

The Tract 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.

CASES OF CONSCIENCE.

COVENANT SISTER.—In your letter recently received, relating to Sabbath reform, I understand you to take the following positions:

First, that of the people who favor Sunday observance, the leaders, such as the ministers of the gospel and editors of religious periodicals, together with a considerable portion of the general religious public, are now either, satisfied that first-day is not the weekly Sabbath of divine appointment, or are so far enlightened as to question in their own minds the right of this day to be regarded and treated as such; and yet they publicly advocate Sunday observance in such a way as to claim for it among the people the sanctions of divine authority.

Secondly, that persons who religiously observe seventh-day, especially Seventh-day Baptists, in order to be consistent, and to make Sabbath reform effective, should regard, and treat these advocates of the Sunday Sabbath as sinners, and greater sinners than they would be if they did not regard any day as a Sabbath.

You ask my opinion as to the correctness of these positions. You have not given at length, or in the way of argument, your reasons for thinking as you do. I will say, however, unhesitatingly, that if your first proposition can be proved to be correct, your second is correct also, as every candid person must allow. Whoever believes one thing and practices another, especially in the matter of religious duty, is insincere and dishonest, and should be regarded and treated as such by all right-minded persons. And now, if you exist to a state of things as is here referred to, to any considerable extent, it can be and should be fully proved and made public, as you suggest, and become the ground of withholding from such persons any recognition of them that would imply approval and fellowship.

But let us waive this point for the present. There is a more vital question in this great controversy, and your letter suggests it. For, is not the keeping of the first day, instead of the seventh day, a sin, even though the persons doing this think themselves justified in so doing? What is the answer that a conscientious observer of the seventh day must give to this question? He will say, Surely, it is a sin; for "sin is the transgression of the law," (1 John 3: 4); and the law says, "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; and Seventh-day Baptists believe that this whole law is full force, and that to disregard it, or any part of it, is a bar to church fellowship." (See "Exposé," Articles 11, 12, 13, page 99 History of General Conference.) The creature circumstances under which the transgression is effected, will, of course always determine the degree of guilt; they will lessen or increase it; but they never make the transgressor of the law innocent, or so nearly so that the Lawgiver can afford to let the affair pass as though nothing had happened. For, if such a thing could be, moral government, upon any known reasonable principles, would become impossible; moral laws would become inoperative; moral obligation would lose its universal distinctive character. The law of the Ten Commandments is not the expression merely of the divine will, nor the simple statement of principles; but it contains a potential "shall." A principle of moral action says, Thou oughtest to do or not to do; but the law, being based upon moral principle, says, Thou shalt do or not to do certain things; and every right-minded person recognizes the obligation to obey; the understanding being, that such person has the law, and common opportunities for knowing what it says. Every responsible person, then, with this law before him, who does not, as commanded in the law, observe seventh day, is a sinner. He is a transgressor of the law. He is so, whether he feels it, or not; whether any one reproves him or not; for he is directly responsible to God, and "shall be judged by the law" which he holds in his hand. He is a sinner in the eye of the Lawgiver, and chiefly for the following reasons:

1. The law was made for him, in common with others of like nature and relations; and therefore for him individually, and as adapted to his own wants, and to illustrate the glory and perfection of the Divine Being, and its observance accordingly enjoined.

2. This law has been providentially placed within his reach; and if now he is ignorant of it, or insensible to its claims, it is thus, not by circumstances, wholly beyond his control.

Now, it is a maxim of moral law, that all persons should be held to answer, not only for what they know and believe, and feel that God has commanded them, but for all that they might know and believe and feel, if they did not faithfully improve their God-given opportunities. If something is claimed in extension, on the ground that sin, directly and indirectly, blinds, perverts, and prejudices men, let it be considered, that repentance and reformation from sin is man's first duty; and that every person has this grace who hears the Gospel and the Law; for

"by the law is the knowledge of sin." (Rom. 3: 20.) "But if we walk in the light, as he (Christ) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 7-9.)

Now, if there is a person living, in any Bible-blessed land, who has not the means or reasonable opportunity of knowing that God requires of him or her the sabbatic observance of the seventh day, that person ought not to be dealt with as a sinner; but the supposition is contrary to fact. It is a sufficient defense for any person to say, I do not believe in the existence of God, or I do not believe that the Bible is a divine revelation, and for these reasons I do not recognize the obligation to observe Bible injunctions? Or to say, I do not believe that the law of the Ten Commandments is now binding? Or this, I was educated to think that first day was the weekly Sabbath of divine appointment? Before affirming these questions, it would be pertinent to inquire how far these persons are "held within the cords of their own sins." (See Prov. 5: 22, 23.)

