The Sabbath Recorder.

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The Sabbath Recorder.

THE CHILDREN.

BY CHARLES DICKENS.

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good night and be kissed;
Oh, the little white arms that encircle
My neck in a tender embrace!
Oh, the smiles that are halos of heaven,
Shedding sunshine of love on my face.

And when they are gone I sit dreaming
Of my childhood, too lovely to last;
Of love that my heart will remember
When it wakes to the pulse of the past,
Ere the world and its wickedness made me,
A partner of sorrow and sin;
When the glory of God was about me,
And the glory of gladness within.

Oh, my heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempests of Fate blowing wild;
Oh, there is nothing on earth half so holy
As the innocent heart of a child.

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
Oh, those truants from home and from heaven,
They have made me more manly and mild,
And I know how Jesus could liken
The Kingdom of God to a child.

I ask not a life for the dear ones
All radiant, as others have done,
But that life may have just enough shadow
To temper the glare of the sun.
I would pray God to guard them from evil,
But my prayer would bound back to myself;
Ah, a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have me the goodness of God.
My heart is a dungeon of darkness,
Where I shut them from breaking a rule;
My frown is sufficient correction;
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah, how shall I sigh for the dear ones,
That meet me each morn at the door;
I shall miss the "good nights" and the kisses,
And the gush of their innocent glee,
The group on the green, and the flowers
That are brought every morning to me.

I shall miss them at morn and at eve,
Their song in the school and the street;
I shall miss the low hum of their voices,
And the tramp of their delicate feet.
When the lessons and talks are all ended,
And Death says, "The school is dismissed!"
May the little ones gather around me,
To bid me good night and be kissed.

For the Sabbath Recorder.

FUNERAL SERMON

Of Solomon C. Maxson, son of Eld. Wm. B. Maxson, Carthage, Mo., by Rev. J. Bailey. Published by request of relatives and congregation.

"For me to live is Christ, and to die is gain." —Phil. 1: 21.

Human life, from the point of early, vigorous, hopeful manhood, is fullest of promise. The world of wealth, of honor, of respectability, here shows it best features, its brightest charms. Here skill, enterprise, toil, inspire youthful ambition with the promise of great attainments, and the secure possession of a competence of wealth and honors. These, coupled with good intellectual culture, and general intelligence, and a commendable ambition to act a manly part in life, often bring out and inspire man's noblest nature, and invest the future of life with unusual charms. All these, controlled by religious experiences, and sanctified by divine grace, give to life on earth its best condition.

Descending in the scale from this point to the sensual and worldly, where animal appetites control, and selfishness rules activities and enjoyments, early manhood still claims to be freest of evil and fullest of good. Life, in all its forms, is most attractive from this point. Characters, good and evil, receive here their controlling forces, their final shape. The wise and good strike out in a manly strife to possess and enjoy all that may be possessed and all that is enjoyable—to do what has been done before by others, with improvements. The sensual are content with what will furnish the greatest amount of present personal enjoyment, and float along on the tide where pleasure is most lavish with her treasures and her attractions.

At this point, where plans are laid and characters are shaped, human life has its strongest hold, and resists most sternly all interference. "All that a man hath will he give for his life," said Satan to God, when God was commending the virtues of his servant Job. All the energies that are employed to secure, are taxed to their utmost to retain what is secured. Thus life, that is full of promise, is also full of strife and contest to secure and retain what is promised. Evil follows close on the track of good, mingling sorrows and rejoicings in the same hand, in the same heart. The bright morning sun is shut in quickly by the dark cloud, freighted with lightnings and thunders and tempests, that at once blight every prospect, and leave shapeless ruin where joy and hope once abounded.

Such is human life, till its fitful dream is over. To multitudes—to the masses—life costs all it is worth. And yet life's strongest passion is to live. Said a dying Bushman, to the priest of his pagan religion, "Where shall I go when I die?—and where next?—*and where next?*—AND WHERE NEXT?" with increased emotion, as his priest talked of transmigrations from one body to another; and with his undying love of life, he exhausted life's energies, and died with the inquiry unanswered, "And where shall I go last of all?" I have seen the bones of favorite ponies slain on the graves of the Indian braves, to accompany them to their new hunting grounds. I have seen the vessel for water, at the grave, where the pipe and tobacco and tomahawk were buried, for the use of the dead warrior. The idea of life after the death of the body, is a ruling idea with the untaught Indian. Two young men, who were pagans, slew their own mother, who willingly accepted their commission, to follow to the spirit land an enemy, for the sake of punishing him. She died with clenched fists, and imprecations of curses on her lips as she went on her mission. The mythology of the Greeks and Latins abounds in descriptions of unrest to departed life, never rising above the animal—the material. Mahomed's paradise is a refinement of the passions and lusts of corrupt humanity. Untaught, depraved humanity, has thus in all ages framed for itself a heaven, a paradise, beyond this life, on the low base of its present earth existence. The Catholic purgatory is but a grand finale to the sad penances and hard lot of the faithful Catholic. Nor do I ask your pardon for suggesting, that the author of "Gates Ajar" has introduced the materialistic idea of pagan mythology, in her descriptions of the heavenly state, to the great delight of the unspiritual element of the churches.

Such is human life in its natural state, or under the influences of corrupted religions. It is of the earth, earthy, and bears with it the continued curse of sin.

The author of our text rises from this low rationalism and materialistic faith. He comes up in the vigor and confidence of a faith that rests on a spiritual basis, whose renovations and new life enter into and control manhood in all its being. His first proposition, "For me to live is Christ," ignores and disowns the philosophy that has governed life in all ages, and claims that Christ has taken its place, so that to him to live is Christ, or that he has taken on the Christ-life so fully as to retain nothing else.

This proposition is strange, and contrary to all human philosophies, and seems not to be accepted practically by the masses who accept Christ. Walking by faith, and walking by sight, are entirely unlike. What we see and feel, what we appropriate to present personal use, what ministers to physical enjoyment, what is real, we choose to accept and cherish. Whatever is a matter of faith and not of sight, whatever only gives *promise* of future good, whatever we must believe and do not know, with us, takes on the character of the unreal and uncertain. To exchange the real for the unreal, to abandon possessions for prospects, to suffer first to gain freedom from suffering in the future, is quite unnatural, and is a sign ordinarily of mental aberration, the loss of reason.

There must be, then, in connection with Christ, a supernatural element, that rises above the natural, that accepts a spiritual condititition, with its prospects, as most desirable, and that gladly exchanges the present carnal for the future spiritual. Such evidently is the case with the Christian apostle, when he deliberately places Christ in the scale to overbalance all that the world, unsanctified, calls good. This simple fact, with the confident faith of the apostle in its superiority, furnishes occasion for inquiring, What, then, is Christ to man, to thus give him the pre-eminence?

We have already seen, that life, in its best conditions, is exposed to evils, and that in its lower conditions it is only evil. If aught can change human life, so as to remove these evils, or essentially modify them; if aught can introduce a new element, that shall change the centers of action and enjoyment, and give them a higher tone; if aught can put good in the place of evil, pleasure in the place of pain, rejoicing in the place of sorrowing; that aught, whatever it may be, makes life most desirable. This our author finds in Christ.

How, then, is it true, that Christ is equal to life itself, and all its interests? Life is good in itself, but, practically, it becomes good or evil according to its rulings. Since the sin of Adam, sin has been the ruling power of life, and sin is the parent of suffering. Life, then, under the ruling of sin, is suffering life, and suffering is intensified with the increase of sin. But Christ came to take away sin, by the sacrifice of himself as an offering for sin, so that where sin abounded grace might much more abound, and to sinners Christ might take the place of sin. Instead of sin ruling the life, Christ should rule it. Instead of sin dwelling in the mortal body, Christ should be in it, the hope of glory. Thus changing off sin for Christ, takes away the curse of sin, in all its forms, in all its fruitage. It lifts the soul out of the degradation, vassalage of sin, and gives it a new life, of pure emotions and virtuous actions entirely satisfactory to its higher nature. In this connection, the spiritual rules the carnal. This union with Christ, by its freedom from sin, by the purity of heart and life it inspires, by its change of emotions and affections, and the pledge of eternal union with the pure and good, enabled the apostle to feel, that life even was good only as Christ was its inspiration and guide. Finding thus all good, and deliverance from all evil, in Christ, all interests centered there, and life itself was subordinated to Christ. The soul that so accepts Christ enjoys life most, as it enjoys Christ in all of life, and all these enjoyments bind the soul to Christ the giver.

When life is thus absorbed in Christ, it readily accepts all the conditions that the Christ-life imposes, both in shunning what he condemns, and accepting and obeying what he appoints. The will of Christ is the law of acting, and the example of Christ is the perfect pattern for imitation. The varied duties of life in all its conditions, the necessary connection with the material and business world, and all relations in life, lose their absolute claims, in the higher claims of Christ, and are enjoyed as secondary to the higher interest, as an apostle exhorts: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." This subordination of all to Christ is in no sense a vassalage, a servitude, but is a throwing off the unnatural and unjust vassalage to sin, and accepting the higher conditions of freedom from evil. Its self-repudiation is an acknowledgment of the divine right of the Creator to his own creations. Making Christ more than life, is simply asserting that the Creator is more than the created, that the spiritual is more than the carnal, the eternal better than the temporal. In such a state, the soul is in its true position, with higher developments, purer enjoyments, and better hopes. The reflex influence is a separation from the carnal, and a closer union with the spiritual. The result will be to make all the interests of life subject to the Christ-life, and overspread them all with the Christ-life and spirit.

Such a connection with Christ makes life desirable only as a means of honoring Christ in the world, by showing the power of the gospel, in its renovations, and its better life, and by acting as a living exponent of the Christ doctrine, or a glorifying Christ in the body and spirit, which are his. The Christian's higher interests are all in Christ, and not in his surroundings, his person or his life. Whatever severs him from Christ is a damage. Whatever stands in the way of perfect and continued close union with him, is detrimental to his best interests.

And this leads us to his second thought—"To die is gain." To die is gain! It is an unmitigated falsehood, an insult to human intelligence, a libel on life, a contradiction of all philosophies, shout almost the whole world. To die is gain! It is a religious fiction, says the father of all lies. "All that a man hath will he give for his life?" The infidel chimes in with Satan in his assertion. The ungodly man repeats it. The pagan world reasserts it. Civil law sustains it, when it makes death its extreme penalty. Those at ease in Zion re-echo it. All the efforts to prolong life deny that it is gain to die. And yet it is not wise to be clamored down from this strange proposition of a universally acknowledged wise and good man, who so confidently asserts it, as a general truth, and a specialty in his own case; and who soon after says, "For now am I ready to be offered, and the time of my departure is at hand;" and says again, "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Remember that the asserter of this strange proposition is speaking of the philosophy of the Christ religion, and asserts this from his own knowledge of its spiritualities. He does not state it as applicable to any but those who have subjected the carnal to the spiritual life. It is no gain for those who have lived in sin to die in sin. For those who die in their sins can not come where Christ is. The wicked are driven away in their wickedness. Death is the king of terrors to the ungodly. To all such it is no gain to die, for death cuts them forever off from their enjoyments, and leaves them helplessly, hopelessly, and eternally to gather the wages of sinful lives, in useless lamentations, and utter despair. If then, death is the king of terrors, the evil of all evils, the curse of all curses to the wicked, and is the crowning glory of the righteous, do we not find in this an all-powerful reason for accepting the Christian life and hope? When despair and darkness shut in upon the ungodly in the night of the grave, the bright sun of righteousness rises in eternal glories upon the righteous. The pleasures of sin are for a season. The fruitage of sin is eternal. The self-denials of the righteous are for a season. His blessedness is eternal.

"To die is gain." This is a legitimate result of the Christian argument, "The wages of sin is death." The sting (or weapon) of death is sin. But Christ has conquered both sin and its power. That, then, which is the cause of death, is destroyed, and death itself was conquered when Christ rose from its embrace. Death itself shall die. "The last enemy that shall be destroyed is death." Death is swallowed up in victory. In a far-off view of this triumph, David sang, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." All of man that dies from sin lives through Christ. All that brings death has received its death warrant, and must yield. Physical death is only throwing off the carnal, to take on the spiritual; "for this corruptible must put on incorruption, and this mortal must put on immortality." Our vile bodies shall be changed by Jesus Christ, and be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. A spiritual body, not subject to any of the conditions or calamities of sin, is to follow the physical death of the righteous. Think you that this will be no blessing? You have moved from your log shanties into your better houses. It was well to do so. In death the redeemed soul leaves the mortal, and takes on the immortal. "To die is gain," in such a case.

Sin, that brought death, brought also a curse on life. Man in life is a target, at which Satan shoots all his firey darts. A depraved nature, a cursed body, evil influences, satanic temptations, each in turn, or in combinations, assail man in his earth pilgrimage. These, with all earth interests, earth sorrows, disappointments and trials, are continually embarrassing, and awaking fears and doubts of future blessedness. So life is a warfare against sin, a strife for salvation. While life lasts, and sin exists, and Satan is unbound, the Christian's freedom is not fully secured. The strife of battle, that is followed by shouts of victory, is oft a terrible calamity; and according to the calamity, is the rejoicing when victory is secured, and peace is declared. All the fightings of sin are terrible scourges to the Christian. When these are all over, and sin is vanquished, and death is swallowed up in victory, will there be no rejoicing? When the last temptation is resisted, when sin ceases, and the soul is free from all changes and strife, and has obtained the victory, and is at rest, will it minister no rejoicing to the soul? All this is secured when the Christian dies. "To die is gain."

In life, we walk by faith, not by sight. Faith begins when sight ends, and ends when fruition begins. With these eyes we have not seen Christ. We have not seen heaven and God. We have believed. We have rejoiced as we have believed. We see Christ imaged in his Word. We see glory in his salvation. We take him into our heart of hearts, for what he has done for us, for what he has promised; and yet, a dark veil hides him from us in his own person. When this veil is drawn aside, and we see him face to face, with all the glory that inheres in him, will not our joy be increased? Will not sight be better than faith? To hear him say, "Come, ye blessed of my Father," and say it to us, will not our souls rise in the song we will sing? This body, that encases the soul, is the veil that hides him from us, and keeps us from his presence. But that veil will be taken away when this body dies. Let it die. "To die is gain."

One taste of our Saviour's love has increased the desire for more. All our devotions have drawn us nearer to God. By all truth accepted and loved, by all obedience rendered, by all knowledge gained, has our interest increased, as in all these we have seen more of his love, and more of the riches of his grace in the plan of salvation. There has been progress in our religious experiences, as we have communed with truth and duty and God. Death will take us where there is fullness of joy. Probation will cease. Prayers will cease. Labors, conflicts, will cease. Eternal blessedness will follow. Salvation! Heaven will be secured as our eternal inheritance. It will be the saints' forever. This body now stands between this soul and all this. May we not then sing,

"Decay, then, tenements of dust;
Pillars of earthly pride, decay;
A nobler mansion waits the just,
And Jesus has prepared the way."

To die is gain, in such a case. Was it not the case of our brother, in whose memory we hold these services?

Solomon C. Maxson was born in Stephentown, Rensselaer Co., N. Y., Sept. 8th, 1843. He died near Carthage, Jasper Co., Mo., May 1st, 1870. His boyhood and youth were chiefly with you. Here are his playmates, his school-mates. You have known him well. In the social relation you have met and greeted him. Life was pleasant, full of good cheer, full of promise. You have grown up together, and known the history of his life, the cast of his mind, his plans of life, till he left for his distant home. You did not think so soon he would quit his new earthly home, when you gave him the tearful good-bye. You did not think you were seeing him for the last time. He went out to frontier life and toil, to make him a home, and to gather around him home comforts. Like the rest of you, he was anticipating a future of good things, which his manly heart and hand reached after. Your good wishes followed him as he went to the manly strife. You desired his success. In the midst of these life dreams, there breaks upon astonished and unwilling ears, "Solomon is dead." With his plans undeveloped, his labors unperformed, his success not reached, his strength is weakened in the way, his days are shortened. He is lost to you, his former companions. He is lost to life and its activities. But is he lost? Is he damaged? Has not this last change been the best? In June, 1867, three years since, he gave his heart and life to God, was buried to the world in baptism; and took his place in the church of Jesus Christ here. Since then you have known his manner of life. In his new home, it is reported, his life was irreproachable. In this he carried with him to the last the evidence that he accepted Christ as his life portion. When he suddenly became conscious that a few minutes would finish his earth existence, he was prepared for the event; and at once yielded all his life plans, and said, "Not my will, but thine, O Lord, be done." His last expressions were words of prayer: "O Lord, forgive all my sins, for Jesus' sake, amen;" and with the repetition, ceased to speak. Some of you have met him often in the prayer circle of the young people, and have heard his words, and witnessed the working of his soul. From all these do you gather the assurance that his end was peace. "To die was gain."

Ye companions of his early days, accept an improvement of this case. Are you ready now, with all the haste of death with which he left, to say, to feel, "Not my will, but thine, O Lord, be done?" Some of you were sharers in his religious joys and experiences, and with him professed, "For me to live is Christ." Has that profession been so sustained in your integrity, that you can add at any moment, "To die is gain?" It may be that his sudden death will be blessed of God to you, in so quickening your spirits and activities, as to meet the religious issues of your lives faithfully, and give the good evidence to all your associates, that your consecration to Christ means, "For me to live is Christ." I have the earnest, anxious attention, to-day, of some of his associates who have never said, "For me to live is Christ," and who could not add, "To die is gain." Was he right in his choice? Are you right in yours? A pagan priest, as he was made to witness the power of God's grace to his servant, said, "Let me die the death of the righteous, and let my last end be like his." How could he, corrupted in soul till death, then die as the righteous? You would like to repeat Solomon's words when God calls, "Not my will, but thine, O Lord, be done." But how can you hope to repeat them then, when you refuse, or neglect, the will of God that you should love him? Are you settled in the idea of salvation at the last, without a present salvation? Suppose God should commission a disease to bring you into his presence as suddenly, and you were called by name while sitting here to relinquish life in one hour. A young man that was once thus called had centered in one hour all the preparation for eternity, and that was an hour of mental and physical agony. He closed the hour with the exclamation, "The battle is fought, *the battle is fought, the battle is fought*, but the victory is lost forever." Which suits you best—"Lost forever," or, "Thy will, O Lord, be done?" Sitting now with recollections of your former associate rising up fresh, and with the story of his departure retold, will you, with bowed spirits, give God your hearts, and a Saviour your love, to be his in life and death? *Will you do it?* Heaven will accept the offering, and at any time to die will be gain.

But do you tell me there is desirable good in this life? Agreed. But where is that good? In all God's handiwork it abounds. Nature, in all its uncursed departments, is rich in good. The earth abounds in the treasures of wealth that are good. The face of nature around, above, is brilliant with beauties. Grand, harmonious order, shapes the workings of all nature. Science discloses to us the treasures of God's wisdom and love, in all his hand has made. Life is good. Overflowing vitalities give out an exuberance of joyfulness. The established associations of life awaken new pleasures. Mind, in its workings, lays hold of knowledge, and lays it up as treasures of mental wealth. But an unrenewed, unsanctified heart, but half enjoys them. It only enjoys sensually, and does not enjoy the giver in the gift. The swine under the oak feeds on the acorns as an animal instinct, but looks not up to see whence they come. The enjoyer of life, and its blessings, only half enjoys. The gift and the giver enjoyed together, make human enjoyment complete. In infinite wisdom did Jesus say, "The meek shall inherit the earth." "Thou hast given me all this, and Christ beside," said the devout widow over her humble fare.

But do you tell me there is good in forbidden pleasures, in indulging depraved human appetites, in violating the laws of life and health, and in sinful amusements? I answer, "The wages of sin is death." There is no truer philosophy of life than "For me to live is Christ; to die is gain."

