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Education Department.

EDITED BY J. ALLEN,
Assisted by such educators, and others, as have thoughts they wish to express through this medium.

SWEETNESS, LIGHT, PIETY.

UNIVERSITY CONVOCATION.

The ninth annual session of the University Convocation, convened in the Assembly Chamber of the Capitol at Albany, August 6th, 1872. Chancellor Pruyn, as president *ex-officio*, called the Convocation to order, and welcomed the members in attendance. He expressed the hope that this meeting would fully realize the good anticipated to the cause of education in the State.

Doctor Wilson, of Cornell, as Chairman of the Executive Committee, made a report on the order of exercises.

Principal Paddock, of Medina Free Academy, and read the first paper, entitled "The Academy as the Educator of Common School Teachers."

Prof. C. M. O'Leary, of Manhattan College, New York City, read a paper on "Ethical Aspects of Science." This paper was highly metaphysical in its matter, but exhibited thorough research and familiarity with current philosophical systems. It was discussed, generally in terms of high approval, by President Samson of Rutgers Female College, Steele, of Elmira, Gallop of Houghton, Wilson of Cornell.

Principal E. F. Bullard, of Keesville Academy read a paper entitled "The new departure in Education." This was followed by a paper from Prof. E. North of Hamilton College, entitled "The Good of Life in College."

Three graduates wrote that the best thing they learned in college was knowledge of themselves and a what they were good for. Three were especially grateful because their college studies introduced them into the republic of letters; four because the college gave them mental discipline; three because the study of ancient classics conferred the power of expression and a mastering of the English language. One graduate gained in college the habit of close observation; three wrote that they were nurtured and strengthened in religious character; three were confident that the friendships and social culture of college years were well worth all the expense incurred. Its reading called out complimentary remarks from Dr. Woolworth, Dr. N. T. Clarke, of Canandaigua, and Principal Jones of the Geneseo Academy, who expressed their pleasure and satisfaction with conclusions so fully in harmony with their own observations.

President Samson read a paper on "The modifications of the established curriculum requisite and legitimate in Colleges for Young Women."

The subject of President Samson's paper gave rise to animated discussion, in which regent Warner, principals Gallup, Clarke and Gregory, and professors Wilson and Gould, participated. One point made in the discussion was that what is needed is not so much a change of curriculum, as some means of increasing the stamina of women. The opinion was earnestly expressed that there may be danger of too much brain labor in our schools for women, and much solicitude in view of the conceded degeneracy, in almost all cases, in the offspring of persons of great intellectual culture in any country.

President J. Allen, of Alfred University, presented the report of the committee appointed by the last Convocation to secure the increase of the Literature Fund. He reported that an increase of $125,000 annual distribution had been secured in addition to the former appropriation. He gave reasons for the perfecting, and perpetuating of this legislation, meeting some of the objections of the opponents of the measure and closed with a recommendation that a Committee of fifteen be appointed to secure the ends proposed. It was remarked upon by Chancellor Pruyn, and a motion to adopt the recommendations was made by Dr. Wilson of Cornell.

Principal King, of Fort Edward, said that he desired to say a few words by way of emphasizing the importance of the work proposed by the recommendations. He had had the pleasure, as one of the former committee of the convocation, of being present at a joint meeting of the committees of education, both of the senate and assembly, and he was delighted to find the gentlemen present to be men of broad and liberal views, who entered with great interest into the conversations—rather than debates—in which the welfare of the academies was canvassed, and the relation of that welfare to the educational system of the state. He had found the committees prepared to grant more than they almost dared to ask. In a like spirit of enlightened liberality the legislature had granted the proposed increase of the literature fund, and the governor had approved the action. We were coming up this summer to enjoy our educational jerusalem, at this convocation, filled with gratitude and hope. We were counting upon a new and grand departure of prosperity that was to tell upon the welfare of the whole state, when we had been astonished to find that some gentlemen, themselves engaged in the educational work, announcing themselves, in public conventions, as opposed to this timely aid to the academies, and as determined to apply to the legislature for a repeal of the act by which it was given.

He could not find language to express his annoyance and disgust, when at the late Teachers' Association at Saratoga he had heard a gentleman read a set of resolutions, expressed with careful malice, to antagonize the academies in this matter. This striking at academic education in the house of its friends, he deemed both indecent and uncourteous. How many persons shared that gentleman's notions he did not know. He had learned that he had succeeded mainly by the votes of a score or two of young ladies in passing his ugly resolutions. We have fair warning, therefore, of a contest. Let us meet it manfully. He would especially bespeak the kind co-operations of those college presidents and professors who are present, in securing just protection from the legislature. He begged to remind these gentlemen how vitally the prosperity of the academies stands related to the prosperity of the colleges to which they are the feeders.

The munificent patrons of colleges may build ever so grand a distributing reservoir, but if the Croton fails them, of what use will the reservoir be? Take care that the supply of students does not fail.

See to it that the bubbling springs from the hill-sides, and "the complaining brooks that make the meadows green," are not suffered to languish for want of the fostering dews of your bounty, and then the reservoirs will give forth healing streams in abundance.

Who so well as academic teachers can discern in the child and the youth a divinely organized soul, ready to expand under liberal training, and give that young mind a bias which shall put the lad to preparing for college. Take care of the academies and the colleges will flourish. Withhold this timely bounty and you drive many of them to the wall. They will die.

Dr. Wilson said he wished to confirm the importance of our Academies, and defend them from the attacks recently made upon them by the partisans of the Normal Schools. It had been his duty, as Vice President of Cornell, to attend to the examination of all candidates for admission to that institution. He had found those who had prepared at academies much superior to those who had prepared at the Normal Schools. As a rule those prepared at the Normal Schools had no scholarly taste or habits; but needed an extensive application of that process used in the manufacture of steel from pig iron termed "puddling" to free them from their dross and immense conceit.

The recommendation was unanimously adopted, and the committee of fifteen appointed, consisting of the former committee of ten with five others.

Dr. King offered the following resolution, which were adopted:

Resolved, By the University Convocation that we gratefully recognize the action of the legislature and executive of the state, by which the academies and academic department of union schools are to enjoy a sorely needed increase of the literature fund to be annually distributed among them by the regents, as eminently just and wise, and that we deem the prosperity of these academic institutions vitally, inseparably related both to the wholesome working of our public free schools, to which they must supply many of the teachers, and to the welfare of the colleges and universities of the state, of which they are the natural and almost the sole feeders.

Resolved. That the resolution be communicated by the officers of the convocation to the Governor and to the senate and the assembly.

Professor John Staunton Gould, of Cornell University, read a paper on "Agricultural Education," setting forth the popular lack in this direction and the need of departments in our colleges and universities for imparting this kind of knowledge.

President White of Cornell University, spoke briefly of what has been accomplished in this direction at that institution. He stated that Mr. Cornell has a great aversion to the term "model farm," and that they have really two farms for different purposes, one the plain "Scotch farm," the other more ornamental. The great difficulty is in the multitude of counsellors, as no two agree in their advice. With reference to the small number who enter this department, he expressed himself not at all discouraged, and cited at length some facts on this point derived from his observation abroad.

The subject was discussed by Regents Warner and Lewis, Principal Paddock, Drs. McNaughton and King.

Dr. J. W. Mead, of Hamilton College, read a paper on "Herbert Spencer's Religion." This was followed by President Barnard of Columbia College with a paper on "Elective Studies in College." It took ground in favor of college courses being more elective than heretofore, giving the experience of Columbia as being highly satisfactory as far as they had gone in such electives. This subject was discussed mostly favorably, by Presidents Samson and White, Profs. Martin and Jewell and others.

Prof. Taylor Lewis of Union College, then read a paper upon "The Moral and the Secular in education." Four ideas must be taught in the schools—we must not compromise beyond these:

1. A personal God ruling over men and nations.
2. Divine law for moral government.
3. Man immortal, and
4. Christ the light of the world.

The state is a Christian state, it cannot be neutral. If it banish the Bible, it is anti Christian.

Man must degenerate when there is no idea predominant over the needs of the present life. This is true of nations as well as of individuals. Two questions arises:

1. The elimination of objectionable religious doctrine—can it be done without destroying all education?
2. Can the line defined be maintained?

Can the state afford to impart a purely irreligious education?

Would any concession be of any avail to the irreligious sects until every religious idea be banished from public instruction?

The education that ignores religious instructions lacks the elements most valuable to man or society. Will not this exclusion of the Bible from the school be a strictly irreligious education rather than a secular one? Moral instruction is positive. One man says my conscience does not allow me to be taxed to support schools where religion is taught—because it ends in making bigots. Another man says, my conscience forbids me to support a school where the Bible is excluded and religious truth is not inculcated. Has the latter not as good a right to have his conscience respected as the former? The secular, a worldly element in man needs no aid, it is strong enough already, and rather needs to be held in check. The higher moral nature, however, needs stimulating and constant culture. Such education is not sectarian. Atheists are but one sect and a very intolerant one at that, and one not to be listened to for a moment in their demands to abolish all education of the higher manhood.

Principal Crawford, of Almond, presented a paper on "What shall be done with the Books?"

Principal O. Morehouse, of Albion Academy, read a paper on "The Relations of the Schools of the State."

The Committee appointed to report on the "Subject of Honorary Degrees," presented their report through its Chairman, President White of Cornell. It was ordered printed and sent to the officers of the various Colleges of the State with a request that each should return an opinion upon the subject at the next Convocation.

"School Apparatus," was the subject of a paper read by Principal S. Sias of the New York Conference Seminary.

"Academies, and their Work," was discussed in a paper by Principal J. M. Sprague of New Berlin Academy.

"Preliminary Academic Examinations" was reported upon by the Chairman of the Committee appointed for that purpose, Principal A. Mattice, Hudson Academy. This gave rise to a very extended and animated discussion, in which Profs. Clark, Flack, King, Allen, White, Jones, Secretary Woolworth and others took part. These examinations met with the most hearty approval from all parties, and a general desire that other studies might be included. It was reported that history had pretty generally been driven to the wall by these examinations, and, on motion of J. Allen, it was unanimously voted to request the Regents to include United States History in their examinations.

The Sabbath Recorder.

THE SPIRITUAL LIFE.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is more wonderfully kind.

If our love were but more simple
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

—*Faber*

THE TRUE SEVENTH-DAY.

BY S. DAVISON.

Continued from last week.

THE FOURTH COMMANDMENT.

This commandment specifies the seventh day of the week and no other. It gives the same reason for the sanctification of the seventh day as does the institution: "For, or because, the Lord God rested on the seventh day."

That this commandment day is the same as the manna Sabbath, is certain, not only because the specification is the same, but because it was the day they were then observing, to whom the law was spoken. It was only twenty days from the first falling of manna in Zin to the giving of the Law on Mount Sinai. Exodus 16:1 and 19:1–16. They were therefore now in observance of the right day, and this was the seventh day which Jehovah had already said was the Sabbath, and a law they were required to keep, and which, by three weeks' miracle, he had attested before all the congregation of Israel.

When, therefore, Jehovah spoke from Mount Sinai and said, "Remember the Sabbath day to keep it holy," it was impossible for them to understand it of any other day than that which they were then keeping.

It was not because they had forgotten or neglected the Sabbath, that he said "Remember;" that was impossible in their circumstances! It was not a new institution that was enjoined in the law! It was the self-same institution given at the beginning and enforced by miracle, that was now to be embodied in a national covenant, that God might thereby set his holy law before all nations of the earth. The psalmist says, "Our fathers understood not thy wonders in Egypt, they remembered not the multitudes of thy mercies; but provoked Him at the Red Sea; nevertheless He saved them for His name's sake, that He might make His power to be known." Ps. 106:7, 8. It was in pursuance of the same purpose that He entered into covenant with them, and gave them the law amid thunders and lightnings and the sound of a trumpet waxing exceeding loud! That is to make his name and His law known by them, to all nations of men. Moses was commanded to make a distinct avowal of this before Pharaoh, King of Egypt; he was commanded to say to him, "And in very deed for this have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Ex. 9:13–16. So when God was about to enter into covenant with the congregation of Israel, he said to Moses, "Thus shalt thou say to the house of Jacob and tell the children of Israel. . . . If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation." Ex. 19:3–6. Again, after the same manner he spoke by Ezekiel, saying, "I wrought for my name's sake, that it should not be polluted among the heathen, among whom they were, in whose sight I made myself known unto them in bringing them forth out of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the Wilderness, and I gave them my statutes, and shewed them my judgments, which, if a man do, he shall even live in them." Ezek. 20:9.

These are the testimonies of the living God, and shew plainly that the law was given in this solemn covenant form, that all the earth might thereby hear thereof and fear the name of the Lord; and by believing and keeping the way of the Lord revealed to Israel, be saved and live forever.

It was thus that Israel was to be a kingdom of priests, a holy nation, where God would dwell, and where all men that would fear the name of the Lord, might come and worship the name of the Lord, and by them obtain the forgiveness of sins, while they offered the appointed sacrifices for such believing people. Indeed, there was not from Moses' days to the days of John the Baptist, any other form of religion given to the world from God; nor any other place appointed where men might approach unto God with acceptance. "Salvation is of the Jews," and unto Christ's, any "Jerusalem was the place where men ought to worship."

Of course the law was given in that form in which all men, of all nations, should keep it. The seventh day, therefore, is no more Jewish than Gentile! and can no more change, or be lost than the law itself.

CREATION WEEK REMAINS UNCHANGED

Sometime during the last century, Dr. Jennings, in his Jewish Antiquities, vol. 2, p. 150, assumed to say that at the first passover, when the festival year was appointed to begin with the vernal moon, the beginning of the week was altered so as to anticipate the seventh day by the sixth; so that the Sabbath should come on the sixth day instead of the seventh, so that when the Christian church put the Sabbath forward one day, it returned to the true seventh day from the creation; and this he said was done to keep that people from idolatry with sun-worshippers, who, he said, then worshipped the sun on that day.

Such a pretence is wholly without fact or history to sustain it, and is a very unreasonable theory. No rational consideration can be assigned for keeping the Israelites from the influence of sun-worshippers, and then consigning the Christian church to all the baleful influences of sun-worship among the Greeks and Romans, who are well known to have worshipped Apollo, or the sun, on that day! It is no injustice to say of that theory, it is a sheer fabrication. But as some folks' Sunday proclivities are very strong, I propose to show that such an hypothesis is wholly unfounded in fact, and history. Nothing like it is found in the sacred writings, nor any other writings, Jewish or Gentile, for fifteen hundred years.

What is known of those times comes to us through the book of Job and the five books of Moses; and in them there is not the most distant hint of any such changes, nor that creation week was ever changed or lost in any way. It is probable that sun-worship is as old as the tower of Babel. It is certain that the Chaldeans worshipped the sun under the name of Belus; the Phenicians and Syrians under the name of Baal; the Canaanites under the name of Moloch; the Egyptians under the name of Osiris; and Greeks and Romans under the name of Apollo. The first day of the week has, from the most remote times, been accounted the sun's day, and worship offered to him on that day; while other days were appropriated to rites and customs in honor of other gods and goddesses; but as a Sabbath or rest day they kept none. I say none; for Idolators have no holy rest days; their festivals are not Sabbaths, but days of riot and festivity. Jeremiah said, "The adversaries of Jerusalem mocked at her Sabbaths." Lam. 1:7.

The first law that made Sunday a rest day, was issued by Constantine the Great, A. D. 321. But it was not then pretended to be the Christian Sabbath; Constantine called it "The venerable day of the sun." The decree did not forbid sports, or field labors; but the holding of courts and the transaction of public business in incorporated cities. It was not as a Christian that he issued the edict, but as Pontifex Maximus of the Empire, and high priest of the sun; offices that were irreconcilable with a Christian profession. He was not then a Christian, which made some say, "what has the Emperor to do with the church?"