The answer to the first of these interrogations will be found in John 7: 17—"If any man will do his will, he will know the doctrine." The second is answered in Ps. 11: 3, 4—"If the foundations be destroyed, &c. See also Matt. 5: 17-19; 1 Cor. 7: 19; Matt. 19: 17; Rev. 22: 14; 12: 17. The third is answered, Ezekiel 18: 1-24—"What man ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? &c. The line of defense indicated by the above interrogations, takes shape in the following proposition, viz: I am not bound to observe what I do not believe is a divine requirement; I do not believe that seventh day is the weekly Sabbath of divine appointment; and the Scripture says, "Whosoever is not of faith is sin;" I would therefore be sin for me to keep seventh day. I believe first day is the weekly Sabbath; it would therefore be sin for me to keep Sunday. Let us suppose this person to be as sincere as he can be under any circumstances which the case will admit of. Now, if he is not a sinner, what becomes of the law in his hands? And if he is a sinner, what is faith worth? Either the law must give way, or his faith must be declared to be imperfect; that is, it is not built upon the pure word of God; and is not the latter the true statement? Ought not one question which he has asked, felt, that the seventh day, and not first day, or any other day, was the Sabbath of Jehovah? And would he not have known this, had he not been held within the cords of his own sins?

There is much that I wish to say upon this subject, and upon points contained in your letter, which I must postpone for the present. I am, very truly, &c., YOUR PASTOR.

ANOTHER CASE OF CONSCIENCE. Which speaks for itself, and is well answered by Bro. Summerville. Bro. D. C. don't shrink from the truth. Better go with God and the right, than with temporary friends to do evil. Yield to nothing.

ED. SUMMERVILLE.—I have been reading in the Recorder of Feb. 16, an article entitled "Cases of Conscience, fifth letter," and it suggested to my mind, a way in which I could perhaps be relieved concerning the question which has troubled me—that of communion. I have for months past been attending school in a community where the seventh day as a Sabbath is not known, i. e., practically. I was connected with the Methodist Episcopal Church Sunday School, and taught a class in the same; and I taught my views whenever the subject of the Sabbath was brought up. A great love for the school sprung up in my heart, although I was not in favor of many of the practices and customs. I usually attended; that church; and as I have seen them go to the altar to partake of the bread and wine, how my soul longed to be there too. I then thought of my own people, and as I remembered the blessings which come from going to the table of the Lord, I went. I longed to be with Christians and commune. But the thought arose, Are not these Christians whom I see so earnest and devout? Are they not the same? I asked not to go with them to the "supper," for fear of doing wrong. I do not understand why I could not, with the Methodist or Presbyterian brethren, partake of the body of Christ. I have never, when in communion, thought of the Lord's Supper, or of brother-C, who does not do his duty, or why I was at the table with such, but thought only of myself and Jesus, his sufferings and death, and my own unworthiness. I went light on this subject, and I do not know how to keep it to hear from you, or some brother, through the columns of the Recorder, as I wish my name and residence unknown, believing that it would benefit many young Christians who belong to this Seventh-day Baptist denomination.

You may ask why I go to a first-day school when we have those of our own. Because I am pursuing a course of study that cannot be obtained in any of our denominational schools. I feel of the importance of living for Christ, and of keeping his Sabbath, and have studied the question much. I have had good offers, or what some would term such, from those who observe Sunday, but felt bound to reject any offer to obtain wealth or honor that would compel me to leave the Sabbath. I do not desire to live, (not to hear from you, or some brother, through the columns of the Recorder, as I wish my name and residence unknown, believing that it would benefit many young Christians who belong to this Seventh-day Baptist denomination.)

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God), but for other reasons, which I forbear mentioning. From one who was led into the water by you, and thus confessed Christ before me." D. C.

REPLY. DEAR BROTHER D. C.—I have read your letter with sympathy and interest, and am glad that you decide to face your trouble, rather than yield, or retreat from it. Whether you could have done better in one of our schools, it is now too late to consider. Certainly, in one important direction your outlook is not flattering. To be educated by those who ignore the Bible Sabbath, is not favorable. They will not teach you, either by precept or example, to "remember the Sabbath day," nor to honor its claims to sacredness. With God's help, you must now prove yourself equal to your position. Not every Sabbath-keeper can stand his ground against popular influences and institutions, while enjoying the advantages of church and social privileges, which are favorable. Even thus situated, many drift away. Very few, however, profess, to leave us convinced, that we are wrong, while many go against their honest convictions of truth and duty, borne by the commercial, educational, and religious currents which sweep against them. Only those who are firmly anchored, and possess great stamina, hold their ground against these ideas. Your power is being tested by them, and you propose to yield "just a little," by "communing with them." You can find no relief, except in being more firm. Don't partle with temptation. Your trouble begins with the communion question. This is so natural, that other than prophetic eyes might have foreseen it. You are thus tried because, associating with them as you do in other things, you desire to join them in this, and "the fear of doing wrong" alone restrains you.