A personal interest in the departed has brought this congregation to this altar to-day. When I say to you, it was well with him, your hearts respond, Thank God! And this his triumph is new encouragement to appropriate to the future the rule, "For me to live is Christ."

I see before me a sister, an uncle, and aunts, and a cousin, in whose anxious hearts thronging memories mingle with the outreaching spirit for consolation in this hour, when the bereaved heart, the stricken spirit, are bowed afresh under the grief of a life-long separation from a loved one. While memory counts over all former good enjoyed with the loved one, and the mind lives over the griefs of disappointed hopes and prospects, I bear to you words full of hallowed consolation: "To live is Christ, to die is gain." You may weep over your loss, when you think of him; but you need not weep for him who has triumphed. Christ is better to him than all the world and all of life. To die is gain over all creative good. And has not Solomon gained all this for an eternal inheritance?

Far away from here, at this hour, sit a father, a mother, a brother, a sister, with their thoughts intensely turned to these funeral services. I send back to those sorrow-stricken hearts the instructions and consolations that I have sought to draw from the words of inspiration. From a spiritual stand-point of observation, all God's dealings are seen in their true character. From a personal, selfish point, they are seen distorted and false. From a natural affection and observation, they twine themselves among the chords of the heart, and cause them to vibrate responsively. I ask not that these dear ones choke down their emotions, or dry up hurriedly their tears of affection. Weep on. It is natural. It is good. Nature finds relief in tears. Jesus taught his people to weep tears of affection, of love. This bereavement has come down crushingly on matured plans of life. It has destroyed fondly cherished hopes of future comforts. It has taken away and laid aside the hope and support, in part, of declining years. It has weakened a strong arm and a willing hand, where both were needed. How could the disappointment be greater? Be it so. Who, but He that knoweth best, has done it all? He taught his servant to say, "All things shall work together for good to them that love God." Human wisdom may be as weak as human power, entirely unfitted to sit in judgment on God's ways. When the mysteries of God's providences are revealed, and are seen to be in harmony with God's kindness, sorrows will be turned to rejoicings, and God will be praised for the strokes that have brought sadness. Was it to save him from impending evil? Was it to make a new family tie between heaven and earth? Was it to loosen affections from earth? Was it to overflow the cup of sorrows already full? Human forecast may not see the end of all God's providences, but Christian faith may lay all up as God's doings, wise and good, but to man inscrutable and dark. In all this, God can not do wrong. A lesson of dutiful submission and love may be learned, richer than all earthly comforts and friends.

FROM A CHEROKEE BOY.

HOW TO CIVILIZE THE SIOUX.

The Washington *Republican*, July 11th, says that the following letter was written in English by a little son, only nine years old, to his father, Col. Lewis Downing, principal chief of the Cherokee Nation, who was then in Washington on business:

Tahlequah, June, 1870.

My Dear Father: I have a few minutes before the school-bell rings to write you. I go to school in the morning; in the afternoon I say my lessons at home, and then take a ride on my pony. I know you would like to be with me now. I am sitting in my arbor, which is covered with vines. I have my little writing desk in it, two chairs, and a long bench, with my buffalo robe and cushion, where I take a nap when I feel like it. In one corner of my arbor is a little bird's nest, with four young ones chirping in it; the other corner has my squirrel cage, where funny little Nelly Grant peeps out at me from its windows. The poor General was the best squirrel I ever had, but the dogs killed him. In the other corner is my bee hive, with a glass door, where I can watch the busy little bees make their honey. At the door of the other arbor sits my dog. His name is Watch. Here I learn my lessons, speak my pieces, and write my letters and compositions; it is my green study. I want you now to shut your eyes and see if you can see me sitting at my desk writing to you.

Last week *Harper* had a picture in it of the Indian chiefs Red Cloud, Spotted Tail, Swift Bear; and *The Advocate* (the name of a paper published in the Cherokee Nation) says that a great warrior is invited to visit Washington. If the people of the United States wish these Indians to become civilized, they ought to send them to see us. They may think they cannot become like white people, but if they come to us, their Cherokee brothers, and remember that our fathers were as wild as they are, we can show them our capital, our schools, our fields of corn and grain, our comfortable houses, and when they listen to our hymns and we tell them about our good laws, they will think they can do as much as Cherokee Indians, and they will go home and try to do like us. Please tell the President to send them home through our country, if he wishes them to become civilized. I will show them all my pictures, and play for them on my organ, and do all I can to entertain them. I wish so much that they would stop fighting and scalping, and learn to love God and do what is right.

Your affectionate son,
L. J. Downing.

CLING TO THOSE WHO CLING TO YOU.

There are many friends of summer,
Who are kind while flowers bloom,
But when winter chills the blossoms,
They depart with the perfume.
On the broad highway of action,
Friends of worth are far and few;
So when one has proved his friendship,
Cling to him who clings to you.

Do not harshly judge your neighbor,
Do not deem his life untrue,
If he makes no great pretensions,
Deeds are great, though words are few.
Those who stand amid the tempest,
Firm as when the skies are blue,
Will be friends while life endureth,
Cling to those who cling to you.

When you see a worthy brother,
Buffeting the stormy main,
Lend a helping hand fraternal,
Till he reach the shore again.
Don't desert the old and tried friend,
When misfortunes come in view,
For he then needs friendship's comforts,
Cling to those who cling to you.

HOME WOMEN WANTED.

Rev. John F. W. Ware, in a recent essay, thus talks about the women that are really wanted:

Women may depend upon it, that the prevailing disinclination to the drudgery, as it is called, of housekeeping, the unwomanly way of looking at this high art and privilege, is the creating cause of much of which they complain, and of much subtler evil they do not see. The husband knows his business cannot go on without his oversight and knowledge, and the wife understands that. Why is she not as clear sighted in her own affairs?

He cannot trust to clerks, and take to the streets and useless shopping and calling and parade; no more can she trust the cooks and nurses. Her house must betray her ruling hand, or it soon rules her and ruins all things. The very healthiest employment, morally, physically, mentally, as our robust, long-lived grandmothers have proved, our present pinched and puny and would-be-fashionable wives, in giving it a bad name, and refusing to have to do with it, are like their sister of fable, who killed the goose which laid the golden egg.

Wanted, women to grapple with the question of servants. The staple topic when they meet, as the staple obstacle to their comfort, it ought to get such thought and treatment of them as to culminate in some wise plan and combined action. It is not man's question. As woman is not at home in tariffs, so is not man in domestics. This is her question; this problem she is to solve. She has made the trouble, and should find the cure. Man has not made it; the age has not made it; servants have not made it; emancipation has not made it; neither Biddies nor Dinahs have made it; the woman in the parlor alone has. At her feet lie the laurels of that victory. The habits of negligence, indolence, extravagance, unreasonableness, ill-temper—habits other and worse—have been caught, and are at their work.

Women are reaping of domestics just what they have sown. They have sown a wind; they must not be surprised at a whirlwind. The bad example and injustice of the parlor reacts upon the kitchen, and the whole vocabulary of invective and disgust takes you back to the source of all. Domestics, whether slave or free, have not had fair play, due consideration, justice, let generosity alone; have not had the very thing the sex complains of—their rights. Women have been exacting, hard in their requirement, reward and word, forgetful of a common humanity, selfish in daily little things, thoughtless, tyrannical, regardless of the comforts, even neglecting the means for the decencies of lodging and personal cleanliness, which should not merely be allowed, but insisted on, till the evil has run to that point of rebellion into which all things ultimately run, and we have now the house divided against itself, an autocracy of the kitchen that defies successfully the autocracy of the parlor, and threatens to subvert our very homes. Everywhere people are running from this domestic difficulty, helpless, as from an earthquake. The whole fabric of society quivers, because of it, and changes rapid and radical go on under our very eyes.

The weary world wants women. It has had enough of those who call themselves so; enough of those who frown on worth and culture, and make fashion and family and position override all other claims; enough of indolent self-indulgence and pretence, and it groans in travail for the genuine woman representative of all that is possible, high, and noble in her sex. It waits for those who shall dare to be true to every womanly instinct, assert and defend every womanly conviction in the womanly spirit, and send out into society and through all the earth the light and grace, the healing and power, that come of woman.

Everywhere in society it is woman that we want. As the reach and crown of man's life is to be manly, as that sums up and includes all that we have to say or to aspire to, so to be womanly is the one worthy object of feminine aspiration; and the true womanliness is not only the culminating of the sex, but the divinest beauty that God gives man to see. I plead for it, for the beatitude that it may be to one and all. I plead for it, because so many in the glare of the life that now is, have forgotten the glory it might be made to be; because so many are looking for peace, satisfaction, award, where they never can be found.

I plead—for every day, and more and more, I feel the want of woman for every need and deed of life, women not of genius but of character, not of position but of influence, women saintly and tender and true. It was a geniune outburst that broke from sweet lips, and many a woman says it—"I want to be above the little meanness and follies and frailty that spoil so many women." Only let that be the broad want, only let women see to it that these are uprooted and flung away, only let womanly grace and virtue abound, and the working is done, and she who is said to have lost us Eden will have gained us Paradise!

WOMEN IN THE MIDDLE AGES.

The early marriage ceremony among the Anglo-Saxons was of a very primitive character; it consisted merely of handfastening, (*hund fæstnang*,) or taking each other by the hand, and pledging love and affection, in the presence of friends and relations. The bridegroom paid the father a sum of money, called a *fostea-lean*, or payment for nourishing. At a latter period, the early custom of espousals was reduced to a regular system, and the lover was required to give a *wed*, or security for the performance of his contract; hence our word *wedding*. Under the influence of Christianity, the bride was allowed to have a voice in the contract, and break off the contract before her tenth year; and the father had not to return the money paid by the lover. If the lady wished to refuse before her twelfth year, the father had to return the money or pay a fine. By this means, a father could espouse his daughter to several lovers, obtaining their money, and persuading her to cancel the contract. The church soon saw the impropriety of this, and ordered a girl who had refused the husband provided for her, to retire into a convent. Rather a harsh measure! The clergy soon introduced more formalities into the marriage ceremony. The Anglo-Saxon bridegroom put a ring on the maiden's right hand at the espousals, which, at the marriage, was removed to her left, on the first finger. The father at the same time delivered the bride's shoe to the bridegroom; and the latter touched her on the head with it, to show his authority. The ceremony is still preserved now in the popular custom of throwing shoes after a newly-married couple. It has been supposed that the gift of the shoe had its origin in that of placing the foot on the neck of a prisoner or slave. The morning after the marriage, the husband presented the wife with a valuable present, called the morning gift; and in later times the amount was stipulated before the ceremony. At the close of the tenth century, the Lady Wynflæd left an estate to a relation, which she states had been her morning gift. When Althelstan's sister, Eadgith, married Otho, Emperor of Germany, he gave her the city of Magdeburg, as her morning gift. If a widow married within a year of her husband's death, she forfeited everything she had received from him—the origin, doubtless, of our feeling, that a widow ought to wait a year before marrying again.

Mr. Wright points out that the position of women under the Danes was comparatively good. A woman had actually a right by law to the custody of her husband's keys. The Anglo-Saxon females were very industrious; and the whole process of the construction of clothing was entirely in their hands. The Pœnitenticle of Theodore of Canterbury, (seventh century,) forbids women to sew clothes, card wool, or shear sheep, on Sunday. William of Malmesbury says that the daughters of King Edward (successor of Alfred) employed themselves in the labors of the distaff and the needle. The Normans were much struck with the Saxon needlework, which was called, by way of distinction, "Anglicum opus," or English work. According to Doomsday Book, Alwyd, a damsel, held lands at Ashley, Bucks, given her by Earl Goodwin, for teaching his daughter gold embroidery. According to Adhelm, the Anglo-Saxon women loved to deck themselves with rings and bracelets, curled their hair, and dyed their cheeks with stibium. The manuscript illuminations which have come to us, show the women clothed in a very modest manner; in fact, only the face and hands appear to be uncovered. They wore the *camssia* next the skin, then the tunic, the *cyrtel* (kirtle,) and over all a mantle like the Roman *palla*. The head was covered with a head rail, as it was called. In many manuscripts the hair is painted blue, and it is probable that both men and women dyed their hair. Before marriage a girl wore her hair long, hanging down; but after, it was cut shorter, or bound up. Gloves and stockings were worn by both sexes; the term hand shoes, (*hand sceo*) was applied to the former. The head of a family was often called *hlof-ard*, the origin or the source of the bread; his wife *hlof-dig*, the distributer of the bread; and his servants and retainers *hlof-aetas*, or eaters of the bread. According to the ecclesiastical Anglo-Saxon laws, bishops gave the right to divorce; and marriage was not permitted within the fifth degree of consanguinity—a ridiculous rule, frequently set at naught. The clergy of the old school then had their wives, though this was altered by Dunstan at a latter period. The convents were frequently places of luxurious living, to say the least. Mr. Thrupp, in his "Anglo-Saxon Home," page 181, gives this description of the lady Abbess of one of these establishments: She appeared in a scarlet tunic, with full skirts and wide sleeves, and hood over an under vest of fine linen of a violet color, with shoes of red leather. Her face was rouged, and her hair curled with irons over the forehead and temples; ornaments of gold encircled her neck, heavy bracelets adorned her arms, and jeweled rings were upon her fingers. Her nails were worn long, and cut to a sharp point, to resemble the talons of a hawk."—*Chambers' Journal.*

"Thou, God, Seest Me."—One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the range of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make sure that nobody saw them, feeling certain that they were undiscovered. But there sat Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So it is often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed. If man can penetrate with the searching eye which science constituted for his use, the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that transpires upon the earth which He has made the resting place of his feet?

DICKENS.

In *Harper's Magazine* for August, Geo. T. Curtis has a notice of Dickens' death, in which occurs the following illuminating passage:

One bright June day in London, several years ago, *there was a little dinner* at Chattermole's, the artist's at which Dickens had promised to be present. The company assembled, and everything went pleasantly until dinner hour arrived. There was then some pause of expectation, for Mr. Dickens had not come. Conversation became a little more difficult; and as the conviction gradually seized the party, that perhaps he would not come at all, there was a very obvious disappointment. When it was impossible to wait longer, the dinner was served, and the guests descended to the dinning-room; but it was curious to remark the blight that had overspread the feast. There was the usual gay murmur of a dinner all around the table, but it seemed as if everybody was secretly looking for something or somebody else. Suddenly, when the business was well advanced, there was a loud ring at the door, which everybody heard, and the cloud instantly lifted. "There's Dickens!" said several of the guests, with an air of delight and relief; and those who did not say it looked it. The next moment a noise was heard in the hall above, merry voices, pleasant laughter, and then there seemed to be a charge of school-boys or light cavalry down the stairs, and Dickens and his friend John Foster burst into the dinner-room, each loudly excusing himself, and accusing the other as having caused the delay.

Dickens seated himself by the mistress of the house, and instantly, as it were, took up the conversation, and carried it along with little sallies of fun; and his "carrying on" with the waiter when he wanted a piece of bread was like a rollicking scene from "Pickwick." It was the overflow of the highest animal spirits, and was as electrical in his manner as it is in his books. He felt entirely at home; and the feeling that the solemn English waiter would be confounded by such antics—which, however, did not in the least turn him into ridicule—was part of the humor. Dickens made a mock apology for his delay, founded upon a promise to attend a pic-nic in the earlier part of the day, given by the manager of the Opera, at which Grisi and the other singers, with the dancers, had been present. He sketched them all with a word and a smile. They were all vividly before the company. He took the dinner guests also, as it were, to the pic-nic. "But oh! the eating!" exclaimed he. "Dear Madame, do you know the eating at an operatic pic-nic—I mean, of course," he added, with a solemn, sly twinkle in the eye, "when the ladies of the ballet attend?" It was sheer extravaganza; and however foolish and flat it seems in the tame telling, it was delightful and memorable. After dinner, when the ladies went up stairs, and the children peep ed in, Dickens beckoned to them; and, seating one on each knee, took a slate and pencil, and drew the most grotesque figures as illustrations of the most absurd story; and then sent the young folks away as merry as the elders.

What he did at that table he did in the world. He told the most delightful stories, he made the most harmless fun; and all his story-telling and fun-making were morally healthful. He was a great civilizing and Christianizing power during thirty years. He was one of the men of the most unquestionable genius and positive influence that have appeared in English literature.

TWO SCOTCHMEN.

The last time that we sat at the table of Dr. James Hamilton, in London, the Rev. William Arnot's ruddy, genial face was on the opposite side from us, and much racy talk did the two Scotchmen have about their college days at Glasgow. After dinner, we set out for the "preparatory lecture" service, in Regent Square church—the same edifice in which big-browed Edward Irving once thundered. Beside Hamilton walked "the lass," as he sometimes playfully called the wife of his happy home. We were taken into the vestry, where a few solid Scotch elders waited to give us a greeting.

Alas, how have that group been scattered! The brilliant pastor of Regent Square lies in his grave—crushed down by enormous overwork at the age of fifty-three. The lecturer at that afternoon service is in America, and before him lies a new volume, "The Life of James Hamilton, D. D., by Rev. William Arnot, of Edinburgh." The good wife ("dearest Annie," as she is styled in the biography,) sits solitary in widowhood. Rev. Mr. Dikes now stands in the same pulpit from which Hamilton pronounced, with feeble voice, these superb discourses which now make up the "Mount of Olives," the "Life in Earnest," and the "Royal Preacher."

Of Arnot's biography it is enough to say, in one word, it is *exquisitely done*. There is not a syllable of needless eulogy, and no lumber-pile of gossiping epistles about nothing, to mere nobodies. The book paints Hamilton "to the life," from his early childhood in Strathblane, to the close of his remarkable career of study and toil in London. What an omniverous reader he was! What a ceaseless writer of graceful volumes, which are read throughout the globe! What a tireless student of natural history in its every phase! Before he sits down to his books in the morning he goes in to look at his goldfish, and to feed his paroquets in their cage; then he sets a trap to catch a pet dormouse which has run away; then he steps in to water some rare plant which some friend has sent him; and after these recreations, and the answering of a dozen letters, he dives into the ten volumes of Erasmus! Soon his "crow-quill" pen is flying over the paper. He is writing a sketch of Chalmers for the *North British Review*, which is as polished as a paper from Macaulay; or he is preparing a sermon on the Cedar of Lebanon, for his pulpit; or he is looking over the proof-sheets of the *Presbyterian Messenger*. Such is the busy life of the pastor of a great London church; and is it wonderful that his frail body and overtasked brain gave way when he was in the zenith of his power?

It is enough to make a minister's head and heart *ache* to read this fascinating biography. It teaches us how little many of us are doing in comparison with such an herculean toiler as he was. It also teaches us at what an awful peril to himself this man of all work attempted to do so much. He burned out rapidly. He consumed himself in giving light. But the whole Christian world "rejoiced in his light;" and there are probably *one million* copies of his various volumes now in existence! His "Mount of Olives" is the sweetest of treatises on prayer; and his "Christian Classics" are a full treasury of good things for every minister's library. If every young preacher studies Spurgeon in order to learn how to be simple and sharp, he ought also to study Hamilton in order to know how a sermon may be at once devout and poetic, spiritual and elegant. The Scottish pulpit has been rich in genius and piety during the last forty years. But next to the colossal Chalmers, the four most brilliant men it has produced are, Thomas Guthrie, Alexander Duff, Robert Candlish, and James Hamilton.—*Evangelist.*

THE BIBLE.

