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AND
STONINGTON AND NEW LONDON
RAILROADS.

SUMMER ARRANGEMENT. 1871.

On and after Monday, June 5, 1870, Trains will run as follows:

LEAVE PROVIDENCE.

5.45 A. M.—Accommodation Train for New London; connects at Wickford Junction with boat for Newport; also, at New London with 11.10 A. M. Train for New Haven and New York, and with a Train for Norwich.

9.00 A. M.—On arrival of Express Train that leaves Boston at 11.10 A. M.—Express Passenger Train, stops at Greenwich, Wickford Junction, Kingston, Westerly, Stonington, and Mystic, connects at Wickford Junction with boat from Newport; also, at New London with Express Train for New Haven; arrives in New York at 7.30 P. M. Also, with a Train for Norwich and Willimantic.

3.30 P. M.—Freight, with a Passenger car attached, for Stonington only.

5.15 P. M.—Accommodation Train for New London, connects at Stonington with the new and splendid steamers Stonington and Narragansett, for New York.

7.00 P. M.—Passenger Train, for Greenwich only.

8.00 P. M.—New York Steamboat Train for Stonington, connecting at Stonington with the new and splendid steamers Stonington and Narragansett, for New York.

11.45 P. M.—Night Mail Train for New York, and New London and New Haven.

☞ Sunday Mail Train for New York and New London and New Haven.

LEAVE GREENWICH.

6.00 A. M.—Passenger Train for Providence, connecting with 7 A. M. Train for Boston.

STONINGTON STEAMBOAT WHARF.

On arrival of steamers from New York and Boston, Train for Boston, Providence, Hartford, Springfield, and for New London, Norwich and Willimantic, with trains for New York, Norwich, Willimantic and Hartford.

☞ Express Train from New London, connects at Providence and Stonington with boat for Newport; also, at Providence with the 9.15 P. M. Train for Boston, Taunton and New Bedford.

5.30 P. M.—New London Special, for New London, arrives in New London in time for afternoon Trains for New York, Norwich, Willimantic and Hartford.

6.30 P. M.—Accommodation Train for New London.

11.45 P. 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.

5.00 A. M.—Providence time.—Night Mail Train for Boston and Providence.

7.00 A. M.—Accommodation Train for Stonington and Providence, connecting at Wickford Junction with boat from Newport; also, at Providence with 9.15 A. M. Express Train for Boston, Taunton and New Bedford.

8.00 A. M.—On arrival of the 12.15 P. M. train from New York.—Express Passenger Train for Providence, and all stations on this road at Mystic, Stonington, Westerly, Kingston, Wickford Junction, and Greenwich; connects at Wickford Junction with boat for Newport; arrives in Providence at 7.33, and Boston at 9 P. M.

12.00 M.—New London Special for Stonington; connects with steamers for New York.

7.00 P. M.—Sunday Night Mail Train for Providence and Boston.

A. S. MATHEWS, Superintendent.
Boston, June 5, 1871.

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No. 2 Machine, with either 72 or 36 needles.... 30
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No. 5 Machine, with 2 cylinders, one 84 and 112 needles.... 45
No. 6 Machine, with 2 cylinders, and adjustable table.... 60
Cylinders, extra finished Machines, $5 to $10 extra.
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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.

ANOTHER THING NEEDED.

Another thing needed is an especial outpouring of the Holy Spirit. The Bible teaches that the office of the Spirit is to guide in teaching, and to give power to the truth. Experience shows that efforts to teach the truth succeed in proportion as the Spirit guides and supplements the efforts of men. God's Word, and his dealings with men, show that he grants especial gifts of the Spirit for especial and trying work. When his children are called to perform great tasks, or meet severe trials, the Father is ever present to cheer and strengthen. As an angel appeared to strengthen Christ during the dark hours which brought the last great struggle, so the "Comforter" waits to strengthen and bless those who are ready to faint for want of strength, or to err for want of knowledge. But the Spirit does not force its way into indifferent or unwilling hearts. It does not dwell with the careless, the selfish, or those who are engrossed with worldliness. Hence those who desire its aid and guidance must open their doors, give room, and invite its presence.

The work which Seventh-day Baptists are called to do demands an unusual measure of the Spirit's aid. Whether we have failed to do all we ought in the past or not, it is clear, that now, as never before since we have had a place in America, the way is open for the spreading of Sabbath truth. Error is ploughing its own fields, and fitting the soil for the seeds of truth. The work develops rapidly, as do all movements of our time. The call is for prompt and extensive operations. For these we are not prepared. We are not organized for effective work. Our growth has been slow, with no well-defined plan of organization. Our policy has been mainly defensive, seeking for little more than the chance to exist. Growing thus, we have spread over a wide range of territory, and built local and isolated interests. Hence the call to battle finds us like an army scattered over the field, each division operating by itself, with no united front towards the enemy. Thus situated, we lack that mutual attachment and enthusiasm, that "spirit of the corps," which is indispensable to complete success. These things must be overcome. Union in heart, and concentrated effort, are among the first things requisite to our work. To gain these, we must have a fuller measure of that Spirit which leads into all truth, and begets communion with God and with each other. Without this, our councils will be discordant, and our plans like the [illegible]

Outside ourselves, the first work is with the "orthodox" churches, for these form the stronghold of error relative to Sabbath reform. Thus we must assail the errors of many good and devoted men, men who are to be instructed and warned. On the other hand, there are many among the leaders who hold to error regardless of light and knowledge. The sin of such men is to be plainly and earnestly condemned. To instruct, warn, and condemn thus, demands more than human wisdom—demands the constant presence of that Spirit which discerns truly, and speaks fearlessly.

In pressing any reform against the current of popular practices, great strength, great courage, and great faith, are needed. Those who struggle against such fearful odds must seek strength from that arm which is reached out to defend all truth, and commune much with the heart of the gracious and all-powerful Father, lest they grow weary and disheartened. Hence it is that our mission, whether as regards self-preparation, or the work outside, demands an especial outpouring of the Holy Spirit. Nor is it too much for us to hope that God will grant this. The history of Sabbath-keeping Christians, since the great apostacy began, is marked by the constant presence of God's guiding and protecting power. We are the representatives of that unbroken line of Sabbath-keepers who, for fifteen hundred years, have kept the light burning amid the gloom and ruin which the "Man of Sin," and his half-reformed followers, have wrought. God has not guarded the truth thus long to desert it now, just as the morning light is breaking.

The coming anniversaries ought to witness this new baptism of the Spirit—ought to be our blessed Pentecost. The place where we shall gather ought to become "holy ground," because of God's presence, the "Shekina" resting on every heart. And thus blessed will be our gathering, if, prepared in heart, we come seeking after God. But if we come in indifference, filled with selfish purposes and worldliness; if we come to see and be seen, seeking the things of this life; the Spirit will turn away weeping, and our reward will be dissensions and failures. Brethren, we cannot afford to let this year pass without drawing nearer to God and each other. God calls loudly. These years are testing us. We are being "weighed in the balances." God must have workers, pure-hearted, devoted *workers*. Remember, that of all those who prayed to be excused, *not one* tasted the supper. Every *murmurer* died in the wilderness. May the Lord help us so to come that these Anniversaries shall be a Pentecost indeed.

GEOLOGY vs. THE SABBATH.

REPLY TO A FRIEND.

BY N. WARDNER.

II.

Did God institute the Sabbath for Man, or for Himself?

The rest-day of Jehovah, which he blessed and sanctified, Christ said, "was made for the man." (The article is in the Greek.) This is the *only weekly* Sabbath God ever made, that we have any account of. And this is the only *time* he ever made it. And this act of sanctifying it was the only act by which it *could* be made. And this is the only recorded instance of his *sanctifying* it. And such sanctification could make nothing *less* of it than a sacred rest day from worldly pursuits, and of holy and spiritual service; for it was setting it apart from a common to a sacred use. If the seventh day of the creation week was not made the Sabbath by that act, then no day was ever made, or could be made, a Sabbath, and no definite idea can be drawn from Scripture language.

But you say, "The Sabbath was given, not at creation, but in the wilderness of Sinai. Any claim for its earlier existence must be inferential only; for absolutely no independent mention of it is previously made, nor does the Bible subsequently declare that it so existed." It seems to me you could deny the whole Bible history with as much reason; for no fact is stated more definitely than that God sanctified, and thus set apart, the seventh day of the creation week from a common to a sacred use.

Again, you say, "Opposed to this inference, we have, in Ex. 16, an account of the giving of the Sabbath, which to my mind is an argument for its novelty." If you can find evidence in this chapter that the Sabbath was first given in the wilderness, you can find what I cannot. Where is it? "*It is inferential only*;" and without evidence to warrant it. I do not draw an *inference* from Gen. 2: 1, 2, that the Sabbath was then sanctified; for it is one of the plainest and most positive statements of revelation, and leaves no chance for an inference. You might as well question the record that Adam was created on the sixth day of the creation week, and every other fact stated in that narrative.

Now read carefully Ex. 16. In verses 4 and 5, God said to Moses, "I will rain bread from heaven, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or not. And it shall be on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily." This shows that the "*law*" concerning which he was about to prove them, was the law of the Sabbath; it being the only one alluded to. And when the sixth day came, the people seemed to understand, without any thing being said to them, that they were to prepare for the Sabbath, which shows that they were in the habit of doing so. And they therefore proceeded to gather two omers apiece, though previously instructed to gather only one. Why should they thus go against the general instruction given, if they regarded the next day the same as the other days of the week, while as yet Moses had not told them to make such preparation? This shows that the Sabbath was not a "novelty" to them, but the opposite. The rulers came and told Moses what the people had done, evidently because Moses had forbidden the gathering of more than one omer apiece, or keeping any over, not knowing that there was to be any exception made in favor of the sixth day; and they wished to know, before sanctioning the act, since they, being rulers, would be held responsible for what the people did. Then Moses told them, "This is that which the Lord hath spoken," &c. Had he told them this before, they would have known without going to Moses then for information.

In verse 26, he says, "Six days ye shall gather it, and on the seventh day, which is the Sabbath, on it there shall be none." Now comes the test of their faith in God and spirit of obedience; (verse 27,) "And it came to pass, on the seventh day, that some of the people went out to gather, and they found none." Unbelief always leads to transgression. They doubted the statement that there should be no manna on the Sabbath, and covetousness prompted them to go out to gather, to secularize the day God had sanctified to a holy use, (Gen. 2: 2.) He therefore rebukes them, saying, "How *long* refuse ye to keep my commandments and my laws?" Strange language, if this was their first offence, as your theory supposes! Stranger still, if the *law* spoken of was not yet in existence! They had not been forbidden to gather on the seventh day, or commanded to regard it as sacred, *except* in the sanctification that was placed upon it at creation, since this occurred the month before the law was proclaimed from Mt. Sinai. But God assigns the reason for his rebuke in verse 29, "See, because the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." The sixth day came before the seventh did, and if this was the first institution of the Sabbath, why should he say, "Because the Lord *hath* given you the Sabbath, therefore he *giveth* you on the sixth day the bread of two days," instead of saying, "The Lord *hath* given you the bread of two days, because he now gives you the Sabbath?" It was a misrepresentation to tell them, as he did, that he gave a double portion of manna on the sixth day because he *had* given them the Sabbath, if the Sabbath was not given to them till afterwards; which your position charges Him with. No language could state a fact plainer, than that the pre-existence of the Sabbath was the reason, and the *only* reason, why a double portion of manna fell on the sixth day. And no sanctifying act here took place, (which was necessary to make it a Sabbath,) nor any command to rest on it, till after the charge of sin, and rebuke, had been preferred. Did he first condemn them, and then enact a law to justify that condemnation? In Gen. 26: 5, God says that his reason for choosing Abraham was, "Because Abraham hearkened to my voice, and kept my charge, my *commandments*, my *statutes*, and my *laws*." This shows that commandments, statutes, and laws, existed, and were understood to be morally binding, and were the criterion of character and of acceptance with God, ages before this transaction. And here God refers to the Sabbath as one of his laws concerning which he was about to test their spirit of obedience with the manna. No other law is referred to in this narrative. And it is here referred to as an institution which pre-existed. No intimation is given that the Sabbath was instituted because the manna fell, nor because they were delivered out of Egypt; but a double portion was given because he *had* given them the Sabbath.

