other hand, the Roman Pontiffs, as they were admonished by the condition of the times and of affairs, have declared, now in convoking Œcumenical Councils, now in asking the opinion of the Church dispersed throughout the world, sometimes by particular Synods, at others when employing the other aids furnished by Divine Providence, that those things must be preserved which, by the aid of God, they have found to be conformable to the Sacred Scriptures and the Apostolic traditions. The Holy Spirit has not, in effect, been promised to the successors of Peter, to publish a new doctrine, according to his revelations, but with His assistance to sacredly preserve them, and faithfully expound the revelation transmitted by the Apostles, that is to say, the deposit of faith. All the venerable fathers have embraced, and all the holy orthodox doctors have venerated and followed their apostolic doctrine, knowing clearly that this See of Peter remains always exempt from error, according to the divine promise of our Saviour, made to the Prince of His disciples: "I have prayed for thee, in order that thy faith fail not; and thee, when thou art converted, confirm thy brothers."

This gift of the truth and of the faith which fails not, has therefore been divinely accorded to Peter and to his successors in the chair; in order that, acquitting themselves of their eminent charge for the salvation of all; in order that the flock drawn by them from the baneful pastorage of error, to be nourished by heavenly doctrines; and in order that all cause of schism being removed the Church may be conserved entirely in unity and sustained by her foundation, she may maintain herself invulnerabla against the gates of hell.

Now, at the epoch we are in, there is more need than ever of the salutary efficiency of the apostolic charge, and so many men are found who seek to reduce its authority, we think that it is entirely necessary to solemnly affirm the prerogative that the only Son of God has deigned to join to the supreme pastoral office.

It is because we, holding faithfully to the tradition which ascends to the commencement of the Christian faith, for the glory of God, Our Saviour, for the exaltation of the Catholic religion and the salvation of Christian peoples, we teach and define, with the approbation of the Holy Council, that it is a dogma divinely revealed—that the Roman Pontiff, when speaking *ex cathedra*, that is to say, when fulfilling the charge of pastor and doctor of all Christians, in virtue of its supreme apostolical authority, he defines that a doctrine regarding faith or morals ought to be held by the Universal Church; enjoys fully, by the Divine assistance which has been promised him in the person of the blessed Peter, that infallibility which the Divine Redeemer wished his church to have, in defining his doctrine touching faith or morals; and consequently such definitions of the Roman Pontiff are unchangeable in themselves, and not in virtue of the approval of the church.

If then any one, which may God forbid, have the temerity to contradict our definition, let him be anathema.

BRONTE ON MARRIAGE.—In Charlotte Bronte's recently published letters, she thus expresses her views regarding marriage: "Do not be overpersuaded to marry a man you can never respect—I do not say *love*, because, I think, if you can respect a person before marriage, moderate love at least will come after; and as to intense passion, I am convinced that it is no desirable feeling. In the first place, it seldom or never meets with a requital; and, in the second place, if it did, the feeling would be only temporary; it would last the honeymoon, and then, perhaps, give place to disgust. Certainly this would be the case on the man's part; and on the woman's—God help her, if she is left to love passionately and alone."

REVISION OF THE BIBLE.

There is much difference of opinion, both in this country and in Great Britain, as to the probable success of the attempt which is now beginning to revise the English Bible. The undertaking, as is well known, has been begun by the Convocation of Canterbury alone, that of the Province of York having declined to take any part in it. The commission for the purpose has been named, and most of its members have signified their acceptance of the task assigned to them. There is in England a general satisfaction expressed with the selections which have been made, so far as scholarship and sound judgment and high character are concerned, though with two or three exceptions they are, as was to be expected, all of the Established Church. It is also understood that still others are to be invited to become associated with the commission as advisers or as referees in matters that may be disputed. But notwithstanding all this, there is a very general apprehension over the English-speaking world, that the whole enterprise will prove abortive, so far as it is an attempt to substitute a revised Bible in the place of that which is now in use. It is anticipated that it will turn out to be only a literary achievement, that will doubless be creditable to those who are engaged in it, and valuable perhaps to critical readers of the Sacred Scriptures, but still very far from commanding the confidence and reverence of the people, or possessing the sacred charm and attractive power, which make our English Bible the book of books in the homes of the whole English race.

In England a very common objection to the Canterbury attempt at revision is, that it is wanting in authority, and that when completed nobody will feel bound to accept it as correct, still less as authorized. In order to remedy the defect which thus lies at its very root, Mr. Buxton lately proposed that the present enterprise be wholly abandoned, and a new one begun, under the joint auspices of the Queen and the President of the United States, in order that the people of Great Britain and America might have full confidence in it, and recognize the authority by which it is to proceed. According to the terms of Mr. Buxton' motion, a humble address was to be presented to Her Majesty, "praying that she would be graciously pleased to invite the President of the United States to concur with Her Majesty in appointing commissioners to revise the authorized version of the Bible." The motion was supported by a very elaborate speech, the drift of which was to show that a revision was very much demanded in both countries, but that the movement begun in the Convocation of Canterbury could not prove to be satisfactory in either; and hence that a joint royal and Presidential commission, whose members were to be selected from both, was absolutely demanded.

Mr. Gladstone allowed the debate to go on till several members of the House of Commons had uttered their views on the question in discussion, when he brought Mr. Buxton's motion to a speedy quietus in a brief speech showing how impossible it must be for the President to do any such thing as was proposed, and how much ignorance of American institutions it would show on the part of the Queen's government, were such a proposition to be made. He did not express an opinion as to the probable success of the proposed revision, but he maintained very earnestly, that the auspices under which it had begun, were far better than any which could be given to it by the government of Great Britain whether singly or in connection with that of the United States. A new version thus originating, he said, must depend for success mainly on its own merits, and not on the enforcement or authorization of any ecclesiastical, still less of any political authority. It will thus rest on the only foundation that can be depended upon.

The most striking and conspicuous part of the debate, however, was the persistence with which so many members of the House of Commons held on to the idea that the President of the United States is possessed of some prerogative or other, in virtue of which he may, if he pleases, appoint a commission of all possible ecclesiastical complexions, to assist in revising the English Bible. The idea, to all American minds, is so odd as to be almost ludicrous. But to grave and learned statesmen of England, it seemed so natural and proper, so fully in accordance with all constitutional prerogatives, that they were slow to believe that the motion would have been not only unavailing but absurd. Mr. Gladstone appeared to be the only man who really appreciated the impression which such a proposition would be likely to make in the United States.

Meanwhile, the Canterbury revision will go on, we presume, as it has begun. The scholars who have been selected to take charge of it will perform their work and offer it to those who speak the English language, for their approval and acceptance. If they, in their various churches and ecclesiastical communions, accept it, and substitute it in the place of the English Bible now in use, it will be because they prefer it. If, on the contrary, any portion of them retain the present version, it will be because they prefer it. That all will go in either direction is not to be expected, and the result will undoubtedly be to add one more issue to those which already divide the Protestant churches of the British Empire and the United States. This is an evil, however, which could not be averted by any joint or other interposition of the governments of these two countries.—*Providence Journal.*

SUMMER.

Summer is in the air; odors are everywhere;
Idle birds are singing loud and clear;
Brooks are bubbling over; heads of crimson clover
On the edges of the field appear.

All the meadow blazes with buttercups and daisies,
And the very hedges are tangles of perfume;
Butterflies go brushing, all their plumage crushing,
In among this wilderness of bloom.

The thorn-flower bursts its sheath, the bramble hangs a wreath,
And blue-eyed grasses beckon to the sun;
While gypsy pimpernel waits, eager to foretell
When rainy clouds are gathering one by one.

The very world is blushing, is carrolling and gushing
Its heart out in melody of song;
While simple weeds seem saying, in grateful transport praying,
"Unto him our praises all belong!"

—*Mary N. Prescott.*

NOTIONS OF A QUIET PERSON.

We had been talking, my friend (Dr. Sanatere) and I, and somewhat as was natural, of the weakness and ills of life. If any one might take views, it should be a physician, for when people are well and happy they let him alone.

My doctor suddenly exclaimed: "I should like to bring up a family of children."

"Nothing easier, doctor," I began to say, referring more to the attempt than to the success, when an expression on his face checked me. I knew the history which had darkened life to him, and driven him to forget himself and live for others.

"No," said he, "not that; but I should like to try if ordinary care and common sense might not save children from so much suffering, and make them better in mind and body."

"Well, doctor, suppose you give me some rules; for though I have not any children to bring up just now, yet the knowledge might not be amiss."

"Oh!" said he, "I have no code of laws, no rules; I have only certain notions as to what is best. As, for instance, in such a climate as this, I would dress a child warmly, with good comfortable garments. Not those little flimsy things twisting around—that they call saques, or something—but well-fitting garments.

And I should give them good milk which should furnish material for bones and teeth. And not too much sugar, which turns acid too readily, and which furnishes heat, but not nourishment.

And when the time came for solid food, I would not starve them on superfine flour—all very well in its, way, only it does not give all the material they want. Many a child is cheated of bones and that by being denied coarse flour, corn meal, oat meal, the coarser food which help on teeth and bones.

And my children, especially girls, should have their clothing not only warm, but well fitting and easy. Boys are not so much abused; but girls have little freedom of motion. Their shoulders are tied down and their waists are screwed up just when they are growing and need expansion; they are cased in bony casings, which stiffen up, taking away both elasticity and ease.

It is not a mere question of taste; it is a matter of health or disease, of comfort or suffering, of life or death. In order for perfection, you must have full development. Imagine a race horse with his head checked up like many of our carriage horses.

Support? No; they don't want support. How is it in the book of Job? Thou hast fenced me with bones and sinews. That does not imply any special need of support.

They should keep early hours, should secure quiet sleep if possible, and should not be waked if I could help it. As we stop eating when we have enough, so with healthy sleep, in a pure atmosphere, we stop sleeping when we have slept enough.

They should sleep in a cool dark room. Many a child's brain is stimulated, especially in these days of gas, by having a bright light in the room after it has gone to rest.

One thing more, my children should not be tilted up on heels. It is foolish in older persons—merely for a fashion. If that had been the proper way to walk, we should have had a bone growing down on the heel, or walk on one end of the toe like a horse.

But, as I was saying, it is positively painful to me to see the little slender ankles of children rolling this way and that on little points of heels. They hardly can wear them straight, and it is so thoroughly unnatural."

"Well, doctor," said I, "your children will be terribly mortified if they can't dress like others."

"Never mind; I will try and console them, and make it up in some other way. When it is a matter of conscience, I can't give way.

Well, they shall have regular meals, and they shall not eat between meals; the stomach must have rest. I have seen children who were eating all the time. I have heard of 'digging one's grave with one's teeth.'

Which reminds me that they shall brush their teeth every night, and go to bed with them clean. If there is no chemical action at work upon them at night the day is not of so very much importance.

And they shall never sleep at night in a single garment that they have worn through the day. If their clothes are to be worn again they should at least be aired.

And I will try to teach them the benefits of cold water. I am not precisely a water-cure man as you know, but I have great faith in water. People talk of tonics, not half knowing what they mean. One of the best tonics I know is to drink water before breakfast. It gives the stomach tone and vitality, and sets it right for the day.

And they shall use it for bathing. Of course one should never be chilled; but I think there is a sort of electric power in a dash of cold water. If you are weary, a dash along the spine, especially the lower part of the back, is like a shot of electricity, and restores the nerve powers like the sleep of hours.

Also, and it is not a small matter, I will teach them to shut their mouths. You may laugh, but it will be better for their lungs, better for their stomachs, and their brains. And I would have them lie in such a position at night that the mouth should close. It would save many a dry sore throat as well as other ailments.

This is almost enough. My daughters shall not take long, weary walks; but shall use their arms and chest, and have some sort of vigor, if it can be cultivated. What's the use of muscles if you never us them, or if you tie them down till they are absorbed.

What with tobacco and tight lacing, and tea and poor food, we are in danger of becoming physically contemptible, and the worst of it is, nobody seems to care."—*Hearth and Home.*

EFFEMINATE MEN AND MASCULINE WOMEN.

Spite of muscular Christianity and the prevalence of athletic sports, still there exists in England such a thing as an effeminate man; the man with whom his mother seems to have made a mistake, and whose femininity of nature unfits him for any of the real work of a man. The effeminate man at home—and he likes to be always at home—is mainly remarkable for his curiosity and his interference in domestic matters. He knows what there is for dinner, and has a voice in the ordering thereof; he is often in the kitchen, and continually in the nursery, where the nurses learn to disregard his presence. He has eyes and ears for everything that is very small or very trivial. It is he who spies out the dusty corners; he who checks the loaves of bread; he who peeps behind the blind when the cook talks to the baker; he who notes whether the butcher is longer in delivering his leg of mutton over the area gate than need be.

Suspicious and constitutionally timid, he magnifies the fear of followers in the pantry and of thieves at the plate-chest. It belongs to him to hold sins of the senses and the passions in respectable horror, and if this man trips over a glass of wine, or his maid loves with more fervor than wisdom, they have done for themselves with him. Heaven itself is not so severe as he against the frailties of the flesh in love people; for, like women, he thinks conventional vulgarity a sort of wickededness, and vice which drops its h's and affects bad tobacco infinitely more vicious than that which is remarkable for elegance and good breeding.

He is careful of his health, of which he frequently complains; avoids damp and east winds, cold, fatigue, and the summer sun; is nervous of all epidemics, and is only to be pacified by the newest specific, which he invariably tries and believes in. The consequence is, that he is more or less a valetudinarian, and that he is as good as an annuity to the doctor; unless, indeed, he is mad enough to fancy himself a doctor by the light of nature and a popular handbook of medicine, when he quacks himself and his household all round, without a moment's misgiving.

As a rule he is more parsimonious than generous in his dealings, and his wife finds money the most difficult thing to be had. He generally pays the bills himself, and does a good deal of the marketing; but he may be ostentatious as well as stingy, and he is sure to be vain and fond of finery. He wears much jewelry, and is particular about his waistcoats and shirt fronts. He is great as a connoisseur in ladies' dress, and in his good-natured will design costumes for his wife, and himself superintend the fitting on. He has a quick eye for millinery, and detects a home-made article with unerring precision. He probably adds to this a dilletante kind of love for a minor species of art, and is well up in old china and *bric a brac.* Or if he lives in the country, he is known for his taste in flowers, and devotes himself to his greenhouse with enthusiasm.

He has no interest in politics beyond deprecating all new movements, and wishing things to remain as they are; and he rarely reads the papers farther than the police reports, the latest murder, and the reviews of novels and travels. And he has no real ambition, however desirous of social eminence he may be.

Work of a manly and sustained kind he has never tried, but he will give hours and days, and all the febrile, fitful energy of his nature, to the arrangement of his furniture, the best display of his *objets d'art;* and he is invaluable in country places as the active man on a committee for a school feast, a flower show, or the like. He is dull and vicious in the society of men. His whole sympathies go with women and their occupations, and nothing pleases him more than to be the only man in a room full of ladies. Yet he is a tyrant in his own way, and his effeminacy is intensified by the obstinacy and love of dominion so often found in concert with weakness. He allows his wife no free will, no time to herself, no unshared duties; he is master and mistress, father and mother in one, and while placing the sole and whole value of woman's life in love, takes care that in his own case, at least, it shall include unqualified submission. As a man with men he has the small self-assertion that wishes to be undisputed cock of the walk, and he sometimes makes believe to crow, but there is no real fight in him, and he gives way before the first challenger. He is a creature given up to prudish morality, to enervating elegance, to small pleasures, and to smaller pains; but in the larger work of the world, in the burden and heat of the day which men were born to do and to endure, he has no hand and can bear no part.

Now, the question is, is this the kind of creature women like? Is this what they would have their sons be or their husbands?

And now we would suggest, with all respect and reverence for the sex to whom we owe so much, is there not also such a thing as a masculine woman? A woman to whom the sweet, obscure home duties are painful and abhorred; whose ambition it is to fling herself into the active fray of life as one of the bold and eager fighters, instead of standing to the side as the care-taker and solacer of those who must fight? Her children left to the servants, her housekeeping managed by servants, her husband's comfort or convenience the last thing that troubles her—if so be, indeed, that she has either child or husband, either home or servants, and is not a solitary nomad, too hard for love, too strong for wifehood—the masculine woman is on the platform or in the committee-room striving to get leave to do the work of a man, and to usurp his place while neglecting her own. No bashful modesty holds her back from public display, even where the most revolting subjects are openly discussed. Grant that she is fair in face and gentle in manner, she is none the less unwomanly in essentials. Desirous of a coarse notoriety which she confounds with fame, she takes a frantic interest in certain political questions, but she does not see when her little child is falling ill, and she cannot nurse it when sick.

She is wild for woman's rights, and chiefly for the right to occupy such places as men have hitherto held and can hold perfectly well without her help; but she lets her household fall into disorder, and her house is neglected and ill kept. She may be fond of good living, in which case she will order profusely and live extravagantly; or she may be cynically indifferent to the whole question of eating, when the diet will be the typical cold mutton, and she will despise for their sensuality those who care for something more luxurious. She gives herself no trouble about her appearance, but lets her milliner dress her according to her pleasure, and in consequence, looks as if clothed in patchwork for want of anything like harmony in her colors, or a central idea in her arangements. She revolts at the tyrannical law of society, which forces her to leave the table with the ladies, and longs to linger with the men over their wine and share in their conversation. If of the fast and jolly kind, she has probably learned to smoke, and she takes kindly to a little strong drink; she talks slang, perhaps she bets, perhaps dabbles in the share market.