It may be interesting to recall a scene which was briefly noticed in the columns of the *Times* as having occurred during the past week, and which gives a pleasing augury for a better feeling between the contending factions of Church and State. We refer to the participation in the Holy Communion by the company of the revisers of the authorized version of the New Testament, which occurred in Henry VII.'s Chapel in Westminster Abbey, preparatory to their entrance on their important work. A notice had been issued to each of the body, to the effect that the Sacrament would be administered there, on the day of their first meeting, to such of the body as should feel disposed to attend. Some few were prevented from appearing, but at the hour named as many as twenty presented themselves, and were placed in the ancient stalls of the chapel. No one else assisted. The Dean read the service from the communion table at the head of Henry VIII.'s tomb. It so happened that this table thus received its first use. It had within a few days past replaced a temporary table, having, as the inscription round it records, been erected in place of the ancient altar which once indicated the spot where Edward VI. was buried, probably to meet the wishes of his sister Mary, and had been destroyed by the Puritans in the civil war. On the marble slab which covers its top is placed the fragment of the beautifully carved frieze of the lost altar, found unexpectedly, last year, in Edward VII.'s grave, together with other fragments of ruined altars, which happened to be at hand for a like purpose. In front of this table, thus itself a monument of the extinct strifes of the former days, and round the grave of the youthful Protestant King, in whose reign the English Bible first received its acknowledged place in the coronation of the Sovereign, as well as its free and general circulation throughout the people, knelt together the band of scholars and divines, consisting of representatives of almost every form of Christian belief in England. There were Bishops of the Established Church, two of them by their venerable years connected with the past generation; there were the representatives of our historic cathedrals and collegiate churches, of our learned universities, of our laborious parochial charges, and of our chief ecclesiastical convocation; and with these, intermingled without distinction, were ministers of the Established and of the Free Church of Scotland, and of almost every Nonconformist Church in England—Independent, Baptist, Wesleyan, Unitarian. It is not to be supposed that each one of those present entered with equal agreement into every part of the service; but it is surely not without a hopeful significance that neither on the side of the Church nor of Nonconformity was there any "religious difficulty" raised as to a joint participation on such an occasion in the most venerable and sacred ordinance of the Christian religion. The Chapel of Henry VIII. has witnessed many famous sights, more august and more stirring—the funerals of kings and princes, of nobles, generals, and statesmen; debates of the Westminster Assembly and of the convocations of the English Church; the installation of the Knights of the Bath, whose banners waved from the roof, and whose swords were deposited beneath the altar raised on that spot. But it may be doubted whether it has ever been the scene of an event so fraught, if rightly considered, with possibilities of kindly intercourse between jarring factions, and pacific solution of warning problems, as that which happened, silent and unobserved, on the 22d of June.

Humility is the most excellent natural cure for anger in the world; for he that, by considering his own infirmities and failings, makes the error of his neighbor or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities or misfortunes or indiscretions of another; greater than which he considers that he is very frequently and more inexcusably guilty of.—*Jeremy Taylor.*

Repent Now.—Rabbi Eliezer said to his disciples: "Turn to God one day before your death." "But how can a man," replied they, "know the day of his death?" "True," said Eliezer; "therefore you should turn to God *to-day*; perhaps you may die to-morrow. Thus every day will be spent in returning."

Tract Society Department.

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

BRING IN YOUR OFFERINGS.

Preparation should be made for our approaching Anniversaries. What is demanded?

1. The spirit of prayer, of labor, and of self-sacrifice. All who love Zion, whether they go up to that Feast of Tabernacles, or abide at home, should seek her welfare, by re-consecrating *themselves*, and *all* they have, to the work of the Lord. They should put away their sins, and ask for the manifestations of the Divine Spirit and the Divine Wisdom in all our councils and labors. Those who gather at Little Genesee should have the earnest prayers of those who cannot come, while they humble themselves before God, to prevail with Him in behalf of His cause as committed to us. No one should make social enjoyments, or any worldly or selfish end, their chief objects; they ought rather to seek the glory of God, by making the convocation one of unusual spirituality, and so of unusual moral power. Never in our history have the signs of the times called for more single-hearted devotion, for greater faith in the God of Truth, and greater exertions for vindicating His Word and the honor of His name. Let us search our hearts, and try our ways, and forsake our sins, and call upon God as never before, and we shall find richer stores of grace, and broader and brighter fields for Christian activity. Let those who meet at the Conference meet to *worship* God, to *win* souls, and to *carry forward* the work assigned us by the Lord of the harvest. Let there be much prayer beforehand; and while the days of the session are passing, let TRUE prayers of confession, supplication, and thanksgiving, ascend from the altar of every family, church, and congregation. Then may we hope for abounding love, and blessed unity, and conquering zeal, inspired by the presence of the Divine Lord.

2. If the needed spiritual preparation is made, the material will not be overlooked. Where the heart goes, the hand will be sure to follow. The contributions to aid our benevolent enterprises will be an index of the interest cherished in them. The "laying by in store," if not already done, should receive attention at once. One good sister has lately evinced her regard for the cause of Sabbath Reform, by remitting a *one hundred dollar* "greenback." Will not others "go and do likewise?" This, with other donations from unlooked-for sources, assures us that God is moving His people to provide the means for sustaining this work. Seven hundred dollars are needed to repay the sums which have been loaned to meet current expenses. Those churches which have subscriptions to look after, should be prompt and collect the moneys pledged, and forward them by the first of September. Every friend of the cause should inquire what he ought to give to this, and to our other benevolent enterprises. We confidently expect that the Lord's treasury will be replenished, and this indebtedness be cancelled; and we hope this will be done at, or before, the Anniversaries. Ye who have the means in your hands are the stewards of God, and you will not deny Him a small share for His cause. We appeal to Him to strengthen your love for the truth, and increase in you the spirit of self-denial and benevolence. During three years past the contributions for the *Sabbath* cause and the cause of *Missions*, taken together, have been as follows: In 1867, $2195 08; in 1868, $3011 21; in 1869, $3027 56. A glance at these figures will show that we have not given according as "God has prospered us," nor according to the demands of His cause. We are abundantly able to do ten-fold more. Doubtless we expend more each year, in traveling expenses in attending the anniversaries, than is given to maintain our benevolent operations. If it were necessary, it would be better to forego the pleasure of these annual trips, and save the money for the spread of the gospel. But we can and ought to come together by hundreds each year. We can do this, and still do our duty as regards contributions. Does it not seem that we are far more willing to spend our money—God's money—in securing personal enjoyment, than in advancing the interests of His kingdom? I trust that this "appearance of evil" will not longer blot our history. Let us awake to the magnitude of our work. Let us contribute abundantly towards its support. Let us present ourselves "living sacrifices, holy and acceptable unto God, which is our reasonable service."

J. B. C.

West Edmeston, N. Y., Aug. 8, 1870.

Most of our readers will recognize Bro. J. Bennett Clarke, Treasurer of the American Sabbath Tract Society, as the writer of the foregoing timely and stirring words—words which will commend themselves to every Christian heart. We beg to join in the hope that those who come up to our yearly feast in September will come filled with the grace of God and the love of truth. We must be a holier people, more zealous in good works.

Copy for the Tract Society's Department reaches us this week on Monday morning—too late for the publication of anything except the foregoing.

The law department of the Chicago University will admit women on the same terms as men.

The Sabbath Recorder.

Westerly, R. I., Fifth-day, Aug. 18, 1870.

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

LATITUDINARIANISM.

III.

I have mentioned several of the many forms of laxness of opinion, which in my last I proposed to show, at a future time, must be offensive to God, and dangerous to the souls of men. I beg pardon for attempting to show what indeed seems to need no showing to make it plainer. It is evident, that looseness of opinion directly tends to looseness of practice. The loose practices which so largely prevail, and so sadly misrepresent the Christian religion, are but the outward expressions of looseness of opinion. I speak, of course, of loose practices which prevail among professing Christians, who are supposed to hold some religious opinions.

I will briefly review the points already mentioned, for the purpose indicated.

1. The assumption of a large liberty in determining limits to the application of God's laws, or in determining many supposed exceptions to those laws; as in the case of those who assume that they may perform various kinds of secular labor on the Sabbath, when they can save a few dollar's value in property, or make a few dollars by so doing. This must be offensive to God, because it is an assumption of His divine prerogative—an invasion of his right as lawmaker, and judge of his own law. He ordains a law for the government of men. He has the *right* to make exceptions to the application of that law, but he cannot properly relinquish this right to be exercised by the governed. Yet a man wishes to find exceptions to the law, and assumes to *make* them, where God has not made any. Again, such men set themselves up as *judges* of such exceptional cases, wherein they suppose the law is not binding; and this, too, when they are interested parties! For example, a man has hay out on the Sabbath, nicely made and ready for the barn; and there is a prospect of rain, and of damage to his hay. He has already assumed, in the first place, that there are cases in which it is right to do secular work on the Sabbath, to save loss of property. Now, is *this* a case of that kind? The law affords him no help, for it makes *no* exceptions; and the Scriptures furnish no precedents of this kind, though they allow of efforts on the Sabbath to relieve human and animal suffering, and to save life. But *then* the labor loses its distinctively secular character. What is the man to do, then, who sees the shower coming, and dreads to have smoky hay in his mow? Why, assume that *he* is a proper judge of the circumstances in which exceptions may be made to the divine law, and the difficulty is removed at once. His hay is secured, and will come out of the mow next winter sweet instead of musty. Many other examples from real life might be named, but it is not necessary.

2. The assumption of a large liberty in interpreting the meaning of God's laws and of the ordinances of Christ. This has been illustrated by the prevalent interpretations of the fourth commandment, and of the ordinance of baptism. The illustrations here, also, might be indefinitely extended. Jesus gave, in his Sermon on the Mount, an interpretation of certain precepts of the law, the spiritual meaning of which had been obscured by the traditions of the Scribes and Pharisees. But *he* spake "as one having *authority*." If that authority was ever given to inspired apostles, even, it certainly was never given to men indiscriminately. Hence, to *assume* such authority, must be offensive to God; peculiarly so when, as it often does under such circumstances, it wrests the laws of God so as to make them mean the contrary of what they say.

Both the above forms of license are subversive of the foundation principles of law. The fundamental idea of law is that of exactness, uniformity, and stability. An essential element of a perfect law is to prescribe definitely and exactly what is required and what is prohibited. Its language must be so clear and definite as not to admit of more than one construction; otherwise conviction for disobedience could not take place under it. A person accused of violation of a law, must be judged by the *terms* of that law; hence they must be exact, and unequivocal. Human enactments some times are so wanting in this clearness of expression, that doubts may arise as to the real spirit of the law. The guilty sometimes reap an advantage from this indefiniteness, and go clear. Yet no human government could stand, if its fundamental laws were as inexact and exceptional as many assume the laws of God to be.

Is it not an offense against God to represent his laws to be inferior to human enactments, in the essential elements of law? Is it not an insult to Him, to treat his requirements as we *dare* not treat human law—to take a license with them which no father would allow his child to take with his paternal command?

3. Peculiarly offensive to God must be that form of latitudinarianism, which holds and teaches, that if one *sincerely believes* and practices an error, his error, thus sanctified by his sincerity, is nearly or quite as acceptable to God as a belief and practice of the truth. That anybody should rest their hopes of God's favor and salvation upon such a foundation as this, would appear unaccountably strange, if we did not know how often men are deceived by their own desires, and greedily swallow error because they find their own ends answered by it. Such men must have forgotten this passage of Scripture: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10–12.

The dangers of such laxness of belief and practice may be readily inferred, but something may be gained in vividness of impression on the mind, by more particular consideration of this point hereafter.

C. A. B.

RECONSTRUCTION.

In canvassing the claims of anything new or old, it is of the utmost importance that we keep close to the real issue involved. Much time is often worse than wasted on issues that have no relation to pending questions. Let us see, now, if we can *find* and *argue* the *real issues* pending on this question of reorganizing the working forces of our denomination.

But let it be premised, that *reorganization* has ever been a necessity of imperfect human character and knowledge. The human race itself has had to be put in the process of reorganization, by the costly sacrifice of the Son of God, and it is yet not through the process. There will not, then, be perfect human institutions, until there are perfect men. The necessity of change, of reconstruction, will ever go along *para paas* with the incomplete human character. In the fact, then, that there is a proposition pending to reconstruct the Seventh-day Baptist General Conference, there is nothing new in ecclesiastical history; there is nothing new even in its own history. It has already been once reconstructed, and put to work under a new constitution. Under that new constitution it has been at work thirty years, and those thirty years have been the most momentous, and prolific of change, reconstruction, progress, of any thirty years of modern society. If, then, there exist no need of change, no possibility of improvement, in the organization of the Seventh-day Baptist General Conference, it must be set down among the most remarkable institutions of modern times.

The constitution of the American Republic has been on the tongue of eulogy for three-quarters of a century, and yet it has not escaped the criticism of this grand age of inquiry. The American people have put their own boasted *Magna Charta* through changes most fundamental, most radical, most beneficent, during these years. *So mote it be.*

We shall proceed most safely, most manfully, if we accept the teachings of the hour, and honestly, earnestly inquire, whether we as a Christian people may not improve our mode of operation, may not *amend* our constitution. It is a question which it is both the *right* and the *duty* of earnest workers for God often to ask, and honestly to answer, in the growing light of both experience and reason. I venture nothing in assuming that the spirit of honest inquiry, and the earnest purpose of improvement, has inspired the present movement. Granting to those who oppose it what we claim for ourselves in advocating it, we shall persistently press the question upon the people of the denomination, until they give a *decided answer*, and in that answer we shall acquiesce.

Accustomed as we are to work for what we believe to be reform, under circumstances of discouragement, and to accept *any* promise of success hopefully, we cannot share in the forebodings of misfortune indulged in by the Sabbath Recorder of Aug. 4th, because the vote of the churches last year was not accepted as a "*finality*." In has occurred to us, that "*finalities*" are not quite so easily reached as certain well-wishers of existing things desire. I remember how often the enemies of the anti-slavery reform sought by resolutions of conventions, acts of Congress, dicta of courts, to bring the troublesome issues to "finality." But what was there in the "vote of the churches last year," or in any thing else, which indicated "finality?" So far from this, few movements of the importance of this have gone on towards success more hopefully. The resolution inaugurating this measure was passed by the Conference, *with great unanimity*. The committee to whom it was intrusted acted with entire unanimity. The Conference adopted their report by a vote almost unanimous, and submitted the constitution it thus adopted to the churches; the churches sent in twenty-nine yeas, and eighteen nays, almost the two-thirds vote required. It must be that the wish of "finality," under *such* circumstances, was father of the *thought*. Believing the necessity for reorganization to be deep-seated and vital, so much so that the best success, if not indeed the *unity* and *prosperity* of the denomination, depends upon it, its friends will be satisfied if the labor of *years* shall accomplish it.

Several false issues have already been thrown in, among which, and most prominent, is that which *imagines* that the new constitution *some how* changes the *relation* of the Conference to the churches, and installs it as dictator, king, pope, or something else terrible. This issue is not only false, but *so false*, that no man who intelligently and candidly reads the two constitutions will be misled by it; much less will any advocate of the new constitution take the time to follow it off. In the very beginning of the Conference its prerogative, or, as Webster makes it, its "peculiar privilege," was that of "advisory council," nothing more, nothing less. Such it is in the existing constitution; and such, *just such*, it is proposed to be in the new constitution. So, if this relation of the Conference to the churches implies the "sale of birthright," on the part of the churches, then was the sale made on the day the Conference was organized, and has been a standing fact ever since. That the function of the Conference as an "advisory council" is at once a needed and rightful function, I have no more doubt than had the founders of the Conference. But as this question is not at all in the issue as between the existing constitution and the proposed one, I shall not discuss it, and only refer to it to say to the churches, if they vote it down in the new constitution, they will not be rid of it; it is in the old one, and has been ever since the Conference was organized. It is not, then, in respect of the relation of the Conference to the churches, that any change is proposed. It is to remain just what it always has been, an "advisory council" *constituted by the churches themselves*, and made up of *delegates appointed by the churches*. It is not some invading foe, made up ab extra, to come down upon the church with *kingly prerogative* of decisions, bulls and dicta; but is the creature of the churches, endowed *by them* with the "peculiar privilege," noble, Christ-like privilege, of advising the churches. As if all the children of the family should agree in brotherly love to advise any one they might deem needing such brotherly office. It does seem to me, that a sober, right-minded, intelligent people, will be slow to turn pale at any appearance of popes and kings they may discover in this function of the General Conference. The demand for such a prerogative was no fiction of our fathers. They saw, they felt its necessity, in the tendency to separation and disintegration, growing with the growth of the denomination. The more we grow, the more shall we need this counter-acting, unifying, conservative, advisory council; and if the picture we have had painted of a certain "metropolitan" church be a true picture, and one that would fitly represent our more unpretending little churches out in the country, then what on earth is so much needed as some kind of "*advice*" that might evoke order out of such "confusion worse confounded!"

The Recorder has well stated "the real object sought through the new Constitution," viz., "to bring the benevolent operations of the denomination under the control of the General Conference, by requiring that the Boards having charge of those operations be appointed by, and made amenable to, the Conference." Just that. Now, just what is asked of the churches to determine on this point of object of reorganizing, is this: Whether the benevolent operations of the denomination should be carried on *by the denomination*, or by some body, or society, not the denomination, in any so true sense as is the General Conference. The General Conference is simply the conference of *the churches*, in a representative assembly. *Representative* assemblies are a necessity of a scattered and numerous constituency. If we had but two or three churches, and they situated together, they might all be together in one place, and the General Conference be conducted on the principle of pure democracy. But our churches, spread out over half the republic, like the republic, *must be* representative in their assemblies, or not assemble at all; and not to assemble at all, is to lose our unity, and de-denomination alize our churches. The General Conference, then, is, *de facto*, the denomination, the Seventh-day Baptist people in assembly, to devise and enact measures of safety and growth, and do work for the Master. Who, in the name of all that is great and God-like in the work of enfranchisement which makes this age glorious, should carry on the benevolent enterprises of the Seventh-day Baptist people, but *the people themselves*. It is the privilege, it is the *duty, of the churches*, in which the people are gathered up, to carry on the work of evangelizing the world; and when the churches agree to denomination-alize for that work, it is their duty to carry on that work through the denominational organization they have formed, and of which they are a part. It was a strange and abnormal state of things which threw the work of the denomination out of its own hands; it was a day full of evil omen, when the people sold their birthright to corporations, based on false foundations, so far away from them as to be irresponsible to them, but not so far as to be without need of the people's money to carry on the work, which the people should both do and pray for.

There is a little dash of the pen in the Recorder's argument against the new Constitution, which will bear a second and careful reading. It is this: "To us there appears nothing very wicked, or very worldly, in asking a man professing interest in the cause of missions, publications, or education, to show that interest by corresponding contributions." Much of the *apparent* force of the argument will go out of it, when we stop and consider, that the opposition to the "money basis" of organizing benevolent operations, is not based on the charge that it is either "*very wicked* or *very worldly* to show one's interest in benevolent operations by corresponding contributions." The *dodge*, for it is nothing else, will hardly mislead any one who stops to think, that there is no proposition to do otherwise than ask men to "show their interest in benevolent operations by corresponding contributions;" but what is proposed, it is believed, will do this *more effectually* than it is now being done by our Societies. Their method is in contravention of this very principle, and therein the principal defect. Take, for example, the Missionary Society. This is its "money basis": "*Any* person contributing one dollar annually to the funds of the Society shall be a member. Each subscriber of twenty-five dollars, shall be a member for life." Also, "Societies, Churches, or Associations, may become auxiliaries by contributing to the funds, and shall be entitled to one vote for every five dollars." Now, it will more than match the editorial ability of the Recorder to show how this *basis*, which requires *exactly the same annual fee of every individual*, as a condition of membership, and the same sum of every one, as a condition of life membership, is equivalent to "asking a man who professes interest in the cause of missions to show that interest by corresponding contributions." The trouble with this "basis" is that it does *just the other thing*. It ignores the *real* basis of benevolent action and organization, which lies deep in the soul-life of every Christian, and substitutes the "almighty dollar." Note the language of the "basis." "Any person" who contributes a dollar annually, *thereby* acquires and keeps membership, with the right to vote on all questions before the Society. Now pray tell us, dear Recorder, where comes in the measuring of one's interest in the cause of missions "by corresponding contributions," when, according to the "basis," you ask *precisely the same sum of every individual?* The moment you ask for more or less than the dollar, you are off from the "basis." There is not in the *basis* a *semblance* of asking a man to show his interest by "corresponding contributions." The pretension falls little short of the ridiculous when compared with the facts of the case. For example, the good church at Alfred Center once on a time sent the Missionary Society twenty-five dollars, requesting it to make me a life member, and ever since my name has been in the life member list. According to the *basis*, then, D. E. Maxson has *twenty five dollars* worth of interest in the missionary work; for, does not a man "show his interest by corresponding contributions?" Now, does not every sensible man know, that there may be scores and hundreds of better Christians than I—Christians with *manyfold more interest* in the missionary work, and power at the throne of grace in behalf of missions, than I—who have neither been able to give the twenty-five dollars, nor find a church to give it for them, but whose presence, whose vote, and whose active membership in the Missionary Society, would be worth just as much, if not a good deal more, than mine?