The communion commemorates our Saviour's death. "He died to put away sin; and sin is the transgression of the law." When, therefore, you commune with those who religiously transgress the law by breaking the fourth commandment, the ordinance becomes a two-edged sword, cutting sharply towards yourself. I see not how you can thus do without destroying the distinction between truth and error, as indeed you unconsciously do in your letter. When you regard God's holy law as he can be under any circumstances which the case will admit of. Now, if he is not a sinner, what becomes of the law in his hands? And if he is a sinner, what is faith worth? Either the law must give way, or his faith must be declared to be imperfect; that is, it is not built upon the pure word of God; and is not the latter the true statement? Ought not one question which he has asked, felt, that the seventh day, and not first day, or any other day, was the Sabbath of Jehovah? And would he not have known this, had he not been held within the cords of his own sins?

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gives you trouble; but who promises you exemption from trouble? A true Christian expects it. Through it we enter the kingdom of God. It is the earthly heritage of all true men, all heroic souls. I hope I have said enough. God bless and strengthen you.

JAMES SUMMERVILLE.

The Sabbath Recorder.

WESTLEY, R. I., FIFTH-DAY, APRIL 13, 1871. GEORGE D. UTTER, EDITOR.

APOSTOLICAL AUTHORITY.

The Apostolic Authority claimed by Paul, in his Letter to the Galatians, especially, the 1st and 2d chapters. After yielding to the influence of Judaizing teachers, the next step for the Galatian churches would naturally be, to impugn the authority of Paul, from whose teachings they had departed. They appear to have done this by denying him true apostleship, on account of his not having been a personal follower of Christ, and having therefore received his instruction in Gospel truth at second hand.

The one great purpose of this letter was, then, to severely rebuke the Galatians for their unfaithfulness, to instruct them anew in the doctrines of the Gospel, and to exhort them to live Christ-like, standing fast in Christian liberty. But that they might know he had a right thus to reprove, to teach, and to exhort, he proved to them that he was an apostle commissioned by Heaven, not by man. He did not do this boastfully; for Paul was he who gloried only in the cross of Christ. He spoke of himself only as that by magnifying the work of grace in his own heart and life, he might lead the churches of Galatia to receive his words as bearing the approval of Heaven.

At the very outset he strikes the key, "Paul an Apostle," and it sends on a tone of authority through the whole epistle. Man is not the source whence his authority springs. He was neither sent forth by any body through a personal, supernatural revelation from Christ. Therefore the Gospel he preached was not "according to man," not human, but in conformity with the will of Christ which he revealed it. He had been a most severe persecutor and destroyer of the church of God, surpassing his associates in zeal for the traditions of his fathers. But how great a change has taken place! The faith which he once presented, he now makes the glorifying of God anew; and men are subjecting God on account of him. Such a change could have been wrought only by the Holy Ghost. Yes, God, who according to his eternal purpose had sent Paul to call him through his grace, and make a revelation of his Son in him, so that, having experienced a knowledge of Christ his Saviour, he might go forth among the Gentiles, proclaiming the glad tidings of salvation. Almost every word tells for strengthening the declaration, that his conversion was due to no personal merit, that there was nothing within himself from which it might have arisen, but that it was absolutely God's work, and only his, due to his pleasure, to his eternal plan, to his undeserved favor, and to a miraculous revelation which stopped him in his mad career.

This revelation was doubtless of the great fundamental principles of the New Covenant; and in obedience to the heavenly vision, he entered upon his work, so as to fulfil the purposes of his call. With wonderful skill, guided by the Holy Spirit, he built on the foundation of historical and revealed truth. Faithfully did he strive not to run in vain. He gave his whole being to the work of saving souls, in spite of obstacles he had to surmount, in the superstitious, prejudices, opposition and persecution of men.

Surely, Paul's commission, came from heaven; and well might he close his letter with the almost indignant appeal, "Henceforth let my man trouble me, for I bear in my body the marks of Jesus." Like slaves belonging to a temple, or devoted to the service of a deity, he also had marks of ownership and service, the surest signs of his being a servant of his Lord and Master, Jesus Christ.

Underscoring Galatians "I was mocked for you to deny the apostleship of Him who was marked as Christ's servant forever, by the cruel brand of persecution." ARTHUR E. MAIN.

THE SABBATH ISSUES.

The proposition of "Fair Play," in the last number of the SABBATH RECORDER, I do most heartily second, believing that the cause of truth and Christian charity most imperatively demand it. The discussion of that proposition is demanded, in order to set us right before the Christian world, as a denomination. The positions assumed in the Sabbath column of the Recorder, I do not believe can be sustained by either scripture, reason, or common sense. They are, in my opinion, doing a most serious injury to the cause of Sabbath reform. Nor do I believe they are sustained by the denomination at large. To put in the same category with atheists, idolaters, profane swearers, murderers, adulterers, thieves, and liars, those whom we invite into our pulpits, and to pray in our prayer-meetings, is such a flagrant act of inconsistency, such a violation of all charity, that it would seem to nearly neutralize those who make such declarations. Aid I know whereof I affirm, that

many of our Sabbath-keepers are pained at the course pursued, believing it most suicidal to the cause of the Sabbath. Then let the proposition of "Fair Play" be fairly discussed, and let the issues be fairly met.