These miracles of the manna were wrought over 2000 times during their journey to Canaan, each time pointing out with omniscient certainty the seventh day of their week as the one God blessed and sanctified at the creation, and gives that as the reason why they should abstain from all secular business on that day. Now, was the statement true, or false, that this was the day on which God rested, and which he blessed and sanctified at the creation? Was it true, or false, that they were to keep it because He thus rested on it and sanctified it? Your position seems to make it a falsehood, both as to the fact stated, and also the reason assigned why they should keep it.

The Jews, for whom alone, you say, that institution was set up, never seem to have got the idea that the weekly Sabbath originated in connection with the falling of the manna, or their deliverance out of Egypt, or that it was ever designed to commemorate either of those events, but that it was instituted at the close of creation, to commemorate God's rest from that work; as their writings uniformly show. See Josephus, Philo, and others. Did they not know whether it began to exist, and they to observe it, at that time? Who *can* know, if they did not? Will you claim that God deceived them, either in regard to which day He rested on, and when and how and why it became holy, and the reason why they should keep it sacred? If they were deceived in these matters, it was He who deceived them. But were they deceived?

Again, you say, the Saviour's remark, that "the Sabbath was made for man," might teach one thing, but, taken in connection with "and not man for the Sabbath," it teaches quite another. He means, as it seems to me, that the Sabbath was not made man's arbitrary master, but his faithful servant, concerning which he might act at his own discretion. Let us see how your rule of interpretation will work. Paul says, (1 Cor. 11: 9,) "The man was not made for the woman, but the woman for the man; nor was the man created for the sake of the woman, but the woman for the sake of the man." (Conybear's and Howson's translation.) Here it is as positively stated that the woman was made for the man, and not the man for the woman, as that the Sabbath was made for the man, and not the man for the Sabbath. Hence, according to your rule of interpretation, the statement that "the woman was made for the man," might teach one thing, but, taken in connection with "and not the man for the woman," it teaches quite another. It must teach that the woman "was not man's arbitrary master, but his faithful servant, concerning whom he might act at his own discretion!" If your interpretation is legitimate in one case, it must be in the other. I understand Paul to teach, that the man was made *first*, and the woman for his sake; that the woman would not have been made had it not been for the existence of the man. So man was made before the Sabbath, and the Sabbath was made for his sake, and would not have been made had it not been for the existence of the man. If these passages were designed to teach a different sentiment, what was it, and where is the proof? You think that form of expression warrants the taking of liberties with the Sabbath which would not otherwise be allowable. Does not the same hold good in regard to the woman also? One is guarded by laws and penalties no more stringent and severe than the other. The woman and the Sabbath both originated in Eden, in the first week of time, before man fell; which shows that they had no reference to redemption, the one any more than the other, but would have existed first, as they did, and sustained the same relation to man, if sin and redemption had never happened. They date back of all types, and all allusion to sin or redemption. You might as well argue that the *woman* was a type of Christ, and was therefore done away in him, as that the Sabbath was. And so, likewise, the marriage institution. The atonement was made for man, and not man for the atonement. Does it therefore follow that he is authorized to regard that atonement, or not, at his own discretion? The law was made for transgressors, and not transgressors for the law. Does it therefore follow that transgressors are authorized to heed the law, or not, at their own discretion?

[To be continued.]

TRACTS IN MISSOURI.

The following letter, just received, can not fail to be of interest to the readers of the RECORDER.

LESTERVILLE, Reynolds Co., Mo., August 1st, 1871.

A. H. LEWIS, Esq.:

My Dear Brother,—I am a "United (Missionary) Baptist" preacher of twenty-seven years experience. Recently I have been favored with some pamphlets from your Society, which hold to the doctrine for which I stand. I have been *fully* persuaded, for the last several years, that Sunday is no Sabbath. I have so expressed myself to leading brethren, but having *nothing* to aid me, I dare not publicly come out. I said nothing to aid me; I mean, that I never heard nor read a word upon the subject, save in the Bible, until I received three or four small pamphlets lately (this summer) published by the "American Sabbath Tract Society." I greatly desire to speak the "truth as it is in Jesus," but would like first to be prepared to make it tell well. This I think I could do in this country, were I properly furnished with documents on the Sabbath question from your Society. I think I could rally a corps of able and valiant soldiers around me, who are anxious to *know and do* the whole truth. Whatever you are willing to do for the *cause of truth* here, send to me at Lesterville, Reynolds Co., Mo.; and especially send your "Articles of Faith" and "Constitution of Association." You shall hear from me often. Please, brother, let me hear from you *at once*.

Yours in hope of eternal life,

D. M. LEE.

Lesterville is in the south-eastern part of Missouri, on the Big Black River, a little south-west of Iorn Mountain. Perhaps some of our readers in Missouri may be able to visit that point. Let us pray that God will strengthen his cause, and give free course to the truth there.

FROM WESTERN NEW YORK TO CONFERENCE.

We have been hoping to arrange for excursion rates from Hornellsville to Adams Center, but find so few who desire to go and return by the same route, that we think it best to advise as follows:

Those desiring to avail themselves of the chance suggested in Dr. Bailey's note, in RECORDER of Aug. 3d, can go from Hornellsville to Suspension Bridge for $3 05, regular fare, see the Falls, and join the party from Toledo at St. Catharine, and go on via Cape Vincent or Ogdensburg, as they may choose. Such a trip would give unusual chances for sight-seeing, at a very moderate expense. (Persons wishing to know when to join the company at St. Catharine or the Falls, may apply to the undersigned.) Those wishing to go by rail can "ticket" from Hornellsville to Syracuse, via Binghamton, for $4 45; from Syracuse to Rome will cost about $1 24; and from Rome to Adams Center half fare, by returning the same route. By this route one would probably stay in Binghamton over night, and so make the trip from Western New York in about one day and a half. There are other routes, as via Batavia and Rochester, or Elmira and Canandaigua, which can be pursued if preferred. We shall be glad to answer any questions.

A. H. LEWIS.

REVIVAL IN PENNSYLVANIA.—The brethren from the Theological Department of the University at Alfred Center, who are spending the vacation in missionary work, report a revival at Oswayo, in Potter Co., Pa. Nine have been baptized, five of whom are converts to the Sabbath. Thirteen are already pledged to unite in organizing a Seventh-day Baptist Church. Meetings are also in progress at Roulette, in the same county, where there is quite a company or unorganized Sabbath-keepers. The laborers are J. L. Huffman, T. L. Gardiner, W. D. Williams, and Bro. H. E. Babcock, pastor of the Hebron churches. They ask your prayers.

A NEGRO WHO CAN TAKE CARE OF HIMSELF.—A Mississippi correspondent, writing about Mr. Jefferson Davis's old plantation in that State, and of its present management by a former slave named Montgomery, says of the latter:

"Mr. Montgomery, the present proprietor by contract of between five and six thousand acres of land, has one of the most interesting families I have seen in the South. They are building up a future, which, if exceptional now, I hope will become more general hereafter. Every hand of his family is adding its quota to the success of this experiment of a colored man both trading and farming on an extensive scale. Last year his wife took on her hands about one hundred and thirty acres of land, and with her force she raised about one hundred and seven bales of cotton. She has several orphan children employed, and not only does she supervise their labor, but she works herself. One daughter, an intelligent young lady, is postmistress, and I believe, assistant bookkeeper. One son attends to the planting interest, and another daughter attends to one of the stores. The business of this firm of Montgomery & Sons has amounted, I understand, to between three and four hundred thousand dollars in a year."

NEWSPAPERS.—The N. Y. *Tribune* of a recent date says:

"The ephemeral character of many newspaper publications is illustrated by the fact that in 1846 there were 14 dailies in Boston, and that now there are only eight. It is an easy matter for a man with a little money, or with decent credit, to start a newspaper, but somehow 'Vol. I., No. 1,' always has to us a melancholy and funereal appearance; nor is it pleasant to reflect upon the money and the talent and the real honest labor sometimes wasted upon these experiments, which in so many instances are predestinate failures. The question whether the projected sheet is really wanted, is one which the speculator rarely puts to himself, or to anybody else."

A TORNADO IN WISCONSIN is described as follows in a dispatch from Chicago, dated Aug. 8th:

A terrific tornado, moving from east to west, passed over Winneconne, Wis., last night. A boom on the Wolf River, five miles above Winneconne, containing 50,000,000 feet of logs, was broken up. The steamer Star was capsized, and Capt. George Smith drowned. One of the raftsmen was also drowned. All rafthouses were blown over and completely demolished, and thousands of window panes broken; 30 chimneys were blown down. Grain in shock was scattered over the fields, and all the corn is flat. The lumber interest suffers a great loss. The Roman Catholic church in Granville was destroyed by the storm.

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, AUG. 17, 1871.

GEORGE B. UTTER.....EDITOR.

OUR COMING ANNIVERSARIES.

These gatherings of our people are year by year becoming more and more important. The world is advancing; new issues are arising; and new and pressing demands are made upon us. We are a peculiar people—a people by ourselves—and peculiar duties, corresponding to our position, are upon us. When our General Conference was first organized, we were very few in number, and the objects contemplated also few, though important, and no doubt justified the movement. But since that, great changes have taken place with us. Although, when compared with most of the Christian sects around us, we are very small, yet, compared with what we then were, we are large—a wide-spread people! Now, to see the growing demands upon us, and the changes that we are to make, the advance steps that are to be taken, and kindred matters, I think, is not an easy thing. Many of us live on too low a plain to take wide observations. We see only what is passing in our own immediate vicinity, if we see even that. The yearly gatherings, however, are very important, having this advantage: they bring together many of the most earnest hearts among us, from all parts of the denomination, who ably and earnestly represent the interests of their several localities. It is also a fortunate circumstance, that our Anniversaries are held in places wide apart, affording us such happy opportunities of knowing each other personally, and of coming into living contact with all our varied interests, and thus making us to feel that our cause is a common one, however diversified our forms and fields of labor.

But let me particularize a little, not intending to write of all the things of interest among us, nor to say all that might be said upon each of the points mentioned.

I. OUR MISSIONARY WORK.

No Christian people can prosper who are not a missionary people. I do not mean to say, that we are to have a mere sectarian missionary zeal; far from it. I mean a missionary zeal, inspired by the love of Christ in the heart! Now, if we review the past of our history, we shall find that just in proportion as our hearts have been fired by this zeal, and our hands have been put to this work, have we been prospered. But never was there such a demand upon us for missionary labor as now. East, West, North, and South, the fields spread out before us. There is not a person who has a heart to work, who cannot find something to do. But for a moment look to the North-west, the West, and the South-west. *Lo, the fields are white, waiting to be harvested!* Brethren, I pray the Master that you may open your eyes and see both your *duty* and your *opportunity!* Let the resolution be passed, in the hearts of all the brethren, at once, that we will think, and read, and pray more than ever before on this subject. And with this let us pay correspondingly more money into the treasury, and send out more laborers into the harvest. O, don't talk prayers, but pray! And then don't let us seek to dead-head our passage through, but let us *pay*—pay like men!—yes, like Christian men!

II. OUR SABBATH REFORM WORK.

This work, of course, is a specialty of ours and the Seventh-day Adventists, whom we joyfully hail as fellows in the field of toil. But it is to *our* duty to the cause that I desire to call your attention. At the commencement of this work, only a few years since, how few our opportunities and feeble our instrumentalities! But the changes in these respects have been great. I do not mean to say that we have better or more capable men than then. Blessed be the memories of the fathers that God gave us; and may He forbid that we should discredit them and their labor of love. But this is true: our men have greatly multiplied, and our wealth has largely increased. And yet the calls for our labor, the opening fields inviting us, have increased faster than either. I do not doubt that we could employ to advantage much more capital, and many more laborers, than we now do, in this particular department of our service, and that it is our duty at once to enlarge our plans of operation.