Can we not rise above this paltry habit of equating Christian interest with initiatory *fees*, and accept the far nobler basis of organizing Christian charities on *Christian hearts*, and then lay the demands of benevolence back on the *real basis?*

Just this it is which we hope to reach by the proposed change, and right here is the simple philosophy of the proposition. The missionary work is the work of the Christians who make up the churches. The first impulse of the Christian life is outward after others; and the first injunction of the Christian commission is, "Go into all the world, and preach the gospel to every creature." Now, we propose that the Seventh-day Baptist General Conference shall represent the Seventh-day Baptist churches, in "their united organic capacity"—(Art. 1st, New Constitution,)—and that one of the things to be done by the churches thus organized shall be "the evangelization of the world by the dissemination of the gospel, both at home and abroad"—(New Constitution, Art. 2d.) We propose, further, that the churches, thus acting organically, shall appoint the Missionary Board, if it deem a board necessary, (Art. 4, New Constitution.) Now, pray who should appoint the Missionary Board, but the people doing the missionary work? To whom should the Board be answerable, but to those whose work has been entrusted to it? When the Christian people thus take their own work back into their own hands, appoint their own agents, and stand thus right close up to the work, then, and not until then, can the people be expected to contribute most liberally for the support of missions, both of money and of *personal power*.

Thus it seems to us that we base our claim on the most obvious principles of Christian growth and unity of action. We ask that the church come back to first principles, if that our beloved denomination make haste to stay the tendencies, counteract the influences, which are fast separating it into unsympathizing, if not antagonistic, fragments. The success of our present organization, which is scarcely entitled to the name, has not been such as to preclude the possibility of improvement. The money basis of the Societies has been a mortifying failure. It has not strength even to execute itself. It would be interesting to find out how many of those who vote in the meetings of the Societies, have paid their dollar a year, as the purchase of the privilege; while there may be scores of Christians looking on whose monthly contributions at home may have amounted to ten times that sum. For one, I am ready to demand that the Societies organize on the basis of Christian manhood, give the work back to the churches where it belongs, or cease to complain that their soliciting agents bring back so small sums contributed for the work. Let the churches feel that the work is theirs, and theirs the responsibility, and I am confident they will be ready to show their interest by corresponding "contributions." *Never till then.*

D. E. Maxson.

REMARKS.

It is a very pretty theory which Bro. Maxson propounds, that benevolent Societies should "organize on the basis of Christian manhood," "on the most obvious principles of Christian growth and unity of action," "on Christian hearts," &c. Probably he knows just what he means by such expressions; but we fear that some of our readers will be puzzled to get from them a tangible and practical idea. Again, it is very plausible and very true, that "the benevolent operations of the denomination should be carried on by the denomination;" but we apprehend that some of our readers will fail to see wherein the same transactions, by the same men, are more denominational when done in the name of a Seventh-day Baptist Conference than when done in the name of a Seventh-day Baptist Society. To us, however, it seems a matter of no great importance whether our readers do or do not understand the fine-spun theories and distinctions referred to. But we deem it a matter of *very great importance*, that when an attempt is made to support these theories by what purport to be facts, there should be no special pleading, but perfect candor and truthfulness. Is it perfectly candid to represent that our Societies have taken the work of benevolence out of the hands of "the churches, where it belongs," and then "complain that their soliciting agents bring back so small sums contributed for the work?" We think not. Again, is it true, that "the success of our present organization is scarcely entitled to the name;" that "the money basis of our Societies has been a mortifying failure;" that "it has not strength even to execute itself?" We think not. Nor do we see how any one familiar with the history of our benevolent societies during the past twenty years, can feel justified in asserting or insinuating such things. Let us be candid and truthful in discussing these important and practical questions. Let us not, in our eagerness to "try all things," fail of "holding fast to that which is good." If we can make improvements, let us do it; but let us not imagine that all changes are improvements. There is such a thing as jumping "out of the frying-pan into the fire."

THE NEW CONSTITUTION.

Another most objectionable feature of the proposed new Constitution is its method by which the churches are to be represented. Each church is entitled to one vote, or delegate, as a church, and one additional delegate or vote for every ten [twenty-five] members. Now cannot any one see that this mode of representation gives a large preponderating power to the large churches over the smaller ones. Thus the individuality and independency of the small churches is swallowed up, and measurably lost, in the Conference, by the larger delegation and vote of the large churches. The Conference thus becomes little else than a mass meeting, or convention, in which a few of the large churches can have everything their own way, electing not only the officers of the Conference, but also the several Boards of the Missionary, Tract, Education, and other Societies, should these Societies unwisely allow themselves to be dissolved, and their identity lost in this œcumenico-ecclesiastical maelstrom of absorption.

The individuality and independency of our churches have ever been regarded as of the first importance, and were guarded by our venerable fathers with a most jealous care. This independency and individuality of churches is the great distinctive feature which characterizes the Congregational, Independent, and Baptist churches, as opposed to Episcopacy and Presbyterianism. And I question whether either of the above denominations have ever so far departed from their distinctive principles of individuality or independency, as to admit such a mode of representation as this proposed new Constitution recommends, in any of the Associations. And shall our denomination be the first to depart from the true principles of church order and representation? I trust we shall not thus hastily remove the ancient landmarks of our churches, and set aside the apostolic constitutions of a true Christian church. Resolutions favoring Presbyterianism, when introduced into some of the Associations, were summarily rejected; and shall the General Conference, by adopting the proposed new Constitution, throw itself, and the whole denomination, into the arms of that ecclesiastical Delilah? "A wise man foreseeth the evil, and hideth himself; but the foolish pass on and are punished."

S. S. Griswold.

HOME NEWS.

DAKOTA, WIS.

July 31, 1870.

In June last, Eld. C. M. Lewis, of Farina, Ill., held a series of revival meetings here, under the auspices of the General Missionary Board, and now that the excitement (as the world calls it) has settled down into a deep and abiding religious feeling, so that we can estimate, with some degree of certainty, the good that has been done, I take great pleasure in giving some of the facts in reference to the remarkable work of grace that has been wrought among us. Our church has been increased from a membership of 14 to 52, and the additions have been made from the most intelligent and substantial members of our community; 30 have been added by baptism, and 21 are converts to the Sabbath. In looking for the causes that have brought about this reformation, I believe one of them lies in the fact that we have maintained our organization and Sabbath service through many long years of seeming adversity, under a pledge to continue them so long as two or three should be left to defend God's cause, thus toning the Christian element of our community in our favor, and preparing the way for Bro. Lewis to step in and do a marvelous work for the Lord. This should encourage weak churches to hold out, though dark and threatening clouds hover around, as long as there is a man to stand at the helm or ply the oar, believing that bread cast upon the waters will return after many days. Another reason may be found in Bro. Lewis' way of presenting God's claims to the people. His manner was to *pursuado* men to yield to the demands of religion, by enlisting their sympathies while convincing their judgments. When, in the progress of the revival, the religious interest had been worked up to the point where men are willing to obey the truth when they learn it, be it popular or unpopular, he presented the claims of the Sabbath, in a single discourse, and his unimpassioned treatment of the subject—his care to use words and illustrations to offend *no one*—his evident sincerity of purpose, and his kind address that shadowed charity toward all, with his clear and convincing arguments, brought over a large part of the neighborhood to Sabbath observance. The work still goes on. At an evening meeting, a few days since, a new convert to the Sabbath was received into the church, with much rejoicing. He was a worthy citizen of this place, and a Frenchman by birth and education, but since coming to America he has been converted from Catholicism to Protestantism, and now from Sunday observance to Sabbath-keeping. He married a German lady, and for a long time has been a faithful attendant of the German Methodist service held in this village, and this "going over to the Sabbatarian church" has led some to inquire into the reason of our "keeping Saturday for Sunday," that never gave it a thought before. The minister having this German church in charge, is a man of fine talents, unimpeachable character, and great religious zeal, and, being anxious to save every one of his little flock, he sat up all night to convince this brother that we were in error, but the discussion only deepened the conviction of Bro. Hamel, that "the seventh day is the Sabbath of the Lord." This minister, on leaving the place, called on me for some Sabbath Tracts to read, and I gave him T. B. Brown's little book on the Sabbath, and he left me, promising to give it a candid reading. God grant that good may come of it. We have preaching every Sabbath by lay members of the church, (having no ordained ministers or deacons,) and we now sustain a Sabbath School, Bible Class, and Prayer Meeting.

O. B.

EDDOWMENT OF ACADEMIES.

The Financial Agent of DeRuyter Institute requests us to print in the Sabbath Recorder the following appeal in behalf of academies, by a Committee of the University Convocation of the State of New York:

At the annual meeting of the University Convocation of the State of New York, composed of a large number of the friends of academic education and of our higher seminaries of learning, from all parts of the State, held under the auspices of the Regents of the University, at the Capitol in the city of Albany, in August, 1869, the undersigned were appointed a committee to present to the people of the State some reasons and inducements for aiding the incorporated academies of the State by private donations and endowments.

In discharge of this duty, and in behalf of the Convocation, we beg leave respectfully to present to you, fellow citizens of New York, the following considerations and suggestions:

With the general prosperity of the last few years, and the accumulation of individual wealth, surpassing all former financial experience, the spirit of liberality, so characteristic of our people, has been greatly stimulated, resulting in noble benefactions, in number and amount beyond all precedent. But they have generally been bestowed on colleges, theological seminaries, churches, and hospitals. And though the prosperity of these institutions is a subject of gratification, yet it is to be regretted that hitherto very few such favors have found their way to the incorporated academies of the State, which afford almost the only means of higher education within reach of the great mass of the people.

The two hundred or more academies that report to the Regents of the University, are commended to public favor by the fact that they are in harmony with the growing demand for higher educational advantages, and with the most popular theories on the subject.

They are also already established and in operation, and not of doubtful expediency or success, as entirely new institutions would be.

Another feature that commends them to public confidence and favor is, that they are generally in the hands of trustees of tried character, men trusted by the communities in which they live. They have therefore been faithfully conducted. They are required to report their condition annually to the Regents of the University, which board, as well as the boards of trustees of the academies, is as free from sectarian or political party influence as any institutions can well be.

Brought into existence by intelligent men in the midst of whom they were founded, and who were moved to the work by a felt necessity, they have been fostered by the same influences, receiving nothing from the State but a permission to exist, and a wise legal provision for their regulation. And yet, probably no State has a system of academies on the whole equal to these, or so well secured for permanency and usefulness.

From these academies, our colleges and universities must be supplied with students, and a large proportion of those who resort to the learned professions graduate at no other literary institutions, for more than nine-tenths of all their pupils finish in them their academical education.

The State has wisely provided, in her free schools, gratuitous instruction in the common branches for all her children. This is equivalent to a permanent endowment, for, in the growing light of the age, there is not the least probability that she will here take a step backward. The city of New York has done more. She has provided gratuitously, in her free college, a full collegiate course.

Our six State normal schools are doing a noble work, by training a host of teachers, but they are sustained at a cost of over sixty thousand dollars a year from the public treasury; whereas, the academies are educating, doubtless, quite as many teachers, and thirty thousand other pupils, without a dollar from taxation.

Sixteen colleges in the State possess eight millions of endowment, and are doing another noble work, in educating nearly twenty-three hundred students.

Twelve times as many academies, with but about three millions of endowment, in most cases hardly sufficient to purchase necessary academy edifices, and in many cases much less, are providing the advantages of a higher education to thirty-five thousand pupils. Where can an equal amount of efficiency be found resting upon so feeble a support? Let the academies die out, and the halls of our colleges and universities would be deserted, the occupation of their professors being gone.

Let a good academy be established in any community, and at once it becomes a power, shedding far around its light, purity and intelligence.

But most of our incorporated academies have been just lifted into existence by private contributions, and left, without the means of vigorous growth, just to struggle for life. On the one hand, they derive no aid from taxation, as the common schools do, and on the other, they have not been the objects of State endowment. It is true that a few thousand dollars are annually distributed to them, averaging, perhaps, one or two hundred dollars to each; but these few thousands are derived from the Literature and United States Deposit funds, to which the people have not contributed by direct taxation, so that the academies have actually cost the State nothing.

They are really the people's colleges, beyond which scarcely one in a thousand can ever aspire to rise; and the few who do rise higher must here lay the foundation of their subsequent advancement; for the academy is the avenue to the college, and without efficient instruction in the former, scholarship is sure to languish in the latter.

The college is therefore dependent on the academy for even the possibility of success, and the same is true of the learned professions. The common schools, we repeat, derive from the academies a large portion of their teachers. The academies are therefore intimately related to all our educational interests, and next in importance to the common schools; and, as we have said, derive no support from taxation, as do the common and normal schools, and but little from large private gifts, as do our colleges. Of the two hundred academies that report to the Regents there are not ten that have productive funds sufficient to sustain one professor each, at a very moderate compensation.

Thus cut off from every other resource, they can look only to you, the enlightened and liberal friends of education among the people. If you withhold your liberality many of them must languish. Give them endowments sufficient at least to partly sustain them, and they will attract to themselves good and faithful teachers, encouraged to devote themselves to instruction as a profession for life, instead of resorting to it only as a temporary means to something better.

Has the importance of these academies been duly appreciated by those of our citizens disposed to devote their wealth to useful endowments? They have not been clamorous for pecuniary aid, nor have they often employed active and influential agents to solicit in their behalf.

In every county there are, no doubt, persons of ample means and generous hearts, to whom, in order to give activity to their benevolence, it is only necessary to point out the best means of investing something for the good of society. In most of the growing communities of the State, tens of thousands have been freely and cheerfully given for the erection of superb churches, and for other valued objects, while nobody has seemed to think of doing any thing for the academy, which is the nurse of the church as well as of the college.

Let some in every community remember the academy. Endow it with a liberal fund, safely invested, and ages hence it will still be shedding its benign influence on those who may come after, and who will rise up to bless the donor.

It is thus possible for the generous to erect enduring monuments in the hearts of present and future multitudes of their countrymen; and to them, in behalf of the Convocation, we appeal for material aid to these institutions, indispensable to every part of the State.

In communities such as may everywhere be found in the State, with whom no appeal for a great and worthy object fails of ample and often of princely endowment; with the examples of a Peabody and a host of noble hearts and liberal hands that America has given to the world, shall our own academies, which lie within the reach of multitudes, our home colleges, conducted by professors from the highest institutions in the land, and furnishing a course of education the same in character, if not in extent, shall these academies appeal to such a public and appeal in vain?

Albert Wells,
Wm. H. Bogart,
James S. Gardner, } Com.

DE RUYTER INSTITUTE.

The Trustees of DeRuyter Institute, through their Teachers' Committee, have been fortunate in securing the services of the present Faculty for another year, in accordance with the instruction or advice of the Central Association, at its last session. They are happy to announce, that the Fall Term of the School will open on the 7th day of September next, under such favorable circumstances.

At a meeting of the Trustees, held at Leonardsville, in June last, a resolution was passed by the Board, expressing entire confidence in the Faculty now employed. Added to this the very general satisfaction expressed by the patrons of the School inspire the Trustees with new hopes of the final triumph and permanent usefulness of an Institution of Learning which many years ago was established in this locality.

Everything will be ready at the time before mentioned for the reception of students, and the Trustees cordially invite—and, more, they confidently expect—the aid and sympathy of all interested in the cause of Education; and they respectfully ask the aid and patronage of the churches composing the Central Association, and request them to render DeRuyter Institute such assistance as the cause of Education demands.

Chas. H. Maxson,
President of the Board.

Finances of the American Board.—The American Board of Missions, of Boston, announce a falling off of one-third in the receipts for July, compared with those of last year. A corresponding reduction for August would cause a deficiency in the treasury of more than $50,000. They urge, in view of the withdrawal of the New School Presbyterians, that churches and individuals who continue to support the Board should keep up the full level of their contributions, and be careful to send them in before the close of the fiscal year, which is the 7th of September.

SABBATH-SCHOOLS

IN THE NORTH-WESTERN ASSOCIATION.

At the meeting of the North-Western Association, in June, 1869, it was voted to dispense with an Associational Sabbath-school organization, and place the duties of that organization in the hands of a Committee. At the meeting of the Association this year, that Committee made the following report:

Your Sabbath-School Executive Committee, appointed at the last session of the Association, respectfully beg leave to report as follows:

The Committee met in College Hall, in Milton, Wis., the 16th of February last, and organized, with W. C. Whitford as Chairman, H. W. Randolph, Recording Secretary, and E. P. Clarke, Corresponding Secretary. At this meeting of the Committee, the general principles which should govern the organization and management of Sabbath Schools was freely discussed, by members of the Committee and other brethren present, and a Committee appointed to draft, and to present at the next meeting of the Committee, a Constitution, embodying such general principles as might be well adapted to the wants of all our Sabbath Schools, whether large or small. A Committee was also appointed to prepare a circular to the several schools: also, blank annual reports of the schools to the Executive Committee.

At a subsequent meeting of the Committee, held at the same place as above, April 26th, the Committee on Constitution reported a form of Constitution, which was adopted. The Committee on circular and blank reports, presented a form, which was adopted, and the Corresponding Secretary was instructed to forward a copy of each to every church within the bounds of the Association.

In accordance with these instructions, the Corresponding Secretary caused the forms to be printed, and early in May sent a copy by mail of the circular, and two copies of the blank report, with a copy of the Constitution, to the Clerk, or some other well known member, of every church in the Association. In response, thirteen schools have forwarded us quite full statistical reports, while Berlin, Dakota, Lima, and Union, Wis., Wasioja, Trenton, and Transit, Minn., Carlston, Iowa, Villa Ridge, Ill., and Brookfield, Mo., have failed to respond. Probably some of these churches have so few members, and are scattered over so large a territory, that no school is maintained. The reports received are all for the last year, and as some of them have not kept a record or been fully organized until the present year, they will not fairly represent their present condition. We gather from them, however, the following facts and conclusions:

1. As to Organization. The question "when organized" does not seem to have been generally understood, as most of the answers refer to their reorganization. As matter of general interest, we give the answer of Milton Sabbath-school, the oldest in the Association: Organized March 9th, 1839, or one year and eight months before the formation of the church. There were 22 members, old and young; a prayer meeting grew out of this organization, followed by a revival of religion, resulting in the organization of an interesting church, and establishing permanently the Seventh-day Baptist interest in the West—the legitimate result of the earnest labor and Christian faithfulness of a few when deprived of their church privileges and former religious associations.