I had written an article on "The Relation of the Sabbath to Christian Character and the Church," but now prefer to waive for a time its publication, in order that we have fair play all around. S. S. GARDNER.

THE "RELIGIOUS AMENDMENT"

TO THE EDITOR OF THE SABBATH RECORDER:

Let no one imagine that those who are calling for a religious amendment of our National Constitution, so that it shall "respect the sanctity" and "require the observance" of the "Christian Sabbath," intend in the least to abridge our "Christian liberty" by binding all to the observance of a definite day. They too well know the steps of that reasoning, which they have come to the conclusion that the fourth commandment is fully obeyed, both in spirit and in letter, by keeping the first day of the week, or even any one day in the seven. They know that the earth is round, and constantly revolving, and consequently, that days are slippery, unreliable things, being always on the move. Considering this, of course they will not be so silly as to undertake, by human legislation, to do that which the law of God has failed to do, namely, to bind all to the observance of one particular day. They are aware of the impracticability of observing the same specific time as holy or sanctified, from Boston to San Francisco, since there are three hours and twenty minutes difference in the beginning and ending of the day in these two cities; so that, before the Californians are fairly awake on Sunday morning, the Boston bells are calling the people to the place of worship. They know too, well as if a person cross the Pacific ocean, either eastward or westward, he will either gain or lose a day, as the case may be; and therefore, since many of our people are addicted to travel, there might soon be as many Christian Sabbaths in the United States as there are days in the week. Of course these men must be aware of the obvious and almost unparadiseable folly of attempting to dictate to all the observance of a particular day.

It is true, that some ignorant persons may be silly enough to claim that there is in fact no practical difficulty in observing a definite day on the Christian Sabbath throughout the United States, or even the whole world; that from Maine to California there is no disagreement in the reckoning of the days of the week—all know when Sunday comes; that, in fact, the men of both continents, Christians, Jews, Mohammedans, and Pagans, are in perfect harmony in numbering the days; so that a person may travel from Oregon eastward to China or Japan and back again, and repeat the journey a thousand times, if possible, and yet not gain or lose a day, nor find himself out of harmony with the people of any nation of the whole world in respect to the days of the week; that in this respect there is no more difficulty than there would be if the earth were "as flat as a pancake."

But how manifest is the folly of these sticklers for a definite day, when we consider that it is always possible that somebody will cross the Pacific, and perhaps, a number of times, and in different directions; and in so doing, who knows but they will get the days so mixed up that nobody can tell which is which?

All this is as well known to those who ask for the recognition of the Christian Sabbath in our National Constitution, as it is to anybody else; and therefore any one can see the absurdity of thinking that they will ever think of attempting to bind our free and enlightened citizens to the observance of a definite day. For since they admit that "the essential point" in the Sabbath commandment is "the proportion of time," namely, "one day of rest after six of labor," it is reasonable to expect, as one of their ablest writers has expressed it, that "the very freedom and universality of the gospel dispensation would lead us to think that the precise day of the week on which the Sabbath should be kept," would not be "insisted on." Therefore, let all be assured, that these men are too enlightened and liberal, and understand their own freedom under the gospel too well, to insist on the observance of a definite day, thus binding a yoke upon the disciples which neither they nor their fathers have been able to bear. Of course they will not presumptuously attempt to change the commandment of God, which, as they hold, does not designate a particular day, but leaves to all the freedom of choice, so as to bind all to the particular day which they are pleased to choose. God's law needs no improvement. If he had thought it best for all to agree on a particular day, he would have appointed it. Let no one imagine for a moment that these men will set about the impious work of supplying the deficiencies of God's law, a work so insulting to the great Law-giver, as well as so contrary to their own creed.

Reader, please pardon the irony; but let it be an eye-opener to the fallacy of that argument, which claims that God has not in the fourth commandment appointed a definite day of the week; but that its claims are fully met by keeping the Roman Sunday, the first day of the week, instead of the seventh day named in

the commandment, which all intelligent persons know is the day commonly called Saturday. Be not deceived; but open your eyes to the "irrepressible conflict" that is evidently before you, and take your stand, while you may, to "keep the commandments of God and the faith of Jesus." Choose to obey God rather than men, by keeping the day which he has appointed, and so escape his threatened wrath by braving the wrath of men, who undertake to legislate for God, and compel all to fall down and worship the image which they shall be pleased to set up. See Rev. 14: 9-12; 13: 11-15; and 12: 17. The test is inevitable, and the time is at hand. On which side will you be found?

R. F. CORRELL.

THE SABBATH.

We have heard from the East, from the South and the West, Of commotion and tumult, and dreadful unrest; For the Sabbath of man is profaned by man's servants, And men call for law to enforce its observance. Can it be that wise men have so blinded their eyes, That they cannot perceive how the matter now lies? Let the Sabbath, on which they say men have so trod, Be the Sabbath of man, not the Sabbath of God. Vain man! If so grieved when your own status are spurned, Shall not God's vile of wrath on you now be turned? Fear not discover such faults of another, Take from your eye the beam, then look to your brother.