She pants for excitement; not the tame and vapid excitement of love, which she despises as worse than childish, but for excitement of a fierce and manly kind—for excitement that will stimulate her, that will satisfy her—for excitement that will unsex her. She wants to make a noise in the world, to be an individuality on her own account, to range herself side by side with men; and she laughs at the idea of the disabilities of sex. Is maternity her hindrance? Let women refuse to be mothers; to suckle fools is as much beneath her aspirations as to chronicle small beer: and she has not learned yet how to make both or either noble. In her society, men are at their ease morally, and have no more shame in discussing questionable matters with her, or in telling doubtful stories before her, than when only with each other; less, indeed, than if they had any youths among them. She takes this forgetfulness of her sex as a tribute to her worth, and the less of reserve or reticence on their part, the more highly she considers herself complimented. For she cannot understand that there should be distinction of sex in morals, in knowledge, in modes of action.

What is right for men to know, women may also discuss; what men may do, women may imitate, and if they may not, then by absolutism of moral identity, the one should be forbidden what the other may not share, and she would have all fowl dressed with the same sauce. The special characteristics of womanhood, held in honor ever since society began, she has cast away as trammels degrading to the mind; and the more she can assimilate herself to men, the better she thinks she has succeeded in her life's great work. She boasts of being among them "as a great boy," and puts it forth as a claim to your respect, that "they never make love to her." And the men say the same thing; and, whether they call her "jolly" on the one hand, or "fearless" on the other, as she is bold in habits or without modesty in mind, universally protest that she is the last woman in the world to whom they should dream of making love, and that they look on her as one of themselves.

We would now ask women, if they think it probable that men like this sort of creature better than they themselves like the unsexed and effeminated man? And if men don't like her, whether they can be expected to increase the number of the species?—*Pall Mall Gazette.*

HOMELY GIRLS.

How did that homely woman contrive to get married? is not unfrequently remarked of some good domestic creature, whom her husband regards as the apple of his eye, and in whose plain face he sees something better than beauty. Pretty girls, who are vain of their charms, are rather prone to make observations of this kind; and a sense of the fact that flowers of loveliness are often left to pine on the stem, while weeds of homeliness go off readily, is no doubt in many cases at the bottom of the sneering question. The truth is, that most men prefer homeliness and amiability to beauty and caprice. Handsome women are sometimes very hard to please. They are apt to over-value themselves, and in waiting for an immense bid occasionally overstrain the market. The plain sisters, on the contrary, aware of their personal deficiencies, generally lay themselves out to produce an agreeable impression, and in most instances succeed. They don't aspire to capture paragons with princely fortunes, but are willing to take anything respectable and love-worthy that providence may throw in their way. The rook ahead of your haughty Junos and coquetish Hebes, is fastidiousness. They reject and reject, until nobody cares to woo them. Men don't like to be snubbed or to be trifled with—a lesson that thousands of pretty women often learn too late. Mrs. Hannah More, a very excellent and pious person

Tract Society Department.

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DESPAIRING.

The report of the Cincinnati Sabbath Committee for the period of eighteen months ending July 1st, 1870, contains some suggestions which are worthy of consideration. Speaking of the little success which has attended efforts of Committees, the report says:

"Among these obstacles may be mentioned the indifference of many citizens, who acknowledge the importance of the Sabbath in its relations to the welfare of man, and who themselves for the most part obey the law enforcing its observance as a day of rest. Among the citizens are found some professed Christians, who look upon the multiplied desecrations of the day with a degree of insensibility that is wholly inexcusable. Until the church in her membership is fully aroused to the danger that now assails this great bulwark of religion and of free government, those who labor to promote its proper observance will always labor under serious embarrassment. Another obstacle is the discouragement which many feel and express in relation to the matter of reform. They deplore the desecrations of the Sabbath, and desire to see them abated, but have no faith that it can be done. The evil is so great, so overwhelming, that to them it seems impossible to accomplish its removal, or indeed to lessen it in any considerable degree. It is not surprising that timid minds, in contemplating the magnitude of this great evil, and the obstacles to its suppression, should be discouraged."

Men, whose theories are grounded on truth, and who comprehend the power of that truth, never despair concerning its success. The church is fearful concerning Sunday, because it knows how weak the Sunday is. If men could consistently appeal to the Word of God, in support of their "Sabbath Reform," so-called, they would not despair of its success. But when men know that the timbers of their ship are ready to break asunder from decay, they may well tremble as the storm increases.

This despair is coupled with corresponding blindness; for the report goes on to say:

"The great obstacle, however, to the reform, is found in the reluctance of the officers of the city government to enforce the laws, and secure quiet and good order upon the Sabbath. The laws are adequate to effect a thorough reform. They require the observance of the Sabbath as a day of rest, forbidding all common labor, and all vain amusements."

Can the enforcement of civil law give those "professed Christians who look upon the multiplied desecrations of the day with a degree of insensibility which is wholly inexcusable," confidence in their own weak positions and false theories? The primary difficulty is with the church, in its insensibility and want of obedience; and hence can never be reached by civil law. Suppose the officers do enforce the regulations of the ship. Suppose every man is in his place when the storm comes on. Will that atone for worm-eaten planks, and rotten ropes, and spikes destroyed by rust?

Brethren, cease your efforts to rig jury-masts and temporary rudders on the sinking wreck of Sunday, and betake yourselves to God's Life Boat, the Sabbath. The longer you ignore the fact that Sunday-keeping is wrecked, because wrong, the more complete will be the final disaster.

BAPTIST INCONSISTENCY.

The Baptists are continually putting weapons into our hands, and inviting us to turn them upon their inconsistencies relative to the Sabbath. The *Christian Era* furnishes a finely sharpened "Damascus blade," in an article by one of its correspondents, concerning the communion question. The writer puts the case as follows:

"But, say some, it is the Lord's table, and what have we to do in regard to it? As much, certainly, as we have in regard to admission into the Lord's church, or exclusion from it. It is indeed the Lord's table, and just here is the difficulty relative to open communion, so called. To illustrate: The Paschal Lamb was the Lord's lamb. Now suppose that two small families had agreed to partake of it together, the one to furnish it this time, and the other the next. The lamb is brought forward, and the one furnishing it is asked why a bone is broken, and how old it is. He replies, that is of no consequence; the lamb was the best of the flock. The other insists on having the questions answered definitely. The one furnishing the lamb, a little vexed, says, If you must know, this lamb accidentally broke a limb, but then I killed it at once. It is also a very little over a year old, but it is a good one, and as you see there was convenience and saving in making it a paschal lamb. It is just as well; at least, God cares not for such trifling things as a few hours of age, and little want of soundness, especially as it is less expensive and more convenient to me.

"Now, what would the questioner do? What would you have done? He would say, If you will present it as *your* lamb, I will cheerfully unite with you in partaking of it. But if you present it as the *Lord's* lamb, I must be excused, as that lamb is to be of the first year, and without a blemish. And just here is the difficulty in regard to communing with unbaptized believers. It is the Lord's table, and has conditions by which he has limited it to baptized believers, just as much as he limited circumcision to the descendants of Abraham and to the proselytes to his faith. If it were *our* table, we would have all come to it who love the Saviour. But it is the Lord's table, and is to be found only where he has placed it, and to be surrounded by his prepared people. What made a tabernacle the Lord's tabernacle, but being composed of skins dyed red, and made by his people, according to the direction given? And any attempt to dedicate any other tabernacle to the Lord as *his*, must have excited his displeasure; nor would any one have been justified in making the attempt, or in fellowshiping others in doing it? The same is true in regard to the communion. Obedience to one divine command makes a man a Christian, and the obedience of a Christian to another divine command brings the communion table within his reach. Without such obedience he can have no communion table, cannot be divinely considered a communicant anywhere. Sincerity changes nothing. Sincerity would not have made a black heifer a red one, and influenced you to have received it as an offering to him when a red one was required. Indeed, sincerity in wrong profiteth nothing, as Paul could testify, and as is evident from the whole tenor of the Scriptures."

The foregoing argument is a good one as regards communion, but more striking if applied to the Sabbath, which is God's in a peculiar sense—is His especial representative. If the selfish Israelite might not bring a lamb too old by "a few hours," and with "a broken limb," because it was for God, much less can a Christian, whose love is proven *only* by his obedience, disregard God's law, which says, "The seventh day is the Sabbath *of the Lord thy God.*" It may be "less expensive and more convenient" to disregard the law concerning the Sabbath, and offer God the Sunday as a compromise. But will God accept such an offering? "Who hath required this at your hands?" God has not. Custom has. You are sincere? Sincerity can not make "a black heifer a red one," and "sincerity in wrong profiteth nothing."

"But we celebrate resurrection and redemption." How has God directed you to do this? By baptism and the Lord's Supper, never by keeping Sunday. Sunday-keeping is not only a "broken-legged lamb," it is of alien blood. It was reared in a Pagan fold, and came into the church side by side with infant baptism and sprinkling, after apostate hands had unhinged the doors of Christ's fold. These facts, well known to those who understand the early history of baptism, are either ignored, or glazed over by specious sophistry, when the weakness of Sunday is to be covered. Inconsistency could scarcely be greater. Baptists should complete their separation from the Romish church by casting out its favorite child, the Sunday. Otherwise, it were better to cease talking about "obedience, adherence to the plain commands of God;" for all such talk, by a Sabbath-breaking Baptist, is self-condemnation. Brethren, your platform is correct in theory, and ought to be carried out in all points. As it now is, your preaching and your practice are too widely separated.

AGITATION AT BLOOMINGTON, ILL.

Some unknown friend sends us a copy of the *Daily Leader*, Bloomington Ill., for July 21st, which contains the following account of an impromptu Sabbath discussion at that place. We sincerely hope that those who defended the Sabbath so ably in the discussion are Sabbath-keepers, for it were a double sin for one knowing the way so well to neglect to walk in it. It is both sad and amusing to see how the defenders of Sunday jump from one bog to another, ending their course in absolute *no-Sabbathism*. But we are thankful that the "waters are troubled," and hope that thus some will be brought upon the "solid rock" of God's Law.

THE SABBATH QUESTION.

Quite a spirited discussion occurred in a Bible class in the Baptist church last Sunday. Lesson—Luke 4: 16-25 inclusive, "He went into the synagogue on the Sabbath day," &c. Teacher—"What day was this, Seventh-day or Sunday?" "The former," was the prompt reply. The question then came up, "Is there not divine authority for observing the first day of the week as the Christain Sabbath." Most of the class took the affirmative, while one of the pupils, and perhaps the teacher, took the negative.

It was affirmed that "Christ arose on the first day of the week, that for two successive Sundays he met with his disciples; that on this day (Acts 20: 7) the disciples met to break bread, and that Paul preached to them." All this was admitted, and yet it was denied that in any of these passages, or any other, is the Sabbath abrogated or supplanted by the first day; that the latter is never called the Sabbath.

It was affirmed that the seventh day was the Jewish Sabbath, while the first day is the Christian Sabbath. To this it was replied, that there was no Scriptural authority for such distinction. How can the seventh day be the Jewish Sabbath exclusively, when our Saviour said, "The Sabbath was made for man?" The word "man" here does not mean Jew only, but is used in its generic sense, meaning the whole human race. Hence, as long as man or the race exists, the Sabbath is binding. Besides, the Sabbath was instituted immediately after the six days' work, at least 2,000 years before the Jews as a nation had an existence. It was admitted by the affirmative, that while God sanctified the day at the creation, it was not observed as a whole until the giving of the law on Mount Sinai. The negative replied, that the meaning of the word "sanctified" (Gen. 2: 3) is "to set apart from a common to a sacred use." Then for whose use did God set apart the seventh day? Surely not for his own use, but for the use of man, whom he had just created. Hence Adam must have either observed the Sabbath, or disobeyed the Almighty. Besides, in Genesis there is frequent allusion to the hebdomadal measurement of time, thus necessitating the weekly return of the Sabbath. Then in Exodus—20: 8—it reads, "Remember the Sabbath day," &c, thus showing it was an institution already well known.

The affirmative then declared, that by observing Sunday we observe one seventh part of the time, and that is all the commandment requires It was answered, that nowhere is it commanded to observe a seventh part of time simply, but *the seventh day*—that this seventh day began immediately after the first six days of time, and has continued at regular weekly intervals down to the present. It was asked, "Should we keep the seventh day, how do we know it is the same day that God sanctified? Has not time been lost?" It was replied, that it is safe to observe the day that Christ kept, as no time has been lost since the commencement of the Christian era.

It was then claimed that God could never have sanctified any particular day, and if he had, all could not observe it; for, while it is the seventh day with us, it varies twelve hours with our antipodes. It was answered, that the same difficulty can be raised against observing Sunday. But this difficulty is only imaginary. To Adam, or to an inhabitant of that country where the Sabbath first dawned, there could be no difficulty. Then, to a person living in a westerly direction, one-quarter or half around the globe, the day would begin six or twelve hours later, and so on through time.

"But if we keep the seventh day, we must keep it as the Jews did, and stone those who pick up sticks on that day." "By no means. We do not stone children to death who curse their parents, as the Jews did, and yet we regard the Fifth Commandment as binding. The penalty for picking up sticks, cursing parents, etc., was a part of the Jewish statutes, and not a part of the moral law written upon the tables of stone."

"But Christ broke the Sabbath when he went through the corn fields, healed the withered hand, etc., on that day." "Oh, no, He honored the day by doing deeds of mercy upon it. He only eliminated the Sabbath from some of the rubbish which the Jews had thrown upon it, but which were no part of it."

Then "we must keep the day in honor of Christ's resurrection." "But he has nowhere told us to do this. Besides, the ordinance of Baptism typifies Christ's burial and resurrection. We need not the Sabbath to typify the same event. The Sabbath is designed for another object—to bring vividly before the mind the great truth that God created the heavens and the earth, and then rested. The Sabbath is a perpetual monument set up by the Almighty against Idolatry and Atheism.

The Sabbath Recorder.

Westerly, R. I., Fifth-day, Aug. 11, 1870.

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

MISSIONARY CORRESPONDENCE

At the recent meeting of the Executive Board of the Seventh-day Baptist Missionary Society, interesting letters were read from several of the missionaries employed by the Society, extracts from which may interest the readers of the Recorder.

REPORT OF ELD. C. M. LEWIS.

Under date of Walworth, Wis., June 25th, Eld Charles M. Lewis reported as follows:

In accordance with your call to perform some missionary labor in Northern Wisconsin and Minnesota, I left my home at Farina, Ill., on the 10th of May, 1870, and went directly to Berlin, Wis., and commenced my labors in the way of visiting among the families, and preaching on the Sabbath, and occasionally evenings during the week. In this way I continued to labor in Berlin until the 24th of May, when I left there for Dakota, some thirty miles west of Berlin.

I found the church in Berlin in harmony; those troubles which for several years had afflicted the brethren there having been settled and passed away. The membership, when I arrived, was 33; when I finally closed my labors, it was 40, six having united by baptism, and one by letter. Once, during my visit there, we all shared in the celebration of the Lord's Supper, no such opportunity having been enjoyed by them for more than a year before. The church at Berlin have no ordained deacon, and no preacher of our own denomination. Eld. Smith, a Freewill Baptist brother, from Berlin City, preaches for them at present once in two weeks. Their great need is a settled pastor among them. And I would hereby call the attention of the Board to such supply, as soon as a satisfactory arrangement can be made between the church and the Board to meet the demand. I regard Berlin as a deeply interesting field, where much good may be done, under a wise outlay of time and money; and the same may be said of Dakota.

At Dakota I found the number of the church much more reduced than in Berlin. It only contained fourteen, all told, and was reduced to thirteen by the removal of one to Berlin. But here, as in Berlin, there was good encouragement to begin with. The little band was united, and enjoyed a regularity of preaching and Sabbath-School instruction; brethren C. P. Rood and Oscar Babcock alternating in preaching to the people on the Sabbath. Like the brethren at Berlin, they at Dakota had long been without either baptism or the Lord's Supper. Both were administered during my stay among them. A religious awakening soon commenced, and extra meetings were held during the week. On Sabbath, the 28th of May, two were received into the church by letter. Confessions of backsliding were made, and an earnest spirit of prayer became prominent in the religious exercises. I visited all the families, and preached some five times each week. On Sabbath, June 4th, I found that eight were ready for baptism, and three to unite from sister churches. All were that day received into the church, eleven in number. The next day, Sunday, June 5th, six more were baptized. On the Sabbath following, (June 11,) eleven more were baptized, and the day following seven more. Monday, the 13th of June, I left for Berlin, so as to spend one Sabbath more there before going to the Association at Walworth. The result of the effort in Dakota was 41 additions to the Seventh-day Baptist Church there, twenty of the number being converts to the Sabbath.

I spent about three weeks in Berlin, and the same amount of time in Dakota; in all, about one month and a half; preached some 25 times, administered the ordinance of the Lord's Supper twice, and baptism seven times. The number of baptisms in all was 42. I received from individuals, while on the field, for the mission work, the sum of $17 50, which amount, with the names of the donors, was handed to the Treasurer of the Society, Geo. B. Utter, while at the North-Western Association at Walworth, June 26, 1870, as will be seen in his report. Thus ended one of the most pleasant missionary tours in Northern Wisconsin. I spent one month and a half in the employ of the Board, ending on the 25th of June, 1870, and received by your Treasurer for the same, the sum of $100, while at Walworth, to which was added the full amount of my traveling expenses up to the time of said receipt. From this point I go to Minnesota, whence after a time I will write again.

REPORT OF ELD. W. B. GILLETTE.