2. How many months in the year do you have school? Twelve schools report twelve months, and one six, which we regard as a decided gain of permanency in Sabbath-school interest, as it is only a very few years since any school was carried through the winter months.

3. How many Members on the Roll? The aggregate number of members on the rolls of the several schools, as reported in twelve schools, is one thousand and fifty-six.

4. What is the average Weekly Attendance? Answer: Seven hundred and five, or 66 per cent. Considering the thin and sparsely settled districts where many of our churches are located, this may be regarded as a very favorable report, and speaks well for the constancy of the scholars and faithfulness of officers and teachers.

5. Whole number of children within the bounds of the Society? This question has been but partially answered; but from what we have received, we think not more than 75 per cent. of the whole number attend the Sabbath School. Here is a large and inviting field for Sabbath-school missionary labor, upon which it would be well for us to enter; not only for the good it might do to the children, in bringing them under the instruction and influence of the Sabbath School, but in cultivating and encouraging a missionary spirit, and a desire to work for the good of others, practically carrying out the great truths of the gospel, as taught in our Sabbath-school lessons.

6. How many Members of the Sabbath-school converted in the year? Twenty-five are reported only; and although the number may seem very small, yet if this was the only result of one year's labor, it would amply compensate. But we trust that not only these twenty-five have been truly converted, but very many more are by the teachings and influence of the Sabbath School *being* brought from nature's darkness into God's marvelous light, gradually, it may be, but surely developing into all the fullness of Christian manhood and womanhood, such as the teaching and inspiration of God's truth only can make them. We would commend to Superintendents, Teachers, and every lover of the Sabbath School, more earnest and prayerful efforts to lead the youth to the Lamb of God who taketh away the sins of the world. However important and desirable thorough organization, perfect order, and uniformity of action, may be, they are and should be held subordinate to the chief end and aim of all labors, the saving of souls.

7. Do you have the same Lesson for all the Classes? Nearly all of the schools say Yes, except for the Infant class, and most of the schools use the Lesson Paper, published by the *National Teacher* of Chicago; and the Committee would say, that they believe them to be the best, taking everything into consideration, of any with which they are acquainted. The arrangement of subjects is such as to keep up a connection from week to week, enabling the Superintendent to comment on the lesson, to the benefit and edification of the whole school.

8. What Sabbath-school Paper do you take, and how many copies? The answer from every school is the *Sabbath-School Gem*, and the number of copies taken in the twelve schools reporting is 349. While the Committee feel gratified that the *Gem* is the paper taken, they think that not less than one thousand copies ought to be taken within the bounds of the Association, and would recommend an earnest effort to increase the circulation.

9. Have you a Sabbath-school Library, and how many Volumes? Twelve schools report libraries varying from 62 to 287 volumes each, making in the aggregate about 1,500 volumes.

10. How much Money raised, and how expended? There has been raised during the past year $227 19, all of which has been expended in the schools for books, papers, and incidental expenses. Would it not be well for each school to agree upon some worthy benevolent purpose, and make regular contribution for that specific object, and thus educate and encourage them in habits of systematic benevolence, as against that kind of spasmodic benevolence which governs too much older people of the present day, perhaps the fault of our early education, or rather the want of any education on that subject.

11. Do you have Singing as a regular exercise? All the schools answer emphatically, Yes; and when we come to think of a Sabbath School without singing, we wonder that we ever asked the question.

12. Have you a Temperance organization in your School? The answer from all the schools is No. Your Committee desire instruction on this subject, to say the least, of vital importance; for certainly there is no better time and place to inculcate the important principles of temperance than in the Sabbath School, at a time in life when but a very few have formed those evil habits which are the fruitful source of sorrow and misery in maturer years. May we not indulge in the glorious anticipation that when Sabbath-school instruction shall have its full and legitimate effect, a generation shall grow up free from those evil habits which we are sorry to know afflict so many grown-up Christians of the present day?

13. Have you Teachers' Meetings? A few schools report them as regular, and some as just started. The Committee would, with the utmost confidence, recommend them to all the schools, believing, from their own experience and observation, that their importance to the growth and welfare of the school can hardly be over-estimated.

14. Have you adopted the Constitution recommended by the Committee? Nearly all of the schools have done so. The main importance the Committee attach to this is, that all of the schools might be governed by the same general principles, and as calculated to secure uniformity in the records, so that annual reports may be obtained more readily and surely in time for the Association.

Having thus summed up the brief record of Sabbath-schools for the past year, we feel that we have abundant reason to thank God and take courage. And although there is much left undone which might and ought to have been done, yet we can but feel, that we have made commendable progress in the Sabbath-school work, and that a better and more enlightened view is being obtained of its importance as a means of building up the church of Jesus Christ, and saving our children and our neighbors' children from the evil influences of the world, and bringing them into the fold of God. Then let us enter into our work with new zeal, and love for the souls of those precious ones committed to our care; let us cultivate a closer and more confidential relation with our classes outside of the school, and let them feel that we do indeed care for their welfare, both here and hereafter. Let the Superintendents give their best thoughts and energies to their work, "not lording it over God's heritage," but for the good, the building up, the edification of the whole body. Let the pastor and people sustain him by their moral influence, their money, and their prayers; let the church not look coldly on, or refuse their material aid or sympathy; for as the pulse indicates the vital life power in the body, so does the Sabbath School unerringly indicate the condition of the church.

In conclusion, brethren, let us all, as of one mind and purpose, consecrate ourselves anew to the Sabbath-school work and the cause of Christ. Let us work hopefully, pray fervently, believe undoubtingly, and God's blessing

will rest upon our efforts, and it shall be our privilege to see great and glorious results accomplished through the instrumentality of the Sabbath-school.

MILTON, Wis., June 22, 1870.

The following is the Constitution adopted by the Committee and approved by the Association:

ARTICLE I.—*Name of School.*—This School shall be known under the name, "The Sabbath-school of........Church."

ART. II.—*Object of School.*—The object of the School shall be the careful and systematic study of the Bible, with the view of thereby becoming wise unto salvation.

ART. III.—*Membership.*—Officers, teachers and scholars shall constitute the membership of the school, and no scholar shall be deemed a member of the school who is not regularly enrolled in some class of the school.

ART. IV.—*Officers and their duties.*—The Officers of the school shall consist of a Superintendent, Secretary, Treasurer, Librarian, and Chorister, who shall be elected annually by the teachers and scholars, and discharge the duties usually assigned to such officers, and hold their offices until their successors be elected.

ART. V.—*Faculty.*—The officers and teachers, together with the pastor of the church, shall constitute the Faculty of the school, which shall hold regular meetings once in ....weeks, and shall adopt, and, through the Superintendent, execute such rules of order, and methods of discipline, as may seem to be conducive of the best good of the school.

ART. VI.—*Reports.*—The Secretary shall make to the school, weekly, and, with the Superintendent, to the church, quarterly, reports of the condition of the school, and shall also, on or before the 15th of May, of each year, make an annual report, under direction of the Faculty, to the Executive Sabbath-school Committee of the North-Western Association.

ART. VII.—*Change of Constitution.*—This Constitution may be amended at any time by a vote of the school, upon a recommendation of the Faculty, and such by-laws as the Faculty may recommend, may at any time be adopted by the school.

THE WAR IN EUROPE.

There was no great battle last week, as many expected; but there were movements of the utmost importance, which must soon bring on a general engagement. The French forces have fallen back, and appear to be concentrating around the fortifications of Metz. The Prussians are said by the French to be concentrating a great army of invasion, consisting of seven hundred and fifty thousand men, between Cologne and Rastadt. To oppose this, the French claim to have more than four hundred thousand men concentrated around Metz. The Prussians are represented as penetrating France in three columns, by Forbach, Weissenburg, and Mulhausen. The investment of Strasbourg by the South German army is reported, and its capture is considered an easy matter, as the garrison is weak, and not provisioned for a siege.

All accounts agree in representing the battle of Saturday, Aug. 6th, as a very bloody one, which thoroughly demoralized the French forces engaged in it. The losses on either side are not stated definitely; they are only reported as very severe for the numbers engaged. The following incident of that battle shows desperation or insanity on the part of a prominent French officer:

"General Douay was from the beginning in the thickest of the fight. When he saw the day was lost, after he had done all that he could to retrieve it, when not even a battalion was left him, he called his aids one by one, gave them orders, and sent them away. As soon as the last one was gone, the General, spurring his horse, rode some distance to the front, dismounted, and taking a pistol from the holster shot the animal. Then *turning around*, he slowly walked towards the enemy. His soldiers vainly tried to stop him. Amid the terrible firing, he deliberately walked on. The retreating soldiers, aroused by the spectacle, turned again upon the enemy, but fell in heaps around their General, who still pressed forward. Another tremendous discharge from the enemy, and General Douay, almost alone, fell dead."

The French prisoners taken by the Prussians are said to be treated with great kindness by their captors, and the Queen of Prussia announces that she will take personal charge of the wounded of both nations, and that their treatment shall be identical. The King of Prussia, who is with his army, has issued a proclamation to the inhabitants of French territory occupied by German forces, to the effect that he wars against soldiers, not citizens; that, therefore, the latter may continue secure in person and property, so long as they abstain from hostile acts.

France has been thoroughly aroused by the misfortunes of the army. In the Legislative Assembly the subject was discussed amid much excitement, and want of confidence in the existing government was expressed. The result was the resignation of the old Ministry, and the formation of a new one. There is evidently a large party in France who believe that Napoleon is incompetent to the enterprise he has undertaken of chastizing Prussia; and should reverses continue to attend him, it is not unlikely that he will be thrown overboard, and the direction of affairs placed in new hands. At present, the chances are against the permanency of his rule. Whether an Orleanist government, or a Republic, would succeed the Empire, in case of a change, is an open question.

Within the past week, many conflicting reports have been in circulation as to the whereabouts of the Prince Imperial; one, that he was in England with Eugenie's jewels; another, that he was at Metz. Hence such paragraphs as the following:

"LOST, STOLEN, OR MISLAID, a French Prince, 14 years of age, of tranquil temperament, wears red trowsers, and carries a bullet in his pocket. Was last seen going home from a baptism of fire. Is supposed at Paris to be in Metz; is supposed at Metz to be in Paris; is supposed at other places to be in London. Any information concerning him will be received with the greatest indifference by the Corps Legislatif."

In view of the possibility that the dynasty of Napoleon may fall, and be succeeded by an Orleanist dynasty, the following account of the Orleans family will be read with interest:

"The Orleans Princes are the Count of Paris and the Duc de Charles. The former is thirty-eight years of age. They are the sons of the late Duke of Orleans, eldest son of Louis Philippe, and both of them served on the staff of General McClellan, in the campaign on the Peninsula. They married their cousins—the former a daughter of the Duke of Montpensier, the latter a daughter of the Prince de Joinville. The other representatives of the Orleans family are the second, third, fourth and fifth sons of Louis Philippe, uncles of the two young men mentioned above. The second son is the Duke of Nemours, fifty-six years old. He was named King of the Belgians and King of Greece, but declined both positions. His son, Count D'Eu, is son-in-law of the Emperor of Brazil. The third son of Louis Philippe is the Prince de Joinville, who is fifty-two years old. The fourth is the Duke of Aumale, aged forty-two, who served in Algeria, rose to be a Marshal of France, and received Abd-el-Kader's surrender. The fifth son is the Duke of Montpensier, candidate for the throne of Spain. Since 1848, all the family except the last named have lived in England. The family is very numerous."

The Bank of France has suspended specie payments, after a severe run. The circumstance is not likely to affect monetary interests on this side of the water.

The Army and Navy Journal states "positively and from personal knowledge," that early in our war, when prices were depressed, an agent of Louis Napoleon came to New York and made large purchases of real estate in Third ave. and other parts of the city. The Imperial speculation has resulted fortunately.

Major Jerome Patterson Bonaparte arrived in Paris last week. It is his intention to enter upon his duties in the field at once. He is to be promoted to Lieutenant Colonel of Cavalry. He has the appearance somewhat of the first Napoleon, and as he is the only one of the family who will actually engage in the war, great hope is expressed that he may distinguish himself and become the popular favorite.

Bismarck does not lose his head. When leaving Berlin he was asked whether, in case Germany was successful, he would not insist on the abdication of Napoleon. He replied, "No; Germany fights only for German objects, not for French."

The Crown Prince of Prussia, Frederick William, who commanded the Prussians at Weissenburg, is thirty-nine years old. He has a son twelve years old who holds a commission in the Prussian army.

Prussian accounts say that the destruction of life in the late battle was without a parallel. The first corps of the Wurtemburg Contingent lost six officers and twenty-three men killed, 237 wounded, and 118 missing. At Gersweiller, the Wurtemburg troops captured one mitrailleure, three cannon, one staff carriage of the Fourth Division, 2,200 prisoners, and five hundred horses.

LATEST.

The papers of Monday morning bring intelligence that Napoleon has abandoned his line of defense at Metz and Nancy, without giving serious battle to the advancing and victorious Prussians. The Prussians occupy the important points of Nancy and Metz, while the garrison at Strasburg has asked a parley, probably with a view of capitulating. A proposition has been made in the Corps Legislatif, to appoint a Committee of Defense, with supreme power.

THE AFRICAN MISSIONARY.

Twenty-eight years ago, the Rev. Robert Moffat visited England, after twenty years' labor as a missionary among the barbarian tribes of South Africa. He was then about fifty years old, a model of health, and cheerful, vigorous piety, who had already made an impression of humanity and religion upon those warlike nomads. After a few months in his native land, refreshing his spirit with the tokens of Christian love and admiration he everywhere met, he returned with unabated zeal to his life-work in the wilds, and passing through the varied forms of persecution and affliction, he has again come to England, after having for more than fifty years grappled with some of the hardest forms of heathenism. A London paper says:

"Those who remember the dark-eyed, black-haired, olive-complexioned man of fifty, will scarcely recognise the Moffat of their early days in the venerable gray-haired and gray-bearded man of nearly eighty years of age who has just landed. Few missoinaries have met with a greater amount of success than Mr. Moffat. He has been the means of civilizing the most barbarous and savage tribes, and of bringing them to respect law and order. It is his laudable boast, that in the accomplishment of this he has used no other weapon than his Bible. The object of his visit to this country is that he may see through the press the Bible which he has translated into the Sechuana language, and he leaves his son in charge of his stations during his absence."

An ordinary man at four score would fain reach his native soil to lay his bones to rest, but Moffat is already planning for his return to Africa to his work yet incomplete.

BAPTIST EUROPEAN MISSIONS.

In 1834, Mr. Barnas Sears, now superintendent of the Peabody Educational Fund, being in Hamburg, baptized J. G. Oncken and six others, and constituted them into a Baptist Church, with Oncken for pastor. It became a focus for missionary operations, now extending to Denmark, Poland, Russia and Switzerland. Eighty-one missionaries have been sent out, a million copies of the Bible have been circulated, and about fifty thousand persons have been converted, baptized, and gathered into Christian churches. The pastor at Cologne writes that the secret of their faith was that "every member participated personally in the missionary work;" and "the liberality of the brethren does not need coaxing; it is always ready."

About fifteen years ago a few persons in Sweden, among them Rev. A. Wiberg, a Lutheran minister, became converts to Baptist views, and commenced missionary work. Several have been imprisoned and fined, but the work has prospered, until now they have over two hundred Baptist churches in Sweden, with upwards of eight thousand members, of whom seven hundred and forty-nine were baptized last year. A large chapel has just been built in Stockholm, and a theological seminary is established there. The work is extending into Norway and Finland. Many members of the German and Swedish churches have emigrated to the United States.

MEETING OF THE MISSIONARY BOARD.—The time for the special meeting of the Missionary Board approaches, when the annual report is to be presented and acted upon. It is desirable that all missionaries in the employ of the Board forward at once to the Corresponding Secretary their final statements of labor performed by them, as the preparation of the report cannot be much longer delayed; and when it is prepared and adopted by the Board, it is not subject to addition or change. Any suggestions from missionaries, or others, in reference to fields of labor, or other matters, that should be presented to the Society at its coming anniversary, will be welcomed, and will receive due consideration. But all reports, or suggestions, should be sent on immediately.

G. E. T.

TESTIMONY TO AMERICAN MISSIONARIES.—Mr. Charles Powell, the English Chief of Police in the province of Ongale, India, strongly commends American Missions, as distinguished from those of the Church of England, of which he is a member, and for the following reasons: The missionaries do not make a bugbear of caste, but make use of it; they teach an independent and pure Gospel; they are teetotalers; their wives speak, read and write the native language, which is more than can be said of any other foreign women in the country, and is a point of unknown and untold strength; their knowledge of domestic life enables them to deal with humanity in a practical and truly sympathetic way; they are devoted to their chosen work, and identify themselves less with the land of their birth than with that of their adoption.

THE WORK OF A COLORED MAN.—Many years ago, a slave, on the Eastern shore of Virginia, was emancipated by Captain Upshur, of the United States Navy. While residing in Philadelphia, he became a member of the Shiloh Baptist church, and was licensed to preach the Gospel, and ordained as a minister. Three years ago, Caleb Burris went to Eastville, in Northampton county, Va., there to labor for souls amid the scenes of his childhood. His efforts have been remarkably blessed. Three churches have been established among the freedmen—the Union, the Shiloh, and the First African—named after three colored Baptist churches in Philadelphia. These three houses, extreme points, are twenty-five miles apart. The pastor visits them each once in three weeks. He has baptized, within three years, six hundred converts! He has built for himself a two-story frame house, and also a small house 15 by 16 feet, in which his wife teaches school.

AN INTERESTING SCENE.—His Excellency, General Vlangaly, Russian Minister to China, *en route* from St. Petersburg to Pekin, has been on a brief visit to Boston. His Excellency was an intimate friend of the late Hon. Anson Burlingame, whose acquaintance he formed in China. He was in St. Petersburg at the time of Mr. Burlingame's death, and served as one of the pall-bearers. Sunday he expressed a desire to visit the grave of his deceased friend, and, accompanied by Senator Sumner, General Banks, and Hon. Isaac Livermore, the distinguished party rode to Mount Auburn, and lingered for some time around the spot where repose the remains of our distinguished countryman, who won the hearts of prominent men of all countries by those traits of character which so endeared him to family and friends.

ROMISH AND PROTESTANT MISSIONARIES.—At the ordination of Mr. Wolff as Presbyterian missionary to Japan, July 26th, the charge was given by Professor S. M. Hopkins, of Auburn Seminary, who took occasion to compare the Protestant and Catholic missionaries. He said that the question of marriage for foreign missionaries is not yet absolutely settled. He thought our Protestant missionaries to be as a whole equal for gifts and graces to those engaged in domestic missions, "nor can it be said with truth, that for heroic enterprise, courage and self-denial, they exceed, even if they equal, the missionaries of the Romish church." In regard to the enthusiastic and devout ascetic character of these, "none of us can have so high a respect for them as our own missionaries have, who meet them on foreign soil."

OUR venerable brother, the Rev. Roger Foster, has resumed his pastoral duties after a retirement of seven years, during which time he has served his Master as Colporteur. Bro. Foster lost his hearing in the Far West, and from his great age—being seventy-one years—has been unable to find relief *until a few weeks since he was presented with a pair of* DR. STILLWELL'S PATENT ORGANIC VIBRATORS, *and he is able, with their assistance, to hear well.* May a long life of usefulness still await him before he is called home.

A SAD DISASTER occurred in New York Bay, last Friday evening, causing the loss of six or eight lives. The Steamer Norwalk, with over 500 passengers on board, was coming in from Coney Island, when she collided with the schooner Lady Ellen, loaded with coal, receiving such injury that she sunk immediately after being towed to a dock by another steamer. Several persons were thrown overboard by the collision, none of whom were recovered.