HOME NEWS.

ALBANY, N.Y. DEAR RECORDER.—We think that we can safely report progress for the Albany church. We are now holding regular public services at the church on Sixth-day evening, Sabbath morning, and evening after the Sabbath, also, a weekly prayer meeting at private houses, on the evening after Second-day. These meetings are increasingly well attended, and a growing interest seems to be manifested, especially among some of the members of our church, whose voices have been silent for a long time in our social meetings. The Sabbath School meets at 10 o'clock on Sabbath morning; and under the efficient superintendence of Dea. S. R. Potter is, we think, doing a good work. The pastor, Rev. J. M. B. B. is, we think, doing a good work, and praying, and trying to bring forth the outpouring of the Holy Spirit among us, and we ask to be kindly remembered in the prayers of God's children everywhere. An effort is now being made to raise money for the purchase of a parsonage, which bids fair to prove successful. J. E. S. B.

DE RUYTER.

The church at DeRuyter, N. Y., has been holding a few extra evening meetings, conducted by its pastor, Eld. Joshua Clarke. Many of the members have come from the ranks of sin, through repentance and faith, to the standard of Christ, and to the hope of salvation. On Sabbath, March 25th, four were baptized and received into the church. B. A. S. DeRuyter, April 2, 1871.

WEST VIRGINIA.

A letter from Eld. C. A. Burdick, dated April 3d, says: "I just came from the neighborhood of Bush's Mill, where are the families of Sabbath-keepers connected with the Lost Creek church, whose house of worship is about twenty-three miles from them. They have begun building a meeting house in their own neighborhood, and I think there is a prospect of a new organization there before long, if none of them leave. They are located in the southern part of Lewis County. "I learn, since coming to Lost Creek, that 19 have already joined the Seventh-day Baptist church from the fruits of our late revival, and there are several more candidates waiting for next Sabbath. So far as now known, the number of hopeful converts during the meetings is twenty-five."

PARDEE, ARIZONA.

Spring has evidently come to stay. People feel that there is great cause to thank the Giver of all blessings. Winter wheat is looking very fine indeed, and promises a bountiful harvest. Spring wheat is sown, and oats are being scattered by the hand of the sower. The fruit crop promises to be very large. Apple, peach, pear, and cherry trees, all seem to be doing their very best, and in a week or more will clothe themselves with the now bursting blooms. S. A. V. ALDEN, MINN.

A letter from Alden, Minn., dated April 2d, says:

"After a mild and beautiful winter, spring is now smiling on us, farmers are preparing their soil and sowing wheat. We have showers of water, but so far there has been less water than usual at this season."

WEST HALLOCK, ILL.

The following, from a recent number of the Peoria Transcript, will interest our readers: "Mr. G. W. Butts, of West Hallock, showed us recently the plans for a new church to be erected at West Hallock, by the Seventh-day Baptists, the coming season. It will be built of frame, 36x40 feet in size, and 23 feet high. It will be surmounted by a tower 75 feet in height from the ground, and the whole cost will be about \$5,000.

The audience room will be neatly furnished, and will seat about 300 persons. The vestibule will be 10x36 feet in size, and in case of emergency will accommodate about 60 persons more. The church will be enclosed with eight-inch shingles, lumber and moulded battens.

"The church has been holding its meetings in an old building used as a church, school house, and town house. There are about 130 members of this denomination at West Hallock, with a neighboring congregation of about 250 members. Rev. Nathan Wardner is the pastor. The new building will not only be a convenience and improvement to the society who will erect it, but will be a blessing to the neighborhood. Mr. Valentine Jobst, of this city, the architect, and the building will be commenced as soon as the weather becomes fairly settled."

IN MEMORIAM.

Died, in Paris, Ill., March 22, 1871, E. C. Gies, (formerly of the East, from the South and the West, Of commotion and tumult, and dreadful unrest; Tenderly, gently lay her rest; She sleeps the peaceful sleep of the blest. Place the turk kindly over her grave, Covering the heart so noble, so brave; Only the friends who loved her most, Shall be permitted to see her last. Many and bitter the tears that are shed; A dear one has fallen, a Christian is dead; Words of sweet comfort I find would we speak, But grief is too potent, language too weak. Earnest her life-work, fruitful of good; A faithful laborer hath done what she could, Strewn with flowers the path of duty; Blest be her memory, the servant of God. Faithful he record the Good Father keeps; God and the angels know where she sleeps. Adieu to ashes, dust to dust, Heaven at last the reward of the just.

SAN DOMINGO.

On Wednesday last week, President Grant sent to Congress the Report of the San Domingo Commissioners, together with a letter explaining his own course in negotiating for the Bay of Samana. The report is very long—too long for us to print entire. The following synopsis of it appears to have been made with care and candor, and will pay for perusal:

The Commissioners preface their report by the recital of the resolution of Congress under which they were appointed, and after a brief narrative of the events of the expedition, they present a statement of the political state and condition of the form of government of San Domingo. The government is in theory a Constitutional Republic, the President being elected for six years by the provinces, and the judiciary of the Republic consisting of five members by the Senate, from non-renewable terms by electoral colleges. Each parish has also its Alcaldes, corresponding to our justice of the peace, holding office virtually during good behavior, and not one was found to be of cultivation, and taken as a civil offence, is necessarily much severer than in our country, as San Domingo has long been afflicted by jealous, aspiring and ambitious leaders, whose importance elements are prominent.