III. OUR COLLEGES AND ACADEMIES.

I have mentioned our educational undertakings as the third in order, not because they are third in importance, but rather because they have had a more recent birth. As to importance, when considered as powers, they are *first*. I fear this doctrine is not generally entertained, but it is nevertheless true. Education is not an adornment simply, but a *force*. *It is absolutely essential.* What is education but knowledge? And is not knowledge *power*? Pray, how can a man do the simplest thing, if he don't know how? In how many ways does ignorance prove itself a powerful weakness! You will smile at that paradoxical phrase, but have you not a thousand times over proved the sentiment conveyed true, and often to your own sad discomfort? Well, education is simply the opposite of ignorance—that's all. But the term education covers a wide field—a field as wide as human duty and activity—and is as varied in form as our fields of duty and activity are in character. And who does not know, that every differing employment requires an education corresponding to itself? And who does not also know, that the educated in any particular department of knowledge are the proper educators of others in that department? And hence, to meet this necessity, we have a great variety of educational institutions. But, not to consume time by too wide-spread and long-continued generalizations, let me at once state, that in order that men might be qualified in any considerable degree for life's duties and responsibilities, the whole civilized world has been forced to build and endow Colleges and Seminaries of Learning, heathen as well as Christian. And besides, each separate class of philosophers or religionists must have its schools, or *die!* But this thought is doubly forceful when you think of the attempt to proselyte others to any particular philosophy or religion. Is it not right here that knowledge is power, and the want of it weakness? When one goes forth to proclaim a new and opposing doctrine, he has ignorance, prejudice, and error, all combined, to meet; and if he be unskilled, how certain is he, of defeat! At least, this will be granted, that the doctrine he preaches will be put to great disadvantage, if not in absolute peril; and this too, not because it is false, but because of the weakness of its proclaimer and defender. Now, to fit us as a people for our work in any direction your thoughts may go, our educational institutions are essential to us. But when we think of ourselves as reformers, as the propagators and defenders of our particular faith, how overwhelming the conviction, that our schools are *indispensable*. But, you say, We have schools, and is not that enough! Brethren, God be praised for the schools we have, and may he forbid that we should despise the gift. But how did he give us these schools? It was on this wise: Many years ago, far-seeing brethren on their knees implored His help, and in a few years help came, and we had these schools born to us. God gave us men, and these men gave us schools, and these schools have wonderfully flourished; and how much good have they done! But in all this no miracle has been wrought, and if these schools are to continue to us, and perform their proper mission, this will also be without a miracle. Hearts in travail brought forth these schools, and hearts in travail must foster and strengthen them. The hearts that brought them forth were at the time living hearts; but many of them have now ceased to beat, and therefore have ceased to build colleges; and now, if these schools shall live and prosper, it will be because you, with your living hearts, shall *endow, love, and foster them*. What we want, then, first, is hearts that feel, and then our hands will do.

The interests that have been mentioned, and others vital to us as a people, will come before us at the Anniversaries next month, to receive our benedictions; and it is a question pertinent to be asked, whether we are ready to bid them a God-speed, and to give them a helping hand. That we may go there with sanctified hearts, full of love and zeal; that we may speak and act as wise men, so that it may be a season of refreshing; and that an onward movement may be given to our work, is the prayer of your

FELLOW LABORER.

ELD. GRISWOLD TO THE DENOMINATION.

To the Seventh-day Baptist Denomination:

Dear Brethren and Sisters,—It has been my privilege, for more than a quarter of a century, to be a member of your body. Although educated in the doctrines of the Congregational churches, and holding membership with them for upwards of twenty years, and afterwards having a membership with the First-day Baptists for several years, I became convinced that the obligation to keep the seventh day of the week as the Sabbath was binding on me, and thus finding myself in harmony with your views and practice on that, and also on baptism, I requested permission to unite myself with you, and was received into the fellowship of the church in New Market, N. J. My connection with you has been one of great benefit to me, socially, religiously, morally, and intellectually; for, as a denomination, few, if any others, hold rank with you in these respects. The development of the social elements through the Associations, Conferences, &c., is not among the least of the benefits of your ecclesiastical arrangement. The high standard of morality, and the deep interest in education, which have long characterized you, and cannot be too highly appreciated. In the cause of human liberty, the denomination has stood in the front ranks. Freedom of inquiry upon all questions, especially on such as pertain to religion and divine revelation, and the right of private judgment in the interpretation of the Bible, have ever been held as cardinal. With such a people, one must have been stolid not to have made progress. I acknowledge my great indebtedness to you for the opportunities my membership with you has favored me with. Very much of what I now am, I owe to my acquaintance and intercourse with you. Nor ought I to neglect to mention the forbearance which has been extended to me in all my inquiries after truth, whereby I have sometimes been led to accept views not as yet accepted by the denomination, for to such the freest liberty of discursive inquiry has been given. I consider it as one of the positions of which you have the right to be proud, that of honest inquiry and free discussion. May your platform ever remain as free.

Realizing the many advantages and benefits which my connection with you has been to me, my own personal considerations would lead me to make great sacrifices to continue it; and if I know my heart, I would most cheerfully make all sacrifice, except what truth demands, to continue it. But one of the great lessons which I learned by experience is, to ever be true to my highest convictions of truth and duty, to forego all associations, however gainful, and stand alone, rather than compromise truth or duty.

Agreeing, as I believe I do, in all the *fundamental doctrines*, with the denomination, there is one upon which, it is well known, I differ, and that is "The Communion." I have endeavored to give that subject all due examination, and after years of thoughtful inquiry and research, I do most truly believe that what is termed "restricted communion" is such a perversion of the nature, character, and design of "the Lord's Supper," that I ought not longer, by a silent acquiescence, to sanction it. Believing, as I do, that all truly acknowledged Christians are alike entitled to participate in its celebration, I believe the prohibitions which close communion churches enjoin upon their members, not to commune with other sects or denominations, is exercising a power for which they have no scriptural right. A very important question arises as to what course is to be taken by those in our churches who disagree with the denominational views upon that subject. It is the question that is now agitating the whole of Christendom. Dollinger has been excommunicated because he denied the infallibility of the Pope; Stuart for singing a Christian hymn; Cheney for leaving out the word "regeneration" when reading the Liturgy; and Hubbard came within an inch of excision for introducing a Christian minister into his pulpit; while the Malcoms and Hyatt Smiths have fallen under the censures of the First-day Baptists for open communion; and it remains to be seen whether the Seventh-day Baptists will not follow the wake. That there is a large number in the denomination who most conscientiously believe that all Christians have alike the right to partake of the Lord's Supper, facts will abundantly show. Many of these feel that the church has no right to prohibit them the right of private judgment and practice upon that point. That the liberty of communing is the sole right of the communicant, to commune or not, as he judges, and with whom he chooses, is so nearly self-evident that it seems it could not be questioned. Has the pope or priest of the Catholic church the right to forbid the cup to the laity? Certainly not. Nor have they any more right to forbid their members to commune with other sects; and yet have they not an equal right thus to forbid as have either of the Christian sects?

If (as has been maintained by some of my ministering brethren) it is a violation of one's covenant vows or obligations to open the subject by way of inquiry or discussion in our pulpits, unless proper ones are present, (themselves I presume,) or to discuss the question through the denominational paper; and if to commune outside the denomination subjects one to discipline and excommunication; and if (as is maintained by some) no members can resign or withdraw from the church, there being no way to get out of a church except either to die or to commit some act that will exclude; what, I ask, can a poor fellow do, but to continue to sin by the continual violation of his own conscientious convictions of duty and privilege, or die, or be excommunicated?

But where can a Seventh-day Baptist go who is compelled to leave the denomination because he is not allowed to practice open communion? Few, if any, Sunday-keeping churches would receive him. Consequently he would have to organize himself, and others agreeing with him, into an open-communion Seventh-day Baptist church. Such a thing is not only possible, but very probable, if individual liberty of conscience is not tolerated on this subject. "Cases of Conscience" include some other things besides Sabbath-keeping. The communion question, it seems to me, should be entirely left to every person to judge and act for himself, be he open or close communion. The close communionist has no right to require the open communionist to conform to his belief and practice, nor has the open communionist a right to require the close communionist to conform to his belief and practice. "Let every man be fully persuaded in his own mind," and act accordingly.

Although always an open communionist in belief, yet out of regard to the feelings of my otherwise strong brethren, I have never in any instance violated the practice of the denomination, anti-scriptural and wrong as I have thought it to be. Many times, when present with other Christian churches, and invited personally to commune as a Christian with Christians, I have suffered the most painful emotions, almost feeling I was denying my Saviour. Little do the close communionists realize the pain and grief to which they subject their open communion brother or sister, by thus usurping authority over them.

And now will my close communion brothers and sisters *grant* to me a moiety of that liberty I have for nearly thirty years *permitted* them to enjoy? I do not ask them either to believe or practice with me, except so far as truth may direct them. But may I not at least take the privilege of asking them to allow me, (and all others who may wish it,) to practice in the communion according to my own honest convictions of truth and duty. I have no desire to disturb the peace of our Zion unnecessarily, or to act hastily in the matter. But I think the time has come when these "Cases of Conscience" have a right to be heard, and such a reconsideration of the whole subject of the communion as ought to not fail of harmonizing the now conflicting views.

Your brother, in Christian love and fellowship, S. S. GRISWOLD.

☞ We print the foregoing because we do not like to refuse a hearing to anybody who professes conscientiousness, and appears to be candid. We must be allowed to say, however, that we think the writer is asking too much, when he asks for himself, "and all others who may wish it," a "*grant*," or "*permit*," to do what the denomination has always regarded as inexpedient, and has so printed in its articles of faith. He does not allege that he, or any one of the few whom he assumes to be associated with, has ever been called to account for principles or practices in regard to communion; and yet he asks the denomination to ignore or stultify its own well-known principles by giving him permission to contravene them. His references to Dollinger, Cheney, and Company, are not pertinent. Nobody insists upon his believing in close communion, and it will be time enough for him to assume rank with these paper martyrs when he has been arraigned for not believing with his brethren.

SECRET SOCIETIES.

To the Editor of the Sabbath Recorder:

In your paper of Aug. 10th, is an article from J. R. I., criticising the recent action of the DeRuyter church on "Secret Societies." In so far as the matter lies between him and that church, I have no purpose to interfere; but he has gone beyond, and treated upon the subject of church discipline as a separate question, strongly condemning the principles generally held upon that subject. This has been and is to me a question of interest, and as J. R. I. is a man of thought, and has evidently passed the region of doubt, coming to the conclusion that we must go by the *letter* of Scripture, and not by *inference*, as this is "*human* opinion," I take the liberty to state a question covering the ground, and to ask of him a solution of what seems to me a difficulty: Suppose a member in one of our churches opens a dram shop, and the church *infers* that it is an anti-Christian business, and attempts to proceed against him, but he meets them with the statement, that he would willingly abide any Scripture declaration on the subject, but does not feel bound by *their inferences*. Now, what shall the church do? Of the wickedness of this business they can have no doubt; but they know that the Scriptures do not in so many words speak of this business, nor of its wickedness. Now, I do not see, adopting J. R. I.'s views, but the church is powerless in this case as to its discipline. How is this?

N. V. HULL.

ACADEMIES.

I notice in the excellent article of A. R. C., on our Academies, a statement to the effect that DeRuyter Institute run behind last year $727; which is very much like many other misstatements that are afloat, and that have caused much of the feeling and opposition to that school which has culminated in the desire of so many to give it up as a denominational school. The fact is, the school was carried on last year by the teachers, they receiving the income and one half of the endowment interest, and paying all of its expenses, the other half of the interest to be applied to the paying of debts; so, when the interest is all collected, the school will be about $300 better off than when the year commenced. Three years ago, there was reported to the Regents over $1,900 indebtedness. This year $1,400 will more than pay every debt, with considerable interest to be yet collected. The whole cry about mismanagement, and its not doing the work that it ought to, or that it has been running down and running behind, is made by those who acknowledge they don't know much about it, or are personally interested in its failure. Its true needs I have tried faithfully to set forth in my yearly reports to the Association; and if those views could be adopted and acted upon by our people, DeRuyter Institute might be saved, and grow in usefulness and power. Our school officers must not expect teachers to do all the sacrificing; our people must help those officers to bear the burden imposed upon them, by giving them their confidence, their funds, and patronage; and we must work together for the common interest.

At the recent Convocation at Albany, a deep interest was manifest in the success of the Academies. A committee was appointed to secure legislation that will give more of the State funds for their support, and the passage of laws to encourage and secure voluntary endowments, so as to insure their permanency and growth. The reaction in their favor has commenced, even while we are becoming demoralized, and are wasting our strength and opportunity by wrangling over ways and men, and by personal questions that turn the attention and energy from the great work of education, which we as a people so much need. We are able to succeed with the schools we now have, and by their aid to build up a College that shall make our scholars honored, and our literature respected by the world. Will we labor together for that object?

H. C. COON.

WEST EDMESTON, N. Y., Aug. 10th, 1871.

HOME NEWS.

A GOLDEN WEDDING, WITHOUT GOLD OR SILVER, BOTH BEING STRICTLY PROHIBITED.

SHILOH, N. J., Aug. 7, 1871.