HON. WM. H. SEWARD has started on a trip to China and India. At last accounts, he and his party were stopping at Chicago for a few days of rest and observation. The party consists of Mr. Hanson A. Risley and his two daughters, Mr. George E. Baker, financial agent of the State Department, and servant. Mr. Seward will be joined at San Francisco by Governor and Mrs. Randall and George F. Seward, Consul General to China, and wife, all of whom will accompany him on his entire trip to China and India.

COLTON'S EUROPEAN WAR MAP is one of the most reliable maps published. It is on a sheet 19 by 32 inches, the upper portion showing, on a scale of twenty miles to an inch, the French and German Frontiers. The scale is sufficiently large to show all the fortified cities and other principal points of interest, and the villages and streams that will necessarily be mentioned in the war news. On the same sheet there is a Map of Central and South-Western Europe, showing all of Prussia, France, Spain, and Italy. It is handsomely colored, and illuminated with the Flags of the Combatants, etc. For sale at all Book Stores and News offices, or sent by mail for fifty cents, by the publishers, G. W. & C. B. Colton & Co., New York.

HARD ON NAPOLEON.—At Newport, Ohio, on a recent Sunday, Rev. Greenville Moody, of the Methodist Church, gave special attention in his prayer to the Emperor of France. He asked the Lord not to help "the ambitious and unscrupulous Napoleon, who strode to arbitrary power over his broken vows, and who is seeking the perpetuation of his despotism in the person of his son;" who is also seeking "the disintegration of Protestant Prussia." Wherefore God was besought "to put a hook in the Imperial nose." "May the smoke of his torment," prayed Mr. Moody, "ascend from the battle-fields of the Rhine, and may his discomfiture prove the disaster of Popery!"

THE MASSACRE OF CHRISTIANS at Tien-tsin, China, was a dreadful affair. Twenty-two Europeans, and thirty or forty Chinese children, were murdered. Nine Sisters of Charity were victims of the massacre. Their bodies were horribly mutilated. Eight Protestant churches, from which the missionaries retreated, were gutted. Eighteen places of worship were destroyed. Several days previous to the attack, Chinese parents removed their children (some 250) from the Catholic schools. Among the murdered were three Russians. The remainder were French and Chinese children.

MODERN PILGRIMS.—About three months ago, from the small Shan States, on the western borders of China, there started a party of eight hundred Buddhist priests. Their destination was Rangoon. Their object was to see the great Shoay Dagon and the wonderful achievements of the British government. The way, however, was long, and the travelers were all poor. Many, moreover, were enfeebled, either by age or sickness, so that the band grew daily smaller, and of the eight hundred who entered the forests of Upper Burmah, one hundred and eighty alone reached Rangoon."

SUNDAY STREET CARS.—Citizens in the vicinity of Newark, N. J., are again calling for the running of street cars on Sunday, especially those on the Orange car line. "They allege that by the discontinuance of their ordinary means of communication on Sunday, they are subjected to inconveniences which deprive them of the services of church and Sunday school, and to trouble in retaining Catholic servants, who will not take service in a locality too distant from their place of worship."

THE Nathan murder case, in New York, is still unexplained. From testimony given at the Coroner's inquest, last week, it is considered certain that the sons of Mr. Nathan had nothing to do with his murder. The testimony given by the son of the housekeeper, who slept on the premises, is by many regarded as leaving him open to suspicion.

THE meeting of the Evangelical Alliance in New York has been postponed, the European war being mentioned as a prominent reason therefor.

JEFFERSON DAVIS was in New York last week, on his way to Europe, for the purpose of bringing home his family.

CROPS IN THE WESTERN STATES.—Corn is much earlier in Illinois than usual, and in most of the counties is abundant. The grain crop is generally good throughout that State. Of the fruit, apples are about an average as to quantity and quality, but peaches were almost entirely cut off by the spring frosts.

The harvest in Wisconsin is better than was anticipated. The wheat yielded well, and is of good quality.

The corn crop in Michigan is very abundant, but the wheat is not so good as in most of the other western states. Oats and barley are also rather poor, and small in quantity.

All kinds of grain in Minnesota have proved good, and the yield is fully up to the average. Corn is looking well, but the potato crop is not so encouraging.

On Tuesday night, Aug. 9th, a terrible accident occurred at the west end of the Kansas Pacific Railroad track near, Denver. A heavily loaded iron train, getting beyond the control of the men, in consequence of the iron clogging the brakes, ran into the rear end of the boarding train, demolishing two rear cars, and crushing in the end of the sleeping car. Six persons were killed, and six or eight wounded. The killed, as far as ascertained, were Mexicans who were sleeping under the train.

Twenty years ago, Mr. and Mrs. Saker, of the Baptist Missionary Society, London, settled among the African tribes at the Cameroons. They taught the people to make houses of framed timber and of brick, have reduced the language to writing, and translated the Bible, which they are now engaged in printing.

A number of Englishmen, admirers of Chunder Sen, the eloquent Hindoo, have concluded to form a Theistic society, in the hope that England may be converted to the principles he advocates—simple deism as to faith, and simple Christianity as to practice.

SUMMARY OF NEWS.

Two men entered Crittenden's jewelry store, in Cleveland, one of them expressing a desire to look at some silver ware. While thus engaged his companion crawled under the counter and abstracted diamonds and other jewelry valued at about $3,000. Both made their escape.

J. Richards, a lad fourteen years of age, residing with his parents at Cordova, Ill., committed suicide the other day. He had been punished for teasing his brother at the table, and subsequently tied the rope of a swing around his neck and deliberately laid down and died.

Edward Maltbie, nineteen years old, committed suicide by shooting himself in his father's house in Waterbury, Ct., Aug. 10th. For some weeks past he had been depressed in spirits in consequence of failing to pass an examination at West Point.

Dr. Merle d'Aubigne, the historian of the Reformation, tells us that he was posted as a sentinel under arms at Geneva on the night of the 30th of December, 1813, when the Austrian army defiled past to recover for the republic its ancient liberties.

Eight girls are learning the art of farming in the Michigan Agricultural College, and it is announced, as a remarkable case of endurance, that they work in the field three hours a day, the same as the young male students.

Berlin is growing more rapidly than any city in Europe. In 1832 it was the eighth in order of European capitals, its population being 250,000; in 1869 it was the third, only London and Paris its superiors, its population being 800,000.

An experienced physician has discovered in the course of a long and varied practice, that every one wishes to go to heaven; also, that most people are willing to take a great deal of very disagreeable medicine first.

Amasa Goodyear, of Naugatuck, father of India-rubber Goodyear, is claimed as the first button maker in America. He made pewter buttons about the year 1800, and afterwards patented a brass or copper eye to them.

Six miners were killed, and six more seriously wounded, on the 10th inst., at Middleport, Pa., by the falling of a cage in a shaft, in consequence of the giving way of the hoisting machinery.

Gladstone says of England, that £20,000,000 is the lowest computation of the annual increase of the wealth of the country, and every five years £100,000,000 is added to the wealth of the country.

A young man in Georgia eloped with a young lady. Her father and brother waited for their return and began shooting. The bridegroom replied, and he now has no brother-in-law.

A man in Lyndon (Vt.) has been on his bed twenty-one years, unable to move or bend a single joint in his body. Every joint has been affected by rheumatic difficulty, and all the bones appear to have grown into one.

Philip R. Metz, a well-known banker of Pittsburgh, shot himself the other day. The deceased left a letter addressed to his wife, in which he stated that financial embarrassments prompted his suicide.

Indians in Texas, July 20, made a raid into Cook and Montague counties, killed a man named Cooster, and carried off his wife and five children. They were pursued, but were too strong for the troops. They escaped.

An official report from Fort Fetterman says the Sioux are all collecting for a grand council, and they are all for peace. Yellow Eagle, brother of Red Cloud, was lately thrown from a mule and killed.

John T. Alexander, the great Illinois farmer, has thirty-four thousand acres of improved land. Last year he paid out $76,800 for wages, and sold $493,000 worth of live stock.

J. Hammond Trumbull, of Hartford, is compiling a list of Indian names of places in Connecticut. His list now contains more than six hundred names.

The Cincinnati "*Commercial*" says: "The most destructive epidemic that has ever visited this country is the census of 1870. It has swept off 175,000 in Chicago alone."

Mrs. S. W. Wasson, of Springfield, has given $1,000 to the Murray fund, the income of which is to educate men and women for the Universalist ministry.

The steam pleasure boat Grace Irving, with a party of 50 on board, struck a rock off Fort Warren, in Boston harbor, and immediately sunk. All were saved.

The apple crop in Vermont will be unusually large the present season. In many places the trees are propped up to prevent the limbs from breaking.

A young lady residing near Albany, recently saved the life of a young man named Lyon, during a boating excursion on Lake Champlain.

The Maynard family recently had a reunion in Northborough, Mass. One hundred and fifty members were present.

The Schenectady "*Star*" assures its readers that it "does not hanker after original poetry."

A woman in Saginaw, Mich., has opened an insurance office and does a good business.

A Chicago street railway company has a sprinkling car to keep all its track free of dust.

The French budget allows over $80,000 next year for the Protestant state churches.

Since the introduction of artificial ice machines into New Orleans, the price of ice has fallen one half.

Five women preachers are now firmly settled in pulpits in Universalist churches in this country.

Oberlin College, foremost in educating woman, is dead set against her voting.

By the sinking of a boat at Toronto, Canada, the other day, twelve women and children were drowned.

Illinois is the largest wheat-growing State.

South Carolinians are raising figs with great success.

Galveston, Texas, is to put $95,000 worth of shells upon its streets.

Life insurance was started in China three thousand years ago.

All but two per cent. of the Prussian army can read and write.

A Dubuque girl has sued her mother for slander.

Slaves are now selling in Cuba for less than half their value.

Miss Minnie Barbery, of Indiana, is studying for the ministry.

The Dutch Missionary Society of Utrecht have missionaries in New Guinea since 1855, at Gabrink Bay and other Dutch settlements. The English churches in Australia contemplate a missionary effort in the Torres Straits in New Guinea.

The Moravian missionaries continue the self-denying work of Christianizing the aboriginees of Australia. Mr. Spieseke writes from Ebenezer of the reception by baptism into his congregation of four persons of the native race.

During thirty-five years of the continuance of the Mercer Street Presbyterian Church, New York, the plate collections have amounted to three hundred thousand dollars, and the aggregate of its contributions has exceeded a million.

The Metropolitan Police force in London have established an orphanage at Brighton for the orphan children of policemen. The police comprise a force of ten thousand men, some of whom die every week.

Dr. Duff has returned from his visit to Mount Lebanon to visit the various Protestant schools in Syria, and gives a very favorable report of their character and their opportunities.

The Basle Missionary Society at its late anniversary was gladdened by learning of the safe release of the missionary families who have been imprisoned among the Ashantees of the gold coast in Africa.

The American Baptists are about to establish a college or training school for German pastors in Hamburg. Twenty young men are ready to embrace its privileges.

Archbishop Purcell arrived at his home in Cincinnati last week. He had an enthusiastic reception, being welcomed by salutes, ringing of bells, and an immense escort.

A California paper says that the rains have set in in good earnest throughout that State, and that the promises for abundant crops are quite encouraging.

A young man, son of a wealthy farmer near Taylorsport, Ky., is under arrest for endeavoring to poison his father. His object was to obtain the property.

The census takers in Caroline Co., Maryland, have discovered Jane Hutsur, aged 116, and Ann Murray, aged 110 years.

The German Baptists of China have established a mission of their own in China.

The development of the Illinois coal fields is asserted to be due to a farmer near Springfield, who thought that such a country could not be destined by Providence to be without fuel. "The wood is nearly gone," said he to himself, "and there must be coal." In this almost whimsical faith, he sunk a shaft one hundred and sixty feet, and then struck a vein of bituminous coal, which he is now mining to the amount of $2,700 per week.

A man in Wisconsin, with a genius for useless industry, has whittled seven pairs of dentist's forceps, three pairs of pliers, six pairs of blacksmith's tongs, one pair of horse-shoe pinchers, one twisted-link with swivel, one straight-linked chain, a horse in a stall, and two balls in a box—in all, forty-seven distinct joints, all of which are connected and play with the utmost freedom, out of a two-foot pine board.

A high-life young lady of Pittsburgh, went to a drug store and asked for laudanum for a sick child that could not sleep. She got it and left, and the druggist, suspecting something wrong, sent a stomach pump after her. The pump arrived at her residence just after she swallowed the laudanum, and was immediately set to work. She was successfully bailed out of the jaws of death, and sent on her way.

The richest and most beautiful synagogue in the world is in process of erection at Turin. It is a Greek temple in form, mounted on a little elevation; in color, white and soft, enchanting rose. Its ornamentation is at the same time elegant and grandiose, and it is crowned by a bizarre and massive tower, which recalls visions of Ninevah and Thebes.

The present Charles Dickens does not at all resemble his father, but is a quiet, reticent man, about thirty years old, with heavier features and rounder face than his father. He is an industrious worker, of excellent judgment and literary taste, and promises to equal his father in the conduct of *All the Year Round*.

Albert T. Morgan, a white Republican senator in the Mississippi legislature, and Miss Carrie Highgate, colored, were married in Jackson, the other day; the ceremony was performed by a colored minister. A dispatch says the affair created a sensation. Mr. Morgan was a colonel in a Michigan regiment during the war.

J. Boyd Headley, United States Collector of the Fourth New Jersey district, who was killed at the railroad accident in Virginia, was an intimate and trusted friend of George T. Cobb, who was killed at the same time. He lived in Morristown, where he leaves a large number of friends.

A sacrilegious thief effected an entrance into the Catholic cathedral at Cincinnati, through a basement window the other day, and had gathered together a number of sacred articles of gold and silver, and was about to make away with them, when policemen made their appearance.

A colored clergyman has returned to Maryland, after suffering five years' imprisonment and sentence to "perpetual banishment from the United States," (a slight stretch of power, by the way, by the authorities of Maryland,) for having in his possession, in 1857, a copy of "Uncle Tom's Cabin."

Miss Caroline Wood, of Iowa, has reclaimed one hundred and sixty acres of wild prairie land, and planted two hundred fruit and four thousand maple trees, all with her own hands. She rather wants an accomplished husband to play the piano and do housework.

Several of the leading medical men in Paris, prominent among whom is the famous Dr. Nelaton, are agitating for the establishment of a medical college exclusively for women, and have asked the Empress to take the scheme under her especial patronage.

Lawrence Barrett, while performing in the "Delicate Ground" at a San Francisco theatre, a few days ago, was handed a basket of flowers which contained a casket enclosing a set of diamond studs and a cameo ring representing the head of Shakespeare.

The editor of the New Haven *Register* tells an experience that is probably not uncommon. He says: "What we know about gardening will be interesting. The 'senior' has picked this season, three cucumbers, two cauliflowers, seven ears of corn, and four tomatoes, which cost him four dollars and forty-eight cents each."

Three Kentucky agriculturists are reported to have been simultaneously struck by lightning, the only manifestation of the fluid in all three instances being temporary loss of consciousness and the production of blisters on their tongues. Similar results are frequently caused by "Jersey lightning."

Minnesota papers speak of the remarkable phenomenon experienced this summer in their state, upon the sudden changing of the wind. They experience the chilliness of the extreme north, and in fifteen minutes are broiling under the heat of a torrid clime.

Among the droll stories told by the western papers, is one that a farmer cut his throat on account of the severe and protracted drought, and that they buried him in a pelting rain storm which lasted twenty-four hours.

There are manufactured in the United States, each year, over one million five hundred thousand scythes, at a cost of about the same number of dollars, employing not far from one thousand five hundred hands.

Governor Smith, of Alabama, offers a reward of $500 for any information of the Ku Klux ruffians who murdered five men in Calhoun county. Probably the informer's head would be much below that estimate, after he had collected the reward.

Writers of experience in nature, strongly recommend the use of mosquito curtains in tropical regions, as a precaution against malaria. They "sift" the air, and besides tend surprisingly to keep the temperature within them uniform.

The Syracuse *Standard* records one more in the list of deaths from the careless use of kerosene. The victim is a bright girl of eighteen, who attempted to hasten the burning of a fire by pouring on the explosive oil.

Mrs. Julia A. Rappleye, of Oakland, Cal., is to join the mission of the American Board at Constantinople. Two other ladies will go with her. One of these is from Colorado, and she has been educated as a physician.

The Marquis of Westminster, who warmly exerts himself in the cause of the deaf and dumb in London, has given a piece of land valued at $16,000, in that city, for a new church for mutes.

The *San Francisco Pacific* states that there are more ministers of various denominations now in the State as visitors, than have been at any one time during the last twenty years.

Such is the habit of borrowing money at Chicago that the Michigan Central Railroad have two large signs in their depot, as follows: "Caution to passengers: Don't lend your money to strangers."

The first grave-stone ever seen in the Sandwich Islands, was recently erected over the grave of a daughter of Dr. C. H. Wetmore, formerly of Pittsfield, Mass. It caused a sensation among the Kanakas.

Robert Toombs undertook to cowhide a Methodist minister at Macon, Georgia, the other day, but the godly man laid aside his spiritual armor, and with his carnal weapons choked Robert nearly to death.

Two men entered a jewelry store in Cleveland the other day, and while one of them engaged the attention of the trader, the other crept under the counter and stole $3,000 worth of diamonds.

Belgium, a little kingdom of 11,382 square miles—about the size of Maryland—gives comfortable support to over 5,000,000 people, or about 500 to the square mile.

Three young ladies in Morgan county, Indiana, went into a blackberry patch, and after eating awhile became violently sick, returned to their homes and died within an hour.

The peanut crop of Virginia, this year, is estimated at 400,000 bushels, while Tennessee raises 300,000 bushels, and Georgia and the Carolinas from 150,000 to 175,000.

The Greek Government has refused to assist the English judges sent to Athens to investigate the circumstances of the massacre of the foreigners by the Marathon brigands.

The Prince Imperial was "baptized by fire," and the Prussian victory has been "confirmed." This makes both sides about equal, ecclesiastically.

A ten-acre meadow in Christian county, Illinois, was struck by lightning one day last week, and the grass was so dry that it took fire and burnt up.

An anti-matrimonial society is an Indiana notion. They think marriage a useless expense, when you're bound to be divorced within a month.

Caving of embankments caused the loss of three lives last Friday—two at Boston, Mass., and one at Poughkeepsie, N. Y.

Rev. Dr. Nehemiah Adams and family arrived at Hong Kong, June 8th, on the Golden Fleece, commanded by his son.

The United States Marshal reports that the population of Kansas will fall short of four hundred thousand. Half a million has been the claim.

The brilliant planet now visible in the sky is Saturn. It arises about sunset, and arrives on the meridian a little before midnight.

A woman in Troy, N.Y., has beaten three cows to death with a club, because they wouldn't stand to be milked.

Of a man who recently died, it is said, "His name will be remembered wherever his deeds and mortgages are known."

An Illinois spiritualist hazards the prediction that President Grant is to fall by the hand of an assassin on the 4th of July, 1876.

Nitro-glycerine has been in use but five years, yet over seventeen hundred persons have been killed or maimed by it.

A Kentucky paper wants two compositors who can "adjudicate grammar."

There have already been eight days this year hotter than a single day last summer.

New York has a pane of English glass seventeen feet high and ten feet wide, which cost $500.

Iowa boasts an editor 21 years old who weighs only 36 pounds.

Some of the New England parsons have begun a crusade against tobacco.

To preserve cut flowers, it is necessary to cut a piece off the stalks daily and renew the water.

A Frenchman has thirteen acres of poppies growing at Lower Lake, Lake county, Cal.

Musical instruments closely resembling the modern flute, have recently been discovered in Pompeii.

A complete French-Chinese dictionary is announced in Paris.