President Baez has the respect of the nation against the people, for his administrative abilities, and the strong attachment of many leading men, who regard him as the only statesman among them who has not been led astray by domestic factions and foreign influences. Baez was first elected President in 1848, and his first administration appears to be the only one in the annals of the Dominican Republic which has lasted the constitutional term. In 1853, he was succeeded by Santana, and anarchy soon ensued, continuing till 1861, when the island was brought under the power of Spain. After the expulsion of the Spaniards, anarchy again followed, and the country was called upon to save the country by provisional authority. Baez has now entered on the third year of his present administration, and there is ample testimony that under him the Republic has enjoyed the most tranquility and more tranquility than any of his predecessors dared allow. Baez appears also legally and constitutionally entitled to the office which he now holds. The existing insurrection is the work of a few fanatics, are the exponents of anarchy, and have no hold on public opinion beyond the territory which they may temporarily occupy. Cabral, though once a popular leader, is incompetent, lacking administrative ability, and claims no authority beyond that of leader of the revolution. Luperon is simply a bandit stained with crime, his main exploits being robberies and piracies. Cabral has only a few hundred men operating in the department of districts of San Juan and Neyba, and sustained by troops and war material from Hayti. The Commissioners believe that had both these leaders wielded only their own forces and resources, they would long ago have been put down.

Besides Haytian aggressions, other causes aggravate the difficulties of the Dominican Republic. Among these are provincial jealousy between the north and south sides of the island, the growth of military aristocracy, heading small clans in various districts, and the conveniences the neighboring islands offered for revolutionist and insurrectionary operations. All these difficulties, the Commissioners believe, would disappear if the Dominican Republic were to be effectively protected by connection with a strong nation. Local self-government in the island has been greatly obstructed by internal difficulties and disturbances, yet many towns connected with the coast are not without the abundant resources of good character and ability.

The Spanish occupation of the island, in 1861, was found to have been consummated by fraud, and was not a successful result

found very widespread spoken in all parts of the island, though the great schools of yellow fish are still abundant on the southern shore. Blackfish are found on the northern shore, and every year are caught and tried for oil. Turtle and several varieties of shell fish are taken in moderate quantities. Small oysters are very abundant in certain localities, growing attached to mangrove roots. They are eaten by the natives, but are not so palatable as the oysters of more northern latitudes.

San Domingo, according to all testimony, is generally a healthy country, especially in the white among the mountains, where the climate is more salubrious. The acclimation of strangers presents no greater obstacle to immigration than in several of our new States. The eastern portion of the island is constantly swept by malarial fevers, which are healthy than elsewhere, to which the ravages of yellow fever are chiefly confined. The losses of the Spanish army from illness were largely due to the lack of sanitary care, and the Commissioners are strongly of opinion that the malarial fever is largely exaggerated. The Commissioners have given special attention to the matter of health, and besides getting information from other quarters, have charged two medical gentlemen to report specially upon their conclusions. The result is that Dominican territory is peculiarly unhealthy, and that persons visiting it are peculiarly liable to yellow fever, is entirely erroneous. The average general health and longevity are quite equal to that of the United States. As a whole, immigrants are not liable to any more disturbance of the general health in the process of acclimation than as persons who come from other States.

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Stated to be of scarcely less benefit to the Haytian than to the Dominican people.

CONGRESS. Monday, April 3. In the Senate, Mr. Stuart spoke against further land grants by Congress. Mr. Blair made a four-hour speech on Southern affairs.

In the House, the discussion of the Ku-Klux bill was continued. Both Houses were engaged in debating the Ku-Klux outrages.

Wednesday, April 5. In the Senate, the resolution instructing the Judiciary Committee to prepare a bill on the Southern outrages, was passed.

In the House, the Ku-Klux debate was continued. The House of Representatives passed the Ku-Klux bill.

Friday, April 7. In the Senate, the Ku-Klux bill was read and referred to the Judiciary Committee. Mr. Morrill of Vermont spoke at length against Santo Domingo annexation.

POOR PARIS. Fighting of a serious character was kept up around Paris all last week. In the early part of the week, the army of the insurgents, numbering some fifty thousand men, went out from Paris, when they were met and repulsed by the Government troops. From that time till the end of the week, there was constant skirmishing, with considerable loss of life.

The complications arising from the strike of the coal miners in Pennsylvania, have reached a point which seems to Governor Geary to render necessary a complete and final settlement. He has therefore issued his Proclamation, calling upon the military forces of the State to hold themselves in readiness for extreme measures. He also gives notice that he will employ against the unlawful schemes of the railroad companies the remedies afforded by the law, and he issues a stirring appeal to the people at large to sustain him in the courageous and patriotic attitude.