For political purposes he favored the church party; and there is no doubt but his Sunday edict was intended to inure to the benefit of the church; but it was Sylvester, Bishop of Rome, that said it should be kept in honor of the Son of Righteousness, and so the Christian church received it. It was in this way the project, for which the great men of the church of that day had long been laboring in apologies and policy, was accomplished; the church and the empire were united, and their institutions acquired the color of law; i. e. Roman law. By this means, they hoped that the church would rule all nations. See Eusebius, book 10, chap. 1. But God was not well pleased with the unhallowed alliance, and suffered them to fall wholly under the laws and policy of the empire. The dragon swallowed up this man-child which the church thought should rule all nations. The church became more Pagan than Christian, and the true worshippers of God fled into the wilderness, where they are to remain until the great dragon is cast down. The triumph of Christianity is reserved for him who is with God and on His throne. But by taking the Christian church under his patronage, and confiscating revenues that had belonged to the Pagan party, and giving them to Christian bishops, and supervising the church's policy, and directing her institutions, Constantine clothed the symbolic woman of Rev. 12, with the sun; and by suppressing the pagan hierarchy, put the Roman moon under her feet. The church became a Sunday-keeping church, and thus she remains to this day. Her Sunday Sabbaths, her Christmas festivals, her Sunday laws, her Sunday schools, her church fairs, her ministerial vestments, her honorary titles, and state revenues, are all relics of that gorgeous system of worship which was formerly established throughout the Roman Empire; of which the sun was the principal deity. Look all over the countries which once comprised the Roman Empire, and the Christian church appears under the symbol of a woman clothed with the sun; and Paganism, once the religion of the empire, is now under her feet. Disguise it as men may, there is the prophecy, and all around us is the fulfillment. But this apostacy has not succeeded in obliterating the true seventh day. All God's children have their Father's name in their foreheads. See Acts 15:17; Rev. 3:12, and Rev. 14:1; and there it is to be forever. Rev. 22:4.

The first four commandments of the decalogue have each of them the name of God in it, and they who call them holy, honorable, a delight unto the Lord, wear them by profession as a frontlet upon their foreheads, and so have the name of God there. These witnesses for God's law remain down to this day. The Sunday law hath no other name in it, but that of idolators, and no other authority but that of the kings of the earth, who have committed fornication with the church by uniting with her in putting the doctrines of men in place of the commandments of God.

All these facts of history, and illustrations of prophecy, are against Dr. Jenning's theory, and show plainly that Sabbath and Sunday have always had distinct appellations and have always been characterized by usages as far apart as the law of God and the law of Rome. The law of God speaks of his own work and his own holiness; the seventh day Sabbath contains in it nothing but pure theology, or the worship of one living and true God, the Creator. The Sunday observance is a festival day; its origin is idolatrous; its associations are idolatrous; it is deifying a creature and setting it before the living and true God; and, like Dagon, must fall when God rises up to vindicate His holy law.

THE LAW OF GOD ADMITS OF NO RIVAL INSTITUTIONS.

It says, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Everything in the history of religious institutions shows that God's institutions are a standing protest against idolatry; against putting any creature in competition with the Creator.

Job lived under a government that prohibited idolatry; for in declaring his integrity as a servant of God, he says, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, (i. e. in worshipping it); this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Job 31:26.

Moses said, "If there be found among you, within any of thy gates, which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun or the moon, or any of the host of heaven, which I have not commanded . . . thou shalt bring forth that man or that woman, which hath committed that wicked thing, unto thy gates, even that man or woman, and shalt stone them with stones till they die." Deut. 17:2–5. With such a law as that in force, who can believe that God would transfer his own sanctified seventh day of the week to the first day, so long dedicated to the idolatrous worship of the sun? Sunday is a rival of Jehovah's holy seventh day, and no more compatible with the law of God, than Baal worship was in the tabernacle of the God of Israel.

All rites and festivals of divine appointment are in opposition to the rites and customs of idolaters. God said unto Moses: "Against all the gods of the Egyptians will I execute judgments: I am the Lord." Exod. 12:12.

At the time when the sun enters the sign Aries, i. e., the ram, or at the vernal equinox, the Egyptians and other nations worshiped the ram; but at that season when the moon fulled, God commanded Israel to kill a male lamb, and to roast it with fire, and eat it in all their houses; and made it the time for the severest of the ten plagues to come upon the Egyptians; for there was not a house in all Egypt in which there was not one dead. The passover, when kept in Israel, was a standing protest against Baal worship! When king Josiah restored the passover, he burnt the chariots of the sun, and the horses of the sun, and all the vessels and altars, and the priests that were consecrated to sun worship, ere he killed the passover lamb. See 2 Kings 23, and 2 Chron. 34.

So incompatible was sun worship with the worship of Jehovah, God of Israel, that all the sacred penmen speak of it as the abomination of the heathen; and Jehovah's institutions as a solemn protest against them. All sun worshippers begin their years with one of the solstices, either at midwinter or midsummer; God begins his year with the equinoxes. The Greeks began their year with the summer solstice; every fourth year they celebrated the intercalated month with a festival, held upon Mount Olympus, in Thessaly; said to be the most beautiful mountain in the world. There, amid games, races, athletic sports, and sumptuous tables, and voluptuous indulgences, all nations were invited to come and do homage to the sun.

The northern nations of Europe have, from the remotest antiquity, kept the feast of Yule, at the winter solstice; it was sometimes called the feast of the wheel, it being supposed that the sun then completed his annual revolution. Under the old style reckoning it fell on the 25th of Dec. The Catholic church converted this festival of the sun to the festival of the nativity, and by celebrating high mass on that day, called it Christ's-mass, or, in short, Christmas. It has always been celebrated as it is now, by indoor games and sports, general festivity, good eating and drinking, friendly gifts to our equals, and presents to persons of distinction and esteem; it is thus it was always congenial to public taste, and acceptable to men of all orders of society.

The passovers and other feasts of the Lord were regulated altogether in the interests of morality, and their rites were done in honor of the works of God, and the requirements of his law; so that they have but little in them congenial to carnal, worldly men; hence, the difference in which they were received and held by people of Roman associations of life.

The festival year in Israel began with the vernal moon. Ex. 23:15. The old year of the world, i. e., the creation year, at the autumnal equinox, or the 22d of September, when the feast of tabernacles was celebrated. Ex. 23:16.

There is not an instance in holy scripture, so far as I know, in which God's time and idolator's times are alike in origin or signification; none in which they can be made to mean the same thing; no human institutions can be put in the place of Divine institutions without injury to truth, and offence to God. It is thus with the Christmas festival, it puts the birth of our Saviour at a time of the year when the narrative of the shepherds, keeping watch of their flocks by night, is improbable; and so of the wise men coming from a distant country in midwinter. The Sunday festival, in reality, ignores every position of God's holy law contained in the first four commandments. It was first enjoined in honor of "the venerable day of the sun." Modern Christians say, in honor of the resurrection of the Saviour! but the seventh day was commanded to be hallowed in honor of the Creator's work and the Creator's rest! These things considered, it is painful and pitiful, to us, to see the persistence with which, otherwise estimable men, venerate the Pagan Sunday, and the Christmas festival.

To be continued.

THE USE OF COLLEGES.

The use of the college as preceding the professional school is to establish a higher and firmer foundation of honor and responsibility. That the best colleges have hitherto done this, no one who knows will question. A man values the opinion of his classmates in after years. He will not readily become an outlaw from their esteem. Youth is the season of enthusiasm, of generous emotions, of lofty ideals. In its best years youth is gathered in the college, is secluded from worldly selfishness, and opened to the influence of those whose life-work should be, and commonly is, the supplying of ennobling stimulants. It has been a literary fashion of late to ridicule the pretentiousness, the ignorance of the world, the self-conceit of the graduate, as he emerges from his Alma Mater's gates, prepared to conquer and enlighten a world. Of two ideals, this one of the modern Don Quixote, and that of the modern Sancho Panza, issuing from the bank or broker's office, emulous of nothing but much eating and drinking and golden gains, we must say the former is the more respectable. Loyola and Xavier and St. Charles of Boromeo belong to the former class, but the latter produces only the Tweeds and the Fisks.

To sum up,—we repeat that the use of the college is not merely nor mainly to furnish a paying culture to young men, which will train them to win life's prizes, but to make young men who will keep pure and bright the best thought and sentiment of the land. What West Point and Annapolis may be to the army and navy—great conservators of the principle of honor, loyalty, and duty—the literary colleges should be to all lettered and professional workers.

If they are to be turned into mere work-shops for furnishing the weapons and tools of money-making, they will come, and deservedly, to naught. The cheap and easy method of pure charlatanry will drive them out of the market. Least of all can the church college yield to any popular cry. The church college can afford to wait, for it has a hold deeper than mere academic renown upon the hearts of Churchmen. To train up youth in the nurture and admonition of the Lord can never be a secondary or an unheeded motive to the believers in one holy Catholic and Apostolic church.—*Churchman.*

THE OUTSIDE PASSENGER.

Some years ago, a young lady, who was going into a northern country, took a seat in a stage-coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations that occupied her mind. She had been engaged as a governess for the grandchildren of an earl, and was now traveling to his seat.

At midday the coach stopped at an inn, at which dinner was provided, and she alighted and sat down at the table. An elderly man followed, and sat down also. The lady arose, rang the bell, and addressing the waiter, said:

"Here is an outside passenger; I cannot dine with an outside passenger."

The stranger bowed, saying, "I beg your pardon, madam, I can go into another room," and then immediately retired.

The coach soon afterward resumed its course, and the passengers their places. At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered:

"As soon as we have attended to his lordship, we will come to you."

A few words of explanation ensued, and, to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but the very nobleman in whose family she hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology sent that evening was more than pretence. The venerable peer was a considerate man, and one who knew the way in which the Scripture often speaks of the going down of the sun.

"We must not allow the night to pass thus," said he to the countess; "you must send for her, and we must talk to her before bedtime."

He reasoned with the foolish girl respecting her conduct, insisted on the impropriety of the state of mind that it so plainly evinced, assured her that nothing could induce him to allow his grandchildren to be taught such notions, refused to accept any apology that did not go the length of acknowledging that the thought was wrong, and when the right impression appeared to be produced, gave her his hand.—*Ex.*

BE THOROUGH.

Whatsoe'er you find to do,
Do it, boys, with all your might!
Never be a *little* true,
Or a *little* in the right.
Trifles even
Lead to heaven,
Trifles make the life of man;
So in all things,
Great or small things,
Be as thorough as you can.

Let no speck their surface dim—
Spotless truth and honor bright!
I'd not give a fig for him
Who says *any* lie is white!
He who falters,
Twists or alters
Little atoms when we speak,
May deceive me,
But, believe me,
To *himself* he is a sneak!

Help the weak if you are strong,
Love the old if you are young;
Own a fault if you are wrong,
If you're angry, hold your tongue!
In each duty
Lies a beauty,
If your eyes you do not shut,
Just as surely
And securely
As a kernel in a nut!

Love with all your heart and soul—
Love with eye and ear and touch;
That's the moral of the whole,
You can never love too much!
'Tis the glory
Of the story
In our babyhood begun;
Our hearts without it,
(Never doubt it,)
Are as worlds without a sun.

If you think a word would please,
Say it, if it is but true;
Words may give delight with ease,
When no act is asked from you.
Words may often
Soothe and soften,
Gild a joy or heal a pain;
They are treasures
Yielding pleasures
It is wicked to retain!

Whatsoe'er you find to do,
Do it, then, with all your might;
Let your prayers be strong and true—
Prayer, my lads, will keep you right.
Pray in all things,
Great and small things,
Like a Christian gentleman;
And forever,
Now or never,
Be as thorough as you can.

—*Good Words for the Young.*

ADVICE TO A YOUNG PREACHER.

BY J. PARKER.

In the course of my ministry I have met with men who without intending it, have put hindrances in the way of my work. Chief among these have been over-zealous defenders. I don't know how it is with other men, but to me it is an infinite nuisance to be defended. Some kind-hearted people have told me with an air of intense self-satisfaction, that they have "defended me through thick and thin"—whatever height of insanity that expression may be intended to signify. Over-zealous defenders don't appear to see that they actually provoke opposition. Men like to torment them; reports are taken to them by men who have a comical vein in their nature, and are with mock solemnity submitted for confirmation or denial; dull hours are enlivened by quizzical comments on the ministry, and harmless inquiries are put with well simulated anxiety to know the truth. Instantly the over-zealous defender takes fire, and soon puts himself by extravagant statements into the hands of his friendly tormentors.

I advise you to ask your friends never to defend you; beg them to let you alone; assure them that when you need defense you need to be put an end to. I do not know whether your friends might not occasionally be permitted a disdainful retort upon your critics, for I believe in disdain as the best answer to some evil questions. I know a boy who defended his father in the best possible manner; said boy was in the habit of expressing himself somewhat quaintly on things in general, so much so that he had quite a local reputation as a budding genius. On one occasion, whilst visiting the boys in a neighbor's house, the head of the family took opportunity of putting the young philosopher to test. "So," said he, in a very grave and dignified manner, "they tell me, my boy, that your father drinks!" The youth turned upon him with the utmost quietness and said, "You great daft thing!"—Not a word more; it was enough. In that way I should like ever to be defended: first, so to live as to be above suspicion; and then to be so trusted and beloved as to expose all slanders to the just charge of being "great daft things." I prefer abuse to defense. Undeserved abuse always does a man good; defense is almost sure to do him unintended injury. Count it a blessed day in your ministerial history when low-minded men write against you in the newspapers and speak against you in social circles; the time for doing good has then come; but when the devil is quiet, when he is treating you with indifference, when he does not think it worth while to set his very least imp upon you, be sure there is something wanting in the energy with which you strike him.

The probability is that the over-zealous defender will also be the over-zealous reporter; thus you will find to your cost when he comes to you with tale after tale, no one of which is worthy of a moment's confidence, but all of which, taken together, may unsettle you. The officious, though well-disposed reporter may say, "You know, sir, one can't help hearing these things," "the other day I was compelled to hear so and so;" "of course you know, sir, I don't tell you these things to trouble you; it is only to put you on your guard that I venture to name them;" and in this self-excusing yet self-deluding manner the poor man constitutes himself into the very sewer of the Church; and imagines that he is doing service to his minister! I have known not a few good men pestered in that way. Things that ought never to have been heard, have been carefully told by indiscreet sympathizers, and in moments of despondency have been exaggerated by nervous apprehensions, and so a thoughtless friendship has given them more pain than open enmity.

On this matter I have two simple pieces of advice to offer you—first of all, *never believe a word you hear.* Be sure a tone has been altered or missed, a circumstance has been altogether forgotten or mistaken, so that the meaning of the speaker has been altogether lost, so that if he were to hear the tale to which his own name is attached, he would be amazed at his own cleverness or knavery. It is next to impossible to relate anything exactly as it was first told. Every word may be carefully repeated, yet the savor may be lost; the bottle may have been steadily carried, yet as the glass stopper has been exchanged for a common cork, the spirit of the contents has been exhaled. To this recommendation of universal disbelief let me add a second piece of advise—*never defend yourself.* I know what the ardent young minister is apt to do. Immediately that he hears of some unlucky man who has been criticising his sermons, he makes it his business to wait on the unhappy critic and pummel him well by a high-wrought defense of himself and his method of preaching, he turns on the great wheel for the purpose of killing a fly, and the probability is that he can not stop the wheel when the magnificent slaughter has been accomplished. Or there is another way in which the young enthusiast may attempt self-vindication; he may stand upon his dignity when he meets offenders. He may speak to them coldly, he may hold them at arms length; he may assume the most chilling airs of haughty self-reliance; and a hundred other foolish things he may do. Now my dear sir, hear me; don't stand on your dignity; please don't stand on your dignity; forget your dignity; leave your dignity at home, be a Christian gentleman. A Christian gentleman never stands on his dignity, and therefore he is never undignified. Suppose you stand on your dignity, what then? Why, of course, Mrs. Tallowchandler will stand on her dignity, and so will Mrs. Laundress, so will Mrs. Charwoman; you will stand on your dignity, and your fall in the ditch will be all the greater for your elevation. There is yet a third way in which a fiery youth may put in a word for himself; he may rush into print. In a blaze of indignation he declares his intention not to be put down. "No," says he, "I shall appeal to a discriminating public!" The excited youth forgets that the pnblic is not discriminating; the public is an overgrown, fussy baby, so busy weaving cotton and selling potatoes as not to care one iota who is right and who is wrong in an ecclesiastical brawl. Never print whilst you are angry; and whether you are angry or not, never print anything in your own defence. Print poetry because no one will read it; print sermons, for that is the most decent form of burial, but never print personal defences, because every gossip in the neighborhood will buy your hot preparations and scald you with them some other day. May you know the blessedness of those who have neither pen nor ink, who never condscend to write a letter, and who hold original composition in contempt. It will save you from a thousand snares, to throw your pens away.

I shall take my own advice, at least for the present; so let my final word be upon the desirableness of not committing yourself to anybody. Never tell all you know. Never mix yourself with the petty confidences of cliques. Dine as seldom as possible in company, especially in company with the members of your own congregation. Select your friends with the most critical care, and when you find a true man, give him your heart, let him feel the influence of a strong, deep love, and he will prize your confidence when he knows that it is not indiscriminately bestowed. I am afraid you will think me somewhat severe, yet I make my appeal to time. I have trusted many, I have found a few chosen men in whose keeping my very life would be perfectly safe; yet looking at the breadth of a lifetime, I feel constrained to repeat the Saviour's words, "Beware of men."—*Earnest Christian.*

DOTTIE'S TEMPERANCE SERMON.