Eld. Walter B. Gillette wrote from New Milton, West Virginia, June 1st, as follows:

"Myself and Mrs. G. left our home in Shiloh, March 31st, and arrived at Clarksburgh, W. Va., the next morning at six o'clock. From there, we took stage to Quiet Dell, a distance of six miles. The roads were almost impassable by reason of the mud. Those living north and east, can have but faint conceptions of the condition of Virginia roads at that season of the year. They were expecting us, and had sent a wagon for us to Clarksburgh, but we missed it. On the Sabbath, I preached in their small house of worship. The families living at Quiet Dell are connected with the church at Lost Creek, and a number of the brethren were with us from that place, notwithstanding the rain and mud, though the distance is six miles. The next day I preached in a Baptist church two miles down the river.

Our friends took us over to Lost Creek in an ambulance, and on Sixth-day I attended a meeting of the church and congregation, to make arrangements about building a new house of worship. Some had fears that they could not harmonize as to the location. I was requested to preside, and after mature deliberation they voted unanimously to build, and to locate the new house on the turnpike, about one mile north of the present one. They resolved to build of brick, 38 by 50 feet, with a quarter gallery. A Building Committee was appointed, and $2235 was subscribed by those present, the estimated cost being $3000. The amount will be easily raised by their own congregation. The next day, being the Sabbath, I preached, and two young men were received into the church by the laying on of hands and prayer, and the hand of fellowship by the pastor, followed by all the members of the church, male and female, the congregation singing. I felt truly as though they were giving those young men a warm and hearty reception. On First-day I preached again in the church, and on Second-day evening, though very rainy and dark, I lectured to the students of the County Normal School, that was holding its session near by. Before my arrival, this church had called Elder S. D. Davis to be their pastor for the coming year, wishing the whole of his labors among them. He accepted the call. The church is in a good state of union, and enjoying common prosperity.

Our friends took us to Salem. Our first business was to get a home, where we could keep our things, and where Mrs. G. could stay when not convenient for her to go with me. We found just what we wanted in the family of brother Fenton Randolph, who keeps the hotel at Salem. Hotels here are not what they are east and north. There is no bar where rum and tobacco are retailed; there is no liquor retailed or sold in these two counties, except by druggists, and then only on an order from a physician, for medicine. In this they are far in advance of us, and their practice puts us to shame. Our home is a quiet one, and Mrs. G. stays there when it is not convenient for her to go with me. I have been there but little. I preached at Salem a number of times, and held a meeting for the purpose of aiding in getting up and arranging their Sabbath-school. I lectured on the subject. They have been, for the last year, without a pastor, and as they have four or five places of holding meetings on different Sabbaths, the consequence has been that the meetings have been much neglected, and some of them have been abandoned altogether. Prospects are now more favorable, I trust.

I was under the necessity of purchasing a horse, saddle and bridle, in order to do justice to my mission.

On Fifth-day I started, in company with Eld. Jacob Davis, of Green Brier, to go to Lewis county, a distance of 35 miles. There is a small settlement of our people there, living on the west bank of the Monongahela River. Both of us preached on the Sabbath and on First-day, and was compelled to preach in the open air, as the house could not contain the women. After I had preached on the bank of the river, brother Davis baptized seven willing converts in that beautiful Jordan, who went on their way rejoicing. There had been some thought of organizing a church, but we deemed it not expedient at present. They will probably build a house of worship soon, as one is very much needed.

The next day we mounted our horses, and went, through the rain, back to the vicinity of Green Briar, a distance of thirty-five miles. I spent two days in visiting families, mostly on Long Run, and on the Sabbath I preached there in the morning, and in the afternoon I lectured to the Sabbath School, and in the evening preached at the lower school-house.

After a few days in Salem, we went to Meat House River, where an appointment had preceded me. That is the location of the Middle Island church. They had built themselves a very respectable meeting-house, finished excepting the seats, and they expect to complete it this summer. They hold meetings in it now, with temporary seats. They are in a prosperous state. Their location is favorable, and with prudence, care, and faithfulness, and God's blessing, they will continue to grow and prosper. I preached there three times, and addressed and assisted in organizing their Sabbath School, which appears to be in quite a prosperous state.

Mrs. G. returned to our home at Salem, and I went to Hughes' River, accompanied by Dea. L. Davis, of the Salem church, and Dr. A. Bee, of the Middle Island church. This settlement is located in Ritchie county, twenty-five miles west of the Middle Island church. An appointment for Sixth-day afternoon had preceded me. We were cordially received, and during our stay, I preached a number of times, addressed the Sabbath School, and assisted in completing its organization. They have a house of worship, though somewhat dilapidated. They contemplate building a better one, and I trust they will do so. They have the elements for a prosperous church, and a brother who preaches to them, but they have never had an organization in harmony with the denomination. They appear to be a spiritual, good people, and I hope that they will see the importance of working in harmony with the visible body, for we need their counsel and their aid. I intend visiting them again, when I may be able to tell you more.

We returned through West Union, the county seat of Doddridge County, and called to see some of the friends living there.

The next Sixth-day, the quarterly meeting commenced at Salem. The church have a good meeting-house at the village, with steeple and bell, the only one I have seen on a church in the State. At those meetings, all the church get together, and have a session of three days. On Sixth-day they have an address, and then the business of the church. On the Sabbath, they have a Sabbath School, sermon, and the communion; in the afternoon, a general conference meeting. On First-day morning, prayer meeting, then preaching. On that occasion, there was a funeral sermon for the son of Bro. Charles G. Davis, of Flint Run, aged 22 years, and then the meeting closed.

In Salem, as is customary in this country, they have been in the practice of having meetings only once a month. There are seventeen families within the sound of the bell, and they have made arrangements to have meetings there every Sabbath, and to have preaching most of the time. Eld. Jacob Davis was chosen to be the pastor of the church the ensuing year. There are four places of holding meetings on the Sabbath within the bounds of this church; so that the pastor can get around only once a month. They have a promising young man as licentiate, who will assist them at Salem this summer.

After the quarterly meeting, I filled an appointment at Buckeye Run. I had preached there twice before, and I visited some of the families on Flint Run, and shall visit others as I have opportunity.

I always have one, and sometimes two appointments in the middle of the week, and visit families as I find leisure.

According to arrangements previously made, we went to West Union, the County Seat of Doddridge County. In the early settlement of this country, that place was owned by Seventh-day Baptists. The most of the families sold and went to Ohio, and to other places West. Since then, the Northwest Turnpike has been built through the place, and the railroad from Baltimore to Parkersburgh passes through, and the County Seat has been located there, and now only six families of our people reside there. I preached there on the Sabbath, and although the day was very rainy, yet there was a good attendance. The meeting was held in the court-house. On First-day, I preached again. I intend going there again soon.

I have been on the field two months. There is no lack of work. I am fearful that my brethren will be expecting more than will be realized. I engaged in this work with much trembling, being impressed with the opinion that I was better adapted to the work of a pastor than of a missionary; yet I am willing to work anywhere, if I can therein do good, and glorify God. I shall do what I, in my weakness, can, for the prosperity of Zion. Thus far we have been blessed with health, strength, and peace of mind, and joy in the Holy Ghost. Brethren, pray for us, that the Word of God may have full course and be glorified.

We have traveled, since leaving home, in the cars, 450 miles; on horseback, since being in Virginia, 427 miles; in all, 877 miles. I have preached 34 sermons, visited 133 families. Prayer and conference meetings have been held in families as we have had an opportunity.

Under date of Green Briar Run, West Virginia, July 1st, Eld. Gillette makes a further report, as follows:

A horse, with side-saddle, was sent from Meat House Fork for Mrs. Gillette. We started and rode over the hill, or mountain, to the house of Deacon Jeptha Randolph, who keeps a chamber on the wall, where many a weary pilgrim has been refreshed. In the afternoon, the quarterly meeting of the Middle Island church commenced its session with a meeting for business. The church is in a state of growth, and of religious union and harmony. They have a very good Sabbath School, that holds its sessions in the morning. At the close of the Sabbath School they have preaching, and again at five o'clock preaching and the administering of the Lord's Supper. There was a goodly number from the other churches who enjoyed this feast with them. After the Supper, a few engaged in the duty, or act, of feet-washing. They have not made this a church ordinance, but give to those who wish to attend to it the privilege to do so. There were twelve who thus washed one another's feet, accompanied with talking and singing. Order and deep solemnity were apparent. The next day, meeting commenced with prayer and conference, in which many engaged with much fervency. At 11 o'clock, preaching, and again at four. Although we were favored with a heavy shower of rain, yet they came to meeting, showing that they were Baptists worthy of the name. The meeting closed with interest, and I am happy to learn, that since the meeting a number have been hopefully converted, and are holding prayer meetings among themselves. I expect to go there again soon.

After visiting a number of families, a horse was provided for Mrs. G., on which she rode, accompanied by myself on my faithful stead, to the railroad, over the hills, through the wilderness, on what they call a bridle path, a narrow path dug in the side of the hill, just wide enough for a horse or a footman; and being in the dense forest, there are extensive mud-holes, or "slews," that seldom get dry. She took the cars, and I continued on with my horse, and arrived at our home in Salem at evening.

We then commenced making preparations to go to the Quarterly Meeting at Lost Creek. Having obtained the use of a buggy, we thought we would try wheels, but we became satisfied that the people here know best, and their way of conveyance is mostly on the saddle. The meeting at Lost Creek commenced on Sixth-day, with business, that was attended with much promptness and decision. On Sabbath morning there was preaching, after which two were received into the church, by laying on of hands and prayer, and the hand of fellowship by the pastor, and then by the whole church, male and female. The Lord's Supper was then administered. The day was very rainy, and the roads were muddy, but the house was well filled notwithstanding. On First-day preaching again, and although it rained almost incessantly, yet there were over one hundred and fifty horses with saddles standing around the venerable sanctuary, that will soon be replaced by a new one; and may it be graced with God's presence, as the old one has been. By request, at four o'clock I lectured in the church to the students of Harrison County Institute for School Teachers, it being in successful operation near by, with about fifty students; and although the rain continued, yet the house was well filled. During the week I visited a number of the families of this congregation, and in company with Eld. S. D. Davis went to Upsher County, on Harker's Creek, to visit some scattered families. We had a very pleasant interview with those lonely Sabbath-keepers, conversing and praying with them as we had opportunity, and returned to Bro. Davis's before the Sabbath. I worshiped with that good people on the Sabbath, and the next day we went to Quiet Dell, and the next day to Salem, arriving in time to attend the funeral of Mrs. Davis, whose death has been noticed in the Sabbath Recorder.

Notice had been sent to Gilmore County, that I would be there the next Sabbath. I began to make arrangements to go, it being about thirty miles, through a wild, rough region of country, the most of the way. The weather had become extremely warm. On Fifth-day I started, and went to Meat House River, to Deacon J. Randolph's, and he kindly consented to go with me. We passed through those valleys, and over the hills, occasionally passing the habitation of a kind-hearted Virginian, until we arrived at the house of brother Charles McQuinn, who a few years ago was a convert to the Sabbath, and is now a faithful Gaius, and his wife and daughters of the elect ladies, entertainers of Christians. Soon after this, Elder S. D. Davis from Lost Creek arrived, and a young brother Vanhorn with him. The country here is quite thinly settled, and there are only three families of Seventh-day people on that River, Cow Creek, a branch of the Canonway. The next morning being the Sabbath, the people came together, and I preached, and at four o'clock brother Davis preached, and we then held a very interesting conference meeting, there being but few present who did not participate. It was a season of refreshing to those lonely disciples, who are far away from those with whom they are in covenant relation. To meet and worship with them is as refreshing as cold water to a thirsty soul. The next day we had meeting again. I may here say, that brother McQuinn's house is a sanctuary; he keeps seats which he has prepared in readiness for such meetings. I preached at ten o'clock, when three persons gave a relation of their experience for baptism. They had come eight miles to have the opportunity; and one young man, in company with his aged widowed mother, had come that distance on foot, carrying a bundle of clothes, with the thermometer at ninety-six in the shade. It was decided that I should baptize them. The young lady is a cripple, cannot walk except with two crutches. We went down to the river near by, and there we attended to this sacred rite. I have baptized over five hundred persons, but never did I see and enjoy so happy a season as that was. The candidates seemed hardly to know whether they were in the body or out of it. A shout of hallelugah and thanksgiving went up to Heaven from that delightful grove by the river side, that angels might admire; yes, it was the shout of those who had gained the victory over their besetting sins, had crossed the Red Sea, and were on their way to Canaan's happy land, and there I hope to meet them, "in that happy land." At four o'clock I preached again, after which the three who had just been baptized, and one who had previously been baptized, were received into the Lost Creek church, by the usual form.

The next morning the weather was very warm, and I felt considerably fatigued. But in company with my good brother, Deacon Randolph, I mounted my horse and we started to return. After riding twenty miles I felt as though my time-piece had run down—the machinery was almost stopped. I felt as though I could not sit on my horse to go another mile. I stopped and rested until the next day, when I rode to Salem, where we were soon sent for to go to Green Briar, where we now are.

I have traveled the last month, mostly on horseback, 235 miles; visited 43 families; talked and prayed with them when convenient, and preached 16 sermons, and attended a number of Sabbath Schools.

"A CORRECTION" CORRECTED.

It would give me great pleasure to stand corrected respecting Bro. A. H. Lewis' article, as republished by him last week, if the article admitted a correction. But, without any bandying of words, or desire of being a would-be censor, does not his article, as republished, most explicitly teach:

1. That it is sinful for a Seventh-day Baptist sister to marry an unbelieving Sunday-keeper.

2. That it is sinful for a Seventh-day Baptist minister to solemnize such a marriage.

3. That such minister, by so doing, is an "abettor in the crime," or sin, and is "false to his duty as a shepherd, and a defender of the law of God."

4. That such a marriage is equally as sinful as one with an idolater or a profane swearer.

5. That all such marriage is "legal prostitution."

6. That it requires but a "moderate degree of fairness" to infer, that all marriages between Seventh-day Baptists and First-day people are violative of the divine law of marriage; hence sinful, and legal prostitution; and are "parallel" with marriages with idolaters and profane swearers, and that ministers solemnizing such marriages are false to their duty.

If that be not what Bro. Lewis meant in his article, as republished, I have misunderstood him, and shall consider it a pleasure and privilege to make the *amende honorable*, both to myself and him. If, therefore, Bro. Lewis did not intend to be so understood, as I and others have understood him, he can easily relieve himself, and others, by a direct statement accordingly.

But, as I do not propose to bandy words, permit me to suggest, that if our words are worthy of any attention from our *charitable* pens, a moderate degree of fairness in stating propositions is honorable, to say the least, as well in original articles as in would-be censors.

S. S. Griswold.

RECONSTRUCTION OF THE CONFERENCE.

There are two points put forth more prominently than any others by those who favor the adoption of the new Constitution of the Conference.

First, it is argued, that it simplifies the machinery. Does it? Let 's see. We have, for instance, a Missionary Society, whose duty it is to lay the needs of the denomination before them, receive the contributions of those who give for that purpose, and expend them according to the wants of the people. Can any machinery be more simple than that which does *directly* what it is organized for, and answers directly to the body which created it? Suppose you buy one of the best steam engines of modern times—(you would of course get Babcock & Wilcox's)—and have it set up, all in the finest of order; then, instead of applying steam *directly* to the engine, you get another engine, and set by the side of the first, and so drive the first by the second. Who does not see that there would be great increase of friction, great loss of power, with great addition of liability to derangement? Would not a man who should do such a thing in mechanics be set down as either a fool or insane, or at the least very unwise? No less unwise, it seems to me, would it be to add to the complications of our machinery for our benevolent or educational organizations. The machinery is now simple, and direct in its action, and the Executive Boards of each Society are held directly responsible to those who have any interest in them.

Secondly. "It brings our organization nearer the heart of the people, by abolishing the money qualification of membership," is the argument. As at present organized, any one who contributes one dollar can become a member of the Missionary Society, and have a vote on all questions coming before it, and I believe it requires a similar amount to become a member of the Tract and Education Societies. It is a trite scripture that says, "Where the treasure is, there will the heart be also," and the converse of it is just as true. If you have no treasure there, you have no heart there. Talk about the "heart" of a person in the missionary work who will not contribute a single dollar to its support! There is not any heart there, and the less those having no heart in the matter have to do with our Societies, the better it will be for the Societies. "Heart of the people." This sounds well, but, as an argument, it is sound without sense. All of the success that any of our Societies have ever had, or will have, has been and will be by conducting their finances upon sound business principles; and is it a sound business principle to allow the funds which a thousand, more or less, of persons who have heart in the matter have contributed, to be disbursed by three or five thousand who have no heart in the matter? I trow not. It seems to us that we have extended all due courtesy to those who have no "heart" in the matter, giving them the chance to discuss very freely all the interests any one else has in the matter, without allowing any to vote who have no "heart" in the matter.

P.

THE NEW CONSTITUTION
FOR THE GENERAL CONFERENCE.

It is doubtless generally understood, that through an informality on the part of the General Conference in 1868, the vote of the churches last year did not settle the question concerning the proposed Constitution.

The vote of the churches is therefore required this year. The adaptation of this Constitution to our wants as a denomination was pretty thoroughly discussed one year ago; and were it not for the amendments incorporated at the last session of the Conference, nothing need now be said. But since these amendments are not inserted in the new Constitution, as printed in the minutes, (page 19, if the page were numbered,) a little effort may be needed that they may be understood. By referring to page 9 of the minutes, we see what the amendments are.

The first—"in case no special object be indicated by the donors"—is simply an addition, to express more clearly the intention of the 6th article, in granting donors the privilege of saying how their donations shall be used.