It is said that six men were killed at Tripp's Steps, Pa., on the evening of Friday, April 7th. A telegram from a trustworthy source, stating that 40 negro churches and school-houses have been burned in Mississippi within the past few weeks. As buildings of this class are notoriously scarce in that State, this fact furnishes pretty strong evidence of the extent of the operations of the Ku-Klux there.

A SECOND CHURCH.—Stephen Girard has an imitator in the late Robert Barnes, of Evansville, Indiana, who left \$500,000 to build and endow a college of that State, enjoying a title that no missionary, of any sect whatsoever, shall ever hold office in the institution, or even be allowed to visit the premises.

THE FINANCIAL WORK OF THE UNITED STATES Government for the past two years is just made public; from which it appears that the increase in receipts over those from '67 to '69 has amounted to \$84,994,042.74; the decrease in expenses, \$126,700,949.22; the reduction of the public debt amounts to \$204,754,419.09.

A FIRE AT ALBANY, N. Y., on the 10th inst., destroyed the extensive printing and publishing establishment of Messrs. Weed, Parsons & Co. Loss about \$400,000. Insurance \$150,000.

The New Dress in which our paper appears this week will scarcely need to be mentioned by us—it will speak for itself. For some months past, the worn look of our old type has been an occasion of grief, and we dismiss them without regret to the place where old type go. It is very likely that in the haste of resetting the entire paper this week, some things may fail to receive needed attention; but a week or two will suffice to bring them right.

COMPLIMENT TO FRED. DOUGLASS.—Mr. Harburt, the World correspondent with the San Domingo Commission, writes as follows of Frederick Douglass: "Widely as I differ from Mr. Douglass on almost all public questions, and decided as is my preference for the Caucasian over the African race, in most of my personal relations it is impossible to see so much as I have seen of him without cordially recognizing, not his abilities only, but his noble character, his manly manly strain of his whole nature."

HATRED OF THE NEGRO.—In the Court of Common Pleas at Philadelphia, April 4th, several colored men, being on the jury, a white man refused to serve on that account, and was fined by Judge Ludlow and ordered into custody. The prisoner then exclaimed: "Get your money if you can; I will not in prison being I will serve on a jury with a nigger." The Judge ordered the man to be kept in custody until the fine was paid, and said: "Every time you refuse to serve on such grounds, I will fine you \$200."

INDIANA BOVES OF AN ANCIENT DWARF who lives in Decatur County, is 40 inches high, 70 years old, weighs 30 pounds, and calls himself Peter Deming. He claims that 20 years ago he was five inches taller, and weighed ten pounds more than now.

A CHARLESTON, S. C. letter says that more than 3000 residents of that city, at the firing on Sunday, April 7th, were wounded, and that fully 10,000 more have quitted the State since the suppression of the rebellion.

THE ENTIRE cargo of schooner D. II. Baldwin, sunk off Black Rock, Conn., and fifty thousand dollars worth of goods, including a large quantity of iron, were lost on the coast of Nevada to Europe, have been recovered.

IN PHILADELPHIA, recently, Mrs. Isabella Bloemfield died at the advanced age of 93 years. She was the widow of Gen. Joseph Bloemfield, who died in 1812, of New Jersey from 1803 to 1812.

THE TOWN of Randolph, Mass., has received a munificent gift of \$50,000 from the widow and four surviving children of Col. Royal Turner, to be devoted to the establishment of a free public library in that town.

A MURDER CASE tried before District Judge at Chelmsford, on the 23rd of March, there were four women on the jury. A verdict of guilty was rendered, and the culprit sentenced to be hung.

MENTION is made of a man named Briggs, in Connecticut, who recently committed suicide, he being the husband of a woman who killed themselves. Suicide ran in the family, and away it went.

A FASHIONABLE breach of promise of marriage case at Galway, Ireland, in which the defendant, a young man of the county was the defendant, has recently terminated in favor of the plaintiff for \$5,000.

IN A BRIEF temperance article, the other day, a Western paper attempted to say something about "the chief point in the battle, but the perverse type got it" "the chief point in the battle."

REAL ESTATE FOR SALE AT PLAINFIELD, N. J.—I want to say to our Seventh-day Baptist friends, through the Recorder, that I wish to give them the offer of the best business stand, or rather the best stand for business, in the city of Plainfield, opposite Somerset, also, of Front-street, where I live, corner of Front-street and Madison Avenue, and lots of land near the City, of the very best quality, for sale at a low price. The only reason for selling, is that I have concluded to take advice of physicians and friends, and seek another home for my family. For particulars, will answer all letters. Address: I. D. DUNHAM.