Well, well! what *did* ail Dottie! She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and when he came in would sit on his knee; but when he tried to kiss her she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down, saying, sternly, "I won't have any little girl that does not love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes:

"I do love my papa, ever so much—*five bushels!*" And, by her childish mode of measuring affection, this seemed immense.

"Then why did you treat him so?" asked the mother. "He does not see his little daughter all day; and when he comes home so tired she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling, don't be afraid; or suppose you whisper it to me; now—" And she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting her rosebud of a mouth close to her mother's ear, and in what she supposed was a whisper, said:

"He drink some medicine or some-thin' in the even' time before he gets home; and it must be dreadful stuff, for it makes me feel sickish to smell it when he puts his face close to mine—and that's all; and I do love papa." And she sobbed as if her loving little heart would break.

As the wife's glance met that of her husbands, his face crimsoned with a flush of shame. The secret was out. For the week past he had been in the habit stopping a few moments at the house of a friend, who had just returned from a voyage to Europe, and had a great many interesting things to relate. He always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward; the pure caresses of his innocent child were of more value to him than even the good will of his friend, and the little Dot never had cause to refuse him his evening kiss.

"Papa must be cured, I think," said she one day; "for he never drinks any more of that horrible medicine."

And he was truly cured.

HOW TO BREAK DOWN A CHURCH.

To do this effectually, you must,
I. Discourage the pastor,
II. Discourage your fellow members.
III. Destroy the confidence of the community.

I. To discourage the pastor:
1. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong one in four times may answer.
2. Neglect prayer meetings.
3. Criticize your minister freely—find fault plentifully.
4. If he proposes to hold extra meetings, withhold your co-operation.
5. Give yourself no concern whether his salary is paid or not.
6. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

II. To discourage your fellow-members:
1. Observe the directions given above.
2. Complain about everything they do, and don't do.
3. Contrive to make yourself the head of a clique, and by their assistance and your industry, keep the Church in hot water generally.
4. While doing this, lose no opportunity to complain of the bad treatment your are receiving.
5. Be as much like Diotrephes and as little like Paul as you can.
6. Discourage charity and candor, take distrust to your bosom, and make scheming your speciality.

III. To destroy the confidence of the community.
1. Observe the foregoing directions.
2. Tell the people that you are in the Church by force of circumstances.
3. Publish the faults of your brethren.
4. Make no effort to indnce people to attend the church.
5. Take no part in the labors of the Sabbath School.
6. Publish on all occasions that you have no confidence in the concern—predict that it must fall, and can never succeed.

By observing these directions faithfully, you *may* have the satisfaction of witnessing the fulfillment of your predictions.

DOING GOOD.

"I wish I could find an agate," said Walter Beers, rummaging the drawer where he kept his marbles.

"What do you want of it just now!" asked mother; for Walter had his books in his hand for school.

"Oh! for something," said he, boy-like.

But on questioning a little, mother found out all she wished to. Walter had a seat-mate at school who was a heedless fellow, always breaking rules and getting into disgrace.

"And I told him one day," said Walter, "that I'd give him my prettiest agate if he wouldn't get a demerit all that day."

"Well, didn't he?"

"No, he was real good; so I told him the next day the same, and I've kept on till I can't find another to give him. I thought I did have one more in here."

"Does he earn an agate every day?"

"Oh! no; sometimes he doesn't get one for two or three days, he is so careless."

This had then been going on for some time, and Walter pitying his school-fellow, who he said was poor, and he guessed didn't have anybody to care much for him, was trying to help him. How pleased his mother was!

"What will you do when the agate's fail?" she asked.

"Then I'll find a top, or picture, or something. I guess I'll keep it up," said he, "while he sits with me; that won't be long. Perhaps it will get him into the way of thinking about the rules, and minding them."

—*Morning Light.*

GOD COUNTS.—A brother and sister were playing in the dining-room, when their mother placed a basket of cakes on the tea-table and went out.

"How nice they look!" said the boy, reaching up to take one.

His sister earnestly objected, and even drew back his hands, repeating that it was against their mother's direction.

"She did not count," said he.

"But perhaps God did," answered the sister.

So he withdrew from the temptation, and, sitting down, seemed to meditate.

"You are right," replied he, looking at her with a cheerful, yet serious air; "God does count, for the Bible says the hairs of our head are all numbered."

ONLY JESUS.—I love to feel the Sabbath coming, but cannot bear to awake and find it gone. But yet Jesus is my every day Sabbath, and in Him I find happiness and peace all the week and all the year, when I am kept abiding. This is all I want, never to wander more or expect any good from any thing or any body, but look for all in Jesus, in whom I now find heaven begun.—*Ruth Bryan.*

FALSE SHAME.—The false shame which fears to be detected in honest manual employment; which shrinks from exposing to the world a necessary and honorable economy; which blushes more deeply for a shabby attire than for a mean action; and which dreads the sneer of the world more than the upbraiding of conscience—this false shame will prove the ruin of every one who suffers it to influence his thoughts and life.

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N. V. HULL - - - - - - - - EDITOR.

DO YOU LOVE THE CAUSE OF TRUTH?

Although every man praises the truth, yet some men neither love nor practice it. That all men are selfish is evident. That selfishness and truth are essentially antagonistic, is also known to all. He, then, who would practice the truth, must crucify self. But self-love is very strong and tenacious of life. It must be overborne by a superior force, or it will rule. The strongest moral force in the universe known to us, is love. But self-love is mixed with evil, and therefore is impure, and impure love is under condemnation, because it is love under the control of evil, and love under the control of evil ministers to evil. Also, whoever is ruled by evil, is in a state of bondage. Man is a moral being, and therefore cannot be free while sinning. If we sin, we incur guilt; and he who incurs guilt is necessarily a bondman, and can only be set free by being freed from sin; and the only power that can free from sin is the truth. But this truth which frees from sin, is not truth in general, but a particular truth. It is that truth which relates to this particular question, and embodies itself in Jesus Christ. In Jesus Christ we find the truth that saves. He was a volume of truth in His person and nature, in his teachings and actions. Not only were his actions real, but they were founded in truth.

But truth is a vital force, a living principle, cutting its way like electricity. It changes men by imparting itself to them. In this impartation, it diffuses itself through them, and so possesses their spiritual forces. It does not dissipate itself, but maintains its own personality, like the life-principle in nature. He that is touched of it, is changed by the contact, and receives its nature in proportion to the depth of the stroke. All men are not converted to the same extent. Some more, some less, and some not at all. With some, it seems only a surface-work. With others, it finds the heart's *center!* Blessed is that person who is wholly converted! But in proportion to the truth received is our love of it. We do not say our approbation of it, but our *love* of it.

We said in the commencement, that all men in their convictions and by their declarations honor truth, but many men do not love it. No man is converted who does not love the truth. Do not mistake us. Some one might love a particular truth, not for the sake of truth itself, but because in that particular instance, truth favored his partiality or interest, and truth is only loved on account of its ministry in this particular instance. No man loves the truth, in the proper sense of the term, who does not love it, though it condemns him. We do not say *because* it condemns him. The truth will not condemn unjustly. The man who is condemned by the truth, ought to be condemned. If one does not love the truth that condemns him, it is because he loves himself; and to love the truth because it justifies us, is again only self-love, and therefore not the love of truth. Perhaps we could apply no better test for determining our Christian state than this. He who loves the truth for truth's sake, has a sure evidence that he is a child of truth, and therefore a child of God. But he who loves truth, loves the cause of truth. Truth has a mission to perform on the earth, a victory to win. The earth is filled with deceit and sin, and the mission of truth is to drive these out, and fill their places with itself. In accomplishing this work, it employs those whom it possesses. Their heart is its heart, their love its love, their eyes its eyes, their ears its ears, their hands its hands, and their feet its feet! Remember, then, disciple of truth, that your personal powers are the instruments of truth, for the accomplishment of its mission in the earth. And remember, also, that essentially the measure of your strength to work for the truth is the measure of your love of the truth. It does not lie in your intellectual acumen or literary attainments, nor even in the wealth you possess or employ. These are auxiliaries of great value, but your greatest force is your love of the cause of truth. Love is a power, like the steam which moves the engine, and hence it moves the ship.

We now return to the question, "Do you love the cause of truth?" You are a professor of religion, are you not? If so, this involves the love of the cause of truth. You are not a child of truth, if you do not love the truth; and if you are not a child of the truth, you are not a child of Jesus Christ, because He was the truth itself. But in the same degree that you love the truth, will you be willing to practice it. He who does not deny himself for the truth's sake, loves himself and not the truth. The practice of truth demands self-denial. In proportion to your love of truth, will you be willing to do for it. You will plead its cause with those who misapprehend it or disregard it. You will give your life to it. Blessed is that man in whom is the love of the truth pure and simple!

WRITE FOR THE RECORDER.—But you say you cannot write; that you have no time. Then take time. Write a short article if you have not time to write a long one. You say you have no theme about which to write. Write about Jesus and his love, about your own Christian experience. Write about the cause of Christ in your vicinity, and if you have foreign news, give us that. Do not attempt to write profoundly, but clearly and simply. Write as a Christian, and not as a critic. Christianity thaws even in the winter, and criticism (that is, some kinds of it) chills even in hot weather! Write home news, that is, of things at home, that will be of interest to people abroad. Write something! Write quickly!

SACREDNESS OF FIRST-DAY.

Do the scriptures teach that the first day of the week is made sacred by the fact that Christ arose on it? When the observers of the first day of the week are asked their reasons for keeping it, they always say "Because Christ arose on it." Granting, for the sake of the argument, that Christ did arise on this day, the question still remains: Did that make it a sacred day? What do the Scriptures reveal on this subject? All we know is found in the Scriptures, and all that they contain, we read. To say the Scriptures teach something, concerning a matter about which they say nothing, is manifestly absurd. If the Scriptures say nothing of the fact, that the day of Christ's resurrection is, by that act, constituted sacred, then, for that reason, it has no sacred character. It cannot be possible that it was the purpose of God, that the resurrection of Christ should constitute the day of its occurrence sacred, and yet He say nothing about it. It is impossible that the day should in this way be made sacred, except because God so willed it. But if God so willed it, He willed it with reference to those who were to observe it. But to will it with reference to them, is a contradiction, if for no other reason than this, it is imposing on them a duty, and neither informing them of the duty, nor the reason of its peformance. A religious ordinance can only be observed with profit, when its sense or meaning is percieved. But how can we perceive the sense of an ordinance, when neither the ordinance nor its sense are revealed.

But to return to the question. Do the Scriptures teach that the first day of the week was made sacred, by the fact that Christ arose on it?

1. They do not say that the day was made sacred by Christ's resurrection. The *fact* of Christ's resurrection is often referred to as an event of the greatest consequence to the saints, because it was not only His triumph over death, but also theirs in Him. But the *day* of His resurrection is nowhere magnified. We speak reverently when we say that the resurrection could not make the day of its occurrence sacred. This was not its mission; it had no appointment to this end. Even the rest of Jehovah on the seventh day did not make it holy, for, beside this, it required and received a formal act of consecration!

2. The Scriptures do not speak of any consecrating act concerning the first day of the week. It is not even said that Christ blessed it by rising on it, or because he arose on it. No consecrating act is mentioned.

3. If it is a sacred day, it is one without a title signifying the fact, it is simply called "the first day of the week." We are aware, that outside the Scriptures it has other names, but our inquiry concerns their teachings and not outside customs.

4. Nowhere in the Scriptures is labor forbidden on this day but on the contrary, it is referred to as possessing the character of an ordinary working day. In one instance in the New Testament directions are given concerning the doing of business on this day.

There is, then, no recognition in the Scriptures of any sacred character as attaching to the first day of the week. If this statement surprises any reader, we ask him to read and inform himself upon the question, and he if finds us in error, our columns are open to him, and he is free to expose our ignorance or perversity, as the case may be.

THE SEASON.

The season is now sufficiently advanced to warrant the belief, that it is to be one of great prosperity. The country was never, at this season of the year, more healthy than now. Even the yellow fever, that summer-scourge at the South, has only barely made its appearance. Crops of every kind are abundant, unless we except grass, and this is only short in a few places. The various industrial pursuits of the country are, in a high degree, prosperous, only suffering temporarily here and there from strikes, fires, and excessive rains and floods. The fall trade has scarcely opened yet, but as the finances of the country are in a healthy state, and as all branches of business are prosperous, there is every reason to believe that it will be good when its season fully arrives.

But if there are any who question the general prosperity of the country, in the departments named, none will dispute us, when we say, that party politics bids fair to give us a bountiful yield of campaign papers and speeches! There are to be discussions at the corners of the streets, and at places where citizens gather for quiet consultation on the passing events of the day. In these discussions, some things wise and some things unwise will be said, and we doubt not that in some instances, those knowing less will talk longer and louder than some who are better informed. Some will become excited and talk wickedly, and sometimes (and we are afraid often) untruthfully, but, "After the storm, comes the calm," the lightning flashes will become less vivid, and the thunder will die away, and there will be "a great calm," and the country will survive! Angry discussions will cease, and anger itself will *sleep* if it does not *die*, and happy will it be for that man whose cheek has no occasion to blush for a wicked or foolish word uttered in the heat of debate. But especially happy the Christian man who escapes without the smell of fire on his garments, or the sting of guilt in his conscience! Watch and pray while you do your duty to your country, that you do not fail in your duty to yourself.

THE PRAYER MEETING.

Prayer is a soul exercise, characterized by deep earnestness, but the characteristics of that earnestness vary according to the varying convictions of the spirit engaged in the exercise. Prayer is the natural exercise of a soul in trouble, as is praise the natural expression of a joyous soul. The soul that desires, prays, and prays according to its desires. But souls having common sympathies, have a common fellowship, and therefore seek communion with each other. In no instance is soul communion so fully established, soul with soul, as when there comes to us a sense of pardon through the blood of atonement. Souls troubled on account of sin have a fellowship with each other, but it is a fellowship in trouble; but souls having fellowship in forgiveness, have it in its fullness, because they have it in peace, and such souls seek communion with each other. How naturally do they incline toward each other, and how fully do they enter into each others sympathies.

Let now your memories trace the dawn of your new life, the time when, it may be scores of your companions with yourself, were brought through mercy to know the power of God's love in the forgiveness of sins, and what sweet fellowship had you in conference, prayer and song! Your hopes, your joys, your trials, your labors, were alike, and how did you delight to bring your hearts to a common altar, and there offer them to God! All parts of God's service were pleasant, but in none was there such intimate communion with Him and with each other, as in your social meetings. There is nothing more natural than that those who have been freed from sin by the blood of atonement, and have become partakers of Christ's spirit, should, in a common fellowship, meet for prayer and praise. They need no command to teach them this. The spirit they have received teaches it; it is instinctive.

How essential an institution, then, is the prayer meeting, and what an agency for Christian growth, and for carrying forward the work of the Master in the earth. What church or society of Christians can meet their obligations, and carry forward their work without it? What would be thought of an attempt to meet the demands of the world upon it, by a church without prayer. One of the things revived in a season of refreshing, is prayer. In every revival, men confess their backsliding from prayer, and in their first attempt, perhaps, to reform, they return to prayer. There is no such thing as living a Christian life without prayer, nor can a church prosper without its prayer meeting.

One word more, and that with *you*, dear reader. Do you help keep alive the prayer meeting? Labor is required to foster and keep alive the cause of Christ in your community and in the world at large, and this labor, in part, devolves upon *you*. In giving yourself to Christ, you promised the performance of this duty, and your attention is now called to that pledge. In making covenant with your brethren, you promised faithfulness in this department of service. We will not accuse you, but call your thoughts in this direction, and if you have deserted your place, persuade you, by the power of love, to return and fill it.

THE MEMORIAL FUND.

The readers of the RECORDER are doubtless familiar with the resolutions passed by the several Associations in their last sessions, relative to the raising of a Hundred Thousand Dollars as a thank-offering to the Lord, and as a Fund for the enlargement of our denominational work. Permit us to say that the Committee appointed by the direction of the Associations, has commenced the work of canvassing. The larger portion of the Eastern Association has already been visited, and we are able to report over Thirty-two Thousand Dollars pledged. This amount is largely given for Educational purposes. Pledges are given in the form of Notes bearing interest, payable within five years, with assurances from several others in the same Association, of liberal subscriptions to be named at the Conference. These donations are to constitute a permanent fund, the interest alone of which is to be used as the donor directs, in all coming time. Every person is left perfectly free to designate the object of his or her donation, or to leave it to the discretion of the Board of Trust, to be appointed by the General Conference.