The second amendment puts twenty-five in the place of ten. The effect is to make a smaller delegation. Is this wise? In the Eastern Association, where the Conference held its last session, eighteen churches out of twenty-one reported 2,324 members. Allowing "one delegate for each church as a church, and one additional delegate for every ten members of the church," would give a delegation of 250 from this one Association. Putting twenty-five in the place of ten would reduce this delegation down to 110 from the Eastern Association; and the same proportion from the other three Associations would give a delegation sufficiently large to thoroughly represent the denomination, and be far less cumbrous than the much larger delegation originally designated. Besides, the smaller delegation would give both the distant and the financially weak churches a better opportunity to represent themselves by their own delegates. And this is an item of especial importance.

But the third and last amendment demands the most attention. It adds to the third article of the proposed Constitution the "third General Rule of Order." This "Generel Rule of Order," as printed on the cover of the General Conference minutes, reads thus: "Any member is entitled to an appeal from a popular vote to a vote by churches." Much of the discussion last year hinged upon the question whether or not this new Constitution destroyed in any degree the independence of the churches. It seemed clear to many minds, that it effected church independence no more than the Constitution under which the Conference has ever done its work. And whatever doubt any one had, this amendment must certainly remove. I feel sure that I understand the origin of this proposed Constitution, and I fear not to affirm, that its *whole* design is to bring the benevolent enterprises of the denomination directly into the hands of the people. It does not oppose the present Boards, but it does change the basis of their election. I am now in the employ of the Missionary Board, and I have every reason to believe, that everything is satisfactory between us; nor have I aught against the other Boards; yet, that does not hinder the conviction in my mind, that the Missionary Board, the Tract Board, the Educational Board, the Historic Board, the Sabbath School Board, and whatever other Boards we need, should be appointed and instructed directly by the General Conference—the denomination assembled—the people. It does seem to me just and right, and democratic, that those who furnish the funds to carry on their own work, should have the privilege of electing and instructing the agents to expend the funds and do the work. It is to be hoped that all the churches will express themselves on this important question. The next session of the General Conference is to be held at Little Genesee, Allegany county, N. Y., commencing on Fourth-day before the second Sabbath in September.

S. R. W.

Pardee, Kansas, July 27th, 1870.

WORDS OF CAUTION AND ADVICE.

The young man who has formed the habit of passing his evenings in drinking saloons, learning all manner of vulgarity, or who staggers to his home in a state of intoxication, degrades his manhood, and debases his nature; yet he is no more deserving of contempt and reproof than he who spends the midnight hour intoxicating the mind with fiction. Both are destroying the powers and abilities which God has given them to accomplish good, be useful, and become men. Liquor may destroy the nerves, ruin the health, and impregnate the molecules of the entire body with poison; but fiction destroys the finer sensibilities of the human mind, weakens the reasoning faculties, and gradually but surely destroys the intellect.

The memory, the repository of all knowledge, is the most important organ of the human mind, and upon its power depends, to a great extent, success in life; and whatever ruins, or sadly impairs, this faculty, brings a state of idiocy. Yet a constant study of fiction, exclusive of all other literature, inevitably results in the ruin of the powers of memory. Many habitual novel readers are compelled by their own experiences to admit the truth of this assertion; they read, not for benefit, but for pleasure; not to derive knowledge and useful information, but, having enjoyed the interest and excitement which a work affords while being read, allow themselves to forget all connected with it. A frequent repetition of this practice most thoroughly trained their minds to a habit of forgetfulness. And so powerful had that habit become, that not only the novel, but also the history, and every thing else they read, the sermons and lectures they heard, made impressions only for the time being, and then were all forgotten. Then let those, especially the young, who are accustomed to spend every vacant hour in perusing fiction, when the tear starts, and the heart swells with sympathy and pity at the sufferings and misfortunes of some imaginary hero, or when exulting with inexpressible delight at what never existed outside of the world of fiction, stop a moment, and consider this startling lesson, which the experiences of others teach us, that the practice they so much delight in, ruins the mental powers, and unfits one for life's work.

Again, fiction tends to sadly corrupt the taste in choice of literature. The Bible is soon neglected, its lessons are unlearned, its teachings are unheeded, after one begins existence in the imaginary world, where fiction leads him. Dislike, disgust, and hatred for the study of history, are soon originated. The most interesting and instructive history in existence is condemned, and pronounced dull and monotonous by the novel reader. Yet no other employment in which the mind may engage is so highly promotive of mental development and intellectual improvement as a careful thoughtful study of history. It is the link which binds the living with the dead—the biography of Time, which acquaints us with the eloquence of Grecian orators, familiarizes us with the deeds of Alexander, makes known the discoveries of Columbus. It disgusts us with vice, by pointing to unnatural atrocities which immortalize the infamies of Nero and the abominable wickedness of Caligula, and prompts our ambitions to deeds of virtue, by picturing the lives of the great and good. Yet these interests are disregarded by the fiction lover. For a time, the work of our standard novelists, where historical facts are blended with the fiction, please and interest, but soon become entirely too mild to meet the demand of the excited imaginations and unnatural fancies of the novel reader. The lowest and most degrading class of literature is then resorted to, studied and perused, until the reader's existence, his thoughts by day and his dreams at night, become one uninterrupted reheasal of startling tragedies and terrifying tales.

With these considerations in view, then, let every novel reader resolve, with earnestness, determination, and resolution, to abandon this vain, foolish, and injurious practice, and to use the abilities which God has given him for other purposes than self-ruin and self-degradation; to use the greatest caution in selecting reading; to read for the purpose of obtaining knowledge, and to store the memory with useful information, keeping ever in view that truthful adage, "As 'tis not what we earn, but what we save, which makes us rich, so 'tis not what we learn, but what we remember, which makes us wise."

DeForest Davis.

A JEW ON SABBATH BREAKING.

The following is from a recent number of the *Jewish Messenger*, published in New York. It shows that among the Jews who claim to be zealous for "reform" there is a tendency to deform the institutions of divine appointment. The reproof administered is timely, courteous, and brotherly.

SABBATH BREAKERS.

A desire to confer lasting benefits on our readers, and a wish to cause them to abandon the temporizing policy, which at present appears to captivate the hearts of many Israelites, induces us to discuss some of the plans which are now in *embryo*, all tending to weaken the importance of the holy Sabbath, and place on the ruins thus effected a mental structure without any basis.

An experiment has already been made by Dr. Hirsch, in Philadelphia, to mitigate the crime of violating the Jewish Sabbath, by having a Sunday service, consisting of sermons, hymns, and probably other exercises. As a justification for his course, he states his object to be to bring back the waverer to the true faith, and for the accommodation of those who cannot, or will not, observe the seventh day as commanded. We have no reason to doubt the sincerity of the promoter of this departure from the well-defined landmarks of our faith, nor can we find fault with appointing weekly services. We have, for upwards of thirty years, been officially connected with a synagogue, whose portals are open daily for the earth-worm to pour forth his petition to his Creator. Winter and summer have we attended to that most delightful pleasure of communing with our Maker, without the adjunct of vocal and instrumental music, for we felt, in the words of the psalmist, "like the afflicted when he is overwhelmed, and poureth out before the Lord his complaint."

We demur against the act of substituting Sunday for our Sabbath, for no special pleading can justify the course pursued. Were the Doctor to institute divine service every day in the week, we should laud his conduct, but when he selects only Sunday, and states his reasons too plainly to be misunderstood, that it is for the accommodation of the "Sabbath breaker," then we have no hesitation in stating that he acts unjustly to his God, and deceives his flock.

God has commanded the Sabbath day to be kept holy, as explained in the 58th chapter of Isaiah. "If thou wilt turn from the pursuit of thy worldly vocation, by an entire surrender of thy pleasure, esteeming the Sabbath pleasurable, honorable, and holy of the Lord, then wilt thou be set high above the places of the earth, enjoying the heritage of thy ancestor Jacob; thus speaks the Lord." He holds that doctrine in abeyance, offering to accommodate those who will not turn from the pursuit of their worldly avocations, thus acting unjustly to that God whose servant he is, and deceiving his flock, who cannot conceive that their guides would lead them astray by offering them a compromise, when there is, there can be, no compromise. The Sabbath is placed on a foundation of adamant, from which it cannot be moved by science or false philosophy. We are commanded to observe the Jewish Sabbath, the seventh day of the week; and the idea, to accommodate those who knowingly violate that which God has announced from the Mount, and which has received the concurrent testimony of all sects, in every age and clime, is preposterous, and tends to profane that which has at all times been deemed holy.

And here we digress to point out, to the well thinking, a theory which we have at all times entertained, that the changes which are being effected in our ritual, will tend to the destruction of all that has an ancient appearance. The Temple over which the Rev. Dr. Hirsch presides, has been effecting change after change, has introduced all the modern improvements, choral and instrumental music, has the advantage of the Doctor's erudition, and his eloquence. Thus conditioned, should we not sup-

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DEFOREST DAVIS.

IEW ON SABBATH BREAKING.

he following is from a recent
ber of the *Jewish Messenger*, pub-
d in New York. It shows that
ng the Jews who claim to be
ous for "reform" there is a tend-
to deform the institutions of di-
appointment. The reproof ad-
stered is timely, courteous, and
herly.

SABBATH BREAKERS.

desire to confer lasting benefits
our readers, and a wish to cause
to abandon the temporizing
y, which at present appears to
tivate the hearts of many Israel-
induces us to discuss some of
plans which are now in embryo,
tending to weaken the importance
he holy Sabbath, and place on
ruins thus effected a mental struc-
without any basis.
n experiment has already been
de by Dr. Hirsch, in Philadelphia,
mitigate the crime of violating
Jewish Sabbath, by having a Sun-
service, consisting of sermons,
ns, and probably other exercises.
a justification for his course, he
tes his object to be to bring back
waverer to the true faith, and
the accommodation of those who
not, or will not, observe the
venth day as commanded. We
ve no reason to doubt the sincerity
the promoter of this departure
m the well-defined landmarks of
r faith, nor can we find fault with
pointing weekly services. We
ve, for upwards of thirty years,
en officially connected with a syn-
ogue, whose portals are open daily
the earth-worm to pour forth his
ition to his Creator. Winter and
mmer have we attended to that
st delightful pleasure of commun-
g with our Maker, without the ad-
nct of vocal and instrumental music,
r we felt, in the words of the
almist, "like the afflicted when he
overwhelmed, and poureth out
fore the Lord his complaint."
We demur against the act of sub-
stituting Sunday for our Sabbath, for
special pleading can justify the
urse pursued. Were the Doctor to
stitute divine service every day in
e week, we should laud his con-
uct, but when he selects only Sun-
ay, and states his reasons too plain-
y to be misunderstood, that it is for
e accommodation of the "Sabbath
reaker," then we have no hesitation
stating that he acts unjustly to his
od, and deceives his flock.
God has commanded the Sabbath
ay to be kept holy, as explained in
e 58th chapter of Isaiah. "If thou
ilt turn from the pursuit of thy
orldly vocation, by an entire sur-
ender of thy pleasure, esteeming the
abbath pleasurable, honorable, and
oly of the Lord, then wilt thou be
et high above the places of the
arth, enjoying the heritage of thy
ncestor Jacob; thus speaks the
ord." He holds that doctrine in
beyance, offering to accommodate
those who will not turn from the
pursuit of their worldly avocations,
thus acting unjustly to that God
whose servant he is, and deceiving
his flock, who cannot conceive that
their guides would lead them astray
by offering them a compromise, when
there is, there can be, no compromise.
The Sabbath is placed on a founda-
tion of adamant, from which it can-
not be moved by science or false
philosophy. We are commanded to
observe the Jewish Sabbath, the
seventh day of the week; and the
ides, to accommodate those who
knowingly violate that which God
has announced from the Mount, and
which has received the concurrent
testimony of all sects, in every age
and clime, is preposterous, and tends
to profane that which has at all times
been deemed holy.
And here we digress to point out,
the well thinking, a theory which
we have at all times entertained, that
the changes which are being effected
in our ritual, will tend to the de-
struction of all that has an ancient
appearance. The Temple over which
the Rev. Dr. Hirsch presides, has been
effecting change after change, has
introduced all the modern improve-
ments, choral and instrumental
[illegible]

pose that his shrine is crowded every Sabbath, that his congregation are faithful to the trust imposed on them, true, God-fearing Israelites? If we entertain such opinion, we err in judgment. All the novelties fail to attract, the minister's eloquence produces no effect, his fane has but few worshipers, they will not leave their worldly vocations. Thus situated, another change must be carried out; they must be accommodated, lest every religious impression be lost. If they will not attend on the Jewish Sabbath, the Christian Sabbath will attract them, and the result will suggest itself to every well regulated mind.

In saying this much, our object is to place before our readers our humble opinion. Nothing but an overpowering sense of duty could have tempted us to touch on a subject which, after all, affects but one congregation amongst hundreds; and a feeling of keeping intact that which has been handed down to us for conservation, and for perpetuation, influences us to place on record that, on the importance of "keeping the Sabbath day holy," there can be no compromise. It has received its credentials from on high, and those who desecrate it by making it subservient to their worldly views, violate one of the Ten Commandments, and manifest by their acts that they deride the word of God.

FAITH AGAINST APPEARANCES.

It is true, as Bro. N. V. H. holds, that "the present tendency of the public mind is strongly in the direction of no-Sabbathism," that "there is little public conscience in the interest of Sunday, and that little is fast passing away." This is indeed true, and, judging from appearances, "the no-Sabbath sentiment must grow in this country, and prevail, except in those places where the true doctrine of the Sabbath is taught.

But from the efforts now being made to incorporate Sunday observance into our national organic law, it is evident that the so-called "American Christian Sabbath" will not die without a struggle. And when we look into the sure word of prophecy, we find the results foretold so plainly, that I can have no doubt. Notwithstanding the tendency to the no-Sabbath sentiment, that word clearly teaches, that when the demand is made, as is now the case, that an image should be made to the beast that had the wound by the sword and did live, that "he," the two-horned beast, "has power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13: 11–17.

Now, since the United States exactly fills the prophetic description of the two-horned beast, and no other government on earth does, it is certain that an image of the Papacy will here be made, by a union of church and state, and that prominent *among* its enactments will be the enforcement of that institution which is the distinguishing "mark" of that power which, according to prophecy, should think himself able to change the times and laws of the Most High. Dan. 7: 25. Faith in the word of God says, The Sunday movement will carry. Let those who believe prepare to meet the result. And let those who do not yet believe, watch the signs of the times; and be sure that you do not wait too long, till it shall be too late to find a refuge from the "hour of temptation" and trial that is coming. Make haste to take a position on the side of the truth of God.

R. F. COTTRELL.

THE EVANGELICAL ALLIANCE.

The forthcoming meeting of the Evangelical Alliance is likely to be one of the most important and interesting meetings of the year. Great pains have been taken to secure the attendance of the most able representatives of Protestant Christianity in Continental Europe, as well as in Great Britain. The meetings will continue some ten days, opening on the 23d of September, and closing on the 1st of October. The following is an outline of the proposed proceedings:

On the first day, Friday, September 23d, reports will be made on the present state of Protestant Christendom. Delegates from those countries will speak for France, Italy, and Spain, as well as others for distinctively Protestant countries. Prof. Tholuck and the Rev. Messrs. Krummacher and Cohen Stuart will represent Germany and the Low Countries, and the Rev. Dr. Stevens the United States.

Christian Union is the subject for the second day. Dean Alford and Dr. Hodge will exhibit "Vital Union by Faith in Christ" as the basis of Union. Bishop McIlvaine, and Rector Marston, of Manchester, will vindicate the consistency of Christian Union and denominational distinctions. The objects and influence of the Alliance will be explained. Dr. Schaff will discuss the religious relations between America and Europe.

Monday's subject will be the Antagonists of Christianity, including all the shapes and names of Rationalism and Skepticism. Papers are to be offered by Dr. McCosh, on "Materialism and Positivism;" by Prof. Guyot and Dr. Hoffman, of Berlin, on the "Harmony of Science and Revelation;" by Prof. Van Oosterzee, of Utrecht, on "The Gospel History and Modern Skepticism," etc. In the eleven papers that are promised, the most complete results of Christian thought, on the most difficult intellectual questions of the age, may be looked for.

The American delegates will be largely represented in the following day's discussion on subjects of Christian life. They will present the results which have been more perfectly developed among the free churches of the United States than in any other country. The Rev. J. H. Vincent, on Sunday Schools, Baron von Loon, of Amsterdam, Professor Pfliedner, of Wurtemberg, and President Mark Hopkins, on the religious aspects of popular education in their respective countries, are among the speakers. Bishop Janes and Dr. Anderson, of Rochester, are to present the demands of Christianity on men of wealth. The important questions relating to Protestantism and Romanism will be reviewed by such men as Professors Donner, Lichtenberger, George P. Fisher, and Alvah Hovey, and by the Rev. Drs. De Pressense, Storrs, and Coulin.

On the relations of Christianity and civil government, Professor Dwight and Dr. Woolsey will explain to the European delegates, who have never been able to comprehend the matter, the theory and operation of the American system of entire separation of Church and State. There will be papers on Sunday laws, and on legislation on moral questions, the latter by ex-Attorney-General Evarts. The free churches of the continent of Europe will be described by delegates from Switzerland.

One day will be given to missions. Dr. Grundmann, Dr. Mullens, of the London Missionary Society, and Dr. Anderson, of the American Board, are appointed to review various aspects of the missionary work. Papers on the evangelization of the masses in nominally Christian countries are assigned to Count Bernstoff, of Prussia, Dr. Nast, and Dr. Jacobi. Bishop Payne, of the African Church, will have a topic in this section.