All but two per cent. of the Prussian army can read and write.

It takes nine bushels of blackberries to supper the Ohio penitentiary.

DON'T BE HUMBUGGED with the foolish idea that Catarrh cannot be cured! The world moves, and medical science is progressive. The proprietor of Dr. Sage's Catarrh Remedy will pay $500 reward for a case of Catarrh which he can not cure. Sold by druggists. Can get it by mail for sixty cents from Dr. R. V. Pierce, of 133 Seneca street, Buffalo, N. Y., who is the sole proprietor and the only man now living that can make the *Genuine*. Don't forget that the *Genuine* has Dr. Pierce's private Government Revenue Stamp on each package.

SPECIAL NOTICES.

☞ MISSIONARY BOARD—SPECIAL MEETING.—The Executive Board of the Seventh-day Baptist Missionary Society will hold a special meeting on Monday afternoon, Aug. 29th, at half past 2 o'clock, at the Society's Room in Westerly, for the purpose of considering the Annual Report prepared by the Corresponding Secretary, and for the transaction of other business which may come before the Board.
C. A. BURDICK, *Rec. Sec'y.*

☞ MEETING OF THE MISSIONARY SOCIETY.—The Seventh-day Baptist Missionary Society will convene for its Twenty-eighth Annual Meeting, with the First Church in Genesee, N. Y., on Fifth-day, Sept. 8th, 1870, at 10 o'clock A. M. Introductory discourse by Solomon Carpenter; Geo. E. Tomlinson, alternate.
C. A. BURDICK, *Rec. Sec'y.*

☞ GENERAL CONFERENCE.—The Seventh-day Baptist General Conference will convene for its Fifty-sixth Session, with the Seventh-day Baptist Church at Little Genesee, N. Y., on Fourth-day, September 7th, 1870, at 10½ o'clock A. M. George E. Tomlinson was appointed to preach the Introductory Sermon; S. S. Griswold, alternate. The New Constitution of the General Conference will be submitted for consideration during the session. Thomas R. Williams was appointed to prepare an Essay on the Nature and Extent of the Atonement; Charles Potter, Jr., L. A. Platts, and T. R. Williams, to take into consideration the question of Hymn and Tune Books; L. A. Platts, T. R. Williams, and L. R. Swinney, Sabbath School Literature; and Jonathan Allen, G. B. Utter, J. W. Morton, William M. Jones, and Nathan Wardner, the Resolution on Open Communion. A resolution was passed requesting our people to take into consideration the propriety of a bicentennial meeting in 1871.
CHAS. H. MAXSON, *Recording Secretary.*
DeRuyter, Aug. 10th, 1870.

☞ QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches of Scio, Independence, Friendship, and Richburgh, will be held with the Scio Church, by divine permission, commencing Sept. 2d, 1870. Sixth-day evening, prayer and conference meeting, conducted by C. Rowley. Sabbath morning, 11 o'clock, preaching by J. L. Hoffman. Evening after the Sabbath, at 7½ o'clock, preaching by G. J. Crandall. First-day morning, 11 o'clock, preaching by J. Kenyon. First-day evening, 7½ o'clock, sermon by J. L. Hoffman.
G. W. KNAPP, *Church Clerk.*

☞ 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.

☞ BE WISE TO-DAY.—'Tis madness to neglect a cough or cold, however slight. Consumption may follow, and though *Dr. Wistar's Balsam of Wild Cherry* has frequently cured this much-dreaded disease, it almost invariably cures the primary diseases of the throat, lungs, and chest, where other remedies fail.

NEW YORK MARKETS—AUG. 15, '70.

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

Beeswax—34@36c. for Yellow Western and Southern.

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 Rosendale. Lime, 1 25 for common, 1 75 for lump. Laths, 2 25 for Eastern.

Cotton—Ordinary, 14¾@15¼c. Low Middling, 18½@19¼c. Good Middling, 21¾@22c.

Flour and Meal—Flour, 5 25@5 55 for superfine State, 5 60@6 10 for Western shipping extra, 6 60@9 50 for St. Louis single, double, and triple extras. Rye Flour, 5 30@5 45 for Western, 5 95@7 75 for State and Pennsylvania. Corn Meal, 5 30 for Jersey, 5 25@5 50 for Western, 6 00 for Brandywine.

Grain—Wheat, 1 38@1 39 for No. 1 Chicago, 1 24@1 25 for No. 2 do., 1 28@1 29 for No. 2 Milwaukee, 1 50 for Amber Western, 1 80 for White California. Oats, 60@63c. for State, 51@55c. for Jersey and Southern, Corn, 85@99½c. for Western mixed, 1 64@1 02 for Western White and Yellow.

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

Hops—10@20c., as to quality.

Provisions—Pork, 28 75@29 25 for mess. Beef, 12 00@16 00 for plain mess, 16 00@19 00 for extra mess. Dressed Hogs 12@12½c. Lard 15¼@16¾c.

Seeds—Clover 14c. Timothy 7 00@7 25. Calcutta Linseed 2 27½, in gold.

Tallow—10@10½c. for City.

DIED.

In Charlestown, Aug. 9th, 1870, at the residence of his daughter, Mrs. Sallie Hoxie, while on a visit there, Mr. EDWARD S. WELLS, aged 77 years and 8 months. Bro. Wells had been a resident of Hopkinton City for nearly forty years, and was endeared to all by his kind, genial, social, and Christian spirit. In loving everybody he was beloved by everybody, being equally a cheerful companion of children, youth, and old age. Few if any exceeded him in his love of music, always enlivening the social circle with his viol, and the choir of the church with his bass-viol. The break of day, on every Fourth of July morn, was saluted with the beat of his drum. His pious devotion to his wife, deceased some eleven years since, was weekly expressed by visiting her grave, every First-day morning, to hold communion with her unseen spirit. But he has now rejoined her in heaven, and is doubtless a member of the grand orchestra of the spirit world. The First-day Baptist Church, of which he was a member, will miss him in his choral songs, and the community will long cherish with sweet and pleasant memories his truly honored and Christian name. "Mark the perfect man," was the text from which the writer preached at his funeral.
S. S. G.

In DeRuyter, N. Y., July 30th, 1870, after a protracted and painful illness, Mrs. E. M. LOWRIE, in the 41st year of her age. L. E. L.

In Otselic, N. Y., Aug. 4th, 1870, THOMAS TRUMAN, in the 73d year of his age. Bro. Truman had been rather feeble for several months, but on the day of his death he appeared quite smart. He went out into the field between 3 and 4 o'clock in the afternoon to salt the sheep; and being absent much longer than his business would require, the family became concerned about him. After a brief search, he was discovered by his daughter, lying on the ground, evidently having fallen and died instantly, without a struggle. Bro. Truman had been unanimously chosen to serve the church as deacon; but owing to his diffidence and wishes, he had not been ordained. The Sabbath before his death his voice was heard, as usual, in the congregation, urging the importance of being ready for the summons, and expressing the conviction that his work was about ended. He leaves a widow, several children, and many friends, to mourn his loss. But they feel sure that their loss is his eternal gain. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14. 13. L. E. L.

At Adams Center, N. Y., Aug. 3d, 1870, MARY LOUISE, youngest daughter of Asa B. and Marian G. Prentice, aged 1 year, 9 months, and 4 days. Until the disease of which she died fastened upon her, she had always been a healthy, happy little one, seeming to win the love of all who came in contact with her. But though we loved her so, God has taken her from us. Yet while our hearts are thus left lonely and sad, we are enabled to rejoice that she is with Jesus and the angels.

In Alfred, N. Y., Aug. 6th, 1870, BETSEY, wife of Jabish Odell, in the 79th year of her age. A. H. L.

At his residence in Scio, N. Y., July 11th, 1870, RUSSEL BABCOCK, in his 76th year.

At Albion, Wis., Aug. 2d, 1870, ELIZA A. NICHOLS, wife of Estees Nichols, aged 54 years. Sister Nichols made an early profession of religion, and united with the Church at Lincklaen, N. Y. After her removal to Wisconsin, in 1845, she united with the Albion Church, and remained a member of that church until her death. She was a great sufferer in her last sickness, and eagerly looked for her release, ready and anxious to depart. She has found her rest, and sleeps in peace. A. R. C.

At Albion, Wis., Aug. 4th, 1870, LUCY, daughter of J. A. and Mary A. Drake, aged 11 months. A. R. C.

At Farina, Ill., July 28th, 1870, LUCINDA M., wife of Sylvanus C. Smith, and daughter of Dea. Daniel Stillman, of Richburg, N. Y. She was a member of the Seventh-day Baptist Church in Farina. She leaves a husband and two children, with relatives abroad, to mourn her loss, and the church to "weep with those who weep;" but we hope our loss is her gain. L. A.

At Jackson Center, Ohio, Aug. 4th, 1870, of typhoid pneumonia, MARY SAMANTHA ACRES, in the 25th year of her age, daughter of Davis and Emeline Babcock. Sister Acres had been a worthy member of the Church at Jackson for a number of years, and died in hope of a better resurrection. H. H.

LETTERS.

A. M. West, Solomon Carpenter, Chas. H. Maxson, D. E. Maxson, L. E. Livermore, C. A. Burdick, T. H. Tomlinson, W. R. Maxson, Z. E. Brown, H. C. Coon, B. D. Townsend, O. W. Babcock, Leman Andrus, H. W. Stillman, Hamilton Hull, L. S. Crandall, W. M. Truman.

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.	N
P. L. Berry, Westerly,	$2 50	26	52
Wm. C. Tanner, Farina, Ill.,	3 00	27	10
Daniel Maxson, Albion, Wis.,	2 50	27	19
Duty J. Green, "	2 50	26	52
H. C. Crandall, Edgerton, Wis.,	2 50	26	52
B. D. Townsend, Glen Roy, Ia.,	1 00	26	52
Nelson R. Stillman, Transit, Min.	4 00	28	46
B. C. Maxson, Ceres, N. Y.,	2 50	26	52
D. A. Crandall, Leonardsville,	2 50	26	52
Clarinda Burdick, "	2 50	26	52
Nancy Burdick, "	2 50	26	52
H. E. Bass, Syracuse,	2 50	26	52

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Miscellaneous.

COOKING VEGETAB[LES].

For a cheap yet tast[y] [illegible] tial dish; let me [illegible] and substantial housewife grate [illegible] suggest that the nips, one pa[illegible] two carrots, two turand artich[illegible] rsnip, a little beet-root peas, [illegible] oke, into one pint of split wa[illegible] boiled in two quarts of soft [wat]er for two hours. The whole might then be boiled with three teaspoonfuls of Indian, wheaten or Scotch meal, mixed in cold water, leaving it to simmer together for two hours more; a little parsley, mint, and thyme, will flavor the dish. More water might be added if necessary. This somewhat complicated "hodge-podge" would well satisfy a middle-class family, and cost less, at any rate, than a joint. It would not do, perhaps, every day, but might occasionally save the meat, and avoid the horror of stinting at dinner. For a cheaper dish, why should not the lentil be introduced for everyday use, as in France? For instance, let a pint of lentils be soaked in pure soft water for twenty-four hours, then put in a stew-pan (earthen or enameled is the best) and boil for four hours. Then two onions, one parsnip, one carrot, a little parsley, thyme cut small, and a small quantity of boiled rice, should be added. This, mixed and boiled a short time together, would produce a savory and satisfying dish, somewhat better than the diet of the Belgian miner, and yet very cheap. Lentils are about the most nutritious vegetable we possess. In 100lb they contain 84lb of solid matter, and 16lb of water, of which 33lb are flesh-forming, and 48lb of heat-forming principle; while butchers' meat, according to Baron Liebig's table, has but 21.5 per cent. lbs of flesh-forming principle, and 14.3 lbs that gives heat. The rice has 82 per cent. of the heat-forming principle. Compared with these, the other vegetables are more useful, as giving water[y] flavor, and rendering the dish light and digestible. The celebrated Indian and Chinese dish called *dhal* has also lentils for its chief ingredient, and is purely of vegetable matter. It is substantial and delicious, and is made as follows: Stew a quart of lentils till they form a thick soup; have ready a pound of rice, well boiled in milk, and drained off as dry as possible. Shake the rice up loosely in a dish, and, after mixing an ounce of curry-powder with the lentils, pour the lentil soup over the rice soup and serve it up. Dishes, even cheaper than these, may be made palatable. Before concluding, however, there is one important objection which has often been made, through ignorance in the first rule of cooking vegetables. It is observed, that a meal from them is not satisfying. I have found it frequently happen that the persons who thus objected did not even know how to boil a vegetable. The rule is simple, but must never be forgotten. Every kind of vegetable intended to be served whole should, when put to boil, be placed at once in boiling water; and this applies especially to potatoes, and vegetables from which the outer cover has been removed. Now it often happens that potatoes, &c., are, to save time, placed in cold water, and left to boil gradually. It is just this which allows the nutritious matter to escape, and renders the meal unsatisfying. When, on the contrary, the water boils from the moment the vegetable is immersed in it, the albumen is partially coagulated near the surface, and serves to retain the virtue of the vegetable. The reverse is, of course, the rule for making soup or any dish from which the water will not be drained. By placing vegetables in cold water the albumen is slowly dissolved, and actually mixed with the water—a process most necessary for the production of nutritious soup. It is to be hoped that the poor, who have a special need for the most their money can produce, will learn, in whatever haste they may be, not to boil all the albumen from their potatoes, reserving for their meal only the starchy matter.—*Food Journal.*

NEVER SAY DYE.

There is very little difference between die and dye, so far as the hair is concerned, if we may believe the chemists. Probably very few of the individuals who imagine they deceive somebody by dyeing their hair or whiskers, but who never do, know that their hair is simply poisoned with lead, and that there is not a single dye or restorer in the market but has lead in it. Professor Chandler has been making some analyses of the different kinds of restoratives and dyes, and publishes some of the most familiar names as guilty of palming off lead mixtures. Ayer's Hair Vigor has 2.89 grains of lead in each fluid ounce. Hall's Vegetable Sicilian Hair Renewer is still worse, having 7.13; Mrs. S. A. Allen's is not quite so bad, having only 5 57, while Martha Washington's contains 9.80. The mother of her country might be in more respectable business, and would have made her memory more dear, by moulding the lead of her restoratives into bullets for George.

As for the countless balms, enamels, and various poisons for beautifying the face and complexion, they are still more dangerous to health, Phalon's being the worst; his "Snow-white Enamel" holding 141.28 grains to the ounce, and his "Snow-white Oriental Cream" 190.99. These latter are highly dangerous to the skin, and although they impart a pleasing tint to the complexion, are exceedingly dangerous to the health of the face.

As for hair-dyes and restoratives, what can possess people to use them? Except during the blonde excitement, when all the ladies were wild over golden tresses, the great desire of everybody, especially those who have natural grey locks, is to have black hair and whiskers. There is no prejudice against color on this point, and no need of passing a XVth Amendment to compel them to dye. We can understand how a great many persons can like grey hair, for we have seen some heads covered with snowy locks which were indeed beautiful; but where the beauty of a color which resembles stove blacking is, we never could discern; and it is safe to say that the man who dyes is an object of commiseration to his friends and of derision to his enemies, for they see that he is the victim of a delusion. As for the bald-heads, why don't they leave well enough alone? A bald-headed man is not necessarily a scoundrel, but may become a respectable member of society, by close application to business, assiduous care for the amenities of life, and a scrupulous regard for the rights of others. But let him once become so demoralized as to use restoratives, and there is no hope for him. Some day or other he will come to an untimely end, and his heirs won't have a lock of hair to remember him by.

SAM LAWSON ON COURTIN'.

BY HARRIET BEECHER STOWE.

"I 'member I used to lead the singin' in them days, and Miry she used to sing counter, so we sot putty near together in the singers' seats; and I used to think Sunday mornin's when she come to meetin' in her white dress and her red cheeks and her bonnet all tipped off with laylock, that 'twas for all the world jest like a June sunrise to have her come into the singers' seat. Them was the days that I didn't improve my privileges, boys," said Sam, sighing deeply. "There was times that ef I'd a spoke, there's no knowin' what mightn't 'a' happened, 'cause you see, boys, I was better lookin' in them days than I be now. Now you mind, boys, when you grow up, ef you get to waitin' on a nice gal, and you're 'most a mind to speak up to her, don't you go and put it off, 'cause ef you do, you may live to repent it.

"Wal, you see from the time that Bill Elderkin come and took the academy, I could see plain enough that it was time for me to hang up my fiddle. Bill used to set in the singer's seats, too, and he would have it that he sung tenor. He no more sung tenor than a skunk black bird, but he made believe he did, jest to git next to Miry in the singers' seats, and then they used to be a writin' backward and forward to each other till they tore out all the leaves of the hymn-books, and the singing'-books besides. Wal, I never thought that the house o' the Lord was jest the place to be courtin' in, and I used to get consid'able shocked at the way things went on atween 'em. Why, they'd be a writin' all sermon-time; and I've seen him a lookin' at her all through the long prayer in a way that wa'n't right, considerin' they was both professors of religion. But then the fact was, old Black Hoss John was to blame for it, 'cause he never let 'em have no chance to home. Ye see old Black Hoss he was sot ag'in Elderkin 'cause he was poor. You see his mother, the old widdah Elderkin, she was jest about the poorest, peakedest old body over to Sherburne, and went out to day's works, and Bill Elderkin he was all for books and larnin', and old Black Hoss John he thought it was just shiftlessness; but Miry she thought he was a genius, and she got it sot in her mind that he was goin' to be President o' the United States, or some sich.

"Wal, old Black Hoss he wa'n't none too polite to Miry's beaux in general, but when Elderkin used to come to see her he was snarlier than a saw; he hadn't a good word for him noways; and he'd rake up the fire right before his face and eyes, and rattle about fastening up the windows, and tramp up to bed and call down the chamber-stairs to Miry to go to bed, and was sort o' aggravatin' every way.

"Wall, ef folks wants to get a gal sot havin a man, that are's the way to go to work. Miry had a consid'able stiff will of her own, and ef she didn't care about Tom Beacon before, she hated him now; and if she liked Bill Elderkin before, she was clean gone over to him now; and so she took to goin' to the Wednesday evening lecture, and the Friday evening prayer-meetin', and the singing-school, jest as regular as a clock, and so did he; and afterwards they always walked home the longest way. Fathers may jest as well let their gals be courted in the house, peaceable, 'cause if they can't be courted there, they'll find places where they can be; it's jest human natur'."—*From the Atlantic Monthly for August.*

SUMMER CARE OF YOUNG TREES.

A writer in the Germantown *Telegraph* makes the following suggestions on this subject:

Please let me say one word for the young and tender fruit trees. The season of transplanting has passed, and many a man has paid out his perhaps hard earned money for trees, which he is in hopes in the future will either gratify his own palate or members of his family, or perchance repay with interest the money and labor he has expended on them. A goodly share of the above described persons will be disappointed in their expectations. As the writer of this has set hundreds of trees, extending through a period of more than twenty-five years, and always with the best success and almost no loss, he has perhaps on this account more often noticed the failures of others than he otherwise would. How many there are that take pains to buy and set trees, then, thinking their part done, wait for Dame Nature to do the rest. Now, to all this class I would ask the question, why not do just so by your corn? Get good seed, fit your ground, plant it well, then let the sun and rain mature the crop. Why trouble yourself to cultivate and care for the growing corn? Perhaps they may say, experience teaches them that there is more in cultivating and caring for the crop than putting it in. Well, just so it is with the young fruit trees. Have you set an orchard of young trees, either last fall or this spring? Let me tell you that your work is but half done. Don't wait another week, if you have not done it, but see to it that they are mulched immediately. By mulching I mean the placing from two to four bushels of coarse manure around each tree, directly on the surface. Don't let it quite touch the body of the tree, but place it in a circle extending from two to three feet all around the stem. If you have not the manure, straw, leaves, or even muck, will answer. If your tree has been well set, this will almost insure its life and a good healthy growth. Without this mulch it may live, but is almost as likely to die.