In the year 1844, Geo. R. Wheeler and Hannah his wife, and nine children, came to America from Olney, England; landed in New York, and from there they came to the City of Salem, South New Jersey. He was of the occupation of a watchmaker and jeweler, and his oldest son, Caleb, of the same occupation. His means being limited, he was unable to go largely into business, but opened a small shop for repairing and job business. He had for many years been acknowledged as an itinerant or village preacher by the Baptist church to which he belonged. He was soon recognized as a respectable preacher of the Baptist church in Salem. In 1846, after prayerful investigation, Mr. and Mrs. Wheeler came to the conclusion that it was their privilege and duty to remember the Sabbath day, and keep it holy. They changed their membership from the First-day Baptist church at Salem to the Seventh-day Baptist church at *Shiloh*, twelve miles from their residence. The Shiloh church soon called brother Wheeler to ordination. Since that time he has been known by his preaching, writing, and his general associations, as a reputable minister of the Seventh-day Baptist denomination.

This couple have raised eight of their ten children, given them a respectable education, and they are now all married and settled in business, doing honor to their aged parents. By industry and prudence, Eld. W. and wife have acquired a competence, and are living comfortably in their own home, enjoying life's blessings and privileges, as the gifts of a kind Providence to them; and still they are prospered in business, the firm being generally known as that of Wheeler & Son, Broad street, Salem.

A few weeks ago, we received a letter from them, informing us that the fourth of August, 1871, would be the fiftieth anniversary of their marriage, and inviting some of their old friends at Shiloh and Marlboro to come to Salem and spend the day with them, stating that silver and gold would be strictly prohibited; they did not need it, neither did they want it. Arrangements were made to go. The day was very warm, but at ten o'clock carriages began to arrive, until they numbered sixteen. The guests, numbering over forty, were cordially received, and had a hearty welcome to the marriage festival. All seemed to be happy, and all appeared to appreciate the privilege afforded them in looking over the history of the past, and in anticipating the future. At one o'clock dinner was announced, and we were escorted into the dining room. The bride and groom of fifty years ago were seated at the center of the table, with Eld. Gillette and lady on the right and left as bridegroom and bridesmaid; Eld. Morton and lady heading the table, and doing honorable service in their station. The table was loaded with common necessaries, and with many luxuries. There were two large bride's cakes, one of them marked August 4, 1821, the other August 4, 1871. The table was adorned with three beautiful bouquets, one of them containing fifty different varieties of flowers. After all the company had dined, they were invited to engage in some religious exercises. Various select pieces were sung, Eld. Morton officiating at the organ. The ninetieth Psalm was read by W. B. Gillette, followed by a short address; then an address from Eld. Morton. Eld. Wheeler then arose and told us that he would give us a brief history of himself and family, which he did in a feeling and intelligent manner, and we think it worthy of a more public record than we can give it. It will long be remembered by those who heard it. He was followed by his son Caleb, who is in business with him, and who paid a becoming tribute to his parents, who had done their duty faithfully to their children, and were worthy of their highest esteem and affection, especially for the religious training they had given. He was followed by Mrs. Wheeler, who spoke very understandingly of the happy life they had lived as man and wife, their union of purpose in almost all their duties and relations in life, especially of the comfort they had taken, and yet were blessed with, in their children. They were all respectable, industrious, and pious, and doing well for themselves, and good to others. Though most of them are far away, living in Kansas, yet they are comforted in knowing that they are usefully employed, and living for some good purpose. After a few remarks from others, the lateness of the hour admonished us that we must close, when Dea. *Hummell* led us in prayer, while we commended this aged couple and *theirs to* our covenant-keeping God. Soon after, the company *departed to* their several homes, *feeling gratified* and profited that *they had lived* to attend the fiftieth anniversary of the marriage of Rev. George R. Wheeler, and Hannah, his worthy companion. They are now seventy-three years old, and yet their sight is not dim, and their youthful vigor is scarcely any abated. May they yet live long, to comfort each other, and to honor God, and bless the world.

ONE OF THE GUESTS.

Since the foregoing was in type, we have received the following, which may have interest to some of our readers:

GOLDEN WEDDING.

Married, August 4, 1821, Geo. R. Wheeler and Hannah Robinson. The date shows that on Sixth-day, Aug.

...that shall make our Sabbath ... and our literature sweet ... the world. Will we labor to ... for that object?

H. C. Coon.

...er Edmeston, N. Y., Aug. 10th, 1871.

HOME NEWS.

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One of the Guests.

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GOLDEN WEDDING.

...A. 1821. Geo. R. ... Hannah ... The ... day, Aug. 4, 1871, fifty years had elapsed since this marriage was celebrated. It is not a common occurrence for a couple to live together half a century. When such is the case, it seems appropriate to mark the occasion with thanksgiving and festivity. To this couple, who are now both past seventy-three years of age, there have been born ten children, eight of whom, four sons and four daughters, have grown to the estate of men and women, all married. Four of these children, one daughter and three sons, are located at Pardee, Kansas. It is clear that it was not at all practicable for these four children to go to Salem, N. J., to celebrate this golden wedding at the home of their parents. But it was not forgotten. When the eventful day came, Joshua Wheeler's hospitable house was open for the reception of his brothers and sisters with their families. Each of the four families is blessed with two children, making sixteen, old and young, to celebrate this joyful day. The older ones talked of things long since past, of the exciting and critical periods in the history of father and mother, and of their own hopes and prospects, while the little ones romped and prattled their childish glee. About 5 o'clock p. m., the festive meal was announced, and all as one family surrounded the well-prepared table. There was the indispensable bread and butter, as well as other articles belonging to the ordinary way of living. There was also a gold cake and a fruit cake, each decked with the golden ornaments possessed by the family. Then there was the fruit, choice apples, peaches, pears, plums, and grapes, ripe and rich, entwined and strewn with beautiful flowers. After the meal, what could be done less than return thanks to the Preserver of life and the Giver of all blessings. The 112th Psalm was read, and prayer offered. God was thanked that the parents—*Christian parents*—had been spared *thus long* to rear and counsel their children; and it was asked that their last days might be crowned with peace and comfort, and in the world beyond, their heads crowned with immortal glory. S. R. Wheeler.

Pardee, Kansas, Aug. 7, 1871.

CROPS IN WEST JERSEY.

Shiloh, N. J., Aug. 7, 1871.

Peaches and other fruits are very abundant, and the prices are very low, as the markets are full. Vegetables promise fair, though some are very fearful that the rains are too frequent for the good of the tomato crop, and it may be injurious to melons, but they are abundant and very large.

A LOAN NEGOTIATED.

It is said that the remaining one hundred and thirty million United States five per cent. bonds offered by the Treasury, have been disposed of. The following is the N. Y. *Tribune's* explanation of how it was done:

The law provides that the money received for the new bonds must be held for the redemption of the outstanding Five-Twenties, and its use for any other purpose is prohibited. The Secretary of the Treasury is also required to give ninety days notice of his purpose to redeem outstanding Five-Twenty bonds, and during these ninety days interest *runs* upon the bonds that may be called in. Furthermore, the National Banks may by law be made depositories (by the order of the Secretary of the Treasury) for all monies, except receipts from customs. Latterly, it has been the practice to place the funds derived from the negotiation of bonds in the National Banks as a means of facilitating negotiations. Availing himself of these provisions, the Secretary of the Treasury has perfected an arrangement with associated English and American bankers, calling themselves a Syndicate, by which they agree to subscribe at once for ten million dollars of the Five Per Cent. Bonds, and deposit the proceeds in the National Banks, upon the condition that the moneys are to be drawn for the redemption of bonds that may be called under the law before referred to, each Bank to deposit with the Treasurer of the United States bonds of the United States to the amount of the deposit that may be at any time in its hands; subject to the right on the part of the Bank to withdraw United States bonds of any one issue and substitute those of another. Further conditions are, that the Syndicate shall, upon the same terms, subscribe for at least an average of five millions of dollars of Five Per Cent. Bonds per month. The whole arrangement, however, subject to the condition that the National Banks shall have a right during sixty days to subscribe for any sum not exceeding fifty millions of dollars of bonds upon the terms before expressed, with a commission of one-eighth of one per cent on any subscriptions made or obtained by them.

A Frightful Railroad Accident is reported by telegram from Bangor, Me., Aug. 8th. It happened on the Maine Central Railroad, just as a train was entering Bangor, by the giving away of a bridge. The train was about half an hour behind time, and was running at a good rate of speed to make up. The engine and tender had got across the bridge, and a portion of the mail and express car, when the structure went down, taking the rear trucks of the mail car, but the strength of the shackles kept it upon the track. The smoking car plunged down into the street, a distance of 20 feet, and was completely demolished. This was followed by a passenger car, which came down upon its side, and was also completely wrecked. A second passenger car shot across the street at right angles with the first, and was also demolished. The third and last regular passenger car plunged down the abyss, striking upon the forward end, crushing it in, while the rear end was suspended at an angle of 45 degrees by the broken timbers and abutments. The Pullman car, the last in the train, remained upon the track, but the front end was somewhat damaged by contact with the preceding car. William Percival, of Waterville, was brakeman of the third passenger car, and stood at his post on the front platform, when the car plunged down through the bridge, and he was instantly killed. There was a very small number of passengers; otherwise the loss of life must have been fearful. Thirty persons were more or less severely injured, but only one fatally.

Gayety and Death at Newport.—Death has interfered with the gayeties of Newport this season to an unusual degree. A correspondent of the *Evening Express* says:

A death in the family of Wm. R. Travers, of New York, has necessitated the doing away with Mrs. Travers's August reception, cards for which had just been issued. The death of Miss Weld of Boston, a sister of Mrs. Gardner Brewer, has put an end to the Summer festivities at "Finisterre." Every week some new affliction has been brought to bear upon the gayety here, and one after another of the villas has been made desolate. "Fair Lawn," where the finest entertainments have heretofore been given, was bereft of its mistress, Mrs. Morton, very early in the season. The little colony of Cliff Cottage were shocked and saddened by the sudden ending of Mrs. Henry B. Williams's fair young life. Mrs. Wm. Bacon, an invalid, who sought for benefit by the sea, died soon after reaching her cottage. The terrible railroad accident in New Hampshire, this week, shocked the Ocean House guests, where the family of the deceased and a large number of friends were spending the Summer. A large dinner party at Mr. Belmont's mansion was broken up by the arrival of the telegram announcing the death of Mr. Slidell, a relative of Mrs. Belmont. The death of Mrs. Field, on her passage to Europe, turned the elegant country-seat of Mr. Milton Sanford into a house of mourning. Mrs. Sandford and Mrs. Field were sisters, and Kate Field has spent many Summers previous to this with them. Wensler, the Danish artist, died here while on a visit, after a long and severe illness.

Corruption is charged upon the Health Officer of New York, and names, dates and figures are printed to substantiate the charge. It is asserted that five hundred and odd vessels were driven from that port in a single year by the exactions at Quarantine of this officer and his colleagues. Forty-four thousand dollars were plundered from a few score merchants, during the four "quarantine months" of a single year, in the items of stevedoring and unnecessary lightering and coopering. Many thousands of passengers have been put to the inconvenience of transferring themselves and baggage to tugs in the Lower Bay, and then compelled, under threats of detention, to pay from $1 50 to $5 each for transportation a distance of less than twelve miles, while at the same time the tug maintained by the State at extravagant rates to do this very work free of cost to passengers has been employed as a pleasure-boat by the Health Officer. The private mails of shipping merchants have been detained until they consented to pay for their transportation by Quarantine boat at a rate a hundred fold higher than that for which the United States Postal Department does the same work for others. Cargoes of valuable and perishable goods are said to have been ordered by the Quarantine officers to warehouses distant from the business part of the city, in order that those who pay bribes might reap the benefit of the large commissions illegally charged.

Damages for Personal Injury.—In the action brought by Dr. Breck, of Springfield, against the Connecticut River Railroad, to recover damages for injuries sustained in the collision at Northampton last summer, the question virtually arose, whether courts in assessing damages ought to be governed by the principle that one man is as good as another, and the decision declares that they ought not. Dr. Breck is a prominent physician and surgeon, who appears to have possessed an extensive practice, with unusual powers of endurance. By the accident in question, he was injured to such a degree in his nervous system through a blow on the spine that he has never since been able to perform more than one-third of the labors which he formerly endured, and it is the opinion of most of his professional advisers, that the injuries will be permanent. The court held, that while the jury must not regard the prospective damage to the plaintiff's business, that being purely a matter of speculation, they must "consider the plaintiff's capacity, both intellectually and physically, at the time the injury occurred, and the diminution in that capacity occasioned by the injury"—must "take him as he had stood, with all his accomplishments, professional, intellectual, and other, and say what diminution the injury had produced in them, and give him compensation therefor in dollars and cents." Under this ruling a verdict was rendered for $10,000.