These donations have varied in size, all the way from $1 to $10,000, so that every person is able to express an interest equal to that of any other person in this movement. Sometimes one dollar from one person expresses more than a hundred from another. We hope, confidently, that this effort will be blessed of the Lord for the uniting of our whole people in a decided enlargement of our denominational work.

THOS. R. WILLIAMS.

TO THOSE WHO MAY ATTEND THE GENERAL CONFERENCE.

Those coming by the way of Chicago will ticket to Chillicothe, on the Chicago and Rock Island road. Those coming by the way of Peoria, can take the Chicago and Rock Island road, or the Peoria and Rock Island road to Princeville. Those coming from the West, through Davenport, will stop at Princeville.

At each of these stations, teams will be in waiting Tuesday evening and Wednesday morning. Those wishing to come at any other time, will be met with conveyance, if they will give notice of the time when they expect to be at any one of the above named stations. These stations are seven and eight miles distant from the place of meeting, so that teams will not be apt to go unless delegates are expected.

Efforts have been made to secure excursion tickets, but without effect, owing to an agreement between the different companies, that they will not give any more such tickets.

We hope to see a large delegation, and we will do the best we can to make your stay with us comfortable and agreeable, and we expect in return to be greatly blessed by your presence and councils.

If we could have some intimation of the numbers that would be apt to come from different locations, it would aid us much in our arrangements.

N. WARDNER.

"NATIONAL COLONY."

'MARQUETTE COUNTY, Mich.,
August 1st, 1872.

To the Editor of the Sabbath Recorder:

Living this summer so far from home, your paper of July 11th has but recently reached me, and in it I find another communication from S. Bailey, relating to the Colony in Noble County, Minn. This communication contains an extract from a letter of a Mr. Allen which seems to demand some notice from me. In it, I am actually accused of making misrepresentations, and of falsehood, and he seeks to prove his charges by misrepresenting *me*, and by statements unfounded in fact. He says that not as many people resided in the two counties, at the time, as I stated were frozen to death there. I did not say that seventeen were frozen in Noble County, but in that *vicinity*, which was undoubtedly true, as I saw the places where a number were frozen, and had good evidence as to the rest. As to inhabitants, I am prepared to give the names of ten families residing at or near Graham Lake, Noble County, during the winter of 1869–70, which families numbered from forty to fifty souls.

Every statement I have made in my letters, I am able and ready to prove, and have already referred to reliable witnesses to substantiate my position. My object has been to tell what I *knew* in regard to that location, and to warn people who might intend to go there. If my words have deterred any poor man from attempting to make a home there, I shall rejoice greatly. Should Mr. Allen remain there through one or two winters, I have no doubt he will acknowledge the truth of my statements.

Personal or *pecuniary* interest in this matter, I have none. Mr. S. Bailey may not have, but if not, why did he offer a young man of Milton, *five dollars for each Seventh-day Baptist he would induce to settle in this Colony?*

D. W. CARTWRIGHT.

MR. STANLEY.

Readers may like to see the following account, taken from the *Educational Monthly*, of Mr. Stanley, made recently so famous by his expedition to Africa in search of Dr. Livingstone:

Who Mr. Stanley is, is a question which our readers may very well ask, and fortunately we are able to give them some particulars of his career. His full name is Herbert M. Stanley. When a mere boy, having an insatiable longing for adventure, he ran away from home and "fought his way all over Europe," walking where he had not the means to ride, and often sleeping in the open fields. While thus engaged he was brought before a French court "for traveling in exciting times without a passport," and defended himself and secured his own release. Before he returned to America, he had acquired a knowledge of the modern languages, and to some extent of the ancient. The employment into which he naturally fell on arriving at home, was that of a journalistic Bohemian. As a clerk in the Fort Fisher expedition under Gen. Terry, he sent a glowing account of the engagement to a New York paper. He next went to Turkey, but in an excursion through the country fell among brigands, and was maltreated and robbed of between $4,000 and $5,000 gold, which he vainly endeavored to recover through the American consul at Constantinople. His return to this country took him through a portion of France and Spain on foot and destitute. Stopping a few days in New York, he commenced a lecture tour, with Turkey for his subject, and reached St. Louis in the winter of 1866. Meeting with no success in this enterprise, he joined Gen. Hancock's expedition into the Indian country as correspondent of a St. Louis journal, and had occasion to describe the burning of the Cheyenne and Kiowa village on Pawnee Fork; next joined the Peace Commissioners, and was at the famous councils held at North Platte, Fort Laramie, and Medicine Lodge Creek. It was subsequent to this that he became definitely attached to the corps of the New York *Herald*. His first great mission was assigned to him very unexpectedly (he sailed in a very few hours after it was broached to him), and consisted in accompanying the British expedition for the relief of the Abyssinian captives. He overtook it in Egypt, went with it to Magdala, and "sent his couriers across the country ahead of Gen. Napier's," so that the *Herald* published the first news of the British success, and had the satisfaction of lending it to the London *Times*. After this he went to Spain, where a correspondent of the Boston *Journal* met him in October, 1869, and together they went to Valencia, and witnessed the "nine days' fight." As he stood on the balcony of the house in which they were besieged, a bullet took a wisp of hair from his head before he would retire, when, coolly closing the shutters, he resumed his reading of Carlyle's "Frederic the Great." His next professional service was reporting the opening of the Suez Canal; in May of 1870 he was traveling in the interior of Persia, having previously "done" the Holy Land. He could scarcely have recovered from the fatigue of his Eastern travel, when summoned by the *Herald's* telegram to "find Livingstone." In person, Mr. Stanley is described as a "short, smart, active young man of sturdy build, indefatigable limbs, and unbending will," whose "intense, sparkling face has been fanned by almost every breeze in almost every climate." He is undemonstrative, unboastful, and self-possessed; has all the audacity and brilliancy of the Bohemian, his "vigorous imagination," small scrupulousness about facts, and want of mental and literary discipline.

DEATH OF DR. LOWELL MASON.

Lowell Mason, the eminent musical teacher and composer, who has probably done as much in the interest of church music as any man in America, died in Orange, N. J., on the 11th of August. We copy the following notice of his life from the *New York Tribune*:

He was born in Medfield, Mass., Jan. 8, 1792, and from childhood manifested great fondness for music. In his twentieth year, he removed to Savannah, Ga., where, in connection with other pursuits, he devoted much time to giving instructions in music and leading choirs and musical associations. In 1821, the "Boston Handel and Haydn Collection," his first essay in the compilation of church music, was published, and was favorably received. He was induced in 1827 to leave Savannah for Boston, where he began the instruction of classes in vocal music, devoting special attention to the training of children to the performance of the alto part in choral music, and to the introduction of vocal music into the public schools. About 1828 William C. Woodbridge called his attention to the Pestalozzian method of teaching music, and especially to the various improvements upon it; and, after due examination, Mr. Mason became a champion of the new method. Juvenile classes were now established and taught gratuitously by him, and he was soon compelled by the extent of his labors, to take G. J. Webb as an associate. Under his influence vocal music received a new and extraordinary impulse in Boston and throughout New England. Eminent teachers were introduced into the schools; the Boston Academy of Music was established; music was prescribed as a regular branch of instruction in the public schools of Boston, and subsequently very generally thoughout the entire country; permanent musical classes, lectures on music, concerts, schools for instrumental music, and teachers' institutes were widely established.

In 1837, Mr. Mason visited Europe and made himself acquainted with all the improvements in music teaching in the Continental cities. The growing taste for music which he had inspired incited him to prepare about this time numerous text books for juvenile classes, glee books, and collections of church music. The popularity of these and his later works has been very great, an account given in 1858, making the sales to that date to be as follows of some of the 40 or more separate publications prepared by him: "The Carmina Sacra" and "New Carmina," 500,000 copies; "The Chior or Union Collection," 1833, more than 50,000 copies; "The Cantica Laudis," more than 50,000 copies, and "The Hallelujah," 1854, 150,000 copies. At least 50,000 copies had been also sold of each of four other publications, while the last great compilations, "The Mammoth Musical Exercises," 1857, and "The Collection of Pasl ms and Hymns for Christian Worship" issued under his sanction, have been used extensively, and are regarded as standard works. In 1855, Mr. Mason received from the New York University the degree of doctor in music, the first instance of the conferring of such degree by an American College. Dr. Mason was accustomed during many years to teach and lecture at the institution in Massachusetts, and instructed music teachers almost every Autumn. He was also a frequent contributor to the *Musical Review* and other periodicals. The closing years of his life have been spent in retirement at his late residence in Orange, N. J.

LAYING THE CORNER STONE OF A NEW CONGREGATIONAL CHURCH.

The corner stone of the new brick Congregational church in Wellsville, N. Y., was laid with public ceremonies on the afternoon of August 12th, the particulars of which we copy from an exchange:

Owing to the rain, the services began at the Baptist Church. The exercises there consised of reading the Scriptures by the Rev. Wm. P. Jackson, of Friendship, singing by a union choir and a spirited and appropriate address by the Rev. Wm. A. Niles, D. D., of Hornellsville. The audience then adjourned to the northeast corner of the new building where a short poem was read and prayer offered by the pastor, the Rev. E. Woodward Brown. A list of the contents of the box was read, and the box deposited in the stone. The stone was laid by the pastor assisted by Mr. A. C. Henry, the builder. With the pastor stood on the one side the deacons of the church, Messrs. Julius Hoyt and Samuel Carpenter, on the other side the Board of Trustees, Wm. Baldwin, A. Howard and C. H. Simmons, and the building committee of which Hon. E. J. Farnum is chairman. The services closed with the doxology and benediction. The box contained church and society documents, the village and county papers, and a dozen leading dailies of the State, also twenty religious newspapers, thirty magazines, and a set each of thirty United States postage stamps, revenue stamps, fractional currency, and silver and copper and nickel coins. The box also contained a list of each of the officers of the State and United States, a statement of the present condition of the village, some seventeen stereoscopic views of the place and vicinity, together with a number of business cards. This society has within a year and a half raised $19,000, aside from their regular expenses, and have reason to congratulate themselves. Their new church is to be one hundred feet by fifty, with transept of seventy-five feet. Twenty feet of the rear is to be set off for Sunday School rooms, church parlors and the like. The audience room is to be about thirty feet high, will seat comfortably four hundred and sixty persons, and will be entered by a vestibule running the breadth of the building.

REVOLUTION IN PERU.

On the 22d of July, a revolution, headed by Tornas Gutierrez, Minister of War, broke out in Lima, the capital of Peru, the following particulars of which we copy from the Elmira *Advertiser:*

President Balta was seized, thrown into prison and Gutierrez declared himself dictator. A reign of terror followed the imprisonment of Balta.

Pardo, the president elect, escaped to the fleet. Suddenly the troops deserted Gutierrez, company after company with vivas for Pardo.

Callao up to the morning of the 27th was a scene of anarchy. Firing went on indiscriminately in the streets and it was impossible to estimate the number killed. Some of the bodies still lie on the streets.

Sylvestre Gutierrez, a brother of the dictator, was shot at the Lima Railway station, on the 27th, in the evening. In order to avenge his death, Marceliano Gutierréz, another brother, deliberately shot and killed President Balta in his bed in prison. The Ex-President received ten wounds, and soon after this, Thomas Gutierrez, himself and another brother, and the dead bodies of the three Gutierrez were hung in the plaza at Lima.

Immediately on the receipt of the news of the murder of Balta, the steamer Limena left at midnight to look for the fleet which had sailed for Callao at the declaration of the dictatorship. Limena returned about one o'clock P. M., on the 27th, followed by the Peruvian iron-clad Independence with Pardo on board. He was received with raptures by the people.

The bloody dictatorship lasted about four days. For some days the rails on the track to Lima were torn up and the telegraph wires cut.

Gutierrez made a forced loan on Dreyfoos Meiggs and each of the four banks for 50,000 sales each, in all 300,000 sales. Mr. Dawson, manager of the London bank, was imprisoned until he made a loan. It is stated that Dreyfoos guarantees money back to the parties.

FURTHER PARTICULARS.

CALLAO, July 28.—Pardo proceeded to Lima yesterday and was enthusiastically received. He made an eloquent address to thousands of spectators from the balcony of his house.

Juan Francisco Balta, a brother of the murdered President, who recently arrived from the south, took refuge on the English war steamer Reindeer.

The ex-Dictator, Gutierrez was trying to escape in disguise. He rushed into a drug store in Lima, after the murder of Balta, followed by the people, and at once was killed. A young man addressed the crowd: "Look at this ghastly form, the body of one who has received the fate which awaits all who will put themselves above the law and defy public opinion.

The corpse of one of the Gutierrez was carted through the streets of Calloa before being sent to Lima to be hung and burned.

The fury of the people against the Gutierrez party can be judged by their yesterday taking the naked bodies of the three Gutierrez brothers from the lamp posts to which they had been hung, and hoisting them by means of pullies to the tower of the cathedral. At the hight of 100 feet they were let go. They were then saturated with kerosene and burned on the plaza in front of the cathedral. The house and furniture of Gutierrez was entirely demolished also.

A proclamation has been issued by the first Vice President of Balta, who hastemporarily assumed government to-day, declaring formally the election of Pardo as President. Balta's term expires August 2. It is supposed the Vice President's term, therefore will end at the same date, and Pardo assume the government.

The *Comerico*, which had been suppressed reappeared on the 27th. In Lima the *South Pacific Times* had suspended publication for a day or two. An office in Callao was fired into, and a nine pound shot fell into the sitting room of Mr. Lawton, the proprietor. The foreman of the paper was shot dead, and Mr. Lawton was conducted under an escort to the American flag-ship Pensacola.

The principal fighting was in Callao, and between Callao and Lima over two hundred must have been killed. The forts of Santa Rosa and Casletta, at Callao, were firing at each other during the night of the 26. The Gutierrz party held one road, but were untimately displaced.

REVOLUTION IN HONDURAS.

The Spanish war-steamer Tornado, which left Omoa, Honduras, on the 9th of August, reports that on the morning of August 7th, Medineta proclaimed himself President, and inaugurated operations for an attack on President Medina, and seized the foreign vessels at Omoa and Port Cortes.

We clip the following particulars from the Elmira *Advertiser*:

On the 29th of July, Medineta returned to Omoa, after capturing Truxillo, occupied by Medina, who under certain guarantees recognized Medineta as President. Both were lodged in the house of the Spanish Consul General.

Sanchez, second in command of Medina's force, learned of this. Not being satisfied with the arrangement he ordered Medina's arrest, surrounded the house and captured Medina in his sleeping room. He allowed Medineta to escape.

On the 30th, Sanchez demanded ten thousand dollars for the life of Medina, which the British Consul paid, but Sanchez failed to keep his promise, and carried Medina a prisoner to Camayagua for trial.

Sanchez left Omoa on the 2d of August, the town and castle remaining without troops until the arrival of Gen. Osorio on the 4th. Previous to Sanchez's departure he executed Gen. Chamoro, and refused to allow the Spanish Consul to leave. Osorio left on the 7th, after re-establishing the old authorities.

The Tornado arrived at Omoa on the 4th. Boats with people were soon alongside. One, it is supposed, containing Medineta, asking an asylum aboard, which the commander refused.

The British war-steamer Danae remains at Omoa. It is supposed that tranquility is completely re-established. In consequence of the revolution the English, German, Spanish, and American merchants suffer seriously.

JAPANESE EXPRESSION OF GRATITUDE.

The Japanese Embassy seem to have been well pleased with their treatment while in the United States, and especially with the attentions of the Government. Their final letter of acknowledgement we copy from the New York *Tribune*:

OFFICE OF THE JAPANESE EMBASSY,
BOSTON, Aug. 6th, 1872.

Sir: We cannot leave the shores of your most hospitable country without again returning you our sincere thanks and hearty acknowledgments for the great kindness shown us, both in your private and official relations with this Embassy, while in Washington. Since our departure we have received the generous hospitality of the City of Philadelphia, and kind attention of New York. The city authorities of Boston have been untiring in their great bounties to us, which have been bestowed with unbounded enthusiasm, and apparent sincerity. We have also to acknowledge polite attentions from the towns and cities of Lowell, Lawrence, Providence, etc. These generous expressions of kindly feelings have indeed moved our hearts. We especially thank you for your happy choice in appointing so genial and pleasant a gentleman as Gen. Myers in charge of our receptions. His kindness and attentions have been unremitting, and we cannot too strongly express our entire appreciation of his constant courtesies, so delicately bestowed. We sail to-day for England, by the steamship Olympus, and avail ourselves of this, our last opportunity, on the eve of our departure, to express to you our sincere thanks for your nation's hospitality, and renewed assurances of our most distinguished consideration.