BEANS.—The dwarf wax beans are among the best string beans. The pod is very tender and white, almost transparent when cooked. The Valentine is also very good. Of the pole beans the Horticultural and Lima are the best. If you cannot raise the Lima, the Saba is a good substitute, though by no means equal to it. In cooking the wax bean, simply cut off the ends, and cut or snap the pod in small bits. Put salt into the boiling water, and then put in the beans. If the salt is thrown in first, before the vegetables, they retain their color, but if salt is added after they are in hot water, they will be of a faded olive color when cooked, and not so well flavored. String beans should cook a full hour unless very tender. When done, put in your vegetable dish some butter, allowing an even great spoonful to a pint of string beans; add a little pepper, and pour the beans upon it, with some of the water in which they were boiled. Like peas, some prefer them quite moist; those who do not, can easily be suited by having theirs taken out free from the liquor. Lima beans are not good to use for string beans, but the bean itself is delicious. It requires a full hour to boil. When ready to dish, season the same as peas or string beans. Many consider cream an addition both for peas and beans, but we think much of the peculiar delicacy is lost by it. The more simple such articles can be prepared, the more the true flavor is retained.—*Mrs. H. W. Beecher.*

ROMANTIC STORY.

The New York correspondent of the Philadelphia *Record* tells the following story:

In one of the up-town houses, on a side street, there has lived for the last twenty years a couple of old maids of considerable wealth and of very singular characters. They were not related to each other, but lived together out of friendship. They had as girls attended the same school, and were attracted to each other by the coincidence of having been born on the same day. Many, many years ago they formed the acquaintance of twin brothers and fell in love. Their affection was returned, and the day for the double wedding was appointed, when one of the brothers was attacked with the small-pox. The other contracted the disease, and by another singular coincidence they both died on the same day, and that, too, the very day appointed for the wedding. After their death, the two affianced brides took up their abode in the same house, and have ever since remained faithful to their early love. As they were both handsome girls, and in good circumstances, they received numerous offers of marriage, but the applicants all received a respectful negative. One of the girls had been an orphan from childhood, with property in her own right, and the other, being an only child, came into possession of a large estate when her parents died, which happened a score of years ago. They then built the house in which they have since lived, and every year, on the anniversary of their intended wedding day, and of the deaths of their intended husbands, they shut themselves up in a certain apartment containing the oil portraits of the two brothers, and there re-read old love letters, and devote the day to recalling the memory of the deceased. They are members of the Episcopal church, and of late years, enthusiastic ritualists.

TREATMENT OF DROWNED PERSONS.

I. Send, with all speed, for medical aid, for articles of clothing, blankets, &c.

II. Treat the patient on the spot, in the open air, exposing the face and chest freely to the breeze, except in too cold weather.

III. Place the patient gently on the face (to allow any fluids to flow from the mouth.)

IV. Then raise the patient into a sitting posture, and endeavor to excite respiration—

1. By snuff, hartshorn, &c., applied to the nostrils;
2. By irritating the throat by a feather or the finger;
3. By dashing hot and cold water alternately on the face and chest. If there be no success, lose no time, but,

V. Replace the patient on his face, his arms under his head, that the tongue may fall forward, and leave the entrance into the windpipe free, and that any fluids may flow out of the mouth; then—

1. Turn the body gradually but completely on the side, and a little more, and then again on the face, alternately (to induce inspiration and expiration.)
2. When replaced, apply pressure along the back and ribs, and then remove it (to induce further expiration and inspiration,) and proceed as before.
3. Let these measures be repeated gently, deliberately, but efficiently and perseveringly, sixteen times a minute only. Continuing these measures, rub all the limbs and the trunk upwards with warm hands, making firm pressure energetically. Replace the wet clothes by such other covering, &c., as can be procured.

CLIMATE AND CLOTHES IN RUSSIA.

It may be said that the Russians have no summer clothing. True, the upper class, which follows English or French fashions, has every variety of costume proper to the different seasons. True, also, the people at large have garments which would not be unsuited to some of our June weather. But the Russian seasons, as the St. Petersburg correspondent of the London *News* justly remarks, are sharply defined. Winter is winter with a vengeance on the banks of the Neva, and summer is a time of constant daylight, of brightness, dust, and considerable heat. The sun has scarcely dipped below the horizon, and left long red lines in the northern sky to fade slowly away, than he appears again, a little to the east of north, as if he had never really set. The day is so lengthened out that it seems doubly a summer day, and the people all the while are going about in great coats. There is no disguising the fact that great coats and boots are a Russian foible. We cannot wonder that men whose winter time is so severe cling resolutely to what will guard them from the nipping frost. But it has an odd effect to see men dressed as though for a Crimean campaign when the unprejudiced foreigner is only just able to bear his lightest summer suit. Here comes a party of military and naval officers wearing their overcoats, with utter indifference to the heat. Here a group of workmen, who show no sign of distress, dispite their warm apparel. These pleasant public gardens, with deep shade along the walks, and an establishment for the sale of cooling drinks, have quite an air of summer, which gives a momentary confidence that the cold weather will not take us by surprise. But then, again, there are more great coats to suggest a doubt that all is not so safe. The ladies, however, are clearly on the side of summer. Every kind of light-colored, cool-looking dress may be seen upon shady walks of the garden, from the old palace of Czar Peter, half hidden among the trees, to the bridge at the door of the exhibition. It is a short walk, but it measures a vast distance in one sense.

The first Eve-angelical alliance—Adam's marriage in Eden.

AGRICULTURAL WAGES.—Official statistics tell us that in Belgium, the price of agricultural labor is equal to 26 cents per day, gold, without food, the variation being from 18 to 40 cents in extreme cases. Day laborers in harvest get from 60 to 70 cents a day. One report from Prussia is at about the same rates; two others are much lower—one stating the wages in summer and harvest at the rate of 15 to 20 cents a day, without victuals; the other at 36 cents for summer work in general. In Switzerland prices vary from $2 to $4 a month with board, and from 50 to 60 cents a day without. In Galacia laborers receive 18 cents a day in summer, 12 cents a day in winter, 24 to 28 cents a day in harvest, with no rations. In Silesia men get board and lodging and $20 a year.

In Hungary, wages vary much, but are mostly paid in provisions, generally about $14 a year in money, 60 bushels of grain, food for a cow and pig, and fuel and lodging free. In France, one report says 38 cents a day in summer, and 30 cents in winter, without provision; another, $60 to $70 a year with board; another, from $4 to $6 a month and board; another gives a table of rates paid for piecework, in which we find—cutting hay, clover, luzerne, &c., first cut, per acre, 84 cents; second cut, 70 cents: cooking the same, 32 cents per acre; reaping oats, wheat, &c., with the hook, $1 30 per acre; putting in sheaves not bound, 35 cents per acre; binding, 16 cents per 100; hand sowing cereals, 11 cents per acre; spreading manure or lime, 35 cents per acre; hand hoeing beet four times, per acre, $3 06, and so on.

A TIMELY LESSON.—Well, here is a young woman who, instead of attending conventions and making speeches and signing petitions and sending her autograph to Th. Tilton, Esq., has really done something to demonstrate practically that women are as good as men, and a little better. Name, Miss Watson; age, 16; habitation, Newportville, Bucks Co., Penn; exploit, cutting, with a span of horses and a reaper, 25 acres of wheat and 40 do. of grass. When last heard from, Miss Watson was about to crown her achievements by cutting 40 acres of oats. This is what we like. This is something to the purpose; there is no theory here. Forty conventions might have debated forty days and as many nights whether the grain-cutting capacity of woman is equal naturally to the grain-cutting capacity of man, and, after immense wrangling, have come to no conclusion worth mentioning. Our Bucks County heroine doesn't talk, but she goes and does it. What a timely lesson.—*N. Y. Tribune!*

TIN CANS.—A correspondent of the Philadelphia *Ledger* gives a method of closing tin cans, which, he states, completely obviates the usual difficulties of unsealing. Take one pound of rosin and a tablespoonful of lard, and melt them together, the lard rendering the rosin less brittle when cold. After filling the can with fruit, place the tin cap in position; then take a piece of strong muslin, larger than the opening in the can, smear one surface with the melted rosin, and fit smoothly and accurately over the tin cap; when cool, smear the upper surface of the muslin with the rosin. The can is readily opened with the application of hot water. Glass jars, it is stated, may be sealed in the same way. The above method has been tried for several years, and, it is asserted, has effectually preserved the canned fruit from the air, while allowing ready access to the contents of the vessels.

BITING FLIES.—A common house-fly almost invariably rests with its head downwards, and, however it may alight, works its way around till this direction is assumed. The biting flies, on the contrary, as universally rest with the head pointing upward, acting in this respect precisely like the equally blood thirsty mosquito. The brother of an eminent Russian entomologist, now residing in the United States, observed a peasant in his own country killing some of the flies on a wall of his hut without disturbing others, and, on being questioned, he gave as a reason, that those with the heads up were "biters," and the others were not. A careful examination of the facts by the entomologist himself, proved the accuracy of the generalization thus made by an ignorant but observant man.

BASE BALL PITCHER.—The following description of a base ball pitcher in action, will be appreciated by all who have watched this important member of the nine: "On receiving the ball he raises it in both hands until it is on a level with his left eye Striking an attitude, he gazes at it two or three minutes in a contemplative way, and then turns it round once or twice to be sure that it is not an orange or a cocoanut. Assured that he has the genuine article, he then winks once at the first baseman, twice at the second baseman, and three times at the third baseman, and after a scowl at the short-stop and a glance at the home-plate, finally delivers the ball with the precision and rapidity of a cannon shot."

ORIGIN OF A GREAT FIRE.—According to the London *Builder*, this was the origin of the last great fire at Constantinople: A poor woman was about to go to the upper floor of her living place to bring down the *mangal*, or pan of lighted charcoal, for cooking; but feeling lazy—the day was warm—sent her child for it. The child let the pan fall on the stairs, near a window curtain, and the result of the woman's change of mind was that terrible fire we have heard of, which reduced 30,000 persons to destitution, utterly destroying many hundreds of them, and some thousands of houses.

SILENCE is one great art in conversation. He is not a fool who knows when to hold his tongue; and a person may gain credit for sense, eloquence, wit, who merely says nothing to lessen the opinion which others have of these qualities in themselves.

Henry McShelton, a bold soldier boy, who was supposed to have been killed at South Mountain, in September, 1862, has just appeared, in an excellent state of preservation, to his friends in Whitley county. He says he was taken prisoner, held until the close of the war, and then, having a wish to see more of the world, went to sea, shipping from New York. Since then he has not been on American soil until a few days ago.

ODDS AND ENDS.

An Iowa John lately courted and engaged to marry a young girl, who, in a miff at some neglect on John's part, revenged herself by marrying Isaac, John's father. John countered by marrying the mother of his recent betrothed—John becoming the step-father of his own step-mother, while Isaac's wife was compelled to become the daughter-in-law of her step-son. And thus John became his own grandfather by brevet.

The papers have had a relapse of the story of John Hart, who was worth five hundred thousand dollars in oil lands, but spent it all, and hadn't enough left to buy a "chew" of tobacco. A western paper adds: "But we are not going to shed any tears about it until we find out one thing. Perhaps he didn't want any tobacco."

A young minister, whose reputation for veracity was not very good, once ventured to differ with an old doctor of divinity as to the use of the rod. "Why," said he, "the only time my father ever whipped me, it was for telling the truth." "Well," retorted the doctor, "it cured you of it, didn't it?"

A lady made a call upon a friend who had lately been married. When her husband came to dinner she said, "I've been to Mrs. ——'s." "Well," replied the husband, "I suppose she is very happy." "Happy? Well, I should think she ought to be; she has a camel's hair shawl two-thirds border."

A witness in a divorce suit kept saying that the wife had a retaliating disposition—that she "retaliated for every little thing." "Did you ever see her husband kiss her?" asked the wife's counsel. "Yes, sir, often." "Well, what did she do on such occasions?" "She always retaliated, sir."

In Madison, Wisconsin, recently, Olive Logan received calls from many citizens, and the conversation was so lively that it was not easy to keep the thread. One gentleman asked Miss Logan, "How many children have you?" She was thinking of the popular age for ladies, and replied promptly, "eighteen!"

The "Duplex Elliptic" has again proved of service in the saving of life. An unfortunate girl attempted suicide a few days ago at St. Louis by jumping into the river. The fall rendered her insensible, and the hoop skirt kept her afloat until rescued by one of the loungers about the wharves.

The store of a druggist in Bath, Me., was set on fire the other day by a large show bottle in the window, which was filled with colored alcohol. The fluid had collected the rays of the sun in such a manner as to act as a powerful sun-glass.

The story of the woman who has not spoken to her husband for twenty years, which has been going the rounds of the papers of late, has just received a satisfactory explanation. The woman has not had a husband in twenty years.

The annual report of the Insane Asylum at Tuskaloosa, Ala., states that of the inmates, eighteen were sent there by whiskey, seventeen by religious excitement, nineteen by political excitement, and one by tobacco.

A photographer in one of the country towns in Massachusetts was recently visited by a young woman, who, with sweet simplicity, asked, "How long does it take to get your photograph after you have left your measure?"

"I have just met your old acquaintance, Daley," said an Irishman to his friend; "and was sorry to see he has almost shrunk away to nothing. You are thin, and I am thin, but he is thinner than both of us put together."

It is vain to stick your finger in the water, and pulling it out, look for the hole; and equally vain to suppose that, however large a space you occupy, the world will miss you when you have passed on.

Wanted—a pupil from the school of reform; hair from the head of an old cane; a few tears that a man shed when he cried fire; the chair the sun sets in; the bed the moon rises from.

A countryman who attended a race said he didn't see why the sportsmen should be so particular to a quarter of a second about the end of it, when they kept the public waiting half an hour for the beginning.

In Nevada, a contemplative Digger Indian sat watching a party of base-ball players, who seemed to him to be working very hard. Turning to one of them, he asked: "How much you get one day?"

"Do you think," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, ma'am," replied a gallant philosopher; "it's a good thing, and she ought never to lose it."

Julius Riley, of Aurora, Portage county, has two geese that he has had in his possession upwards of forty years. He purchased them about the year 1829, and they were at that time "middle-aged geese."

Secretary Boutwell has ordered the destruction of $129,802,650 of United States bonds heretofore purchased for special and sinking funds. This reduces the outstanding principal of the coin debt by that amount.

"Bill," said Bob, "why is that tree called a weeping willow?" "'Cause one of the sneakin, plaguey things grew near the schoolhouse, and supplied the master with switches."

The following notice appeared upon the west end of a country meeting house: "Anybody sticking bills against this church will be prosecuted according to law, or any other nuisance."

A woman writes to the New York *Evening Post*, that when the men refuse to pay court to silks, panniers, frills and chignons, the other sex will go over to calico in battalions.

Newport boasts of three hundred cottages and villas, worth from $15,000 to $200,000 each, and one worth $300,000, which are occupied only in the summer.

Charles Arms, of South Deerfield, Mass., advertises for thirty girls to work on pocket-books. There are a plenty of girls at all the watering-places at work on pocket-books.

Flirting is known as "bluffing" at Martha's Vineyard, the benches which line the bluffs being the rendezvous of young ladies and gentlemen who engage in the amusement.

Three persons were fatally poisoned near Gettysburg recently by eating apple-butter containing glazing, which had become detached from the preserve jars.

A "supply" once prayed for an absent pastor, referring to his arrival in England, "as worshiping God in a foreign land, where the language is the same, but the accent different."

A man is said to be absent-minded when he thinks he has left his watch at home, and takes it out of his pocket to see if he has time to return home to get it.

A very domestic and devoted wife says she cares more for her eccentric husband's income than she does for his out go.

A clergyman in a Connecticut town declined an increase of salary to $500, because the collection of $400 was all he could stand.

Milwaukee is to have a grand bier festival, at which thirty brewers will contend for a gold medal. The pall-bearers are not named.

A whole village in Missouri has been destroyed by fire, except eighteen houses. There were nineteen houses previous to the conflagration.

Dickens had an eye to colors. His manuscripts were always written with blue ink, and his published works were universally read.

The cost of running a steamer a round trip between this country and Europe is said to be about $42,000 in greenbacks.

A Cincinnati paper says Louisville has run down, and a Louisville journal replies that Cincinnati has gone up.

A young lady in the rural districts likes Mr. Chromo's picture about as well as anybody's.

"Do you enjoy good health, Zachary?" "Why, yes, to be sure; who doesn't?"

The male students of the Indiana Medical College have given one of the lady students a gold-headed cane!

NEW ADVERTISEMENTS
From Dauchy & Co.

AGENTS WANTED.—$10 PER DAY—by the AMERICAN KNITTING MACHINE CO., Boston, Mass., or St. Louis, Mo.

WANTED AGENTS—TO SELL the OCTAGON SEWING MACHINE. It is *licensed*, makes the "Elastic Lock Stitch," and is warranted for 5 years. Price $15. All other machines with an under-feed sold for $15 or less are infringements. Address OCTAGON SEWING MACHINE CO., St. Louis, Mo., Chicago, Ill., Pittsburgh, Pa., or Boston, Mass.

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STONINGTON AND PROVIDENCE AND 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 steamers 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 STEAMBOAT 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 Mai 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 Mail Train for Providence and Boston.

A. S. MATHEWS, Superintendent.
tonington Dec. 15, 1869.

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FROM NEW YORK.

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For further information send for circulars. Milton, July 27, 1870.

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NEW ADVERTISEMENTS.
From S. M. Pettengill & Co.

WANTED!—AGENTS, LADIES or Gentlemen, everywhere, to canvass for "THE LIFE AND WRITINGS OF CHAS. DICKENS," by Mrs. P. A. Hanford. A handsome $1 50 12mo., destined to meet with an immense sale. Now is your time to make money. B. B. RUSSELL, Boston, Mass.

A VALUABLE GIFT.—90 PAGES. DR. S. S. FITCH'S "DOMESTIC FAMILY PHYSICIAN," describes all diseases and their remedies. Sent by mail, free. Address DR. S. S. FITCH, 714 Broadway, New York.

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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.

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ALLENTOWN LINE TO THE WEST.

SUMMER ARRANGEMENT.

Commencing June 1, 1870. Leave New York as follows:

5.30 a. m.—For Plainfield.
6.00 a. m.—For Flemington, Easton, Bethlehem, Mauch Chunck, Williamsport, Wilkesbarre, Pittston, Mahanoy City, Tunkhannock, Towanda, Waverly, &c.
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.
8.00 p. m.—(Emigrant) for Easton and the West.
9.00 p. m.—For Plainfield.
12.00 p. m.—For Plainfield, on Wednesdays and Saturdays only.

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.

FOR THE WEST.

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.

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The Pittsburg (Pa.) *Leader*, in its issue of May 29, 1870, says: "The firm of G. P. Rowell & Co., which issues this interesting and valuable book, is the largest and best Advertising Agency in the United States, and we can cheerfully recommend it to the attention of those who desire to advertise their business scientifically and systematically in such a way; that is, so to secure the largest amount of publicity for the least expenditure of money."

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CAUTION.

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WHISKERS AND MUSTACHES formed on a smooth face (without injury) in Six Weeks by "FRENCH ONGUENT." Mailed for 50 cts. 3 Packages for $1. PROF. MILLER, Adams, Mass.

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All extra cylinders, extra finished Machines, Tables, &c., will be furnished at reasonable prices.

For sale by R. DUNHAM, Plainfield, Sole Agent for New Jersey. Agents Wanted.

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