The Suez Canal has been brought before the public again by a report from M. de Lesseps, which gives much needed detail relative to the condition and prospects of the scheme. He assures his associates, that the Canal is now twenty-seven feet deep throughout, and that, after eighteen months' constant use, the banks have suffered no perceptible abrasion by the water, nor the depth been materially lessened by shifting sands. During the past year there have passed through the Canal the Nestor, drawing twenty-two feet and three inches, the Jumna of three thousand tuns burden, and the Arizona, over seventy feet wide, proving that, as regards depth, uniformity of current, and width, the new maritime highway affords ample facilities for extensive traffic. Among other incidents of the past year's experience, the President reports that so many as fourteen vessels passed through the Canal in one day; that several distributing points for Indian products have formed, and that Port Said is advancing in such importance as a maritime port as seriously to threaten the commercial preeminence of Alexandria. The financial condition of the enterprise is rather gloomy, but does not justify the current reports that it is bankrupt, and about to fall easily under the control of British capitalists.

National Industrial Exposition.—The Fortieth Exhibition of the Industries of our land, to be held by the American Institute, in the immense structure bounded by Second and Third avenues and Sixty-third and Sixty-fourth streets, New York, from September 7th to November 4th, promises to be far in advance of anything hitherto attempted on this continent. Artists, Artisans, Inventors, Manufacturers, Horticulturists, and others, are rapidly forwarding their applications for space in which to exhibit something novel, wonderful, beautiful or useful, in the various departments. The best and most recent triumphs of American skilled products, as well as the latest and most approved methods of manufacture, in actual operation, will there be seen at their best. It will be a sight that none should miss. The heavy machinery is already being set in place.

Bound to be Sensibly Buried.—The *Liverpool* (Eng.) *Post* says that Dr. Gross, Roman Catholic Bishop of that Diocese, has been several times discoursing to his flock upon the vulgar ostentation and vanity of the modern funeral. After referring last Sunday to the hideous apparatus and furniture of the livery men and equipage with which we make death so revolting in our Gothic fashion, he said that he so dreaded in his own case a grotesque performance of the kind after his decease, that he had left special directions and provisions on the subject. It would seem, curiously enough, that he was half doubtful of the determination of his own communion to see his wishes carried out, and in order to insure that they would be, their execution would be entrusted "to four Protestant gentlemen in whom he could confide."

Yearly Meeting.—The exercises of the Yearly Meeting of the Rhode Island and Connecticut churches, to be held with the First Hopkinton Church, will commence, Providence permitting, on Sixth-day evening, Aug. 25th, 1871.

We hope to see very many of our brethren and sisters from the other churches here with us, during the Yearly Meeting. The ordinations that are to take place will, it is expected, add interest to the occasion. Rest assured we want to see you here, and as a small return for the spiritual good you will do us, we will try to adequately supply your physical necessities while with us.

A. E. Main.

The President of the United States has suspended Gen. Pleasanton from his office as Commissioner of Internal Revenue. Under the Tenure of Office act, passed during Andrew Johnson's Administration, the President finally acted, and suspended the Commissioner for the term specified by law—to the end of the next session of the Senate. The Deputy Commissioner, J. W. Douglass, will act as Commissioner until the Senate decides whether Gen. Pleasanton shall be re-instated, or some other person, hereafter to be nominated, shall succeed him. This ends for the present the discord between the Secretary of the Treasury and his most important subordinate.

Beecher.—*The Congregationalist* cites the remark of a Western minister, to the effect that, "if it had pleased the good Lord to let Dr. Lyman Beecher do the preaching for the whole family, it would have been much better for evangelical Christianity," and adds this comment:

"We are glad our brethren out West are alive to the heresies of the Brooklyn pastor. It is a pity that the benefit of their advice could not have been had in the providential allotment of duties to the Beecher family. What a great botch Henry Ward has made of it, to be sure!"

London Sunday-Schools.—The Sunday-schools of London don't seem to impress Americans very favorably. A clergyman writes recently:

"London has what it calls Sunday-schools, but they are generally only a milder form of inquisition. The school of Dr. Cummings' church was without picture or pleasant sight, and had 37 scholars. Spurgeon's school-room is a sepulchre. The seats are narrow and without backs, and remind one of the Irishman's remark on a fine cemetery, that he thought it a 'very healthy place to be buried in.'"

Enforcing the Sunday Law.—Justice Scott, of New York, has issued an injunction compelling the occupant of the tenement house adjoining the Alanson Methodist Church, in that city, to stop operating sewing machines, of which he employs a great number, during church services. The tenant, a Jew, named Keryofski, with a number of his workmen, made a vigorous resistance to the officer who attempted to serve the injunction, for which he was arrested and committed in default of $1,000 bail.

A Believer in Providence.—After the degrees were conferred at the recent Commencement of Bowdoin College, Brunswick, Me., the chaplain, a member of the Board of Directors, in a parting prayer, thanked God for His goodness and wisdom in defeating Gov. Chamberlain for the United States Senate that he might be chosen President of that excellent institution. The clergyman is an evident believer in divine providence.

Charles Buxton, a member of the British Parliament, whose name has been closely identified with educational movements in England, died last week. He was a son of Sir Thomas Fowell Buxton, the first baronet, a member of Parliament, and a great brewer. Both father and son had the reputation of possessing warm religious and moral impulses, and both were prominent as advocates of philanthropic interests.

The Councilmen of Cincinnati, O., passed a vote repealing the Sunday ordinances, but the Aldermen refused to do the same, by a vote of 12 to 11. A resolution to request the Mayor to enforce the Sunday law was tabled—13 to 9.

The President of the United States has appointed Mr. Charles Francis Adams to represent this country in the Board of Arbitration at Geneva. The British Government has appointed Earl Russell to the same Board. The action of the three neutral powers is only needed now to complete the organization of the Board.

The German Democrats of Brooklyn, N. Y., at a recent meeting, adopted a platform denouncing the Sunday and prohibitory laws, and the Albany Commission, expressing approval of the position of Carl Schurz, and an intention to take a more active part in politics hereafter.

A Big Safe is to built for a banking and insurance company in Philadelphia—a "welded iron and steel" vault, with two thousand separate boxes, for the use of special depositors, all of which, when completed, weighing about one hundred and thirty tons, and costing about fifty-five thousand dollars.

The statistics of the disaster to the steam ferryboat Westfield are as follows: Dead to last Friday night, 94. The wounded who survive, some of whom remain in a critical condition, number 105 souls, a total in all of 199.

Money Orders are to be exchanged between the post-offices of the United States and Great Britain, on and after the 2d of October next. The rates are not high, being $1 25 for a post-office order of $50.

Election Riots occurred in Paris, Lexington, and Frankfort, Ky., on election day, Aug. 7th. Several persons were killed and wounded.

SUMMARY OF NEWS.

The press of the Pacific coast unanimously condemns the order of the War Department countermanding the orders of Gen. Stoneman for an active campaign against the Apaches, for the purpose of giving the Quaker Commissioners an opportunity to operate. The order is denounced as handing the helpless settlers of Arizona over to the tender mercies of the Apaches.

During a thunder storm, Aug. 8, lightning struck the railroad track, just outside of the east end of Hoosac Tunnel, and entering the tunnel on the rails, exploded a charge of nitro-glycerine. Two men were instantly killed, and another so severely injured that he died shortly after. A charge was similarly exploded, in the west end of the tunnel, during the same storm, but without damage.

Col. Von Schmidt has closed a contract with the Central Pacific Railway to construct the Lake Tahoe Tunnel through the Sierra Nevada. The tunnel is to be wide enough for a canal in addition to the railway tracks. He is to complete the work in five years, the Railroad Company to pay $1,000,000 as its share of the cost.

The New York Central and Hudson River, Pennsylvania Central, and Erie Railroad Companies, have made another reduction in rates for all classes of freight from New York westward. The rate per hundred weight to Chicago is reduced from seventy-five to forty-five cents, and to other places in about the same proportion.

The grape crop in Missouri is enormous this season, and prices are reduced to a very low figure. The St. Louis *Democrat* says: "For receipts from our local vineyards, delivered in spring wagons, our hucksters are paying four to five cents per pound, and retailing them at six to seven cents."

What William Tell did as a matter of fiction, Capt. Travis performed as a matter of fact, in Cleveland the other evening, where he shot an apple from the head of a boy 12 paces distant, sending a bullet clean through the center of the apple, which remained undisturbed on the boy's head.

Mrs. Mary Knight, of Salem, Ind., recently called about her death-bed her entire family, five sons, the youngest 65 and the eldest 73, all of them grandfathers who had never lost one of their children. She herself was 94, and had not had a day's serious illness during her entire life.

Bishop Simpson is not in a condition just now to enjoy his late handsome bequest. He is stopping at Clifton Springs, and is so feeble that he cannot see friends. He is quite broken down from hard work, and it will be a long time before he recovers.

The simplest and cheapest way to cool a room is to wet a cloth of any size, the larger the better, and suspend it in the place you want cooled. Let the room be well ventilated, and the temperature will sink from ten to twenty degrees in less than an hour.

Caleb Cushing has a suit against Mrs. Gen. Gaines for $50,000 for services in gaining her immense estate. Mrs. Gaines charges that Mr. Cushing paid himself from the rents of her property, and claims a large amount due.

Bridgeport, Conn., boasts of a youth of three and one-half years, who, after watching the operation of butchering in his father's slaughter house several times, performed the operation in an artistic manner for a pet goat.

The Executive Committees of the Union Pacific Railroad and of the Pacific Mail Steamship Company have entered into a contract by which the rates, both for passengers and freights, to the Pacific, will be advanced and made uniform.

A San Francisco dispatch says that 11,000 barrels of flour have just been shipped from that port for Hong Kong, that another similar shipment will soon follow, and that a sale of 3,000 barrels of flour has just been made for Singapore.

The Tichborne claimant has joined a shooting club, and is constantly at the matches, in which he excels all his competitors. He bets heavily on his success in the pending trial, and takes life with matchless unconcern.

A meeting was to be held in London, England, last Sunday, to protest against the execution of any of the Fenian prisoners, and the action of the authorities in regard to the Phœnix Park meeting in Dublin.

Mr. Wade, the newly-appointed British Envoy to Pekin, is the author of a text-book for the use of Englishmen studying Chinese, which is acknowledged to give the best method of surmounting the great difficulties that have hitherto puzzled grammarians.

E. Gobin, aged 46, while under medical treatment in St. Luke's Hospital, New York, for fracture of the leg, received on the Erie Railway, was strangled, while at dinner, by swallowing his false teeth with some food, the teeth lodging in his throat.

At the Stonington regatta, Aug. 9, Caddie of Stonington, and Bacon's boat of New London, took the prizes in the third and fourth classes respectively. The first-class prize was taken by Qui Vive, of the Atlantic Yacht Club.

The Emperor of Germany has conferred on Mr. William Howard Russell, LL. D., the "Iron Cross" of the "Second Class," with the White Riband, in recognition of his services as Special Correspondent of *The London Times*.

The Standing Committee of the Berlin Exchange have refused to permit quotations of the New York City loan to appear any longer on the stock list. The chief city in the Union has no credit in the great financial centers of Europe.

The payments made to the Consular-General of the North German Union, for the benefit of the German widows and orphans, amount to $350,453, and the remittances to 455,000 Prussian thalers.

Mr. Wallace, who wagered $2,500 with Mr. Hampden that the earth is round, and, of course, won, recently brought an action against Hampden for libel, and received from a London jury a verdict of $3,000 damages.

The death is announced of Edith Mary, the daughter of the poet Southey, and wife of the Rev. John Wood Warter, B. D., rector of West Tarring. Mrs. Warter was born in 1805.

It is stated that the total amount of the bequests of Horatio Ward, the wealthy American who died in London recently, to Soldiers' Homes in this country, will be about $600,000.

An advertisement in the St. Paul (Minn.) papers, reads: "Persons who have contracted debts to B. F. Simmons are forbidden to make payment thereof except to the undersigned, Mrs B. F. Simmons."

Petroleum V. Nasby, it is reported, has taken $2,000 worth of stock in a free religious paper to be issued in Toledo, O., as soon as $100,000 is subscribed for that purpose, which is likely to be at some distant date.