Very respectfully.

T. IWAKURA, H. ITO,
T. KIDO, T. OKUBO,
N. YAMAGUTCHI.

To the Honorable Secretary of State of the United States.

RELIGIOUS INTELLIGENCE.

Of 30,000 Jews living in London, 2,000 are members of Christian churches. Of 18,000 in Berlin, 2,000 are said to be converted; in the University, three years ago, twenty-eight were Christian Jews. The total number of Jews in Europe is reckoned at 3,431,700, and of those 20,000 are reckoned as Christian converts. In the Episcopal church, in England, one hundred ministers are said to be of Jewish birth.

The London *Freeman* accuses the royal family and aristocracy of doing little or nothing for public objects: "The giving of money for great public objects is left to the despised middle class, who are scouted by philosophers like Matthew Arnold as Philistines, looked down upon by the aristocracy as vulgar beings, and sneered at in literature as selfish money-grubs."

Dr. J. P. Thompson is quietly residing in Berlin, pursuing his duties and contributing occasional articles to the German papers on questions that are uppermost in American politics. He is under orders from his physician not to resume the routine of subjects of his ministerial life for some time to come, in any way.

Rev. Dr. Maclay, for twenty-five years a missionary to China, is now in this country, and reports great success in the Methodist missions of which he has charge. They have over 1,300 members in full connection, 900 on probation, and a large corps of effective native preachers.

The different branches of Presbyterians in this country propose to celebrate November 20th, the three hundredth anniversary of the formation of the first English Presbytery at Wandsworth, on the Thames, by public exercises in Philadelphia, at which discourses will be delivered by eminent divines selected for the purpose.

The recent primitive Methodist Conference of Canada established salaries of married men as follows: Besides house rent, part furniture, and children's allowance, in cities, $650; in towns, $550: and in country stations, $450 and their fuel.

The Board of Trustees of the Syracuse University have elected as its President, Alexander Winchell, LL. D., now Professor of Geology, Zoology and Botany in the University of Michigan.

Three Baptist churches have been recently organized in Scotland. At Forfar, a ruling elder became a Baptist by reading Spurgeon's sermons, and between thirty and forty persons followed him.

Rev. Geo. Rodgers, Independent, is organizing a Christian Colony, in England, to settle in Minnesota, on the line of the Northern Pacific railroad.

Pere Hyacinthe is now betrothed, and will soon marry the daughter of Count Van Edal, a Bavarian nobleman. His abjuration of celibacy will prove an unpardonable sin which will be an insurmountable barrier to his ever returning to his too patient and long-suffering Mother.

The Baptist church property of Philadelphia is worth over two millions of dollars, exclusive of the Baptist Home and the Baptist Publication Rooms.

Baptists and Methodists are persecuted bitterly in Sweden, just now, by the Lutherans, who constitute the established church.

Six of the Baptist churches in Philadelphia are now without pastors.

THE GREAT INDUSTRIES OF THE UNITED STATES. Being an Historical Summary of the Origin, Growth, and Perfection of the Chief Industrial Arts of this Country. By Horace Greeley, John B. Gough, Jos. B. Lyman, and other eminent writers. Octavo; over 1,180 pages, illustrated. Hartford, Conn. J. B. BURR & HYDE, Publishers.

The need of such a work as "The Great Industries," has long been felt by the people at large. The rich can afford to possess themselves of the great Encyclopedias, numerous ponderous tomes, costing as much as the man of moderate means can afford to pay for books during a lifetime. And the rich have leisure to read such works, when they get them; but we doubt after all that many of them ever do; for these works are seldom written in an engaging style, and the fact is, that in the midst of such a mass of matter gathered by hosts of writers of various degrees of merit, countless inaccuracies occur, and the possessor discovering some of these, loses faith in the rest of the indigestible mass.

But here we have a work evidently the result of long and weary research, and adapted to the instruction of all classes, within the reach of everybody's purse, and which deals with the most important matters of everyday life. It discusses the arts and manufactures of every kind, from the most simple to the most ingenious, complex, and elaborate creations of human genius and labor. It explains *how* things are made, as well as what is made; and no artisan, however skillful in his own branch of factures, can fail to learn something useful to himself in regard thereto in this work, as well as gratify that longing in every inquiring mind to know by what process the results of other arts and inventions than his own are arrived at.

The book is written in an engaging, instructive style, and must prove valuable to every family who may have the happiness to possess themselves of it. The youth and adults alike will find pleasure and profit in its perusal. Issued in a neat and elegant manner it is an ornament to the library or table, and considered either in its scientific or mechanical character does credit to the distinguished house which publishes it, and by whom it could not have been brought out without great expense of money, time, and labor. But such a work usually brings to its publishers a due reward at last by its extensive sales, such as this work cannot fail to enjoy. We predict for it a very wide circulation—and are glad to see that it has been translated into German for the benefit of a large class of intelligent reading immigrants.

BOUNTIES FOR VETERANS.—All volunteers who enlisted for three years, prior to July 22, 1861, and were mustered into the U. S. service for three years before August 6, 1861, are entitled to $100 bounty, if they have been honorably discharged and have not received the same for such service. Those enlisted and mustered as above, who were discharged for promotion, are not entitled to bounty, as such discharge is not a muster out of sesvice, as contemplated by General Order No. 12, 1861, under which the contract was made. Where such soldiers have died since their discharge, the recent law makes no provision for bounty to heirs. Such as were discharged by reason of wounds, and heirs of such as were killed or died in the service, have already had bounty granted under other acts, and take nothing under this. Soldiers who have received bounty under the act of July 28, 1866, cannot receive bounty under this, in consequence of the restrictions contained in the first-named act. Where an application for bounty under the decision of the Supreme Court has been filed, no new application is necessary unless called for by this office. On May 3d, 1861, the President, it will be recollectd, issued a proclamation calling for 42,034 volunteers for three years. On the 4th of May, 1861, General Orders No. 15 were issued, providing for an organization of those volunteers into forty regiments, and proclaimed a bounty of $100, in addition to travel pay to his home, to each enlisted man when honorably discharged from the service. The promise was only made to the volunteers called for in the President's proclamation, but as eighty-two regiments were offered and accepted before the passage of the act of July 22, 1861, the enlisted men of which were alike equitably entitled to the bounty, Congress passed an act April 22, 1872, to place those enlisting for three years before July 22, 1861, upon the same footing as to bounty.

ORANGE RIOT IN SCOTLAND.—The celebration of the 12th of July in Scotland was unhappily attended with fatal and serious consequences. Two lodges of Orangemen returning from a demonstration in the District of Wishaw, were attacked by a number of Catholics, and a serious riot took place. Pick shafts and staves were employed by the assailants, and some women threw stones and other missiles. Two of the Orangemen had their heads opened by blows dealt with the shafts and three were severely injured. The riot was quelled in less than half an hour. Three Catholics named McGinlay, Huges, and Ferns, all miners, were apprehended for assault, a collier named McGuire for molesting the police, and a woman named Fechan for throwing stones. The prisoners were brought before the magistrates at the Wishaw Borough Court. The three men charged with assault were fined 40 shillings, with the alternative of thirty day's imprisonment, and were bound over to keep the peace for six months. McGuire was fined £2, and the woman £1. About three hours after the riot, and when the town seemed perfectly quiet, the police received information that one of the leading members of the Orange party in Wishaw, had been bratally assaulted in a back street. The man, a collier named Skellion, was found lying on the roadside insensible, and seemed to have been dreadfully kicked and struck about the head, and only survived an hour. The police after a long search came upon three men, who were all Irishmen and known Ribbonmen, offered resistance; ultimately they were secured and taken to the police office.

RELIGIOUS RIOT IN BELFAST IRELAND.—Dispatches from Belfast, by way of London, of August 18, state that disturbances there continued through Saturday night and into Sunday and are not yet ended. The populace are divided into hostile Catholic and Protestant mobs, and whenever they come in contact there is a fight.

The police are using every effort to stop the rioting. They had been obliged to fire on the rioters on both sides, and many of the latter are wounded. The troops with fixed bayonets now occupy the principal streets and keep the mobs apart.

The dragoons of the 40th Regiment have arrived at Belfast from Dublin, and the constabulary were pouring into the city from all parts, but the excitement is so great that it is impossible to get definite particulars.

A RHINOCEROS ON A STRIKE.—A letter from Red Bird, a small town in Monroe county, Ill., gives a thrilling account of the escape from its keepers of the rhinoceros belonging to Warner & Co.'s menagerie and circus on the occasion of its being brought into the ring for the first time. The showmen had prepared the animal for exhibition by attaching to a ring in its nose two strong wire ropes, and twenty-four men were deemed sufficient to control the beast. It submitted quietly to being led from the cage, but on entering the arena suddenly threw up its head and, plunging madly to the right and left, broke loose from the men and dashed forward through the tents. Its first victim was John Gillem, a canvasman, who was knocked down, and, the beast trampling upon his breast, he was killed instantly.

It next ran its nose against Martin Ready, another canvasman, striking him in the stomach, ripping out his bowels, and killing him on the spot. It then made a dash in the direction of the seats, which by this time were cleared by the frightened spectators, and knocked down nearly all of the seats on one side of the tent, dislocating the shoulder of one of the employes and breaking the arm of a spectator. Running next into the menagerie tent, it upset Mr. Forepaugh's den of performing animals, after which it struck the center-pole with its head, bringing it down with a crash upon the cages of the tiger and leopard, but not breaking them so as to allow the animals to escape. Dashing into the museum tent, it broke all the curiosities, frightened all the people in the neighborhood, and rushed out through the canvas into the street, finally stopping in a vacant house, the door of which stood open. Here the men succeeded in capturing the animal and getting it into a cage. The damage to the show was about $3,000.

DEATH OF REV. HENRY FOWLER.—Rev. Henry Fowler, late Pastor of the Central Presbyterian Church in Auburn, N. Y., died recently at Vineyard Haven, Mass., of apoplexy, aged about forty-eight years. We copy the following brief outline of Mr. Fowler's public life from a late paper:

The Rev. Mr. Fowler at different times had been a prominent member of the journalistic and literary as well as clerical profession. He went to Vineyard Haven for his health, for many years impaired by excessive application to the duties of his calling. He was born in Stockbridge, Mass., and was graduated at Williams College. He afterwards edited *Holden's Magazine* and other journals in New York city, and was the proprietor of the Chicago *Tribune* in its early days, before it had achieved its present prosperity, and become a power in the North-West. He studied theology in the Rochester Theological Seminary, and subsequently became Professor of Political Economy in the University of that city. Fourteen years ago he was chosen Pastor of the Central Presbyterian Church in Auburn, in this State, and during his ministrations caused by his individual exertions the erection of two churches for his congregation. Last year his health had grown so delicate and his eyesight so defective that he resigned his charge, but only too late, to seek rest and recuperation. The Rev. Mr. Fowler was the author of several works, among them, "The American Pulpit," which has had a large sale.

CO-EDUCATION OF THE SEXES.—Under the above heading the Boston *Post* announces the remarkable circumstance that a practical test of the theory of the co-education of the sexes is to be made, by the admission of three young ladies to the Wesleyan University, at Middletown, Ct., as though the theory had not been already tested and proved true beyond a question. The *Post* says:

A practical test of the theory of the co-education of the sexes is to be made at the Wesleyan University at Middletown, Ct. Three young women have passed examination and will begin the next Academic term as Freshwomen in full standing with the male students. The fact that these pioneer girl students come from Mass., adds a local interest to their success in storming the University stronghold, so long possessed by the other sex alone. That they were forced to go out of the State to secure the higher education that they sought, is not wholly complimentary to the liberal character of our own institutions; but their endeavor will be regarded with none the less interest here as elsewhere. That their progress will be anxiously watched, their attendance upon morning prayers noted, their class standing made the subject of comment, and their influence on tutors and riotous Sophomores duly recorded, no one can doubt; while they will possess the sweet consciousness of conducting an experiment whose result will have a wider effect upon our system of education than they will suspect even when taking the incongruous degree of Bachelor of Arts, *summa cum laude.*

RAILROAD EXCURSION.—On the 13th of August, about three hundred citizens of Buffalo left that city on a special train to celebrate the opening of the Buffalo, New York and Philadelphia Railroad to the State line. The party, after dinner at Olean, the old starting point for emigrants by rafts and boats to Ohio and other Western and Southern States, proceeded ten miles beyond, into Pennsylvania. They found the road in good condition and making rapid progress. Appropriate speeches were made by President Fillmore and others.

ROBBERIES ALONG LONG ISLAND SOUND.—Robberies in the towns and villages skirting Long Island Sound have been of frequent occurrence within the past few months. Stores have been broken into and robbed and dwellings rifled, and in each case the depredators have succeeded in escaping, and generally have carried away more or less plunder. Among other places visited are the towns of New Rochelle, Greenwich, Stamford and Norwalk. The absence of a regular police force in these places makes the work of the thieves comparatively easy, as their chances of detection and arrest are very much lessened. In Greenwich, in several instances, the doors and windows of private residences have been tried at unseasonable hours, and when the occupants made outcries the intruders hastened away. This condition of affairs has naturally rendered the inhabitants suspicious and the movements of strangers are watched, especially after nightfall. The clerks who sleep in the stores are well armed, and are occasionally reenforced by young men of their acquaintance. Facts have been collected which are startling, inasmuch as they give rise to the suspicion that a portion of the crew of a United States vessel are the thieves whose depredations have annoyed the inhabitants along the western shore of the Sound.

COLLISION ON LONG ISLAND SOUND.—The steamer Bristol, of the Fall River line, while on her way from New York to Newport, on the morning of August 10th, ran into the bark B. Rogers, which was lying at anchor in a thick fog, in the outer harbor, near Goat Island. She struck her amid-ships, cutting her completely in two; and as soon as the Bristol extricated herself the bark immediately sunk. The crew, sixteen in number, were all saved by jumping on board the steamer while she was wedged in the wreck. The Bristol was damaged, but not, in the opinion of Capt. Simmons, enough to prevent continuing the trip. She arrived at Newport about thirty minutes after the collision, and after discharging the passengers and freight for Newport, continued on her way to Fall River. She had gone only a few miles when it was found that her injuries were far more serious than was at first supposed. The pumps were kept constantly at work; but the water came in faster than they could force it out, and orders were given to run her ashore, which was immediately done, on Bristol Flats, about five miles from Fall River. About 150 of the passengers were landed in small boats, and thus enabled to take the Newport train. The others preferred to remain until the steamer Canonicus arrived, which finally took them and their baggage to Fall River. The steamer Bristol has been raised, and will be brought to New York for repairs.

TERRIBLE CRIME NEAR MEMPHIS.—Early on the morning of August 17th, the little steamer Helen Brooks was discovered by a fisherman, some ten miles above Memphis, Tenn., apparently abandoned. He rowed out to the steamer, made a line fast and pulled her toward the bank, but before reaching it saw a negro in a sitting position asleep on the lower deck, who as soon as the boat struck the bank started up, leaped ashore and ran into the woods. The fisherman then boarded the steamer, and found traces of a desperate struggle having taken place and the decks wet with blood.

Subsequently the Grand Tower, from St. Louis, arrived at Memphis, bringing a message from a magistrate at Bradley's landing, eighteen miles above here, stating that the crew of the Helen Brooks and the proprietors and family of a trading boat, which the Brooks had towed up there, had been murdered and the boats plundered. The information obtained points to a man named Trumbull, a colored constable named Downing and a man called Hans as the perpetrators of the crime.

RETURN OF A GEOLOGICAL EXPEDITION.—A Los Angelos dispatch announces the arrival there of the Todd party, with Prof. Glass, from the Geological expedition through Arizona and New Mexico. They have 1,000 pounds of specimens of gold and silver and other ores, and several pints of precious and doubtful stones, collected on the route from Fort Wingate to Albuquerque and on the borders of Arizona, in what are called the Ant Hills. The precious stones were all discovered at the surface. They have genuine rubies, the specimens ranging from the size of a large pea downward. The diamonds, if any, are small and of little value. The party found rich gold and silver-bearing quartz near Fort Wingate. They also claim to have discovered flowing oil-springs that will yield from 70 to 100 barrels a day, but will not divulge their precise location. In old mounds and ruins of ancient cities they found relics of tools, pottery, and woven cloth, centuries old. The party suffered great privations, and narrowly escaped perishing while crossing the Colorado Desert.