AGENTS! READ THIS! We will pay Agents a Salary of \$30 per week and expenses, or allow a large commission, to sell our new and wonderful invention, the "SIX-CORD IN ALL NUMBERS." A GOOD INVESTMENT. For Copies and Agents, send to Messrs. J. & P. Coats, 100 Broadway, New York. This is a profitable and perfectly safe investment. The "SIX-CORD IN ALL NUMBERS" is a new and wonderful invention, and is now being sold in all parts of the world. It is a profitable and perfectly safe investment, and is now being sold in all parts of the world. It is a profitable and perfectly safe investment, and is now being sold in all parts of the world.

1,500,000 ACRES OF THE RICHEST PASTURE LANDS IN THE WORLD. For Sale by the Government. The Government has a large tract of land, containing 1,500,000 acres, which is the richest pasture land in the world. It is situated in the State of Texas, and is now being sold in all parts of the world. It is a profitable and perfectly safe investment, and is now being sold in all parts of the world.

OLD DR. WARREN'S ROOT AND HERB. The past and present generations of Warrens of Massachusetts, were and are wonderfully endowed with curative and surgical powers, founders of hospitals, asylums, &c. The "Root and Herb" is a powerful medicine, and is now being sold in all parts of the world. It is a profitable and perfectly safe investment, and is now being sold in all parts of the world.

NEW YORK MARKETS—APRIL 10, 71. Wheat—No. 1 soft winter, 96c; No. 2 soft winter, 95c; No. 3 soft winter, 94c; No. 4 soft winter, 93c; No. 5 soft winter, 92c; No. 6 soft winter, 91c; No. 7 soft winter, 90c; No. 8 soft winter, 89c; No. 9 soft winter, 88c; No. 10 soft winter, 87c; No. 11 soft winter, 86c; No. 12 soft winter, 85c; No. 13 soft winter, 84c; No. 14 soft winter, 83c; No. 15 soft winter, 82c; No. 16 soft winter, 81c; No. 17 soft winter, 80c; No. 18 soft winter, 79c; No. 19 soft winter, 78c; No. 20 soft winter, 77c; No. 21 soft winter, 76c; No. 22 soft winter, 75c; No. 23 soft winter, 74c; No. 24 soft winter, 73c; No. 25 soft winter, 72c; No. 26 soft winter, 71c; No. 27 soft winter, 70c; No. 28 soft winter, 69c; No. 29 soft winter, 68c; No. 30 soft winter, 67c; No. 31 soft winter, 66c; No. 32 soft winter, 65c; No. 33 soft winter, 64c; No. 34 soft winter, 63c; No. 35 soft winter, 62c; No. 36 soft winter, 61c; No. 37 soft winter, 60c; No. 38 soft winter, 59c; No. 39 soft winter, 58c; No. 40 soft winter, 57c; No. 41 soft winter, 56c; No. 42 soft winter, 55c; No. 43 soft winter, 54c; No. 44 soft winter, 53c; No. 45 soft winter, 52c; No. 46 soft winter, 51c; No. 47 soft winter, 50c; No. 48 soft winter, 49c; No. 49 soft winter, 48c; No. 50 soft winter, 47c; No. 51 soft winter, 46c; No. 52 soft winter, 45c; No. 53 soft winter, 44c; No. 54 soft winter, 43c; No. 55 soft winter, 42c; No. 56 soft winter, 41c; No. 57 soft winter, 40c; No. 58 soft winter, 39c; No. 59 soft winter, 38c; No. 60 soft winter, 37c; No. 61 soft winter, 36c; No. 62 soft winter, 35c; No. 63 soft winter, 34c; No. 64 soft winter, 33c; No. 65 soft winter, 32c; No. 66 soft winter, 31c; No. 67 soft winter, 30c; No. 68 soft winter, 29c; No. 69 soft winter, 28c; No. 70 soft winter, 27c; No. 71 soft winter, 26c; No. 72 soft winter, 25c; No. 73 soft winter, 24c; No. 74 soft winter, 23c; No. 75 soft winter, 22c; No. 76 soft winter, 21c; No. 77 soft winter, 20c; No. 78 soft winter, 19c; No. 79 soft winter, 18c; No. 80 soft winter, 17c; No. 81 soft winter, 16c; No. 82 soft winter, 15c; No. 83 soft winter, 14c; No. 84 soft winter, 13c; No. 85 soft winter, 12c; No. 86 soft winter, 11c; No. 87 soft winter, 10c; No. 88 soft winter, 9c; No. 89 soft winter, 8c; No. 90 soft winter, 7c; No. 91 soft winter, 6c; No. 92 soft winter, 5c; No. 93 soft winter, 4c; No. 94 soft winter, 3c; No. 95 soft winter, 2c; No. 96 soft winter, 1c; No. 97 soft winter, 0c; No. 98 soft winter, 0c; No. 99 soft winter, 0c; No. 100 soft winter, 0c.

WALTHEAM WATCH. The past and present generations of Warrens of Massachusetts, were and are wonderfully endowed with curative and surgical powers, founders of hospitals, asylums, &c. The "Root and Herb" is a powerful medicine, and is now being sold in all parts of the world. It is a profitable and perfectly safe investment, and is now being sold in all parts of the world.

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