Lewis Beach, of San Francisco, whose only remaining son was killed by the fall of a building two weeks ago, committed suicide by taking strychnine, at the graves of his children, in Lone Mountain Cemetery.

Ella Wagner, daughter of George Wagner, of Chapmanville, Penn., was recently drowned by falling into an old stone quarry, which was filled with water, while blackberrying. She was 12 years old.

A fire broke out at the head of slope No. 3, inside of No. 6 mine of the Lehigh Coal and Navigation Company, Aug. 10th. There were only a few men inside, and all got out safely.

Major Randolph, a grandson of Thomas Jefferson, was beset and dangerously wounded, at Hurricane Bridge, Va., the other day, by a gang of railroad strikers.

Mr. Charles Fenno Hoffman, the poet and novelist of the past generation, is still living, an inmate of an insane asylum in Pennsylvania, where he has been for 20 years.

A number of small boys, while hunting near Oroville, Cal., mistook a Mexican sheep-herder sleeping in the grass for a hare, and shot him. He died in a few hours.

George M. Harris, a noted desperado, was shot dead at Gioche, Nevada, by D. A. Meyendorff, an assayer, whose face Harris slapped for the purpose of causing a fight.

A new locomotive, called the Providence, is nearly completed at the Rhode Island Locomotive Works, for the Boston and Providence Railroad.

The anniversary of the battle of Stonington, Conn., fought Aug. 10, 1814, was celebrated at that place on Thursday, by a firemen's parade, a dinner, speeches, &c.

A philological convention has decided that "is being done" is grammatically correct, and that Richard Grant White is being gradually discouraged.

Isaac S. Marcy, aged 55, inventor of the soap stone hair curler, committed suicide in Nashua, N. H., at grief over discharge from employment for drunkenness.

Captain L. Hilliard, now of Toronto, is said to be the first man who took a steamboat down the Lachline Rapids. This was on the 19th August, 1840.

A Miss M. E. Doyotte, only 18, owns, edits, and publishes a paper called *The Pioneer*, at New Rochelle, N. Y., her sole assistants being two boy printers.

A man up in Portsmouth, N. H., named his two children Ebenezer and Flora, and always spoke of them as "Eb." and "Flo."—neat and tidy names.

A woman in East Cambridge, Mass., is charged with murdering three infants who were "farmed out" to her.

The American Colonization Society has received 5,000 applications for passage to Liberia in the vessel which sails in November.

The Pope has refused the title of "Pius the Great," and the accompanying glittering compliment of a throne of gold.

Julius R. Adams, of the Sophomore class, Harvard College, was drowned, Aug. 11, while bathing in Charles River.

At a circulating library in Washington, a lady inquired for "Corn and Cheese." They found out she wanted "Cord and Creese."

Asa Brett, aged 70 years, of East Stoughton, Mass., fell from a load of wood at North Bridgewater, and broke his neck, dying instantly.

The temper of a western religious convention was sadly ruffled by a discussion concerning the moral and spiritual aspects of croquet.

A Kansas man was the best fencer, and a Kentuckian the greatest beer drinker, at Heidelberg University, last year.

The steam power employed in the United States does the labor of 140,000,000 men, while that of Great Britain is equivalent to 490,000,000.

An order has been issued prohibiting all processions in Londonderry, Ireland, on the anniversary of the raising of the siege of that city in 1687.

Many of the new houses being built in New York have the window-panes of delicate rose-colored glass instead of pure white.

A Massachusetts boy cut off his young sister's golden curls while she slept, to get money with which to go to the races.

The amber gathered on the Prussian coast of the Baltic is of the value yearly of half a million of dollars.

A fire at Emigrant Gap, on the Central Pacific Railroad, above Colfax, destroyed a quarter of a mile of snow sheds, Aug. 10th.

The centennial anniversary of the birthday of Sir Walter Scott was celebrated throughout Scotland, Aug. 9th.

John T. Round, a member of the Sophomore Class of Middlebury College, was drowned last week at Middlebury, Vt.

The Lake Tahoe and Central Pacific Railroad Tunnel will be five miles long through solid granite, 19 feet in height, and 21 feet wide.

Sir Roundell Palmer has been appointed Counsel, and Earl Russell, Arbitrator, on the part of England, in the case of the Alabama claims.

In the French Assembly, a bill has been introduced, providing for gratuitous and compulsory education.

The opponents of Infallibility in Heidelberg are discussing the expediency of establishing a new Church.

The French have gained an important victory over the Algerian insurgents.

Charles Francis Adams has accepted the appointment of Arbitrator at Geneva on the Alabama claims.

Generals Quesada and Figueredo have been executed at Santiago de Cuba.

The King of Spain has been memorialized to abolish Slavery in Cuba and Porto Rico.

A tornado in Wisconsin caused immense damage, two persons being drowned.

John G. Whittier's forthcoming new book will be entitled "Child Life."

The school book publishers of the Union have combined into a league in regard to the sale of school books.

A Chippewa chief who visited Chicago lately pronounced the weather "big hot."

An Indiana woman has taken to her bed under the firm belief that she is bewitched.

California wants 40,000 women—the same number that she wanted years ago.

A conflict between the Prussians and the French has occurred at Poligny, 20 of the latter being wounded.

Charges of fraud are made against the military authorities at the Missouri River trading posts.

Several persons have been killed in England by an explosion of guncotton.

The German occupation of France will cease during the present year.

The Mt. Cenis Tunnel is a complete success.

Two men have been killed in St. Louis by a boiler explosion.

An Iowa boy had a silver quarter stuck in his throat three months.

Buffalo has suppressed music in the saloons on Sunday.

To Nebraska, California, and Kansas, and the B. & M. R. R. Lands.—The "Burlington Route," so-called, lies right in the path of the Star of Empire. It runs almost immediately in the center of the great westward movement of emigration. Crossing Illinois and Iowa, it strikes the Missouri river at three points.

These three points are the gateways into three great sections of the trans-Missouri region.

The Northern gate is Omaha, where the great Pacific road will take you to the land of gold and grapes, sunny mountains, and perpetual summer.

The middle gate is Plattsmouth, which opens upon the south half of Nebraska, south of the Platte River, a region unsurpassed on the continent for agriculture and grazing. Just here are the B. & M. Railroad Lands, concerning which Geo. S. Harris, the Land Officer at Burlington, Iowa, can give you all information, and in the heart of them is Lincoln, the State Capital and present terminus of the road.

The Southern gate leads to Kansas, by connections with the St. Joe Road at Hamburg, running direct to St. Joe and Kansas City.

The trains of the Burlington run smoothly and safely, and make all connections. It runs the best of coaches, Pullman Palace and Pullman dining cars, and should you take the journey for the journey's sake alone you will be repaid; or take it to find a home or a farm, and you cannot find either better than among the B. & M. lands, where you can buy on ten years' credit, and at a low price.

SPECIAL NOTICES.

☞ Quarterly Meeting.—The Seventh-day Baptist Churches of Southern Wisconsin will hold their next Quarterly Meeting with the Church at Rock River, commencing on Sixth-day evening, Aug. 25th. The order of exercises will be: On Sixth-day evening, preaching at 7½ o'clock, by B. F. Rogers; Sabbath morning, 10 o'clock, Sabbath School; 11 o'clock, sermon by J. E. N. Backus, followed by the administration of the Lord's Supper; 4 o'clock P. M., sermon by S. Carpenter; half past 7 o'clock P. M., conference; on First-day morning, 10 o'clock, sermon by L. E. Livermore; 2 o'clock P. M., sermon by A. B. Cornwall.

L. T. Rogers, *Clerk.*

There will be a meeting of the Executive Board of the North-Western Association, on First-day morning, at 9 o'clock, (Aug. 27th,) during the Quarterly Meeting at Rock River. All of the members are requested to be present.

L. T. Rogers, *Secretary.*

☞ Quarterly Meeting:—The Quarterly Meeting of the Seventh-day Baptist churches of Independence, Richburgh, Friendship, and Scio, will be held with the Scio Church, Sept. 1st, 1871. Prayer and conference meeting Sixth-day evening, conducted by G. Rowley; preaching Sabbath morning, 11 o'clock, by G. J. Crandall; evening after the Sabbath, preaching by J. L. Huffman; First-day morning, preaching by J. Kenyon. All are invited to attend.

G. W. Knapp, *Clerk.*

☞ Notice.—The Seventh-day Baptist General Conference will, by Divine permission, hold its fifty-seventh session with the Seventh-day Baptist Church in Adams, N. Y., on the fourth day of the week before the second Sabbath in September, 1871, at 10 o'clock A. M. Eld. S. S. Griswold was appointed to preach the introductory sermon; Eld. N. Wardner, alternate. Eld. T. R. Williams was reappointed to prepare an essay on the "Nature and Extent of the Atonement."

D. R. Stillman, *Rec. Sec'y.*

☞ Dr. Bicknell's Syrup, for the cure of Bowel or Summer complaints, acts like magic upon Dysentery, Diarrhœa, Cholera Morbus, Colic, Cramp, Sick or Sour Stomach, Dyspepsia, &c., giving immediate relief. Free from opiate, and never produces Costiveness. Designed for children as well as grown persons. Sold by all dealers in medicine. Please give it a trial. Prepared only by Edward Sutton, of Providence, R. I.

NEW YORK MARKETS—AUG. 14, '71.

Ashes—Pots $7 25@7 75. Pearls 9 00@9 75.

Building Materials—Bricks, 5 00@6 00 for Pale, 7 50@7 75 for North River Hard, 12 00@15 00 for Croton Fronts, 28 00@30 00 for Philadelphia Fronts. Cement, 1 75 for Rosendale. Lime, 1 10 for Common; 1 60 for Lump. Laths, 2 30 for Eastern.

Cotton—Ordinary 14⅝@15c. Low Middling 17½@18⅝c. Good Middling 20½@21½c.

Flour and Meal—Flour, 4 45@4 95 for superfine State, 5 00@5 35 for Western shipping extra, 5 25@5 40 for round-hoop Ohio, 6 10@7 75 for Genesee extra, 5 95@8 30 for single, double and triple extra St. Louis; Rye Flour, 4 10@4 60 for Western, 4 50@5 00 for State and Pennsylvania. Corn Meal, 3 70@3 75 for Jersey, 4 10@4 20 for Brandywine.

Grain—Wheat, 1 30 for No. 2 Chicago, 1 40 for Ohio Amber, 1 42½ for Michigan do., 1 45 for old White Genesee. Barley Malt 1 35. Rye, 75c. for new and 78c. for old Western. Oats 48@52c. Corn, 65¾@66½c. for Western mixed.

Hay—1 15 for shipping, 1 20@1 70 for retail lots. Salt Hay 75c. Clover 75@80c. Straw, 1 10@1 20 for long Rye, 90c.@1 00 for short do., 90c.@1 00 for Oat.

Provisions—Pork, 10 50 for prime, 13 25@14 00 for mess. Beef, 8 00@12 00 for plain mess, 12 00@15 00 for extra mess. Dressed Hogs 6@7c. Lard 9@9½c. Butter, 19@20c. for choice yellow Western, 33@35c. for selected State pails, 23@25c. for common to fair State, 28@30c. for fine yellow State firkins. Cheese, 8½@9½c. for good farm dairy, 9½@10½c. for factory.

Tallow—8½@9½c.

MARRIED.

In Nile, N. Y., at the residence of the bride's mother, July 29th, 1871, by Eld. G. J. Crandall, P. B. Chaupagne, of Wausau, Wis., and Alice G. Coon.

In DeRuyter, N. Y., at the bride's residence, Aug. 5th, 1871, by Rev. Thomas Fisher, Mr. William Crumb and Mrs. Louisa Hawthorn.

At Esquire Mumford's, in Pawnee, Nebraska, June 15th, 1871, by the Esquire, Mr. Thomas Davis, of Clinton Co., Iowa, and Miss Eliza Babcock, of Richardson Co., Neb.

DIED.

In Alfred, N. Y., Aug. 10th, 1871, Mrs. Sally T. Sherman, wife of Josiah Sherman, in the 64th year of her age. She had been many years a resident of Alfred, and for about the same number of years a member of the First Seventh-day Baptist Church of this town. In all the relations of wife, mother, and citizen, her life was of that noble type that made her rich in the graces of worth and adornment. Nor in her relations to the church did she fall behind, for of the faithful she was one of the most faithful, whether in her public or private life. As she was faithful in life, so in her death she was peaceful. "The memory of the just is blessed."

N. Y. H.

Near Shiloh, N. J., July 21st, 1871, very suddenly, Lydia, wife of Jesse Barrett, aged 41 years. She was a member of the Church at Marlborough.