SUCCESS OF THE LIBERALS OF ROME.—All the candidates recommended by the combined Liberal committees in Rome have been elected. The Clerical candidates were thoroughly beaten, though their supporters mustered in good strength. The ultra-Radicals made but a very poor show. The success of the Liberals is considered a great triumph, because the Pope is said to have felt confident of victory, and he counted on demonstrating to all Europe that the Roman population was really on his side. The Clerical electors remained all night at the polling places, in order to control the returns. The people were much elated at the result. Enormous crowds filled the streets, calling upon the band to play the Royal March, and whenever given it was received with tremendous cheering. The greatest enthusiasm prevailed everywhere, but not the slightest disturbances were reported.

FIRE IN SYRACUSE.—The extensive sash, blind and door factory of Messrs Levet and Blasdell of Syracuse, was destroyed by fire on the 15th of August. Loss from thirty-five to forty thousand dollars. Insurance $10,000.

SIX MINERS SHOT.—At Pottsville, Pa., about two o'clock in the morning of August 14th, as six miners were returning from the Continental Colliery, near Centralia, where they had been working, they were attacked and fired upon by two parties who were in ambush on both sides of the railroad. John Webster was shot seven times, and has since died. Among other places visited are the towns of New Rochelle, Greenwich, Stamford and Norwalk. The absence of a regular police force in these places makes the work of the thieves comparatively easy, as their chances of detection and arrest are very much lessened. In Greenwich, in several instances, the doors and windows of private residences have been tried at unseasonable hours, and when the occupants made outcries the intruders hastened away. This condition of affairs has naturally rendered the inhabitants suspicious and the movements of strangers are watched, especially after nightfall. The clerks who sleep in the stores are well armed, and are occasionally reenforced by young men of their acquaintance. Facts have been collected which are startling, inasmuch as they give rise to the suspicion that a portion of the crew of a United States vessel are the thieves whose depredations have annoyed the inhabitants along the western shore of the Sound.

SEVERE STORM.—A very heavy storm of wind and rain visited Louisville, Ky., and vicinity, on the night after the 13th of August, doing much damage to property there and the crops in the surrounding country. The new building of S. T. Suit & Co., whiskey dealers, was blown down, the walls crushing in an adjoining house owned by Mr. Giles, and causing a loss of fully $50,000. Several houses were blown down in the southern part of the city, and the whole country overflowed, crops, fences and outhouses being washed away.

STORM AT LOWELL.—On the 17th of August a, severe storm of rain, with southwest wind occurred at Lowell, Mass. The amount of rain which had fallen during the preceding weeks was four and a fourth inches. The reports from the country around Lowell are to the effect that the brooks and streams are all overflowed, and the low lands inundated. The Coffer dam for the water works at Hunter's Falls on the Merrimack, was carried away and the work will have to be abandoned for the present and probably for the season.

SHOT BY A CHINAMAN.—Captain Leroy, of the Colorada Steam Navigation Co., was shot dead by a Chinaman, at Fort Yuma, on the 15th of August. The Chinaman is a hotel keeper, and Leroy refused to pay for the liquor which he ordered. A quarrel ensued, and Leroy fired on the Chinaman, missing him. The Chinaman then fired, breaking Leroy's right arm; whereupon the latter grasped his pistol in his left hand, and fired two more shots before he was killed.

RAILROAD ACCIDENT.—Train 12 on the Erie road, when near Hinsdale station, Cattaraugus county, on the 14th of August, ran off the track, doing considerable damage. A flange of one of the truck wheels of the engine broke, which let the engine off and three cars, smashing them up considerably and leaving the engine half buried in mud. No one was hurt except engineer Segog, who has since died from his injuries.

TRAPEZE ACCIDENT.—On the 13th of August, while two trapeze performers were practicing for a new and daring performance, the "guy," by which the apparatus was attached to the center pole, gave way and precipitated the men and machinery a distance of some twenty-five feet to the ground. The men were picked up insensible, bruised and bleeding, but without any broken bones. They are expected to recover, fully.

EFFECTS OF LIGHTNING.—At Druid Hill Park, Baltimore, August 15th, lightning struck a large tree near which a pic-nic party of ladies and gentlemen had gathered, and injured, more or less, thirteen of the party. Several of the ladies were knocked down and badly burned. One young lady was rendered insensible, remaining in that condition several hours. Several gentlemen were also burned and otherwise injured.

SWAMPING OF A FLAT BOAT.—A flat boat, was swamped, at the foot of Wheeling Island, on the Ohio river, having seventeen persons on board, on the 13th of August, by the swell of a passing steamer. Jacob Watson and his two sons, and two persons whose names are unknown, were drowned. The others were saved.

RAILROAD ACCIDENT.—The Express train on the St. Louis, Kansas City, and Northern Railroad, due at St. Louis August 12th, encountered a misplaced switch at Dardenne, and the engine, baggage, and smoking cars were hurled from the track. Thomas Le Clare, the fireman, was caught under the engine and scalded to death; Frank Beuritle, the engineer, was badly cut and bruised.

UNITED STATES STEAMER WABASH AGROUND.—A dispatch from London, England, under date of August 13th, says the steamer Wabash has been twice grounded within the past few days. The first time she went ashore near Osborn, and was hauled off by the Shenandoah and Wachusett. The ship received no serious damage on either occasion.

PRESIDENT GRANT has very courteously declined the invitation of the Chattanooga authorities and Board of Trade, to visit that city, and Lookout Mountain.

GOLD closed in New York, August 17, at 115 @ 115⅛.

A new experiment has been made near London, with a view of meeting the great demand existing in that city for dwellings for the humbler classes. A new town is to be built in the suburbs, close to a line of railway, and to consist entirely of workmen's houses—1,200 in number. One feature of the project is that each of the tenants, after a time, is to become the owner of his house by paying a certain sum in addition to the rent. In the center is a large plot for recreation grounds, and there are also to be lecture-halls, school, clubs, reading-rooms, baths, and other conveniences. Public houses are not to be admitted. The experiment will be watched with great interest in England, and, doubtless in this country also.

On the day proceding the adjournment of the French Assembly the Left published a manifesto which alludes to the successful operations of the Government in justification of its support of President Thiers. Regarding the question of dissolution, the manifesto says that the time has arrived for placing the Republic in the hands of a new chamber, whose mission shall be to develop and strengthen the work of recuperation. To this work all the true friends of the country should adhere in rallying around the great citizen who will have in history the honor of associating his name with the definitive foundation of the French Republic.

SUMMARY OF NEWS.

The *Independent* congratulates the students of the Baptist Theological Seminary at Rochester on the accession to the faculty of that institution of Rev. William C. Wilkinson. "He takes the department of homiletics and pastoral theology, and his keen critical judgment and earnest Christian faith will, we are sure, be felt to be a power by the next generation of Baptist ministers. Few men have more accurate scholarship or general culture."

An Englishman in the employ of H. H. Forbes, of Bolton, Ct., left that town suddenly recently, and took with him a little son, thirteen years of age, of Mr. Forbes, whose family is in great distress. All search up to this time has been unavailing. The kidnapper is only about twenty-one years of age, short of stature, and wears light whiskers and moustache. Mr. Forbes offers $100 for the recovery of his boy.

And now Rhode Island follows Connecticut in adopting the western idea of temperance reform. The Legislature has passed a license law, placing the issue of license into the hands of county commissioners, upon the recommendation of selectmen or in accordance with the votes of towns, putting the price at from $100 to $500, and requiring of each licensee a bond of $1,000.

Mrs. Maria Hills, who lived at Parkville, while walking upon the railroad track last Wednesday morning, was struck by the engine of the incoming Waterbury train, and was almost instantly killed. The engineer gave every possible warning, and slackened the speed of the train but the unfortunate woman, who it is said was deranged, kept her place on the track.

The pleasing report which came from London the other day to the effect that King Amadeus had signed the decree abolishing the disgraceful slave traffic in Cuba and Porto Rico, we are sorry to announce, seems to have been premature. The document signed was simply a code of rules making preparations for the emancipation of the slaves in the colonies.

There is a colored woman in Louisville who was bitten by a mad dog thirty years ago, and has had periodic paroxysms of catalepsy ever since. These paroxysms seize her regularly about twice a month, and during their prevalence she barks like a dog, and wrestles around the floor in a lively manner, but touches no one.

On Monday, the day on which things in general were to be smashed by that comet, and while the people of Atlantic City were cooling themselves in the surf, thieves were reaping a harvest among the bath houses. Watches, diamond pins, and money were what they sought and got in goodly numbers.

The city of Rome has felt in a surprising way the influence of its lately-revived temporal government. Since it became the capital of a united Italy, a new upper town is springing up within the compass of its walls, and the value of its building area is increased from ten to twenty-fold.

A New Albany hen bravely hoarded her nest of twelve eggs within three feet of the ring in Barnum's circus tent during all the clatter and glitter of the afternoon and evening performances. With feminine instinct she pertinaciously held to her "squatter right," and would not abandon the invaded field.

A terrific thunder storm passed over Amesbury, Mass., on Tuesday afternoon. The lightning struck five places, one of which was the house of the poet Whittier, prostrating him to the floor. He was not seriously injured, however, nor his house much damaged.

It is reported that at a meeting of Liberal Republicans and Democrats in Boston on Saturday, it was resolved to ask Charles Francis Adams to become their candidate for Governor of Massachusetts. A telegram on the subject was dispatched to Geneva.

Twenty-two St. Louis Aldermen have laid themselves open to prosecution for embezzlement or attempted embezzlement, and imprisonment in the penitentiary for a period not exceeding five years, for wilful disregard of law in passing an illegal appropriation bill.

In the next U. S. House of Representatives there will be 292 members. There are 74 Senators, and these added to the members make 366, which is the number in the Electoral College. A majority is 184, which is the lowest number the successful candidate may have and win.

The Oshkosh, Wis. *Times* says that the Secretary of War has ordered an engineer to the Fox River, to make surveys and estimates, with a view of ascertaining the best method of perfecting the improvement of that river, and the amount required there for next year.

A house in the north part of Meriden, Ct., was burned last Wednesday night; and one of the occupants, Mr. Riley, sixty years of age, in trying to save some money he had laid up was burned to death. The house was owned by James Bartlett.

The examination of the two attempted assassins of the King of Spain, who were captured, developed the fact that the attack was part of an organized conspiracy, extensive in its ramifications, and provided with ample funds.

There is a well in Indiana which keeps time like clock work. At precisely two o'clock, night and day, it throws up a jet of water. It is now over a thousand feet deep, and is still being bored with a view to ultimate oil.

Rev. Mr. Riley who has done so much in planting churches in Mexico, writes that there are at least 5,000 Germans in that city, and not a single church in which they can meet and worship God in their own language.

The Pequonnock Fish Company, of Connecticut, has received the Government contract to stock the Mississippi river with shad, for $15,000. Five million young shad have already been sent from the Company's hatching house.

On the 10th Aug., the large grain barn of William Krats, just east of Varna, Tompkins county, N. Y. was struck by lightning and burned to the ground. The barn contained nine tons of hay and about four hundred bushels of oats in the straw.

Judge N. D. Day, of Stratford, N. H., aged seventy-two, was drowned on Thursday, August 15th, in a mill pond near his residence. He is supposed to have jumped in the water in a fit of insanity.

Mrs. William Dunham of Westerly, R. I., an insane woman, escaped from her friends recently and while walking on the railroad track between Mystic and Stonington, was struck by an express train and instantly killed.

The resignation of Postmaster Taintor of Clinton, detected in opening letters passing through his office, has been accepted, and further proceedings await the full report of the special agent now engaged in the case.

It is said that in Liverpool, Eng., it has been found that the publication of the names of persons who became intoxicated, has reduced the number of drunkards one-half in six months.

Mention is made of the fact as being remarkable that three families from the Hebrides Islands lately landed in New York, designing to take up their residence in this country.

The Latest Discovered Metal is indium. It was detected by spectrum analysis. Indium is chiefly obtained from metallic zinc, and is a very rare element of a silver-white color.

The Water of the Mississippi contains forty grains of mud per gallon, and carries 400,000,000 tons of sediment annually into the Gulf of Mexico. The state of Louisiana is the growth of such deposits.

Walnut stumps have become an article of merchandise, and many of them are very valuable. The curly root is used for veneering, and some stumps are worth $150 after being properly worked into shape.

Dr. Prime, one of the editors of the New York *Observer*, predicts that within the life of some one now living, there will be a union of all the Evangelical churches in New York.

Christ's Hospital, one of the oldest school-houses in London, having been established by King Edward, VI., has been sold to a railway for a depôt, for $3,000,000.

Thirty boys escaped from the State Reform School, at Westboro, Mass., on the 15th of August. It is supposed they were aided by outside parties.

An official dispatch from Mazatlan says that Gen. Diaz has decided to lay down his arms and accept amnesty, which act finally closes the rebellion in Mexico.

Col. Whitley states that he has recommended twenty-four of the Ku-Klux prisoners at Albany to executive clemency. The entire number of the prisoners there is sixty-six.

The citizens of Anoka, Minn., have given Mrs. George Crowell two corner lots and $400, in token of their gratitude to her for increasing the population by three boys, July 1.

At a late conference of the British East India Association, it was stated that of the entire $1,000,000,000 of British money invested in India, hardly a half-penny was recoverable.

The criminal code of Austria provides that in future, sentences of death passed upon murderers shall be executed by their being shot to death.

The depositors in the Liverpool bank for small savings now number 41,500, and the amount to their credit in the bank is upwards of $5,375,000.

The corn crop is generally looking well throughout Vermont. Oats are heavy, and there is a prospect of an abundance of apples.

A large seizure of liquors and wines from the New York and Boston steamers was made at Portland Me., Aug. 14.

In Cuba, in place of hydraulic cement, there is used a mixture of one part pulverized bricks, one part lime and two parts sand.

The first bale of new Alabama cotton classed as middling, sold at auction in New York for thirty cents per pound.

The Danish Government, an exchange informs us, pays annually $16,000 in pensions to meritorious Danish authors.

Probably the strongest fortifications in Europe are those surrounding Antwerp, and commanding the river Scheldt.

Dubuque expects to entertain some six hundred strangers during the session of the Scientific Congress in that city in August.

In the nave of Strasbourg cathedral stands one of the most beautiful pulpits ever erected. It was built in 1486.

Vineland has 10,000 inhabitants, and its police force last year cost the city $147. They have a prohibitory liquor law there and enforce it.

Mail advices from England continue to show a steady rise in the price of corn.

Several peers, members of the House of Lords, are going about preaching to the poor in England.

The *Christian Index* reports extensive revivals in Baptist churches in the South, especially in Georgia.

SPECIAL NOTICES.

☞ THE TREASURER of the American Sabbath Tract Society, not expecting to attend the Anniversaries, requests subscribers to the Publishing Fund of that Society, and those having funds for its general purposes, to remit them to him prior to September 1st, that they may appear in his Annual Report. All agents are requested to make their financial reports promptly at that time. Address

M. W. ST. JOHN,
Leonardsville, Madison Co., N. Y.

☞ THE NEXT YEARLY MEETING of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held with the First Hopkinton Church, Ashaway, R. I., commencing with a prayer and conference meeting on Friday evening, Aug. 30th, 1872; preaching Sabbath morning; Sabbath School exercises in the afternoon; preaching in the evening; and on Sunday morning.

☞ BLESSINGS BRIGHTEN AS THEY TAKE THEIR FLIGHT.—The chief of blessings is good health, without which nothing is worth the having; it is always appreciated at its true value after it is lost, but, too often, not before. Live properly, and correct ailments before they become seated. For diseases of the liver, kidneys, skin, stomach, and all arising from impure or feeble blood, DR. WALKER'S CALIFORNIA VINEGAR BITTERS are a sure and speedy remedy. It has never yet failed in a single instance.

☞ J. M. STILLMAN will take a few scholars in Harmony and Counterpoint to teach by mail. Terms reasonable. Address, Alfred Centre, Allegany Co., N. Y., for a few weeks.

☞ CORRESPONDENTS will please address Wm. M. Jones, 15 Mill Yard, Goodman's Fields, London, England, after the 23d of August.

☞ THE GENERAL CONFERENCE,—By Divine permission, the Seventh-day Baptist General Conference will hold its Fifty-eighth Annual Session, and also its Bi-centennial, with the Southampton Church, in Illinois, beginning on the Fourth-day before the second Sabbath in September next, (11th.)