Social evils, as intemperance, pauperism, new and false theories of marriage, together with subjects relating to the exercise of Christian philanthropy, will be considered on the concluding business day, Saturday, October 1st. Distinguished Americans are appointed as speakers, among them the Rev. Dr. Kidder, of the Methodist church. The Rev. Dr. Wichen and the Count De Gasparin, are among the foreign essayists.

EDUCATION.

The American Institute of Instruction was in session recently at Worcester, Mass., and its exercises included the reading of several papers worthy of preservation.

Rev. Mr. Grow, of Worcester, read an essay in relation to Academies. The object of the essay was to discuss and settle the place of the academy in our system, and the work it has to accomplish. The high schools, even where they are established, do not meet the wants of those who wish to fit for college, and therefore the academy must be the principal school for that purpose; and it may become the substitute, not only for the grammar school, but for the college itself. More than 10,000 of our youth are annually in the academies of New England. The academy inspires a desire for higher culture more than any other school, and at the same time it constitutes a school where religion may be more freely inculcated.

Dr. Stockbridge read a paper on the "Prussian School System." This he stated to be based on the principle that it is the imperative duty of the State to educate the children of the State. The origin of this system was traced from the desire of the Government to make a nation of intelligent defenders; and in 1809 the army was remodeled, and every citizen declared to be a soldier, and great reliance was placed on success in attempting to infuse a German spirit into the people, by giving free access to all the schools from the primary to the university. The leading features of the system of schools were stated; first, that all children between six and fifteen years of age shall attend regularly some school; second, each parish shall, as a rule, have an elementary school; third, exemption of teachers from military service, and provision for their support while fitting themselves to teach; fourth, the authorities regulating the schools are a branch of the General Government. As a result of this system, a few years ago, out of 122,897 soldiers in the standing army, only two were found who could not read and write. Special attention is given to the support of the Normal Schools, and all belonging to them are exempt from military service. The whole number of professional teachers in Prussia is about 28,000, and for all these provision is made when they have spent many years of labor in teaching, so that they receive a pension proportioned somewhat to their length of service, their wives and children also receiving a stipend annually.

A paper was read by Rev. Andrew Peabody, D. D., of Harvard University, on "The Bible in Common Schools," which occupied an hour, and was listened to with close attention. Some suggestions were then given by the reverend speaker as to the manner in which the Bible should be used in school, and he closed by saying that the Bible has been civilized man's chief educator. Heaven forbid that we should now take a retrograde step toward barbarism, from which the Bible alone has rescued us. [Applause.] A very animated and protracted discussion followed, resulting in the adoption, almost unanimously, of the resolution "that in the opinion of this Association the public safety and the highest interests of education demand that the Bible should not be excluded from the public schools."

STATISTICS OF MURDER.

Since the "taking off" of Mr. Nathan, in one of the most frequented parts of New York, without any trace of who did it, the daily papers of that city have reprinted accounts of various murders perpetrated in that city without the guilty party being detected. In connection with such accounts, the following statistics are given:

Edward Crapsey compiled, recently, for *The Galaxy*, some of the murder statistics of the thirteen years from 1856 to 1868, both inclusive, and from his report it seems that the average of homicides in New York City during that period has been a fraction over one per week. These are the figures: Murders—by persons known, 467; by persons unknown, 155. In these numbers are not included over 100 who were killed in street riots in 1863 and 1857. But not a large per cent. of these homicides by persons known were murders. Some of them bordered closely on accidents. Others were killings in self-defense. Very few of them ranked legally above manslaughter. The killings by persons unknown were more frequently willful than in the other class; but, as generally, it is shown that the purpose to take life was often not mentally formed until the deed had been accomplished. Within the period examined, 33 wives were slain by their husbands, but even in nearly all these cases "malice prepense" was wanting. Eight times in those 13 years murder was artistically done by poison, but in five of those cases the criminals were detected, proving the error of the popular belief that this stealthiest mode is also the safest. In New York City, in 1866, there were 71 homicides and murders, with numerous other cases of death not classified, and which may or may not have been murders. Only 33 persons were arrested for these crimes. The records of the Courts show that only a portion even of these persons were convicted. Among the obstacles to conviction are technical deficiencies of evidence, personal or political influences, popular sympathy, or the appeals of counsel operating upon the minds of the jurymen.

THE WAR IN EUROPE.

There is no end to the rumors about the war in Europe. Many of them originate in the active brains of newspaper correspondents, and others in the wish of the contending parties to create an impression abroad favorable to their cause and prospects. We have not room for rumors, but give the best accounts we can find of what are generally considered to be facts.

On Tuesday, August 2d, there was quite a sharp conflict at Saarbruck, in which the French claim a victory. They certainly took the point they aimed at, but to which the Prussians claim to have attached but little importance. A correspondent, endorsed by the *Times* as trustworthy and neutral, gives the following interesting details of the battle of Saarbrucken:

"The French made some prisoners, but captured no cannon. They lost 40 killed and 60 wounded. The French force in the battle was estimated at 30,000 men, and the Prussians at only 6,000. The artillery won the fight. There was but little infantry and no cavalry engaged. It was the 59th Prussian Regiment, and not the 50th, as before reported, which was engaged in this battle. Three companies of the 40th held their ground against the French until the latter's force had fully developed its strength. The small force of the Prussians then retired."

On Thursday, August 4th, there was a more serious engagement, which is reported by the Prussians as follows:

"We have won a brilliant but bloody victory. The left wing was the attacking body, and consisted of the Fifth and Eleventh Prussian Corps, with the Second (Bavarian.) This force carried by an assault, under the eyes of the Prince Royal, the fortress of Weissenburg and the heights between Weissenburg and Geisburg. Douay's division of Marshal McMahon's corps was splendidly defeated, being driven from its camp. Gen. Douay himself was killed. Five hundred prisoners were taken. None of them were wounded. Many Turcos were among the captured. The Prussian General Kirchback was slightly wounded. The Royal Granadiers and the 50th Regiment of the line suffered heavy losses."

A dispatch from Paris says that Dr. Nelaton joins the army on the pretext of forming an ambulance corps, but everybody knows that he goes as a special attendant on the Emperor, the state of whose malady does not permit him to dispense with his most trusted physician.

There are reports of later fighting. But there are really no indications of a grand movement on the part of either of the armies. They are face to face in a difficult country, and the advance of either force will doubtless bring on a general engagement. Knowing this, the commanders may act with a caution and deliberation which will postpone a battle for several days or weeks.

The *Gaulois* says that 75 per cent. of the French sick and wounded in the Crimea died from want of sufficient succor.

The Queen of Prussia has issued a laconic address, in which she says, "The Fatherland expects that every woman will do her duty. In the first place send help to the Rhine."

The *France* says of the American built iron-clad, Rochambeau, that she is regarded in seamen's language as "formidable and irresistible," and is evidently destined to render important services in the present war. She is manned by 590 men, the guns alone requiring 280 men to attend them. Her armament weighs 600 tons.

A romantic story of an aged woman who offered her services as *cantiniere* is told by a French journal. She was found abandoned in a hut on the field of Jena, and was adopted by a French regiment, who named her Tenette. She married a wealthy young officer, who subsequently lost his property in speculations, and died in 1827, leaving his wife in destitute circumstances. Her offer to join the army was accepted, when her history became known.

LATEST AND IMPORTANT.

The papers of Monday morning bring news of hard fighting on Friday and Saturday, in which the Prussians won a signal victory, the French being compelled to fall back towards the strongholds of Metz and Nancy. It seems that on Friday, August 5th, a forward movement of the right of the Prussian army from Treves and Saarlouis commenced. The Prussians captured Sierck, and vigorously attacked Thionville, in overwhelming numbers. After some resistance, the French threw away their arms, and took to flight. At the same time, the army commanded by the Crown Prince moved in the direction of Bitche, the advance of the French force making but slight resistance. On Saturday there was a general advance of the whole German line, the result of which is indicated in the following telegrams:

A dispatch from Berlin, August 6th, says:

"The French Emperor has withdrawn his entire line, and is concentrating his troops for the defense of Paris. His losses have been enormous. The Prussians overtook the retreating French forces early Saturday morning west of Saarbruck, near Spilhren Hills. General Kamers commenced an attack supported by Generals Barnakow and Stumpugel. General Van Goeben ultimately assumed the command. The action was severe. The position at which the French endeavored to make a stand during their retreat, was carried by the Prussians at the point of the bayonet. The battle is known as that of Haguenau."

Under date of August 7th, King William sent the following dispatch to the Queen:

"Good news. A great victory has been won by our Fritz. God be praised for his mercy. We captured four thousand prisoners, thirty guns, two standards, and six mitrailleurs. McMahon during the fight was heavily reinforced from the main army. The contest was very severe from eleven o'clock in the morning until nine at night, when the French retreated, leaving the field to us. Our losses were heavy."

A MELANCHOLY ACCIDENT, involving the death of two persons by drowning, under circumstances of a peculiarly distressing nature, occurred at Rye Lake, Westchester county, a few days since. It appears that a party of young people residing in the neighborhood had been enjoying a picnic in an adjacent grove, where innocence clasped hands with mirth, and every eye sparkled with childish delight. During the afternoon a little group, consisting of a young lady named Hart, aged about fifteen, with a younger sister, Jacob Roach, aged fourteen, also with a youthful sister, separated themselves unobservedly from their companions, and sauntered to the edge of the lake. While there Miss Hart incautiously attempted to stand upon a large stone, from which she slipped and fell into the water, which at that point is thirty feet deep. Without a moment's hesitation, young Roach, who was an excellent swimmer, heroically sprang into the lake to rescue his companion, and twice the brave boy succeeded in bringing her to the surface, but failing to find anything to which he could cling, and becoming exhausted with his almost lifeless burden, the two sank together and were drowned.

DICKENS'S SONS AND DAUGHTERS.—The London *Figaro* supplies some facts concerning the family of Dickens, that have not previously been mentioned in connection with his death:

"Though so much has been written and said about Carles Dickens, it may not be generally known that he had ten children, two only of whom are dead. Two were daughters—one of whom is Mrs. C. A. Collins, and the other unmarried. The single one bids fair to be a good novelist; already three stories from her pen have appeared in *All the Year Round*—'Aunt Margaret's Trouble,' 'Mabel's Progress,' and 'Veronica,' and have gained a deserved popularity. Of the six sons, the eldest conducts *All the Year Round*, and has made a few efforts in various magazines; one, the youngest, is still at college; one is in the navy; two are sheep-farming in Australia, and one is in India. Those who know Millais's picture of 'The Black Brunswicker,' may be interested to know that the lady there depicted is a good likeness of Mrs. Charles Collins."

EVILS OF DANCING.—Bishop Hopkins, after enumerating the evils of dancing, among which are, its "engendering evils in the youthful heart and throwing many obstacles in the way of youthful piety," said:

"Hence I am obliged to conclude, on the whole, that the hilarity of the ball-room cannot be truly harmless, because it stands associated of necessity with all the evils which I have enumerated. In the period of youthful education I have shown that dancing is chargeable with a waste of time, the interruption of useful study, the indulgence of personal vanity and display, and the premature excitement of the passions. At the age of maturity, also, it adds no small danger to health by late hours, flimsy dresses, heated rooms, and exposed persons; while its incongruity with strict Christian principle and sobriety, and its tendency to the love of dissipation, are so manifest that no ingenuity can make it consistent with the covenant of the Christian profession."

HOW IT FEELS TO BE SUN-STRUCK.—Most people have a curiosity to know how it feels to be sun-struck, though very few would care to learn by personal experience. A Lawrence, Kansas, doctor, who was overcome by Old Sol while conversing with a friend in his garden, describes the brief sensation with professional exactness. He says that he had been perspiring very profusely, and while talking, the perspiration suddenly ceased, and he felt a dry, parching sensation all over his body. He was remarking to his visitor that he would have to seek the shade, when it appeared to him as if some one had struck him a severe blow on the head. He then became insensible, and was taken to the house. Applications of ice-water were freely made to his head, and respiration gotten up by the use of ammonia, and in a few hours he was again able to get about. The prostration accompanying the attack, however, did not leave him for several days.

L. H. D.—In a report of proceedings at the University Convocation, Albany, N. Y., Aug. 4th, we find the following:

At the close of Mr. Sprague's address, the Chancellor of the University, arrayed in his academic robes, occupied the Speaker's chair, donned his Oxford cap, and announced that the Board of Regents, at a recent meeting held during the day, had determined to confer the degree of L. H. D. upon William Cullen Bryant and Horatio Seymour. The distinguished title of Doctor of Literature (*Literarum Humaniorum Doctor*) having been bestowed, the Secretary escorted severally to the front of the desk two members of the Convocation, Prin. Emerson John Hamilton and Prin. Joel Dorman Steel, bestowing upon each, in ponderous Latin, the responsibilities of a Doctor of Philosophy, Ph. D.

ROMANCE IN REAL LIFE.—Fifteen years ago, William Clarkinson, a young man who lived with his wife Annie on a farm in Portage Township, Ohio, sold his farm, sent his wife to live with her parents, and started for California to seek his fortune. After a few month's absence, Mrs. Clarkinson ceased to hear from him, and finally news came that the train with which he had been journeying had been attacked by Indians and all killed and scalped, excepting the usual one left to tell the tale in such cases. After three years mourning, Mrs. Clarkinson married again, and moved into another county, where she lived in happiness for twelve years, till on the 1st of July, she was called to follow the remains of her second husband to their long resting place. As she turned away from the grave, she met a pair of eyes fixed intently upon her, and recognized her first husband, who, it seems, had been captured by the Indians, but not killed, had been a prisoner with them for long years, had finally escaped, discovered her whereabouts, and was now ready for—anything.

METHODIST EDUCATIONAL INSTITUTIONS.—The Methodists of the North have three theological seminaries; twenty-three colleges, with 183 professors and 5,200 students; eighty-five academies, with 504 teachers and 14,100 students. Gov. Claflin has subscribed $15,000 to the Boston Theological Seminary, and Hon. Jacob Sleeper, of Boston, and E. H. Johnson, Esq., of Lynn, $10,000 each. The death of Dr. McClintock, President of Drew Theological Seminary, was a great loss, not only to that institution, but to the denomination at large, and to the cause of sacred literature and general scholarship. Measures are in progress looking toward the election of a successor.

WEATHER AND CROPS IN WISCONSIN.—A letter from West Milton, Wis., Aug. 2d, contains the following information as to the weather, crops, &c.:

God has blessed us with an abundance of rain since our Association, and all nature is smiling in her beauty. Our crops are mostly very fair. Wheat is exceeding plump, and will probably yield two-thirds of a full crop. Corn is heavy; rye and barley fair; oats light; potatoes are being destroyed by the Colorado bug; hay probably half a crop. Weather very fine, but most of the time very hot and sultry. There is a little sickness, but the general health of the country is good. Times are dull, labor plenty, money scarce. L. T. R.

A TERRIFIC STORM.—The western newspaper reporters are not to be outdone in "terrific storms" and the incidents attending them. One in Port Byron, Illinois, reports that that place was visited by a storm a few days since, and the wind was so strong that it lifted a large tree by the roots; tore the roof off John Wood's brick house, carrying the main part about one hundred and fifty feet; carried shingles a distance of four hundred feet; and caps the climax by gravely asserting that "a calf was blown into the air fifty feet, and found dead a hundred feet from where it stood."

PULVERIZED COAL FOR FUEL.—A patent device for economizing fuel has recently been put into the Lewiston (Me.) Mills. It consists of a hopper and a mill for grinding coals, reducing the fuel to fine dust, which is carried by the blower into the furnace with air enough to produce immediate combustion. The coal dust leaps into the flame like a flake of powder. It is claimed this device saves thirty-three per cent. of the expense of making steam. It is said that steam can be generated in one-half the time required by the ordinary use of fuel.

THE Union Theological Seminary in New York is like to have a full corps of Professors during the coming year. Dr. Roswell D. Hitchcock, who has been spending some months in Europe for the benefit of his eyes, has returned much improved. Dr. Henry B. Smith is still abroad, at St. Moritz in Switzerland, and it is probable that he will remain abroad until October, when he will also return, prepared to resume his duties in connection with the Seminary.

GOV. HOFFMAN, of New York, was appealed to in various ways to pardon the murderer Real. After reviewing the whole case, he replied as follows:

"Gladly I would heed the cry for mercy and spare his life if I could. My judgment, however, tells me that the prisoner was justly convicted of murder, and that the interests of the community demand that he should suffer the penalty. The case presents a clear and distinct issue between law and lawlessness. Law must be vindicated. Tell Real, therefore, he must die on the day appointed for his execution."

CAN'T DO IT.—The *Woman's Journal* comes to us accompanied by a request that we will "publish the article entitled John Chinaman and woman's wages," in which article John and the women are ingeniously blended with a first-class "puff" of somebody's patent washing machine. We would do a great deal to please the excellent ladies who run the *Journal*, but really this is a little too much to ask, even of so gallant people as editors.

RUTGER'S COLLEGE.—The centennial offerings to Rutger's College, New Brunswick, N. J., amount to over $100,000, of which $35,000 were contributed by the alumni. Dr. McCosh, President of Princeton College, delivered the centennial address; he took strong ground in it against any further multiplication of colleges in the Eastern States.

PARSONS COLLEGE.—It has been decided to locate Parsons College at Cedar Rapids, Iowa, the citizens of that place having bid $90,000 for it. The Parsons legacy gives it about $50,000 more, to start with.