Near Shiloh, N. J., July 29th, 1871, the youngest child of Robert Ayars, aged 5 mos.

In Pardee, Kansas, on Third-day, July 11th, 1871, Alma, infant daughter of William and Kate Perry.

In Pardee, Kansas, on First-day, July 16th, 1871, Winthrop Graham, aged 76 years. He died as the Christian dieth. For him death had no sting.

LETTERS.

N. V. Hull, S. S. Griswold, A. E. Main, H. C. Coon, A. H. Lewis, E. P. Williams (sent regularly.) G. J. Crandall, J. A. Langworthy, E. J. Worden, B. F. Rogers, J. G. Babcock, Richard Stillman, Erasmus Taylor, J. Bassart, E. L. Burdick, O. W. Babcock, G. W. Stillman, L. T. Rogers, Ethan Lanphear, S. R. Wheeler, Gerrit Smith, C. A. Burdick.

RECEIPTS.

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

	Pays to	Vol.	No.
Amos Langworthy, Hopkinton,	$2 50	27	52
E. D. Randolph, Plainfield, N. J.,	2 20	27	52
Geo. Peugh, Lost Creek, W. Va.,	2 50	28	20
Mary Cookman, "	2 50	27	47
Mrs. J. Bossart, Burton, Ohio,	1 25	27	52
A. C. Burdick, Albion, Wis.,	2

Miscellaneous.

A PETRIFIED FOREST.

A correspondent of *The Marysville Appeal* writes as follows, after a trip in the mountain region of Pit River, in the north-eastern part of California:

Following on the ridge of one of these igneous spurs, in the direction of the main range, when near the summit, we discovered small slabs and broken bits of petrified wood. Keeping in the line of indications, we picked up large pieces, and some fine specimens; but hoping to find the matrix we pressed up the mountain, and were soon a thousand times paid for our labor. There we reached what appeared to have been a grove, containing many trees of different sizes, all fallen and in a perfect state of petrifaction, and most of them broken into fragmentary blocks, which were scattered over a space of several acres. One tree, perfect in contour, yet a solid stone, two and a half feet in diameter, was exposed entirely above the ground for several feet at the butt, the top lying down the hill and covered with land and earth. The top of one of these trees, containing many knots, being 16 inches long and eight inches through, weighing some 60 pounds, was secured and carried more than a mile in the wagon, beside about the same number of pounds of other specimens. The exposed portion of the large tree was not disturbed, hoping at some future day to be able to bring away a large section of it entire. Several stumps were also discovered standing erect, but whether or not roots were attached we could not determine, having nothing but a small hatchet to excavate with, and all being deeply set in the ground; besides, the afternoon was now far spent, and we had several miles to ride after reaching our team, which was more than a mile distant, over the most rugged country it has ever been my fortune to travel, especially when laden with 60 or 70 pounds of rock.

We have no room to speculate on theories; but we cannot pass without observing, that it is very remarkable that a grove of petrified trees should be found above the ground on a dry ridge of moutains, where no moisture could possibly reach them except what falls in rain and snow. The evidence is conclusive, that this country has been submerged since those trees were grown, and afterwards raised to their present elevation. Another very remarkable fact connected with this subject is, that, three years ago, a surveying party discovered a petrified human skull a few miles further south in this same range of mountains. This skull was found on the surface of the ground, near the summit of a dry ridge overlooking Smoke Creek Station, between Bidwell and Reno. If, then, the former is evidence of an antediluvian growth of timber, the latter is just as certainly evidence that the country was inhabited by man at the same date. The largest tree in question gives evidence of an age of about 430 years; other specimens indicate an age varying from 100 to 300 years.

VENTILATION OF HOUSE DRAINS.

The Builder in reviewing the report of the Royal Sanitary Commission, says: "The basis upon which a system of ventilation of drains must be effected, is the consideration that sewage consists of two fluids, the one liquid (the sewage proper) and the other gaseous, the foul air liberated by the decomposition of sewage; and as these two kinds of fluid travel in opposite directions—the one downward, by gravity, and the other upward, by reason of its having less specific gravity than the atmosphere (at least some of the component gases have, and those most injurious to health,) it follows that, to construct a channel merely for the one part without completing the work by providing an exit for the other, is to make an imperfect work; for as the formation of gases cannot be prevented in the sewers and drains, they will accumulate in the higher parts of the drains (and those are in and close about the houses,) until their elastic force drives them through the traps and soil-pipes into the houses, unless a ventilating pipe be so connected with the drain as to carry off those injurious gases. A plan, which has succeeded, is to carry up from the head of every house-drain a pipe of three or four inches diameter, to the top of and a few feet above the highest part of the roof of the house. The eruption of the confined gases will not then tend to force themselves through the traps, but will freely ascend the channel provided for them, and when they make their exit from the mouth of the pipe above the roof, they become sufficiently diluted with atmospheric air to become harmless to the dwellers below, for they have the tendency to still further ascend, until, indeed, they become practically annihilated."

HOW TO KEEP COOL.

A correspondent furnishes the London *Times* with the following hints, which will be found pertinent to our own climate:

In these hot days a cool apartment is a real luxury to be had far oftener than most people suppose possible. The secret consists, not in letting in cool air, for naturally all do that whenever they can get a chance; but in keeping out the hot air. If the air outside a room, or house be cooler than the air inside, let it in by all means; but if it be hotter, carefully keep it out.

A staircase window left open during the night will often cool the passages of a house, and the rooms, too, if their doors be not shut; but it must be closed at eight or nine o'clock in the morning, or, if on the sunny side, at four or five o'clock, and the blind drawn down. The mistake people generally make is to throw open windows at all hours of the day, no matter whether the atmosphere outside be cool or scorching.

Let us have some air, they say, and in comes the treacherous breeze—for even hot air is pleasant while it is gently blowing, taking away perspiration, and thereby cooling the skin; but this apartment is made warmer, instead of the draught they find their room to be more uncomfortable than before.

Let in cool air—keep out hot—that is the only formula to insure the minimum of discomfort. Sitting-rooms may generally be kept cool during the whole day if the doors be only opened for ingress and egress, and windows kept closed and shielded from direct sunshine by a blind. If the atmosphere of a room be impure from any cause, let it be renewed; hot air is less injurious than bad air. If a room be small in comparison with the number of persons engaged in it, free ventilation becomes indispensable.

In a cooking apartment the temperature will probably be higher than outside, hence the free admission even of hot air will be desirable. If persons do not object to sit in a direct draught of air, windows and doors may be opened, a breeze being more refreshing, even though several degrees warmer than still air; but under nearly all other circumstances rooms should be kept closed as much as possible until after sundown, or until the air outside is cooler than that inside. Let in cool air; keep out hot.

WHAT SLEEP WILL CURE.

The cry for rest has always been louder than the cry for food. Not that it is more important, but it is harder to get. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient.

Sleep will do much to cure irritability of temper, peevishness and uneasiness. It will cure insanity. It will restore to vigor the overworked brain. It will build up and make strong a weary body. It will do much to cure dyspepsia. It will cure hypochondria. It will cure the blues. It will cure the headache. It will cure the heartache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Indeed, we might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry heavy responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness, treated with powerful drugs, so deranges the nervous system that sleep is never sweet after it. Or, perhaps, long-continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whiskey drinking, and tobacco using. To regain the habit, are required:

1. A clean, good bed.
2. Sufficient exercise to produce weariness, and pleasant occupation.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clear conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, and who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.

A HARMLESS REPTILE.

Not only are toads harmless, they are absolutely and directly useful to us, perambulating our fields and gardens at night, and devouring vast quantities of injurious insects which could never be destroyed by the hand of man. The mode in which a toad takes its prey is very curious. The singularly beautiful eye of the toad is as quick as it is bright, and if within the range of its vision an insect or grub should happen to move, the toad is sure to see it, and nearly certain to catch it. First, the toad holds its head as high as possible, so as to make sure of its prey, and then crawls slowly toward it, preferring to get under it if possible. When it is nearly within reach, it gazes intently at the insect, its mouth being gradually brought nearer and nearer. Something pink then flashes from its mouth and the insect vanishes as if by magic.

The pink flash is the tongue of toad, which is formed in a rather curious way. The base of the tongue is fixed close to the front of the lower jaw, and is long and tapering, the tip pointing down the throat when it is at rest. When, however, it is used for catching prey, it is thrown out with a sort of "flick," and the tip, which is covered with a glutinous secretion, adheres to the insect, and conveys it down the toad's throat before the prey has had time to make an effort for escape. When the toad swallows its prey, it does it with a mighty effort, during which the eyes almost disappear, the size of the insect having little to do with the vehemence of the demonstration. Sometimes, when a large beetle is swallowed it does struggle, but too late, and sometimes its struggles may be seen through the thin and ribless sides of its capturer; the toad sitting the while in perfect composure, not in the least affected by the scratchings and kickings that are going on in its interior.

Indeed, the stomach of the toad seems as devoid of feeling as if it were of iron. Moreover, the toad not only cares nothing for the scratchings and kickings of a large beetle, but is equally indifferent to the stings of wasps, bees, and insects similarly armed with venomous weapons, and will eat them with marvelous appetite, as if the sting acted as a sort of gentle aid to digestion, like cayenne pepper with cucumber.—*Cassell's Magazine.*

EXTRAORDINARY STORY.—An old man, with long, gray hair, and clad in the costume of a century ago, for nearly half a century excithd great curiosity in New Orleans until the other day, when in the fullness of time he was gathered to his fathers, and the mystery of his life was exposed. More than forty years ago he was first noticed in the streets of the Crescent City, and was marked not less by the curious fashion and richness of his garments, than the singular deformity which, while rendering him a hunchback, did not seem to interfere with proportions in other respects noble and dignified. He made himself a lonely home in the outskirts, and reared about it all sorts of dainty plants and clinging vines, but with no soul to share his sentimental solitude. The other day the anchorite was missed from his usual recreations, and when the neighbors penetrated his lonely cottage they found his body stark on a simple pallet of straw, the surroundings being of severe plainness. Near the body, however, was a rich casket of mother-of-pearl and gold, brilliant with a costly setting of jewels, and in diamond dust were wreathed the "lillies of France" in a golden coronet. In the box itself lay the lost diadem of the Bourbons, stolen on the 16th of August, 1830, when Charles X. abdicated the throne. Beside this there was found in the casket a manuscript in French with this curious statement: "I am Charette, the Vendean General. Maria of Savoy was to have been my wife. She was taken from me and given to the Comte d'Artot. I could have forgiven this, but he deserted me when most I needed his help and assistance. I have avenged myself and procured his overthrow, and I am happy since he died in exile."

LARGE FARMERS.

A correspondent of the New York *Tribune*, who is perambulating the West in search of large farmers, writes as follows in regard to one of them:

The first large farmer that I found on this road is S. H. Elliott. He came here about the year 1850, and made a cash payment of $2,500 on 500 acres in the edge of the timber; the balance he was to pay in one and two years. The price per acre was then about $10. He planted corn, fed it to the hogs, and sold pork. This was the simple but effective system that he followed for 15 years. It enabled him to meet his payments, to fence and ditch his place, to build a good house and large out-houses. Then in 1865 he changed his stock and became interested in mules. Now he feeds 150 of these animals. When a mule is weaned he will give $50 f r 50 inches of hight. He does not buy mules that are less than 50 inches at weaning, for these he can feed and care for till they are 16 hands high, and then they are worth from $125 to $175 each. It takes about 18 months and some $20 worth of hay and oats to produce this growth. That is to say, spend $50 for your mule colt, and $20 for his keeping, and you have in 18 months' time an article worth $150. Feeding as he now does 150, and in a way to clear $90 on each animal, I did not think it worth while to ask how he likes prairie farming. He has no idea of selling, but if he had, it would be of no use to offer him less than $80 an acre. If he were to sell, it would be because he could take that $40,000 and go to the western margin of this great prairie and farm on 5,000 acres as he now farms on 500. A mile and a half beyond Elliott, lives John Arthur. He came in 1852, gave $12 an acre, sold hogs and cattle and bought land till he now owns 1,200 acres. He brought about $5,000 into the county, and is now worth $150,000, and that increase was nearly all realized between 1852 and 1860. His eight years' industry and management have increased his investment *thirty-fold.*

THE PRUSSIAN STANDARD.