At the last session, no provision was made for an Introductory Sermon.

A programme, consisting of seven essays, upon leading topics of denominational history, and interest, was agreed upon for the Bi-centennial, besides provision for two other essays—one by D. E. Maxson, on the Atonement, and the other by A. B. Prentice, on Masonry and Church Membership.

In the absence of any provisions for an Introductory Sermon, and in view of the ample provision that has been made for other literary exercises, it is here suggested, after consultation with some prominent brethren, that the first paper on the Bi-centennial programme be presented at the usual time for, and instead of, the annual sermon, viz., "History of Settlement and Growth of Sabbath-keeping in America, by J. Bailey."

The Clerks, in accordance with the instructions given them at the last session, have published and forwarded to the churches, blanks for statistical reports. A single word of explanation in reference to these reports may be necessary: Under items 5 and 6, it is the design that in every instance, *both the increase and the decrease* shall be given. The statistics will thus show what changes have taken place, and from the two, the actual gain or loss in any given church can be easily computed.

It is hoped that no church will fail to make full and accurate returns.

L. A. PLATTS, *Clerk.*

WE have been requested, conditionally, to express an opinion as to the propriety of allowing the exercise of Bro. J. Bailey to take the place of a sermon as the opening service of the approaching Conference. Under the circumstances, we do not see that anything better can be done, as we doubt not the paper to be read by Bro. Bailey will be replete with information of an exceedingly interesting character. Moreover, it seems that the last Conference anticipated something of the kind, and therefore made no provision for the annual sermon, and herein we think was a mistake, as in our judgment, it is better to continue the habit of opening the Conference with a sermon. EDITOR.

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin, will be held with the Church of Albion, commencing on Sixth-day before the last Sabbath in August, (the 30th day of the month.) Introductory Discourse Sixth-day afternoon, at 3 o'clock, by Eld. R. G. Burdick, of Utica. Conference meeting, Sixth-day evening, led by Eld. S. Carpenter. Sabbath morning, at 10 o'clock, Sabbath School exercises. The Sabbath Schools of all the Churches connected with the Quarterly Meeting, are requested to be present, and unite in the exercises. Preaching at 11 o'clock, Sabbath morning, by Eld. L. C. Rogers, of Milton, to be followed by the communion, administered by Elds. S. Carpenter and J. C. Rogers. Sabbath afternoon, at 3 o'clock, preaching by J. C. Rogers, of Milton Junction. Evening after the Sabbath, at 7½ o'clock, discourse by Eld. W. C. Whitford, of Milton, followed by a season of conference, led by Eld. Whitford. First-day morning, at 10 o'clock, preaching by Eld. L. E Livermore, of Walworth. We hope that our brethren and sisters will come up from all the churches to get good, and do good. Come in time for the first session, and remain with us until the close of the last one.

By order, and in behalf of the Committee. BARTON EDWARDS, *Clerk.*

Albion, Aug. 1st, 1872.

☞ SABBATH SCHOOL BOARD MEETING.—The Executive Sabbath School Committee of the North-Western Association, will hold a meeting at the Church in Albion, on Sixth-day afternoon, Aug. 30th, 1872, commencing at 3½ o'clock. A full attendance of the members of the Board is earnestly solicited.

J. E. N. BACKUS, *Chairman.*

Albion, Wis., Aug. 1st, 1872.

☞ THE YEARLY MEETING of the Seventh-day Baptist Churches of Southern Illinois will meet according to appointment with the Pleasant Hill Church, on Sixth-day before the first Sabbath in September next. (Sept. 6th.) Introductory sermon by Eld. M. B. Kelly; Robt. Lewis, alternate. Exercises to commence at 11 o'clock A. M. The interest among our brethren and sisters, in the success of this Yearly Meeting, we think is unabated. The claims of our common cause, the demands for missionary labor, the widespread interest in Sabbath truth, suggests a faithful attendance upon this meeting. The Church at Pleasant Hill extend a cordial invitation to all interested to attend, that we may be mutually cheered by each other's presence, and aided by each other's counsels, and above all, unitedly pray for the Divine presence to make this meeting a season of refreshing for all who may attend. Brethren from this Church will meet the friends who may come, at Cobden, on Fifth-day, Sept. 5th, with teams, to take them to their homes near our place of worship. J. A. MILLIKIN, *Clerk.*

☞ THE demand for KENNEDY'S TONIC AND BLOOD PURIFIER is constantly increasing. Try it. It will work miracles. Price, $1 only.

NEW YORK MARKETS—AUG. 20, 1872.

ASHES.	
Pots	$8 00 @8 60
BUTTER.	
State, Orange Co. and creamery, pails	28 @ 30
" pails	20 @ 25
" half tubs	22 @ 26
" firkins	22 @ 26
Western, firkins, prime	19 @ 21
Greese	¾@ 8¼
CHEESE.	
State dairys, fancy	12½
" good to prime	10 @ 12
COTTON.	
Ordinary	16½@ 19½
Low to good middlings	20½@ 24½
FLOUR AND MEAL.	
Flour, superfine	6 00 @6 40
State, extra	6 85 @7 45
" fancy	7 75 @8 00
Western shipping	7 00 @7 40
" choice	7 70 @8 45
" extra	8 00@10 00
Southern, choice to best extra	7 00@12 50
Rye Flour, Western	4 25 @4 55
" State and Penn.	4 60 @5 00
Corn Meal, Jersey	3 60 @3 70
" Western	3 55 @3 75
GRAIN.	
Wheat, No. 3 Chicago Spring	1 60
" No. 3 Milwaukee	1 63
" Winter, red Western	1 63
" Amber Western	1 63
" White Western	1 90
Barley Malt, Canada	1 80
" City	1 56
Oats, Ohio	47 @ 53
" Western	42½@ 44½
Rye, Western	71½
Corn, Western mixed	61½@ 62½
" yellow	65
HAY.	
New, retail	1 35 @1 60
Shipping, old	1 10 @1 15
Retail lots	1 33 @1 75
Clover	90 @1 00
Rye straw, long	1 00 @1 65
" short	80 @ 90
Oat straw	70 @ 80
HOPS.	
Crop of 1871	40 @ 65
Yearlings	15 @ 35
Old	10 @ 20

MEATS.	
Hogs, City dressed	6½@ 6¾
Beef, salt, ℔ bbl., plain to extra mess	5 00@10 00
Pork, ℔ bbl., mess	13 00@14 00
SUNDRIES.	
Beeswax, ℔ lb	34 @ 36
Eggs, ℔ dozen	18 @ 28
Live Geese Feathers	40 @ 70
Cider Vinegar, ℔ gallon	23 @ 25
WOOL.	
Domestic Fleece	80 @ 80

LETTERS.

T. B. Brown, W. M. Jones, J. M. Todd, H. W. Maxson, L. C. Rogers, C. Potter, Jr., & Co., W. R. Maxson, W. G. Hamilton (Vol. 28, No. 46,) L. Hopper, A. A. Palmiter, P. M. Green, W. P. Longmate, S. W. Smith, R. Stillman, J. L. Hull, G. B. Utter, L. A. Platts, N. Wardner, D. W. Cartwright, J. B. Clarke, P. F. Randolph, 2, Susan Maxson, J. A. Truman (you are right, and so is our book, the error was in the paper,) B. F. Rogers, E. Lanphear.

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. No receipt under this head hereafter will be understood to extend back of Vol. 28, No. 27.

	Pays to	Vol.	No.
A. Whitford, Alfred Centre,	$1 25	28	52
E. R. Saunders, "	1 25	28	52
J. L. Hull, Guide Rock, Neb.,	1 25	28	52
Robert Stillman, Farina, Ill.,	1 00	29	2
Fanny Newcomb, Milton, Wis.	2 50	29	26
Mrs. D. R. Burdick, "	1 25	28	52
Geo. S. Burdick, "	1 25	28	52
Eld. J. Bailey, "	1 25	28	52
Mrs. F. L. Ivens, Columbus,	1 25	29	8
Susan Maxson, Lewis, Iowa,	2 50	29	26
A. A. Palmiter, Ashaway, R. I.	5 00	30	26

GEO. B. UTTER'S RECEIPTS.

Geo. B. Utter, former publisher of the SABBATH RECORDER, acknowledges the receipt of the following sums, on account of the paper, since the issue of July 18th:

	Pays to	Vol.	No.
Wm. R. Wells, Ashaway,	$1 25	28	26
Thos. M. Clarke, "	2 50	28	52
Paul Babcock, Westerly,	1 25	28	26
A. H. Main, Madison, Wis.,	1 25	28	26
M. Wells Crumb, Milton, Wis.	13 75	28	26
J. S. Green, Berlin, Wis.,	1 75	28	26
Miss F. Rathbun, Markesan,	2 50	29	35
J. Burdick, Alden, Minn.,	15 00	28	26
T. F. West, Royalton, Col.,	80	28	26
Orren Lewis, Dayton, Ohio,	2 50	28	26
Davis Rogers, Sycamore, Ill.,	1 25	28	26
Wm. Spicer, West Hallock,	1 25	28	26
Geo. W. Butts, "	1 25	28	26
Harvey Brown, "	2 50	28	52
J. H. Titsworth, Pardee, Kan.	1 25	28	26
Theo. Davis, Long Run, W. Va.	63	28	26
Mrs. A. P. Rose, Alfred Centre,	45	28	26
Mrs. A. A. Lewis, "	63	28	26
Alanson Kenyon, Nile,	1 25	28	26
Dennis M. Johnson, "	1 25	28	26
C. P. Maxson, So. Brookfield,	1 25	28	26
Ray Green, Berlin,	2 50	28	52
Lee Bush, Sangersfield,	2 50	28	41

☞ Letters relating to accounts previous to the middle of Volume 28, June 20, 1872, should be addressed to Geo. B. Utter, Westerly, R. I.

MARRIED,

At Alfred Centre, N. Y., Aug. 14th, 1872, by Eld. N. V. Hull, Mr. CYRUS CONNISH, of Hartsville, and Miss ELLA J. PALMITER, of Alfred.,

Aug. 3d, 1872, by Rev. Thos. B. Brown, ABBOT DEFOREST BAXTER, of Genesee, and JULIA ETTE COON, of Bolivar, N. Y.

In Friendship, N. Y., Aug. 13th, 1872, by Eld. B. F. Rogers, Mr. D. H. DAVIS, of Verona, and Miss SARA G. GARDINER, of Friendship.

In Brookfield, N. Y., Aug. 2d, 1832, at the home of the bride, by Rev. J. M. Todd, Mr. A. C. ROGERS, of Preston, and Miss ELLIE LANGWORTHY, of Brookfield.

DIED,

In Scott, N. Y., Aug. 6th, 1872, Widow SOPHIA PALMER, in the 71st year of her age. She was a worthy member of the church, and died in blessed hope of eternal life. A. W. C.

In Andover, N. Y., Aug. 12th, 1872, of dysentery, WILLIE P., infant son of Hon. W. W. Crandall, M. D., and E. Euphemia P. Crandall, aged 7 months and 8 days.

[In the notice of the death of Ambrose C. Spencer, late of Unadilla Forks, N. Y., published in last week's RECORDER, the age should have been 54 years instead of 63 years.]

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Miscellaneous.

GOD BLESS THE FARM.

God bless the farm—the dear old farm!
God bless it every rood,
Where willing hearts and sturdy arms
Can earn an honest livelihood!
Can from the coarse and fertile soil
Win back a recompense for toil.

God bless each meadow, field and nook,
Begemmed with fairest flowers!
And every leaf that gently shook
By evening breeze or morning showers;
God bless them all! each leaf's a gem
In Nature's gorgeous diadem.

The orchards that, in early spring,
Blush rich in fragrant flowers,
And with each autumn surely bring
Their wealth of fruits in golden showers,
Like pomegranate on Aaron's rod,
A miracle from Nature's God.

And may He bless the farmer's home,
Where peace and plenty reign;
No happier spot 'neath heaven's high dome,
Doth this broad, beauteous earth contain;
Than where, secure from care and strife,
The farmer leads his peaceful life.

Unvexed by toil and tricks for gain
He turns the fertile mold;
Then scatters on the golden grain,
And reaps reward a hundred fold;
He dwells where grace and beauty charm,
For God hath blessed his home and farm.

CHIP.

Ruthie had been studying her history lesson over, as she sat by the school-room stove. She used to go there early, and have a nice, quiet time before any of the other scholars came.

She was wondering if there never was going to be any great thing for her to do. To be sure she could not be a Joan of Arc, but she could help somebody sometimes a little bit, she thought; and just then there was a tap at the outer door.

"Come in," she said, and then the door opened, and a boy nearly her own age, with frowzy, yellow curls sticking out from his cap, and poor shoes on his feet, asked: "May I git warm? Most froze. My name is Chip." And as Ruth explained that it was the room where she came to school every day, he looked around curiously at its fittings and then at her.

"Kin you read?" he said, as he turned his red hands around by the fire. "I can't; don't know nothin'; kin fish and watch fur boats to come in, and pick old ropes over."

"Why don't you go to the mission school? It is real nice there to learn," said Ruth.

"I ain't goin' to school there if they are missionaries."

"O Chip, why not?"

"'Cause they look at a chap so, and they stare when he goes blundering over a book, like they did when Ratty went in, one afternoon. I'd rather sit on the dock timbers, in the sun, any day."

"Yes, but Chip, the sun don't shine always, and you wont want to live there when you are a man. You know some day, you'll be a big ship-carpenter, or something like that, and then you'll have money in the bank, and you can't write your name for a check."

"Readin' ain't writin'!" grumbled Chip, triumphantly.

"How can you write, you stupid Chip, if you don't know what to say? Now, if you'll come real early, I'll teach you a bit every day before the other boys come. I can read way over in 'absolution,' and such big words," added the little maiden with a touch of pride. "My mother taught me when I was a little bit of a thing."

"It must have been nice to have a mother!" and poor Chip picked at his cap, until there was a hole all ready for his yellow curls to stick through. "I guess I had one once, but it was awful long ago. I shut up my eyes sometimes, and try to remember how she looked, and sometimes when the gulls come skimmin' down close by me, I think mebbe she is turned into one, and comes flying round to see me. I guess I was n't Chip when she knew me. Liza calls me Chip 'cause I'm round among the ship timbers so much, and she says I'm too poor to have any other name. 'Ratty' is the other feller that lives with Liza."

"Is Liza good to you Chip?" said the little woman, pityingly.

"Not werry. She licks us when we don't steal wood anywhere, and do you know, that jest as sure as I go to take a stick that don't belong to me, one of them gulls comes flyin' most in my face, and I dasn't fur my life."

"Wait till I show you a letter, Chip; here is this one with a queer knot on the end of it. That stands for gull. You take a 'g' and a 'u' and two 'ls,' and that spells 'gull;' it's real easy. Now you come here every morning early, and I'll give you a start, so you went mind coming by and by with the other boys."

This was the way that Ruthie Roe coaxed the friendless boy to learn his letters. Every morning, rain or shine, he came stealing in softly, with one hand clutching his cap, and the other trying to smooth down his yellow locks, that would curl and twist in a way of their own. It was a pretty sight to see the little maiden, with her wise look, as she pointed to the letters, one by one, saying over and over the familiar sounds until Chip began to master the several combinations.

At first, Chip ran timidly away as soon as any of the scholars came; but little by little he grew accustomed to them, and they to him, and sometimes Ruthie would have quite a group of listeners as she taught her one scholar his lesson for the day.

But there came a bright spring day when Chip did not make his appearance, and Ruthie looked up street and down in vain. Another and another day went by, and then she felt so troubled and anxious that she asked her teacher's counsel. There seemed, no clue by which to find him, and as the days went by, Ruthie began to think he had fallen off the dock. She missed her bright-eyed scholar and his funny stories; but a week passed without a sign of his appearance.

The next Sunday afternoon Ruthie's father went to the hospital to see a fellow-workman who had been injured. After his return he was speaking of the varied painful sights of wounded and injured men, and pretty soon Ruth laid down her book for she heard the name of "Chip."

"Queer name, wasn't it Betsey?" he was saying to his wife, "that is all the name that anybody knows."

"What happened to Chip, father?" and in a moment Ruth stood beside him.

"What do you know about Chip, daughter?" said her father, turning around to look with wonder at her earnest face. "He was only a poor little loafer from the docks, who got cut in the head with a piece of timber; they were bringing him into a larger room as I passed out."