NEWSPAPER WAR MAPS.—A writer, in speaking of the war maps produced in such abundance by the newspapers, says:

"They are very easily made. A pistol is first charged with powder, then a small bottle of ink is placed on this charge, and fired against a piece of boxwood; the block is then handed to the artist, who chips away all the surface not covered with ink—producing a first-class newspaper war map."

THE NATHAN MURDER, in New York, remains just as much as ever a mystery. The police and detectives keep a sharp lookout for the murderer, stimulated by the offered reward of $47,000 for his discovery. Several arrests have been made, but evidence sufficient to hold the parties not being obtained, they were discharged.

A JOURNEY AROUND THE WORLD has just been completed by Rev. Dr. E. D. G. Prime, of the *New York Observer*. He left New York a year ago, and spent one month on the Pacific coast, two months in Japan and China, two months in India, and several months in Egypt, the Holy Land, Turkey, Greece and Italy. He returns in restored health.

MORE DOCTORS OF DIVINITY.—The degree of D. D. has been conferred by Madison University upon the Rev. E. D. Crass, missionary to Burmah; the Rev. A. M. Hopper, of Bridgeport, Conn.; the Rev. H. A. Tupper, of Washington, Penn.; the Rev. D. P. Smith, of Iowa City, Iowa.

PRESIDENT GRANT and family are spending the heated term at Long Branch, N. J. He made a trip to Washington last week, on public business, and is expected to make a trip to St. Louis for a week.

A BRIDAL NOVELTY was attempted at a wedding which was celebrated in the Mammoth Cave of Kentucky a few days since. The happy couple were Miss Lena Orenduff of Breckenridge and Mr. Charles E. Calvert of Louisville. All the ladies of the party were in Cave costume, viz: short skirt and Turkish trowsers. The altar was magnificent, being composed of a number of stalactites and stalagmites, placed in a room 80 feet square and 15 feet high. One hundred uninvited loafers attended. The twain were made one after being reminded by the parson that "though in the caverns of the earth, they were still in the sight of Almighty God."

SUMMARY OF NEWS.

The Secretary of the Board of Trade recently stated in the House of Commons, that the government received a short time ago an invitation from the French government to send representatives to a congress of nations, to be assembled at Paris for the purpose of procuring for each nation metric standards of weights and measures, and of comparing and verifying the same with the original metric standards deposited at Paris. He added, that three gentlemen had been appointed to represent England, and that twenty-two countries, including our own, had accepted the invitation.

A bottle of Rhine wine and the glass globe of a lamp, both sea shells and moss adhering to them, have been recovered by Captain W. N. Sames, diver of the New York Moniter Wrecking Company, from the wreck of the United States steam transport Housatonic, sunk near Charleston by a Confederate torpedo during the late war. The bottle of wine is intact, corked and sealed, and the glass globe is part of a lamp that hung in the cabin of that ill-fated steamer when she went down.

The mines of the Pacific coast are by no means exhausted, but steadily continue their contributions to the national wealth. The total amount of shipments of treasure from San Francisco since January 1st, is $21,475,000, of which $7,461,000 was forwarded by rail to New York city.

The Sandwich Islands Legislature has just given a substantial evidence of the advance of the people of the Hawaiian kingdom in Christianity and civilization by passing a divorce law.

General Lee denies having tendered his services to Louis Napoleon during the French-Prussian war. He says he has sheathed his sword forever.

The Regents of the State University, of Iowa, have reduced tuition in the institution from $80 to $50 per annum, and from $30 to $20 per term.

The Episcopal Diocese of Wisconsin expects to raise the amount ($12,000) due on Kemper Hall, Kenosha, in order that it may not pass into other hands.

Twelve sheep and two boys were killed by lightning in a slaughter yard in La Crosse, Wisconsin on the 17th ultimo.

Even upon the high grounds of Minneapolis the heat this summer has been intense, having reached 96 degrees.

The widow of General George H. Thomas has received the money from his life insurance, amounting to $15,000.

A man has been arrested in New Orleans for stealing a charity box and its contents from a church door.

Rock county, Wisconsin, is overrun with titled individuals. The census taker reports having met twenty colonels in one day.

The Sublime Porte is about to establish a fire brigade in Constantinople on the model of those existing in the chief European capitals.

Five hundred Chinamen have been engaged to work on the Lewis tunnelt at the White Sulphur Springs.

Five snag-boats are to be put in the Missouri river immediately, to clear that stream of snags and logs.

Americans are said to be the greatest wearers of gloves of any nation in the world.

The Mayor of Leavenworth, Kansas, was fined ten dollars because he did not abate a nuisance.

Mrs. Charles Dickens has been seriously ill since the death of Mr. Dickens.

A family in Bangor boasts of an umbrella which is fifty years old.

General Robert Toombs is at the White Sulphur Springs.

A dispatch from Fortress Monroe, reports that a party of men were handling some fixed ammunition in the laboratory outside of the fort, when a shell exploded, firing the building, and killing John Tunlinson, (white,) Joseph and William Johnson and Henry Allen, (colored,) and wounding Frank Chishman, (colored.) The fire communicated to five other small buildings containing shell, and destroyed them. The bursting shells fell in every direction in and about the fort.

The Rev. Phebe A. Hanaford publishes a letter, in which she says that she is the first woman minister regularly ordained in this country, and the Rev. Olympia Brown is the first regularly ordained as pastor in the Universalist church. She says that Mrs. Brown "is now laboring with fidelity and success in the city of Bridgeport, Conn."

In speaking of his son Louis at the battle of Saarbruck, Napoleon says: "The soldiers wept at his tranquility." He might have added an interesting speculation as to how many soldiers' widows have wept and will weep at Napoleonic "tranquility."

Jefferson Davis left Greenbriar, White Sulphur Springs, Va., recently, on his way to Europe. The leave-taking of some of the ladies was quite touching.

At Washington, August 4th, Joseph Segar, ex-member of Congress, from Virginia, severely assaulted Wm. S. Lincoln, ex-member from New York, at the railroad station, with a cane, for an alleged calumnious statement about him in reference to the recharter of the Fredericksburgh and Alexandria Railroad. When brought before the police court, he declared he regarded it his duty to inflict punishment, but denied the charge that he intended to kill Lincoln. He was held to bail in $5,000.

Pleuro-pneumonia has broken out among Mr. Dinsmore's imported cattle, at Poughkeepsie, N. Y., and it is feared that fatal results will follow. An Alderney bull, valued at $1,000, is in a critical condition. Mr. Dinsmore seems to be peculiarly unfortunate with his imported stock. A short time ago he lost several valuable animals by their licking the sides of a newly painted barn.

Commodore Vanderbilt has purchased Mercer Street (Rev. Dr. Booth's) Presbyterian church, and presented it to Rev. Dr. Deenes, pastor of the Church for Strangers for his evangelical labor. The act was spontaneous on the Commodore's part, without solicitation of Dr. Deenes, or any one else.

The steamship Montana sailed from San Francisco for Panama, Aug. 5th, with 200 passengers and $14,000 in treasure. The total shipments of treasure since the 1st of January, including those by the steamship Montana, were $21,475,000, of which $7,461,000 went by railroad to New York.

The excitement in London has led to an increase of between 50 and 75 per cent. inthe sales of the leading daily papers. Such an increase would be impossible in the United States, because here almost everybody reads the papers daily, war or no war.

The War Department has had a proposition pending for some time to abandon the Davis mansion in Richmond as a military heanquarters, and turn it over to the municipal authorities, on condition that the city will bind itself never to set up a claim for rent.

The people of Norridgewock, Maine, were much frightened at the hurricane that passed over their town not long since, as it occurred upon the day set by the Adventists for the ending of all things. A little girl came near dying from the effect of the fright.

A portable engine, used to run a thresher on a farm near North Verona, Indiana, exploded on Saturday afternoon, killing two men and injuring three. The engine and boiler were blown to atoms. A scarcity of water in the boiler was the cause of the explosion.

At Cincinnati, a wild steer broke loose from the pens and rushed madly through the streets, tossing a man over a fence and goring a child ten years of age in the face, after which it flung it some distance in the air. The animal was finally shot. The child was fatally injured.

Work on the obstructions at Hell Gate has been renewed, under the superintendency of General Newton, of the engineer corps. Three gangs of men make the work continuous. It is thought that before cold weather the channel at Hallet's Reef will be widened one hundred feet.

The old sloop Washington, built at Hingham, Mass., in 1811, at a cost of $2,700, and run for a time as a packet between Hingham and Boston, has been sold for $250 for old timber. Mr. Souther, who built her and owned part of her, still lives, at the age of 89.

A dispatch from Madrid says that the Ministerial Council has been debating a note recently received from Washington in regard to Cuba, in which the United States government demands, among other things, indemnity for American citizens illegally expelled from the island.

A young man named Kirklay, who was paying attentions to a Miss Tichanor, near Point Pleasant. Ky., was shot and killed by the father of the young lady, who had forbidden his visits. Tichanor fled, but was arrested.

A contract has been made for cutting a canal across Minnesota Point, at the head of Lake Superior, one hundred and fifty feet wide and fourteen feet deep, and a dyke between Minnesota and Rice's Point to shut Duluth off from the St. Louis river.

The champion shoemakers live at Lynn, so far as length of service is concerned. Edmund Lewis and James Barney have worked at the trade seventy-one and seventy years respectively, and now work every day.

The "Woman's Journal" announces that "Judge Mrs. Esther Morris, of Wyoming, is getting on swimmingly in her official duties, which are rapidly increasing. She has lately married several couples."

On the 4th of August, the Treasurer of Dodge County, Nebraska, advertised all the Union Pacific Railroad bonds in that county for sale, to pay delinquent's taxes on them.

The Russian government, having heard of Mr. Seward's intended visit to China, has tendered him the use of the palace of the Russian Legation at Pekin for a residence while there.

A German woman who arrived in Chicago a few days ago, committed suicide on account of homesickness.

At Suffolk, Va., George Baker, white, shot and killed a negro named Stephen Miller. Baker demanded sixty cents which the negro owed him, and a dispute ensued which ended in the murder.

Dr. Ellen B. Ferguson says truly, that "a woman who can excel in cooking is just as noble as one who edits a newspaper, or who may eventually enter our Congress or legislature."

Thorne, who was to jump from the Suspension Bridge on the 13th instant, in one of his trial jumps in Buffalo Creek, injured himself severely, and probably we shall hear no more of him.

On the 25th of next October, a meeting will be held at Pike's Opera House, Cincinnati, to take into consideration the question of removing the national capital to some western city.

A report comes from West Point that the result of the investigation into the ill treatment of the colored cadet is, that several of the cadets are sentenced to be reprimanded by the officers.

John Real was hanged at New York last Friday, the Governor, notwithstanding the pressure brought to bear upon him, declining to grant another respite.

A riot occurred at Harrodsburgh, Mercer County, Mo., the other day, in which one white man was killed, and several wounded. Four colored men were killed, twenty wounded.

Three human skeletons were found by some boys in a clump of bushes in Miami County, Ind., a few days ago. They had apparently been there more than a year.

Near Harrisville, Michigan, a 300 pound bear visited a gentleman's pig pen and carried off a 225 pound porker. The bear was afterward caught and killed.

The Rev. Elias Libby, aged eighty-seven, of Limerick, Maine, picked half a bushel of blueberries on Saturday, and preached several times on Sunday.

Mrs. Eunice Hubbard, a widow lady in Marshall county, Indiana, was lucky in her "first lover." She has just received from him a check for three thousand dollars.

The residence of Rev. Dr. Wm. Adams in New York, was recently robbed of $2,000 worth of plate and clothing, during the absence of the family in the country.

In 1828 there were *three* miles of railway in the United States, and now we have 48,860 miles, and the increase cannot be less than thirty miles per day.

It is to be hoped, says a local paper, that the Governor of Wisconsin will locate the insane asylum before many more of the people of the State go crazy over the matter.

The story is told that Jeff. Davis and Robert Toombs were recently reconciled, after an estrangement of fifteen years.

In Boston, Mrs. Sarah P. Winn took oxalic acid by mistake for epsom salts, and in fifteen minutes thereafter was a corpse.

Six ocean steamships of the Hamburg and Bremen lines, and four hundred stevedores, are now idle at the Hoboken docks.

During the last quarter, 138,926 letters from foreign countries were received at the Post Office, and 112,381 forwarded.

Two ladies of Leavenworth have so injured their feet by wearing the fashionable high-heeled shoes as to be unable to stand up.

Some cruel wretch in Elkhart county, Indiana, cut off the ears of twenty three horses in one neighborhood on the night of the 22d.

A Nitro-Glycerine factory at Laneburge, Prussia, exploded Aug. 2d. Five persons were killed.

A white Republican State Senator in Mississippi has been married to a colored girl.

Two horse thieves have been hung by a Vigilance Committee in Colorado.

One man was killed and several were wounded, last Friday, by the falling of a building in Boston.

Rich gold mines have been discovered near Santa Fe.

There was a shock of earthquake at Santa Cruz, California, Aug. 6th.

An Indiana clergyman recently married his 466th couple.

A member of Congress has had his ears bitten off in Memphis.

An earthquake has occurred in Greece, causing great loss of life.

The cattle in Los Angelos Co, are suffering from the murrain.

$1,000 REWARD is offered by the proprietor of Dr. Pierce's Alt. Ext. or Golden Medical Discovery for a medicine that will equal it in the cure of all diseases for which it is recommended. For Bronchitis, severe Coughs, and the early stages of Consumption, it has astonished the medical faculty by its wonderful cures, and hundreds of the best physicians pronounce it the greatest medical discovery of the age. While it cures the severest coughs, it strengthens the system and purifies the blood. As a cure for Pimples on the face, Eruptions, Blotches, Scrofulous diseases, and "Liver Complaint" or Biliousness, it has never been equaled. Sold by druggists. The *Genuine* has Dr. Pierce's private Government Revenue Stamp, on the outside wrapper.

SPECIAL NOTICES.

QUARTERLY MEETING.—The Seventh-day Baptist Churches of Southern Wisconsin will hold their next Quarterly Meeting with the Church in Milton, commencing Sixth-day evening, Aug. 26th. Preaching, Sixth-day evening, by Eld. B. F. Rogers; Sabbath morning, by Eld. A. R. Cornwall; Sabbath afternoon, by Eld. J. C. Rogers; First-day morning, by Eld. J. Bailey. Evening after Sabbath, conference meeting. Let there be a full attendance upon the Quarterly Meeting.

D. E. MAXSON.

MINISTERIAL CONFERENCE.—By Divine permission, the annual meeting of the Ministerial Conference of the Seventh-day Baptist Western Association will be held with the First Church of Genesee, commencing Aug. 16th, 1870, at 2½ o'clock P. M. The following is the programme for the occasion:

1. Introductory Sermon. Rev. L. R. Swinney.
2. What is the difference between the Jewish and the Christian religion? J. L. Huffman.
3. Exegesis 1 John 3: 9. Rev. T. B. Brown.
4. To what extent can Christians engage in the popular amusements of the present day, and not dishonor their profession? Rev. Jared Kenyon.
5. Do the saints recognize each other in heaven? Rev. S. Burdick.
6. Exegesis, Acts 1: 10, 11. Rev. N. V. Hull.

N. V. HULL, *President*.
G. J. CRANDALL, *Secretary*.

THAT IRON IS VALUABLE AS A MEDICINE has long been known, but it is only since its preparation in the particular form of Peruvian Syrup that its full power over disease has been brought to light. Its effect in cases of dyspepsia and debility is most salutary.

NEW YORK MARKETS—AUG. 8, '70.

Ashes—Pots $6 25@6 75. Pearls 9 00@9 75.

Building Materials—Bricks, 5 00@5 50 for Pale Hard, 7 00@9 50 for North River Hard, 15 00@18 00 for Croton Fronts, 40 00@48 00 for Philadelphia Fronts. Cement, 1 90 for for Rosendale. Lime, 1 25 for common, 1 75 for lump. Laths, 2 25 for Eastern.

Beeswax—36@37c. for Yellow Western and Southern.

Cotton—Ordinary, 14¾@15¼c. Low Middling, 18⅝@19⅛c. Good Middling, 21½@22c.

Flour and Meal—Flour, 5 75@6 10 for superfine State, 6 85@6 70 for Western shipping extra, 6 75@8 00 for Ohio round-hoop extra shipping, 7 10@9 85 for St. Louis single, double, and triple extras. Rye Flour, 5 60 @5 75 for Western, 6 25@8 00 for State and Pennsylvania. Corn Meal, 5 50 for Jersey and Western, 6 25 for Brandywine.

Grain—Wheat, 1 31@1 34 for No. 2 Chicago Spring, 1 20@1 25 for No. 3 do., 1 40@1 45 for Red Western, 1 60 for Amber State, 1 80@1 88 for White California. Rye, 1 20 for State. Barley Malt, 1 37 for Canada West. Oats, 53@56c. for Western, 63@67c. for White Ohio, 64@65c. for State.

Hay—85@95c. for shipping, 1 00@1 25 for retail lots.

Hops—10@20c., as to quality.

Provisions—Pork, 29 75@30 00 for mess, 31 50@32 00 for Western prime mess. Beef, 12 00@16 00 for plain mess, 16 00@19 00 for extra mess. Dressed Hogs 12½@12¾c. Lard 16@16⅝c. Butter, 16@19c. for common Western, 25@34c. for State firkins, half firkins, and tubs. Cheese 12@14½c.

Seeds—Clover 14c. Timothy 7 00@7 25. Calcutta Linseed 2 25@2 30, gold.

Tallow—10⅛@10½c.

MARRIED.

At Ashaway, July 25th, 1870, by Eld. C. Chester, Mr. ROBERT A. BATON, of Westerly, and Miss MARY BROWN, of Stonington, Conn.