The Prussians aver that while the French lost trophies and standards by the hundred during the late war, that they themselves have lost but one standard; and they tell the story of its loss as follows. This standard belonged to the second battalion of the 61st Pomeranian regiment. In the battle that took place before Dijon on the 23d of January, this standard was originally carried by Sergeant Pionke at the head of his company, which was advancing toward a large factory held by the French. The color-sergeant, together with the whole section of men about him, was shot down at once. Second-Lieut. Schultze then took up the colors and carried them forward about twenty paces, when two bullets struck him simultaneously, in the head. Adjutant Von Puttkammer, who was already bleeding from a wound in the cheek, then sprang from his horse and rescued the colors, but at the same moment was struck dead by a shot through the head. The same thing happened to a couple of musketeers who tried to carry the fatal flag. First-Lieut. Weise then took it up, but he fell, just as the remnant of his company were driven back to the quarries. Owing to the dust and smoke it was not at once noticed that the colors had been left behind. As soon as it was known a detachment of men was sent out to look for them, and never returned; and of a patrol subsequently dispatched, only one man came back. The next day news was received from Ricciotti Garibaldi that the flag had been found shot to pieces, soaked in blood and buried under a mound of dead bodies.

HOW MOSQUITOES BITE.

The mosquito has a proboscis like an elephant, only not so large. It will, however, look nearly as large under a good microscope. He cannot do as many handy things with it as the elephant can do with his, but he can cause a good deal of annoyance in a small way with it.

It is hardly the thing to say that the mosquito *bites* us, for he has no teeth. The microscope reveals the fact, that he carries a pair of scissors inside his proboscis; the neatest and sharpest little cutting tools you ever saw. He gets his living with them.

They are two delicate little blades, and are placed alongside of each other. When he is ready to make a meal of us, he first buzzes around with those beautiful wings, and sings a pleasing little song. If we let him quietly settle down, he picks out a place on our skin which is just to his liking. He is very delicate about it. When he gets ready he puts his proboscis down, and pushes his little scissors out, and makes a clean cut, so that he can suck the blood out; then he drinks as much blood as he wants, and has done his dinner. But he does not leave yet; he is going to pay his bill. He has taken our blood and he will leave us something in exchange for it. With all his faults, he is an honest little fellow—after his fashion. He has the the pay in his pocket, ready to squeeze out before he goes. It is poison; but it makes no difference to him. It is the best he has to give us. His poison-pocket is at the end of his proboscis, and at the lower end of the proboscis he has another little pocket, into which he puts poison enough for one dose. This poison is very powerful; a very little of it makes the place where the mosquito puts it very sore.

After he has sucked our blood, he puts the drop of poison into the place he took the blood from. It is not the "bite" or the cut that the mosquito makes that hurts us, but the dropping of this poweful poison into our flesh. If this mosquito were large enough to give a powerful dose of this poison, it would be bad for us. If he were as big as a kitten, and his poison as strong in proportion, a "bite" from him would kill us.

LOCUSTS IN WISCONSIN.—The Janesville (Wis.) *Gazette* says: "Throughout a distance of seven or eight miles north of this city, the devastating work of the locusts is visiple in the foliage of the forest trees. The leaves on the outer ends of the branches are withered and dead, giving the woods the appearance which we imagined would be given by a swift-moving hurricane of fire passing lightly over the exterior foliage of the trees and sapping the life and color from the leaves. The *cicada* buries its eggs in the tender, new-growth shoots, the hard bark which encases the older growth presenting too much opposition to be overcome by the delicate "saw sting," with which the female of this species of insect is provided, and which she uses to form the cavity where her eggs are deposited. In time the perforated branches fall to the ground, the eggs become imbedded in the soil, and the grub, from which the *cicada* ultimately takes its form, is hatched and doomed to burrow in the dark, damp earth until seventeen years have flown, when it appears upon the surface for a brief existence."

A JOLLY FUNERAL.—We see periodically in the papers abstracts of the wills of deceased persons who have left more or less of the good things of life behind them, in the shape of worldly riches; and the mouths of some of us have possibly sometimes watered that we had not a place in the corner of some said will. But the most curious will we ever remember to have read of is one made by an inhabitant of Montgailard, who died in 1822. His last will and testament was as follows:

"It is my will that any one of my relations who shall presume to shed tears at my funeral shall be disinherited. He, on the other hand, who laughs the most heartily shall be sole heir. I order that neither the church nor the hearse shall be hung with black cloth, but that, on the day of my burial, the hearse and church shall be decorated with flowers and green boughs. Instead of the tolling of bells, I will have drums, fiddles, and fifes. All the musicians in Montgailard and its environs shall attend the funeral. Fifty of them shall open the procession with hunting tunes, waltzes and minuets."—*Once a Week.*

TITLES IN THE EAST.—Mendoonmen, the King of Burmah, who lately sent his envoy, the Baden Woon, to England, uses some extravagant Oriental designations in his diplomatic correspondence. When he addresses the Viceroy of India (whom he calls the English Ruler,) for instance, he styles himself, "His Great, Glorious, and Most Excellent Majesty, who reigns over the Kingdoms of Thoona Pranta, Tampdeepar, and all the great surrounding Umbrella-bearing Princes; King of the Rising Sun, Lord of Land, Water, and Lives, Lord of the Celestial Elephant, Master of many White Elephants and the Great Upholder of Righteousness!" With the one exception, that of "Lord of Land, Water, and Lives," the Viceroy in turn addresses the King by the foregoing titles.

A NEGLECTED DUTY.—The desire of an energetic housekeeper to have her work done at an early hour in the morning, causes her to leave one of the most important items of neatness undone. The most effectual purifying of bed and bedclothes cannot take place if the proper time is not allowed for the free circulation of pure air to remove all human impurities which have collected during the hours of slumber. At least two or three hours should be allowed for the complete removal of atoms of insensible perspiration which are absorbed by the bed. Every day this airing should be done; and occasionally, bedding constantly used should be carried into the open air, and when practicable, left exposed to the sun and wind for half a day.

SENSITIVE, VERY.—An eccentric Scotchman, Farquhar M'Kenzie, recently died in Castleton, near Thurso. More than 30 years ago he took to his bed through religious excitement, and in the course of time his body assumed such an abnormal condition that the slightest cold affected him in a most painful manner. The air had as far as possible to be excluded from his bed; his hands had to be kept gloved, and his only communication with friends who visited him was through a pane of glass fastened in the curtains. With all this he appeared to be quite in possession of his senses, and by many persons was regarded as a kind of oracle.

CLEANSE THE SKIN.—It is a curious fact, illustrating the necessity of cleanliness and of keeping the pores of the skin open, that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. The experiment was tried on a child at Florence. On the occasion of Pope Leo the Tenth's accession to the Papal chair, it was desired to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold-leaf. The child died in a few hours. If the fur of a rabbit or the skin of a pig be covered with a solution of India rubber in naptha, the animal ceases to breathe in a couple of hours.

A GOOD RULE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but an hour's work in a day, I must do that first, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this I owe my prosperity." Let every boy who reads this go and do likewise.

ALCOHOL FOR RATTLESNAKES.—Alcohol may sometimes be useful to men, but it fails to agree with rattlesnakes. Out in Louisville, a few days ago, they had a fine specimen of the viviparous reptile, the proud possessor of six rattles. In order to render him pleasant company for ordinary people, chloroform was administered, and then, in order to keep him from the vexations of this wicked world, he was plunged into a large glass jar containing alcohol. For 15 minutes he kept quiet and enjoyed it. This was succeeded by a period of great excitement, at the termination of which he passed quietly away.

A REMARKABLE ACHIEVEMENT.—It having been decided to change the gauge of the Mississippi and Ohio Railroad, a line of 340 miles long, the work was recently accomplished in the extraordinarily short time of seven hours! The operation involved the removal of both rails, each being moved seven and a half inches, so as to reduce the gauge from six feet to four feet nine inches. A force of 2,720 men were employed in the work. The road was divided into sixty-eight sections of five miles each, and at daybreak on Sunday the work commenced simultaneously along the whole line, with an average force of forty men to each section. Each gang was divided into two parties, one working from each end of the five mile section so as to meet at the middle. The work included the removal of the rails inward and spiking them in the new position—altogether 680 miles of rails of the main line, besides many miles of switches, with their frogs. The work, it said was done in a substantial and satisfactory manner, and on Monday morning narrow gauge trains ran the entire length of the road. The engines and cars, of course, had to be altered as well as the track, and this work appears to have been accomplished with equal celerity and success.

ODDS AND ENDS.

The plan of a machine for cooling theatres, halls, and private buildings, has just been completed. One of these machines will make 200 pounds of ice in an hour, or furnish in the same space of time 60,000 cubic feet of air cooled to a temperature of thirty-three degrees. It can be applied to the pipes of a register.

Widow Judy Ticefeldt, of Olive, Ulster county, N. Y., aged seventy-four years, the other day walked to the top of a mountain, picked twelve quarts of huckleberries, carried them to a store, and sold them for a new dress, accomplishing altogether a distance of not less than twelve miles.

According to the sixth annual report of the Freedmen's Savings and Trust Company, in the thirty-two branches of that institution now in operation, the total balance due depositors is $2,455,836 11. The total deposits in 1866 were $199,283 12, showing a gain indicative of thrift and habits of industry.

The following are the names actually given to mines in Nevada: "Chief of Sinners," "Lizzie Bulloch," "Beatrice," "William Fourth," "Stonewall," "Eugenia," "Snow Storm," "Bullion," "Sunday Morning," "Chrysopolis," and "Sparkling Gem."

It is estimated that there are 1,229,200,000 cubic feet of water delivered annually from rivers in Maine into the ocean, falling a distance of 600 feet. This would be equal to 2,656,200 horse power, or equivalent to the labor of 34,000,000 men for one year without intermission.

It is said that diphtheria may be speedily arrested, and sometimes cured, by swallowing lumps of ice continuously, until relief is afforded; let them as much as possible melt in the throat. Common sore throat is cured in the same way sometimes.

Victor Hugo's fortune is estimated at over 2,000,000 francs, and yet since the Franco-Prussian war he has had apprehension that he might come to want, and many believe he has grown deranged on the subject of money—in other words, that he is a money-maniac.

The Messrs. John Taylor & Sons, of England, are said to be the greatest mining firm in the world, the largest employers of labor in that department, having mines in every quarter of the globe. In Great Britain alone, the number of men employed by them is 56,000.

The Secretary of the Young Men's Christian Association writes from a Minnesota city, to an Eastern paper, that the society has spent during the last year a large sum in nursing and burying Christian young men who come to St. Paul in pursuit of health only to die.

A young Vermonter who served in the Vermont cavalry during the war has just received ten thousand dollars in United States bonds from a citizen in Hagerstown, Md., for protecting that gentleman's property from spoliation after the battle of Antietam.

A Philadelphia young lady appeared at the ball at Cape May, on the Fourth of July, in a dress made entirely of white lace, which was purchased in Brussels at a cost of about $7,000. It is kept in an air-tight case, and the sunlight is never allowed to fall upon it.

A soldier of the late war having been sick in hospital, returned to duty on the 23d day of the month, was discharged on the 23d, died on the 23d, his widow applied for a pension on the 23d, and the claim was completed on the2 3d.

Statistics show that two thirds of the women in lunatic asylums are wives of farmers—overworked wives, whose nervous systems succumb after a few years of strain and tension.

A Detroiter who applied at the police station for employment and successively refused positions of rail road conductor, clerk, and a dozen others, was finally accommodated with a fine situation as a vagrant.

A smart Cincinnati woman has created dismay in the Masonic lodges there by revealing the secrets of the order, which she wheedled out of a weak member of the order, one of her boarders.

Ah Sing, Ah Hay, Ah Fat, Ah Youey, Ah Tuck, Ah Yonck, Ah Kuey, and Ah King, cigar manufacturers of San Francisco, have all been fined and imprisoned for violating the revenue laws.

An Oregon man eloped with a Tennessee girl, married her at Nashville, and in that city found his parents, from whom he had heard nothing for fifteen years—all in one day.

Commercial Instinct—Dugald, "Did ye hear that Sawney McNab was ta'en up for stealin' a coo?" Donald, "Hoot, toot, the stipit bodie! Could he no bocht it an' no paid for 't?"

A New London (Conn.) man, with a wife six weeks dead, and eight children clamoring for somebody to look after them, married again last week.

The sun shining through a slightly convex pane of glass set the interior of a house on fire at Canandaigua, N. Y., lately.

The Duke of Montpensier, a Spanish journal says, "is as bold as a plebeian, vain as a noble, rich as a king."

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