At Ashaway, July 26th, 1870, by Eld. C. Chester, Mr. WILLIAM C. POTTER, of Hopkinton, and Miss CHARLOTTE LUCK, of Edgarton, Mass.

In Westerly, July 5th, 1870, by Rev. F. Denison, HENRY PECOR and ELIZA J. WILLIS, both of Groton, Conn.

DIED.

In Westerly, July 17th, 1870, Miss MARY VARS, aged 89 years. She became a Christian in early life, and was for nearly sixty-five years a beloved member of the 1st Seventh-day Baptist Church of Hopkinton. The Christian hope which rendered her life beautiful, afforded holy consolation in the painful illness which closed her earthly pilgrimage.

A. B. B.

In Westerly, July 31st, 1870, ISAAC VARS, aged 82 years. He made a profession of religion some thirty-six years since, and joined the 1st Seventh-day Baptist Church of Hopkinton. His faith sustained him in the closing scenes of life.

A. B. B.

In Mystic, Conn., Aug. 1st, 1870, Capt. N. G. FISH, aged 66 years.

In Neponset, Mass., July 22d, 1870, Mrs. CAROLINE ROBINSON, wife of Dea. William P. Snow, aged 61 years, 6 months, and 16 days. Mrs. Snow was a daughter of Dr. Wm. Robinson, who lived and died in Pawcatuck, and was herself familiar with most of the older residents in the vicinity.

In Wellsville, N. Y., July 23d, 1870, BERTIE A. GREEN, son of Milo and Sarah Green, in the 3d year of his age.

N. V. H.

In Ward, N. Y., July 23d, 1870, MARY JANE BABBITT, widow of Joseph L. Babbitt, in the 60th year of her age. Mrs. Babbitt had been bed-ridden for some twenty years before her death. In her sickness and death, she was sustained by a firm hope in the blessed Redeemer.

N. V. H.

In Alfred, N. Y., July 27th, 1870, of billious cholic, Mr. ELEAZER HOSMER, in the 25th year of his age.

N. V. H.

In Ward, N. Y., July 29th, 1870, Mrs. PRUDENCE BROWN, wife of Samuel Brown, in the 44th year of her age.

N. V. H.

In Beloit, Wis., July 24th, 1870, of typhoid dysentery, ESTHER COLLINS, wife of William Collins, and daughter of the late Dea. Alfred Maxson, aged 53 years. Mrs. Collins experienced religion in early life, and united with the First Baptist Church in Edmeston, Otsego Co., N. Y., with which she remained a member until her death. In 1856, she removed to Walworth, Wis., and in 1863, to Beloit. Mrs. Collins lived a consistent Christian life, and tried to maintain the Sabbath (the seventh day) under many difficulties. She left a husband and son, and many other relatives and friends, to mourn her loss. Her last words were, "I am going home."

M. D. C.

In Albion, Wis., July 16th, 1870, of cholera infantum, BERTIE ELIZABETH, daughter of Albertus and Sarah Elizabeth Maxson, aged 3 months and 4 days.

In Albion, Wis., July 24th, 1870, of gastric fever, BESSIE, daughter of B. D. and Estelle M. Mills, aged 9 months and 1 day.

In Camden, Delaware, July 18th, 1870, of cholera infantum, JENNIE LOUISE, only daughter of Edgar H. and Lucy C. Bancroft, aged 4 months and 11 days.

LETTERS.

L. T. Rogers, A. H. Lewis, C. Potter, Jr., Christopher Chester, L. C. Bancroft, C. D. Davis, J. P. Dye, E. L. Davis, S. R. Wheeler, A. D. Barber, C. D. Potter, B. F. Rogers, M. B. Davis, S. S. Griswold, C. A. Burdick (will let you know in time,) Z. W. Burdick, M. E. Post, G. B. Rood, B. D. Crossley, J. O. Babcock, J. R. Titsworth, Oliver Maxson, L. Weston, N. V. Hull, D. E. Maxson.

RECEIPTS.

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

	Pays	to Vol.	No.
Amos Langworthy, Hopkinton,	$2 50	26	52
Lon Weston, Mystic Bridge, Ct.,	2 50	27	21
Oliver Maxson, Waterford, Ct.,	2 50	26	52
J. C. Maxson, "	2 50	26	52
John Gardner, New London, Ct.,	2 50	26	52
S. C. Hancock, Forestville, Ct.,	1 25	26	26
L. A. Norton, Bristol, Ct.,	3 00	26	26
David Dunn, New Market, N. J.,	2 50	26	52
Isaac H. Dunn, "	2 50	26	52
W. B. Ayres, New Brunswick, N. J.,	2 50	27	31
M. E. Post, Milton, Wis.,	2 50	26	52
G. B. Rood, Dakota, Wis.,	1 00	26	52
O. D. Vanhorn, Welton, Iowa,	2 00	27	89
Mary B. Davis, Corning, N. Y.,	2 50	27	31
M. G. Ford, Adams Center,	2 50	27	9
James G. Green, "	1 50	26	52
Isaac Kellogg, "	2 50	26	38

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Miscellaneous.

WILL OF CHARLES DICKENS.

The following is a copy in full of the will of Charles Dickens, which has just been made public:

"I, Charles Dickens, of Gadshill-place, Higham, in the County of Kent, hereby revoke all my former wills and codicils, and declare this to be my last will and testament. I give the sum of £1,000, free of legacy duty, to Miss Ellen Lawless Ternan, late of Houghton-place, Ampthill-square, in the County of Middlesex. I give the sum of 19 guineas to my faithful old servant, Mrs. Anne Cornelius. I give the sum of 19 guineas to the daughter and only child of the said Mrs. Anne Cornelius. I give the sum of 19 guineas to each and every domestic servant, male and female, who shall be in my employment at the time of my decease, and shall have been in my employment for a not less period of time than one year. I give the sum £1,000, free of legacy duty, to my daughter, Mary Dickens. I also give to my said daughter, Mary, an annuity of £300 a year during her life, if she shall so long continue unmarried, such annuity to be considered as accruing from day to day, but to be payable half-yearly, the first of such half-yearly payments to be made at the expiration of six months next after my decease. If my said daughter Mary shall marry, such annuity shall cease, and in that case, but in that case only, my said daughter shall share with my other children in the provision hereinafter made for them. I give to my dear sister-in-law, Georgina Hogarth, the sum of £8,000, free of legacy duty. I also give to the said Georgina Hogarth all my personal jewelry not hereinafter mentioned, and all the little familiar objects from my writing-table and my room, and she will know what to do with those things. I also give to the said Georgina Hogarth all my private papers whatsoever and wheresoever, and I leave her my grateful blessing, as the best and truest friend man ever had. I give to my eldest son, Charles, my library of printed books and my engravings and prints. I also give to my said son Charles the silver salver presented to me at Birmingham, and the silver cup presented to me at Edinburgh, and my shirt studs, shirt pins, and sleeve-buttons; and I bequeath unto my said son Charles and my son Henry Fielding Dickens the sum of £8,000 upon trust to invest the same, and from time to time to vary the investments thereof, and to pay the annual income thereof to my wife during her life, and after her decease the said sum of £8,000 and the investments thereof shall be in trust for my children (but subject as to my daughter Mary to the proviso hereinbefore contained,) who, being a son or sons, shall have attained or shall attain the age of 21 years, or, being a daughter or daughters, shall have attained or shall attain that age, or be previously married, in equal shares if more than one. I give my watch (the gold repeater presented to me at Coventry,) and I give the chains and seals, and all appendages I have worn with it, to my dear and trustworthy friend John Forster, of Palace-gatehouse, Kensington, in the County of Middlesex aforesaid. And I also give to the said John Forster such manuscripts of my published works as may be in my possessions at the time of my decease. And I devise and bequeath all my real and personal estate (except such as is vested in me as a trustee or mortgagee) unto the said Georgina Hogarth and the said John Forster, their heirs, executors, administrators and assigns respectively, upon trust, that they, the said Georgina Hogarth and John Forster, or the survivor of them, or the executors or administrators of such survivor, do and shall at their, his or her uncontrolled and irresponsible direction, either proceed to all immediate sale or conversion into money of the said real and personal estate (including my copyrights,) or defer and postpone any sale or conversion into money till such time or times as they, he, or she shall think fit, and in the mean time may manage and let the said real and personal estate (including my copyrights) in such manner in all respects as I myself could do if I were living and acting therein, it being my intention that the trustees or trustee for the time being of this my will shall have the fullest power over the said real and personal estate which I can give to them, him, or her. And I declare that until the said real and personal estate shall be sold and converted into money, the rents and annual income thereof respectively shall be paid and applied to the person or persons in the manner and for the purposes to whom and for which the annual income of the moneys to arise from the sale or conversion thereof into money would be payable or applicable under this my will, in case the same were sold or converted into money; and I declare that my real estate shall, for the purpose of this my will be considered as converted into personality upon my decease; and I declare that the said trustees or trustee for the time being do and shall, with and out of the moneys which shall come to their, his, or her hands under or by virtue of this my will and the trusts thereof, pay my just debts, funeral and testamentary expenses, and legacies. And I declare that the said trust funds, or so much thereof as shall remain after answering the purposes aforesaid, and the annual income thereof, shall be in trust for all my children (but subject, as to my daughter Mary, to the proviso hereinbefore contained,) who, being a son or sons, shall have attained or shall attain the age of 21 years, and being a daughter or daughters, shall have attained or shall attain that age, or be previously married, in equal shares if more than one—provided always that, as regards my copyrights and the produce and profits thereof, my said daughter Mary, notwithstanding the proviso hereinbefore contained with reference to her, shall share with my other children therein, whether she be married or not; and I devise the estates vested in me at my decease as a trustee or mortgagee unto the use of the said Georgina Hogarth and John Forster, their heirs and assigns, upon the trusts and subject to the equities affecting the same respectively; and I appoint the said Georgina Hogarth and John Forster, executrix and executor of this my will, and guardians of the persons of my children during their respective minorities; and lastly, as I have now set down the form of words which my legal advisers assure me are necessary to the plain objects of this my will, I solemnly enjoin my dear children always to remember how much they owe to the said Georgina Hogarth, and never to be wanting in a grateful and affectionate attachment to her, for they know well that she has been through all the stages of their growth and progress their ever-useful, self-denying and devoted friend. And I desire here simply to record the fact, that my wife, since our separation by consent, has been in receipt from me of an annual income of £600; while all the great charges of a numerous and expensive family have devolved wholly upon myself. I emphatically direct that I be buried in an inexpensive, unostentatious, and strictly private manner, that no public announcement be made of the time or place of my burial, that at the utmost not more than three plain mourning coaches be employed, and that those who attend my funeral wear no scarf, cloak, black bow, long hat-band, or other such revolting absurdity. I direct that my name be inscribed in plain English letters on my tomb, without the addition of 'Mr.' or 'Esquire.' I conjure my friends on no account to make me the subject of any monument, memorial, or testimonial whatever. I rest my claims to the remembrance of my country upon my published works, and to the remembrance of my friends upon their experience of me; in addition thereto I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teaching of the New Testament in its broadest spirit, and to put no faith in any man's narrow construction of its letter here or there. In witness whereof I, the said Charles Dickens, the testator, have to this my last will and testament set my hand this twelfth day of May, in the year of our Lord one thousand eight hundred and sixty-nine. CHARLES DICKENS."

"Signed, published, and declared by the above-named Charles Dickens, the testator, as and for his last will and testament, in the presence of us (present together at the same time,) who in his presence, at his request, and in the presence of each other, have hereunto subscribed our names as witnesses. G. HOLDSWORTH,
No. 26 Wellington-st., Strand.
HENRY WALKER,
No. 26 Wellington-st., Strand."

"I, Charles Dickens, of Gadshill-place, near Rochester, in the County of Kent, Esquire, declare this to be a codicil to my last will and testament, which will bears date the 12th day of May, 1869. I give to my son Charles Dickens the younger all my share and interest in the weekly journal called *All the Year Round*, which is now conducted under articles of partnership made between me and William Henry Willis, and the said Charles Dickens the younger, and all my share and interest in the stereotypes, stock, and other effects belonging to the said partnership, he defraying my share of all debts and liabilities of the said partnership which may be outstanding at the time of my decease, and in all other respects I confirm my said will. In witness whereof I have hereunto set my hand the 2d day of June, in the year of our Lord one thousand eight hundred and seventy.
CHARLES DICKENS."

"Signed, and declared by the said Charles Dickens, the testator, as and for a codicil to his will, in the presence of us (present at the same time) who, at his request, in his presence, and in presence of each other, hereunto subscribe our names as witnesses.
G. HOLDSWORTH,
No. 26 Wellington-st., Strand.
H. WALKER,
No. 26 Wellington-st., Strand."

Proved at London, with a codicil, 19th July, 1870, by the oath of Georgina Hogarth, spinster, and John Forster, esq., the executors, to whom administration was granted.

The personal property of Mr. Dickens is sworn under £80,000. The will is written in blue ink, and occupies a whole sheet of ordinary letter paper.

THE TRINIDAD PITCH LAKE.

This lake is bounded on the northwest by the sea, on the south by a rocky eminence, and on the east by the usual argillaceous soil of the country; it is nearly circular, and more than half a league in length, and the same in breadth. The variety and extraordinary mobility of this phenomenon are very remarkable; groups of beautiful shrubs and flowers, tufts of wild pine-apples and aloes, swarms of butterflies and brilliant humming-birds, enliven a scene which would be an earthly representation of Tartarus without them. With regard to mobility, where a small islet has been seen on an evening, a gulf is found on the following morning, and on another part of the lake, a pitch-islet has sprung up, to be in its turn adorned with the most luxurious vegetation, and then again engulfed. The usual consistence and appearance of the asphaltum (except in very hot weather, when it is usually liquid an inch deep) is that of pit coal, but of a grayish color. Sometimes, however, the asphaltum is jet black and hard. Deep crevices, or funnels, are found in various parts, filled with excellent limpid, running water, and often containing a great variety of muliet and small fish. Alligators even are said to have been seen in these extraordinary chasms. Pieces of what was once wood are found completely changed into bitumen, and the trunk of a large tree, on being sawn, was entirely impregnated with petroleum. Where the petroleum mixes with the earth, it tends greatly to fertilize it, and the finest fruits of the island come from the districts bordering on this singular lake, the pineapples, in particular, being less fibrous, more aromatic, and of a deeper golden color, than are to be found anywhere else. The pitch at the sides of the lake is perfectly hard and cold, but, as one walks towards the middle with the shoes off, in order to wade through the water, the heat gradually increases, and the pitch becomes softer and softer, until at last it is seen boiling up in a liquid state, and the soles of the feet become so heated that it is necessary to dance up and down in a most ridiculous manner. During the rainy season, it is possible to walk nearly over the whole lake, but in the hot season, a great part is not to be approached. Although several attempts have been made to ascertain the depth of the pitch, no bottom has ever been found. In standing still on the lake, near the center, the surface gradually sinks, forming a sort of bowl, as it were; and, when the shoulders become level with the lake, the prudent traveler will make the best of his way out.

Science is at loss for this extraordinary phenomenon, for the lake does not seem to occupy the mouth of an exhausted crater, neither is the hill on which it is situated of volcanic origin, for its basis is clay. The flow of pitch from the lake has been immense, the whole country round being covered with it, and it seems singular that no eruption has taken place during the memory of man, although the principle of motion still exists in the centre of the lake. During the past three years several thousand tons have been shipped to this country, and yet I am assured by a gentleman residing there, with whom I am in frequent correspondence, that no diminution is visible. My last advices from Trinidad inform me that a company, formed in the United States, was at that time engaged seeking for oil in the neighborhood of the lake, and that oil had been discovered in several places.—*Appleton's Journal.*

WITCHES IN THE NINETEENTH CENTURY.

CURIOUS GERMAN SUPERSTITIONS.

It may seem strange to hear of a belief in witchcraft in Germany at the present time, but the following are nevertheless facts. The Heidelberg *Journal* of the 23d of April says, literally: "Persecutions for witchcraft exist here, and are, unfortunately, nothing uncommon. Not very many days ago a woman living just outside of the city found herself compelled to seek protection from the repeated accusations made by two young married women, who asserted that she had bewitched their children." This is all that we know of the case, which made the rounds of the press unquestioned. A witch case of greater interest happened on the 7th of the same month at Stenglau, near Dirschau, Prussia, which we translate as given by the German papers:

"In Stenzlau there lived for many years three women, who were decried as witches in the whole neighborhood. They were all widows, all having reached a pretty old age, and lived together in a little house given to them as a dwelling by the proprietor of the district. Nothing particular is known about their mode of life. Last fall a young and beautiful girl of about twenty years of age paid a visit to the house of the three. She was the daughter of a widow named Bischof. On the day after her arrival one of the three old women, Frau Krause, one of the most feared of the circle, gave the girl a piece of fried bacon, with bread, which she ate. Some days afterward the girl became sick, and grew worse day by day. The girl had two brothers, the one a soldier of 1866, the other a young fellow of twenty years. They were very much excited about the sickness of their sister, which they thought could only have been produced by the bacon given to her by the "witch." They determined to make the latter withdraw the "enchantment," and to this end they were told by their mother that Sylvester night was the most appropriate time for this procedure. The night came, and the two fellows led the old "witch" Krause to the bedside of their sister, and asked her if she would take back the disease. She declared that she was unable to do so; whereupon the two men beat her in a fearful manner with sticks and knives. A week after this event the sister died.

"On the 6th of April the two brothers were brought up for trial. They swore that they had not beaten the 'witch,' but that their sister had done so. Dr. Preus, of Dirschau, however, proved that the girl, who had suffered from typhus, was reduced to a skeleton at New Year, and was then so weak as to be unable to move. He testified, also, that he attended Frau Krause after her maltreatment, and found a number of wounds, many of them produced by knives, on her head, and chest, and back. Frau Krause herself was then called. She is sixty-three years old, has a thick-set, powerful form, and a very ugly, striking countenance. She was dressed in black, and wore a black hood with a white frill upon her head. It was not to be denied that she could have well taken part in the witch scene of Macbeth. She solemnly asserted that she had not bewitched the girl; but she was inclined to believe that somebody else must have done it. She then related how the two brothers had maltreated her. The brother who had formerly been a soldier then made the strange proposition to the court, that the woman Krause should swear to her innocence in the village church between twelve loaded guns. If she swore falsely one of the weapons would go off and send her to hell! The court declined to adopt this mode of proof, and sentenced the borthers, on account of violent assault with extenuating circumstances, to six weeks' imprisonment."

Still another case is reported in the columns of the Cologne *Zeitung* within the past week, given on the authority of the Bromberg *Zeitung*. In the family of a villager of Beelitz, in the Prussian province of Posen, there died a few days ago the sister of the proprietor's wife; shortly after a son died; then the father, and lastly the mother herself. Another member of the family was also very ill. The first-named deceased, whose chief occupation had been telling fortunes by means of cards, had enjoyed the reputation during life of being a witch, and the superstitious people were now firmly convinced that she had caused the deaths of all the members of the family. A few days after all had been interred, some persons actually did attempt to get at the corpse of the supposed "enchantress," then in the churchyard, in order to sever the head from the body, and thus banish the evil enchantment, so as to preserve the other sick member from impending death. Had it not been for the intervention of some rational human beings, this piece of superstition would have been accomplished.

The variety of superstitions prevalent is almost as great as their number. It is not long ago that a little child at Essen, Prussia, was bitten by a mad dog, and the parents, not having faith in medical means, took it to the Cologne cathedral, in order that ecclesiastical remedies might be applied. On the return journey hydrophobia appeared, and the child died on reaching home. In Frubstockheim, in Lower Franconia, there lives a married couple named Gaymann, to whom two strange women made known that an enchanted child was buried in their house, which must be released with money, and then it would bring an extraordinary fortune. The peasants of the neighborhood gave money to the extent of some two hundred and fifty dollars, for which sum all sorts of hocus pocus was done. The end was, that the two strangers disappeared suddenly with the money, and have never shown their faces again in the region. It is surprising, indeed almost incredible, that such superstitions have so deep a root in the popular mind, yet such is the case.

A SIMPLE WEATHER GLASS.

This little instrument is prepared in the following way:

Take a glass about three inches in length and one inch in diameter, and fill it up nearly to the top with the following liquid: Two parts camphor, one part nitrate of potash, and one part sal ammonia, and dissolve in strong spirits of wine; then add water until you have precipitated the camphor. The extremity of the tube can be left open or hermetically closed. The glass tube thus prepared is then fixed in a horizontal position against the wall or a board.

The changes in the weather are thus indicated:

1st. If the weather is to be fine, the composition of the substance will remain entirely at the bottom part of the tube, and the above liquid will be perfectly clear and transparent.

2d. Before the weather changes to become rainy, the precipitate will rise by degrees, and small crystalizations, similar in shape to stars, will be seen to move about in the liquid.

3d. When a storm is imminent, the precipitate will nearly all arise to the top of the tube, assuming the shape of a leaf, or an assemblage of crystals; the liquid will appear to be in a state of effervescence. This change very often takes place 24 hours before the change in the weather.

4th. The side from which the wind will blow in a squall will also be indicated through the direction and the elevation of the crystalization in the tube, the crystalization always forming on the side from which the wind will blow.

5th. In the winter season the crystalization will maintain itself higher in the tube; snowy and freezing weather are also indicated by the particles of the substance floating in the liquid and assuming the shape of long hairy needles.

6th. In summer time, the weather being dry and warm, the crystalization will have a tendency to remain lower in the tube, and the liquid will also be more transparent.

The amount of crystalized particles which will be seen floating in the liquid is a sure indication of fine or bad weather, but will depend entirely on the suddenness of the change in the weather, which is to take place, acting in the most energetic way on the composition above described. The value of this simple instrument to forewarn of an impending storm, and also to indicate the continuance of fine weather, will be readily appreciated by those whose occupations are affected by changes in the weather.—*Journal of Applied Chemistry.*

DREAMS.

It is a remarkable characteristic of the state of dreaming, that the mind often assimilates, in the train of ideas it is pursuing, any chance sound that may strike upon the ear. The slamming of a door, for instance, is changed into the discharge of a gun, and the current of the dream is, no doubt, often changed by these interruptions. These bodily movements, again, which take place in sleep, set the mind upon a new course of adventure, and possibly these extraneous sights and sounds are accountable for many of the sudden distractions which we all experience with visions we all have in the night. The power of weaving fact into substance of the fantastic stories we tell ourselves in the somnolent condition, is a proof that the brain at such times is partially awake. Many persons who sleep in snatches have the power of continuing the thread of their dream after it has been broken by the wakeful state. In the act of dreaming many persons talk, holding imaginary conversation with individuals. Maniacs very often unconsciously give a clue to the cause of their affliction in this manner. Secrets that they keep close during the day thus leak out in the silence of the night. Esquirol, we are told, utilized this fact in his own asylum by passing the night near the beds of patients whose history was unknown to him, and in this manner possessed himself of a key to their malady. That ideas occur to us in our sleep which we are not capable of in our waking state, the experience of every one proves. It is acknowledged that there is such a thing as unconscious cerebration; in other words, when we have cudgeled our brains in vain over some mental work, and we are compelled to give it up in disgust, it often occurs that, on recurring to it the next morning, our ideas flow from our pen smoothly and swimmingly. This fact will account for the remarkable tales we hear of mental difficulties solved during sleep. It is related of Tartini, the famous composer, that after wearing himself ill in vainly attempting to finish a sonata, he fell asleep and dreamed of the theme that was upon his mind. In this dream the devil appeared to him, and proposed to help him in his sonata, provided he would give his soul in return. He agreed, and the devil at once composed the sonata off-hand in the most charming manner. When he awoke, he rushed to his desk and put down the notes which still lingered in his memory, and the result was the masterly sonata which is now known by the name of the "Sonate-du-Diable."

A SUGGESTION FOR SCHOOLS.—They have a delightful custom in Swiss schools for boys, which might be adopted with great advantage to all concerned in this country. During the weeks of the summer vacation, it is the habit of the teachers to make, with their pupils, what is called *voyages en zigzag*, i. e. pedestrian tours among the sublime mountains and charming valleys of that "land of beauty and grandeur." Squads of little fellows in their blouses, with their tough boots drawn on, and knapsacks on their backs, may be met during the season, on all the high ways and sometimes in the remotest passes of the Alps, as chirrupy as the birds on the boughs and as bounding as the chamois which leap from crag to crag. They are perfect pictures of health and happiness, and the treasures of fine sights which they lay up in their memories during these perambulations, it would be difficult to describe. We know of more than one urchin that has thus scaled the summits of the Faulhorn, looked down from the precipices of the Bevant, walked over the frozen oceans of glaciers, and gazed in rapture upon the sunsets on the Jungerau or Mont Blanc. Their tramps are made without danger and without much expense, and the life is one of incessant enjoyment and rapture. Why could not the same thing be done here also, where we have the Catskills, the Adirondacks, and the White Mountains, the exquisite lakes of the north, the river St. Lawrence with its rapids, Niagara and the lovely scenery of Western Virginia, which, we are told, is scarcely surpassed on the continent? —*Putnam's Magazine.*

THE ELMS OF NORTHAMPTON.—The especial glory of Northampton is its elms. They line the streets and shade its beautiful residences, and singly or in groups, constantly challenge attention by their graceful and massive forms. This afternoon I rode over to Hadley with Sinclair Tousey. All who have ever visited that village will remember it, for it is unique. The two streets which comprise it are at least three hundred feet wide, and completely grass-grown. Four lines of noble elms, two on each side, divide the foot paths from the central avenues, through which narrow pathlike roads in the turf mark the passage of vehicles. There is no business done in the village, the only place of any business being the postoffice. The inhabitants are farmers owning lands in the rich valley of the Connecticut, and everything about the place betokens taste and thrift. The whole village bears an aspect of perfect repose. The grass is greener in its very roads than in any other part of the country round about. I saw only a few women, and these walked so quietly and leisurely as to fall in perfectly with the prevalent appearance and feeling. Being a member of the Lotos Club, it occurred to me that I had found the true American home of the Lotos eaters.—*Letter from Round Hill.*

ATTENTION TO WIVES.—It is often remarked that married men appear to forget that their wives still prize small attentions at their hands. They are sometimes ready enough to bestow them upon other women, but seem to think their wives bo not care for such things from them. Their conduct seems to agree with that of the French roue, "If she were but another man's wife, how fond I should be of her!" But women do not forget the season of courtship, and it has been said that an ideal marriage should be a constant courtship. It is reported in the newspapers that there is a man in New-Jersey who carries this theory out in practice. He insists on having his marriage ceremony repeated every year, going through the whole ceremony of a new dress for his wife, dinner to his friends, etc. Every man can not afford to indulge in such a luxury as a yearly wedding, but it would gladden the hearts and brighten the lives of many faithful wives, if the marriage day were a little more often remembered by their husbands.—*Portland Transcript.*

PECULIARITIES OF ICE — Besides the fact that ice is lighter than water, there is another curious thing about it, which persons do not know, perhaps, viz: its purity. A lump of ice melted will always become purely distilled water. When the early navigator of the Arctic seas got out of water they melted fragments of those vast mountains of ice called icebergs, and were astonished to find that they yielded only fresh water. They thought that they were frozen salt water, not knowing that they were formed on land and in some way launched into the sea. But if they had been right, the result would have been all the same. The fact is, the water, in freezing, turns out of it all that is not water—salt, air, coloring matter, and all impurities. Frozen salt water makes fresh water ice. If you freeze a basin of indigo water it will make ice as pure as that made of pure rain water. When the cold is very sudden, these foreign matters have no time to escape, either by rising or sinking, and are thus encased with the ice, but do not form a part of it.

THE WORD "NEWS."—For the thousandth time a paragraph is journeying through the journals, informing the ignorant that the word "News" is compounded from the initials of the four principal points of the compass, thus: N. E. W. S. It is a pretty conjecture, only it has not a morsel of foundation. "News" is simply a plural constructed from "New," and "New" comes to us regularly from the Latin "*Novus.*" The old Latin for "News" was "*Res Novae*," and the word reaches us, merely changed in spelling and pronunciation, through the medium of the Southern and Western dialects. That we are reminded by it of the points of the compass, is only one of those philological accidents which are continually leading ingenious people astray, and which have especially occasioned numberless blunders in regard to the origin of surnames.

GIRLS WORTH HAVING.—Seven Ohio girls, sisters, having no brothers, and whose parents were both confirmed invalids, went to Minnesota three years ago, pre-empted a tract of land under the Homestead law, and went to farming. They have done the most of the work themselves, falling timber, burning over the land, hauling the stumps, ploughing, planting, &c. They were poor when they commenced, having only sufficient money to buy the implements and stock most urgently needed. Now they have a fully stocked farm, are well off, and support their aged invalid parents in great comfort. Several young farmers have made offers of marriage to the young women, but they have been uniformly declined.

ODDS AND ENDS.

The inmates of the prison at Cambridge, Mass., have formed an opera troupe and do some pretty good singing. It is not a traveling company.

"Always read the newspapers," says Charles Reade; "they are, compared with books, what machinery is compared with hand labor."

Two hundred years ago two hundred and seventy crimes were punishable in Great Britain with death. Now but two.

A prisoner in jail at York, Pa., has been confined over nine years for refusing to answer a question in court.

The division of the circle into periods of ten is beginning to be seriously entertained by mathematicians.

What is that which by losing an eye has nothing but a nose left? A noise.

An English swell has just given an $8,000 breakfast.

One California sheep ranche includes 200,000.

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Depend upon it, mothers, it will give rest to yourselves, and
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We have put up and sold this article nearly thirty years, and *Can Say in Confidence and Truth* of it what we have never been able to say of any other medicine—*Never has it Failed in a Single Instance to Effect a Cure*, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "WHAT WE DO KNOW," after years of experience, *and Pledge our Reputation for the fulfillment of what we here declare.* In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.
Full directions for using will accompany each bottle. Be sure to call for
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Having the fac-simile of "CURTIS & PERKINS" on the outside wrappers. All others are base imitations.
Sold by Druggists throughout the world.

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We will, owing to the stringency of money, sell the
WILSON SEWING MACHINE,
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PRICE $40,
Being $20 less than any other first class machine.
Warranted for three years.
INSTRUCTIONS FREE, at Home or Office.
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This arrangement extends only to August 1st, when we shall *Positively resume our old Terms.*

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7.45 a. m.—For Easton.
12 m.—For Flemington, Easton, Allentown, Mauch Chunk, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Litiz, Pottsville, Harrisburg, &c.
2.00 p. m.—For Eastern, Allentown, and Mauch Chunk.
3.30 p. m.—For Easton, Allentown, Mauch Chunk, and Belvidere.
4.30 p. m.—For Somerville and Flemington.
5.15 p. m.—For Somerville.
6.00 p. m.—For Easton.
7.00 p. m.—For Somerville.
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Trains leave for Elizabeth at 5.30, 6.00, 6.30, 7.10, 7.45, 8.30, 9.00, 9.30, 10.30, 11.40 a. m.—12.00 m.—1.00, 2.00, 2.15, 3.15, 3.30, 4.00, 4.30, 4.45, 5.15, 5.30, 5.45, 6.00, 6.30, 7.00, 7.40, 8.00, 8.20, 9.00, 10.45, 12.00, p. m.
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9 a. m.—Western Express, daily, (except Sundays,) for Easton, Allentown, Harrisburg, and the West. Connects at Harrisburg for Erie and the Oil Regions. Connects at Somerville for Flemington. Connects at Junction for Stroudsburg, Water Gap, Scranton, Brighamton, Syracuse, &c. Connects at Phillipsburg for Mauch Chunk and Wilkesbarre, Williamsport, &c.
5.00 p. m.—Cincinnati Express—Daily, for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburgh, Chicago and Cincinnati. Sleeping and Palace Cars to Pittsburg and Chicago. Connects at Junction with Delaware, Lackawana and Western Railroad for Scranton.
Sleeping Cars through from Jersey City to Pittsburg every evening.
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STONINGTON AND NEW LONDON RAILROADS.
WINTER ARRANGEMENT.
On and after Monday, Dec. 20, 1869, trains will run as follows:
LEAVE PROVIDENCE.
7.30 A. M.—Accommodation Train or New London, connects at New London with 11.10 A. M. Train for New Haven and New York, and with a Train for Norwich.
12.40 P. M.—On arrival of Express Train that leaves Boston at 11.10 A. M.—Express Passenger Train, stops at Greenwich, Kingston, Westerly, Stonington and Mystic, connects at New London with Express Train for New Haven; arrives in New York at 7.30 P. M. Also, with Train for Norwich and Willimantic.
1.00 P. M.—Freight, with a Passenger car attached, for Stonington only.
4.00 P. M.—Accommodation Train for New London, connects at Stonington with the new and splendid steamers Stonington and Narragansett, for New York.
6.15 P. M.—Passenge Train for Greenwich only.
7.12 P. M.—New York Steamboa Train for Stonington, connecting at Stonington with the new and splendid teamers Stonington and Narragansett, for New York.
10.30 P. M.—Night Mail Train for New York, via New London and New Haven.
10.00 P. M.—Sunday Mail Train for New York, via New London and New Haven.
LEAVE GREENWICH.
6.15 A. M.—Passenger Train for Providence.
LEAVE STONINGTON STEAMB OAT WHARF.
2.30 A. M.—On arrival of Steamers rom New York.—Steamboat Train, on arrival o steamers from New York, for Boston Taunton and New Bedford.
5.45 A. M.—New London Special, for New London, connecting with trains for New Haven, Norwich, Willimantic and Hartford.
7.10 A. M.—Accommodation Train from New London for Providence, connects at Providence with the 9.15 A. M. Train for Boston, Taunton and New Bedford.
4.00 P. M.—New London Special, for New London, arrives in New London in time for afternoon Train for New York, Norwich, Willimantic and Hartford.
5.59 P. M.—Accommodation Train for New London.
6.00 A. M.—Sunday Train for Mystic, or on arrival of steamers from New York; will proceed to Noank, if they have passengers from the boats.
LEAVE NEW LONDON.
1.25 A. M.—Providence time.—Night Mail Train for Boston and Providence.
6.20 A. M.—Accommodation Train for Stonington and Providence, connecting at Providence with 9.15 A. M. Train for Boston, Taunton and New Bedford.
11.20 A. M.—New London Special for Stonington.
1.15 P. M.—Accommodation Passenger Trai for Providence, connects with 4.15 P. M. train for Boston, New Bedford and Taunton.
5.15 P. M.—On arrival of the 12.15 Express Train from New York.—Express Passenger Train for Providence and Boston, stops on this road at Mystic, Stonington, Westerly, Kingston and Greenwich; a rives at Providence at 7.33 P. M., and Boston about 9 P. M.
7.15 P. M.—New London Special or Stonington, connect with steamers for New York.
12.00 P. M.—Sunday Night Mall Train for Providence and Boston.
A. S. MATHEWS, Superintendent.
tonington Dec. 15, 1869.

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