"O father, why! he is my scholar!" and then she told of her effort to help the poor lad. "And I must go and see him; you'll take me, wont you?"

"Why, Ruth, he won't know you; he is talking all manner of gibberish now. You can go with your teacher to-morrow, and see your scholar."

The next day Ruthie lost no time in finding Miss Stewart and inducing her to walk to the hospital with her.

Through the long lines of beds in the children's ward, they came at last to one, where no name, only a number, was on a ticket at the foot of the bed; but the nurses had in some way found out from his rambling and disjointed talk, his queer name, and knew at once where to direct their steps.

Poor little Chip! The face that used to be so rosy, was pinched and pale; the hands that had never been clean before, were idle and white now; the yellow curls had been cut off, and the eyes were closed.

The quick tears came to Ruthie's eyes as she looked at the bandage across the forehead and she said very softly, "Chip."

He did not open his eyes, but smiled a poor, ghastly smile, and presently began to mutter as he had done the day before.

The next day, Ruth took a big orange in her hand, and when she and Miss Stewart came up, the child just opened his eyes a moment and closed them wearily. Miss Stewart had a lovely voice, and at Ruth's suggestion, she sang "Shining Shore," very softly. Then Chip opened his eyes in earnest, and saw Ruth as if she had been a vision.

"You remembered me, after all, didn't you?" and he held up the poor, weak hand to Ruth's plump little brown one. "Who is that?" and he pointed to Miss Stewart, who had drawn back a little.

"Why, she is the nicest teacher in the mission school, and when you get well—may I tell him, Miss Stewart?"

A nod gave permission, and she went on: "You are going to be in her father's store when you get well, and you are to be in her class, and have a jacket and a new hat. Now, all you have to do is to get well as fast as you can. Here is an orange to begin with; the doctor says the danger is over now."

And that was the way the great merchant, now going down to his big store, began to learn to read. A kind-hearted little girl was willing to take a few minutes every day, before her own school began, to help him on his way. But he goes down on the dock in the sunshiny afternoon now, and looks long and quietly at the white gulls sailing to and fro, and that old time of hunger and neglect and beatings, seems like a terrible dream. No patient inquiry could ever discover his real name or find a friend, so he called himself "Mr. Wood," in memory of little "Chip."

Ruthie is grown up, and is married to a great farmer in Ohio, and Miss Stewart is getting grayer and more busy in her mission work, but John Wood knows no better earthly friend or counselor to this day than she, and together they often take counsel how to help other such waifs as he was himself when he was known as Chip, and sat on the wharf watching the white gulls as they circled near and far.—*Christian Weekly*

STEADINESS IN FARMING.

Under this heading, F. G., in the Utica *Herald*, gives a sensible piece of advice to that class of farmers who are continually changing their principal farm business with every fluctuation in the relative value of farm products. He says:

Everything well done will pay. The farmer in all his departments is not an exception. There are times when some products in their decline are unremunerative. This, though generally, is never a sweeping thing, for some farmers will continue to raise and sell, *at a profit*, even if the lowest price has been reached; they will raise the market by their superior product—get more than others; they will produce more, much more, at a given expense. It is because they understand their business, and attend to it. Thus, wool has been a drug, and for a long time. Sheep growers were discouraged, the thing held on so, and they were not reaping any profit; on the other hand they were losing yearly. Why? Because they were proceeding in the common, careless way—a way that paid only tolerably well in the good times, and now suffers. Sheep were left to take care of themselves; this in the winter almost as well as in the summer. The sheep showed their keeping. Besides the lack of full yields, there were losses of carcasses; the minimum, or a little more, of proceeds was all that was realized by a large number of holders of sheep.

There were those who did differently. You found them here and there; sometimes more plentifully, sometimes less. Each farmer must know some of these men, whose sheep were always—fat; this rather, more in appearance than in reality; they were in a good growing condition—strong, healthy, hardy—realizing to the owner large returns in wool, mutton and lambs, with no losses. Here double the wool and more was realized per sheep; more and better lambs, much better and considerably many more (according to the treatment and breed, but particularly the treatment) and when mutton was sold it brought something; this from the size and the quality.

Here there was more wool and better prices; the yield all round was much greater and of a superior quality, so that in the aggregate it was found to pay; this independent of the benefit the land received. It was a good selection, but particularly good keeping, that did this. Hence these men held to their sheep; others of a similar turn bought and kept—bought cheap, kept well, and realized. It was found a paying operation, more in one section than another, depending upon the access to market. If it has paid these men to keep sheep during all this dark period in the wool business, how then, now that the good time has returned, and prices are at a maximum?—when even the negligent sheep grower will realize profits. Now, these flocks in perfect order will at once take the full benefit. Those who sold at a loss will now have to buy at a high price that includes the profit, and if a reaction should at once set in, their losses would be ruinous. But the steady, well-doing farmer needs not purchase; he has the profit, the advance, already, and in a change (of prices) back to the old condition, he would but be as he was before, still realizing profits. And here is the point. He will not sell because tempting offers are made him, which would realize him a large sum of money; he is not to be governed; he is in the sheep business, and is not disposed to go out of it. To sell now, would be a mere speculation, as he would have to buy again; so he keeps the good stock he has, and restores the high proceeds.

But, says one, why not sell out and realize high prices—more, probably, than the article is worth—and engage in something else.

The reason is, that it is better to continue a business through all the fluctuations that attend it; this in all the branches of farming—just as it is in marketing our products, making it a uniform rule to sell when the product is ready, which, it is found in the long run, is the most profitable, decidedly. So it is best to continue any branch, or all the branches of farming, and not be thwarted from our course, which a sound judgment and numerous practice have demonstrated to be the wise course. The temptation will be severe; but the true man will know that then is the time, above all others, to stand firm; and as he has marked out his way with judgment and with conclusive reason, he is not to be swerved. And the result is—success; this always.

All the branches of farming that a man can conveniently carry he should engage in, and continue them, if his farm is adapted to them, and circumstances will admit. Never swerve, but do the best that can be done.

VALUE OF OLD FILES OF PAPERS.

A complete file of the London *Times* is quoted at £3,000 sterling, and would bring double that price if it were demanded. This is a small sum when compared with American prices. A complete file of any important journal bears a value which is hardly to be computed in money. Hence the importance of keeping old papers. Thirty-three years ago the *Herald* started. Had any one laid up a few copies of each issue, he would have a rich reward. A complete file of that paper would cost, with interest at compound rate, $800. It would now readily bring $5,000. The sum of $2,500 was recently voted by the Common Council of New York for the purpose of purchasing a set which commences with 1842, and which of course was deficient of the first seven volumes. The librarian in the City Hall informed me that they were frequently consulted, and also said that they could be sold at a large advance. The only complete files of the *Herald*, of which I have any knowledge, are those in Bennett's own hands, and these are kept from the public eye. Another complete file was in the hands of the paper merchants, Paers & Brooks, who supplied him with materials, but this was lost when their warehouse was burned, several years ago. There are statements in the early issues of the *Herald* which can throw light upon important questions now about to be brought into courts. Lawyers have gone to the *Herald* establishment and solicited the privilege of a reference, but the reply is unchanged in character. One man foolishly spoke of legal compulsion, and was politely told "to try it." The only way for those who wish to possess such archives is to subscribe for the papers, and to keep the file unbroken until time gives it value. Having referred to the London *Times*, I will add that it was commenced in 1789, the same year that the *Moniteur* was started in Paris, and both have retained their positions as the leading papers of England and France, until they are now upwards of four score years old. Files of the *Moniteur* are not so scarce and costly as those of the *Times*. I think that the reason of this is that the latter was commenced during the French revolution, and people were anxious to preserve a record of those exciting times.—*Observer*.

"THE OLD WOMAN."

It was thus, a few days since, we heard a stripling of sixteen designate the mother who bore him. By coarse husbands we have heard wives so called occasionally, though in the latter case the phrase is more often used endearingly. At all times, as commonly spoken, it jars upon the ear and shocks the sense. An "old woman" should be an object of reverence above and beyond most all other phases of humanity. Her very age should be her surest passport to courteous consideration. She has fought faithfully "the good fight," and come of conquerer. Upon her venerable face she bears the marks of the conflict in all its furrowed lines. The most grievious of ills of life have been hers; trials untold and unknown only to her God and herself, she has borne incessantly; and now, in her old age—her duty done!—patiently awaiting her appointed time—she stands more honorable and deserving than he who has slain his thousands or stood triumphant upon the proudest fields of victory. Young man, speak kindly to your mother and even courteously—tenderly of her. But a little time and you will see her no more forever. Her eye is dim, her shadow falls graveward. Others my love you when she has passed away—kind-hearted sisters, perhaps, or she whom of all the world you choose for a partner—she may love you warmly, passonately; children may love you fondly, but never again, never, while time is yours, shall the love of woman be to you as that of your old, trembling mother has been.—*Advent Herald*.

ROTTEN APPLES.

The *Hearth and Home* makes a good point. "A good old woman once heard the people returning from church complain that parts of the sermon were not to their liking. "When you pare an apple," said she, "you cut out a rotten spot and throw it away. You don't keep it to put in a sauce and set before your friends. Why can't you keep the good parts of a sermon to talk about?"

Fault-finding is an old sin. It dates back to the apple-days of Eden. Adam began it by accusing Eve of giving him the forbidden fruit; and she, in turn, turned the mischief over upon Satan. But the race have all inherited the sin. It *is* a sin. Although good kind of people indulge in it, and Church folks are addicted to it, yet it is a sin. And it is one of the most insinuating and mischievous of sins. It spoils temper, alienates friends, disturbs communities and puts neighbors at swords' points sometimes!

But especially it is embarrassing to success in the ministry. If the good parts of sermons were spoken of and lived to, and the imperfect or objectionable forgotten, how much better for preachers and people! To use the available portion of a sermon, would make almost any hearer better. During the next month or so, there will be an unusual amount of the unsound parts of apples eaten. It is the time of year for mouthing the mischief, and throwing aside the nutriment. We pity the preachers whose hearers have taste for rotten apples.

AN ENACTMENT AGAINST NARCOTICS.

Opium-eating must have assumed alarming proportions in Kentucky. The Legislature of that state, in order to check the practice, has just passed a bill providing that, on the affidavit of two respectable citizens, any person who, through the excessive use of opium, arsenic, hasheesh, or any other drug, has become incompetent to manage himself or his estate, may be confined in any asylum and placed under guardianship, as in the case of habitual drunkards or lunatics. The act says nothing about snuff-dipping, tobacco-chewing or smoking. And while on the subject of narcotics, it may be well to add that the medical journals of the country complain of the alarming increase in the consumption of hydrate of chloral. Indeed, one periodical—*Good Health*—alleges it is being used in the most reckless manner. It is said that even in Europe it is superceding absinthe, opium and alcoholic stimulants, while its manufacture has increased enormously. Liebig says that a single establishment in Germany produces half a ton per week, while, according to the London Spectator, taking chloral is the new and popular vice, particularly among women, and is doing at least as much harm as alcohol. The drug is said to be kept in thousands of English dressing cases, and those who begin to use it often grow so addicted to it that they pass their lives in a sort of contented stupefaction.—*Pittsburg Dispatch*.

ALLIGATORS' NESTS.—The female of these huge lizards selects a spot of dry ground when she wishes to make her nest. This is usually where there is long, coarse grass, near the water's edge. She then spreads a compost, several inches in thickness, over the spot selected. It is a mixture of mud, leaves, grass, and stalks of plants. On this she deposits a layer of eggs, and covers them with compost. Then a second layer of eggs is spread over the mass of mud and leaves, which are also covered with more compost. And this process goes on until the reptile has no more eggs to deposit.

The heat of the sun does the hatching, and saves the mother the trouble. She, however, is by no means indifferent to her offspring, but watches the nest with jealous care. Sometimes over a hundred eggs are found in an alligator's nest; whether all of them are the product of one female is a question. During the breeding season the old ones are exceedingly savage, especially in the neighborhood of their nests.—*Youth's Companion*.

HOW TO RETAIN A GOOD FACE.—A correspondent has some good ideas on the importance of mental activity in retaining a good face. He says: "We were speaking of handsome men, the other evening, and I was wondering why K. had so lost the beauty, for which five years ago he was so famous. 'Oh! it's because he never did anything,' said B.; 'he never worked, thought or suffered. You must have the mind chiselling away at the features, if you want handsome middle-aged men.' Since hearing that remark, I have been on the watch to see whether it is generally true—and it is. A handsome man who does nothing but eat and drink, grows flabby, and the fine lines of his features are lost; but the hard thinker has an admirable sculptor at work, keeping his fine lines in repair, and constantly going over his face, endeavoring to improve, if possible, the original design.—*Ohio Farmer*.

TO PRESERVE BOOKS.—It is not, perhaps, so generally known as it deserves to be, that a few drops of any kind of perfumed oil will secure books and manuscripts from the deteriorating effects of mould and damp. The species of leather so extensively used by book binders owes its powers of withstanding the effects of these destructive agents to the tar of the birch tree—*betula aloa*. The preserving of books written on papyrus and parchment, by means of perfumed oils, was known to the ancients. The Romans made use, for this purpose, of the oil of cedar; hence, and undoubtedly, the expression of Horace, "*Digna Cedra*," meaning any work worthy of being anointed with this oil. It is frequently the case that valuable collections of books are greatly damaged by the effects of the damp, and manuscripts to which great importance attaches are often wholly spoiled. The hint may be worthy of notice.

TO RESTORE SCRATCHED FURNITURE.—To restore scratched furniture, scrape one pound of beeswax into shavings in a pan; add half a gallon of spirits of turpentine, and one pint of linseed oil. Let it remain twelve hours, then stir it well with a stick into a liquid; while stirring, add one-quarter pound shellac varnish, and one ounce alkanet root. Put this mixture into a gallon jar, and stand it before the fire, or in the oven, for a week (to keep it just warm); shake it up three or four times a day. Then strain it through a hair sieve and bottle it. Pour about a teaspoonful on a wad of baize, go lightly over the face and other parts of mahogany furniture, then rub briskly with a similar wad, dry, and in three minutes it will produce a dark, brilliant polish, unequaled.—*Exchange*.

A DRUNKARD FACTORY.—William Lill, at the head of brewers in the north-west, whose vast brewery was burned in the Chicago fire, said: "I shall never build or own another brewery. It is a business that demoralizes both master and man. He had found it impossible to keep sober men on his premises. It was a manufactory of drunkards in constant operation, and it began in the brewery itself, where every man was a beer barrel in the morning, and a barrel of beer at night. He would have no more of it. He would be content to make less money in some other way."

At this point, an old acquaintance called out, "Lill, what are we to do for that excellent ale of yours?"

Said Mr. Lill, "Do without it and be the better for it."

TROUBLESOME WORDS.—There are two words in the English language which are the cause of more annoyance to newspaper writers than all other words combined. These words are "strategic" and "impostor." The ablest of compositors and proofreaders have wrestled with them in vain. "Strategic" is sure to come out in print "stragetic" or "strategetic," and "impostor" almost invariably confronts the reader in this shape: "Imposter." There are several other words, such as "lose," "bouquet," and "biscuit," which get into print in fantastic shapes, but their transformations are not to be compared with the ravages committed on "strategic", and "impostor."—*Memphis Republican*.

UNEXPECTED.—An Ohio Teuton, found guilty of selling liquor contrary to law, and sentenced to be imprisoned in the county jail for thirty days, protested as follows: "Chail! Go to chail! *Me* go to chail! But I can't go! Dere's my piziness,—my pakery. Who pakes my bread when I ben gone?" Then casting his eyes about the court room, appealingly, they fell upon the good-natured face of jolly Chris Ellwaner, a fellow-countryman, who had no "piziness," and forthwith a brilliant idea occurred to him. Turning to the Court, he said, in sober earnest: "Dere's Chris Ellwaner! He's got nothing to do, send him!"

TO BOIL NEW POTATOES.—When fresh dug, take small ones, washing nicely and rubbing the skin off with the hand. Put them in boiling water with a little salt, and boil quickly. When done, drain dry and lay in a dish, spreading butter over them. Or boil new milk, putting in butter, and thickening with a little flour, wet smooth with milk. After the potatoes are cooked, and placed in the dish, pour this dip over them.

ODDS AND ENDS.

A wise and experienced stock-raiser says: "On turning my cows into pasture in the spring, I provide several small tubs, and having fixed them firmly in the soil to prevent them being overturned, put into each tub one quart of salt and three quarts of sifted wood ashes, previously well mixed by stirring. The cows partake freely of this mixture. It prevents injury from the sudden change from dry to green food, and has, besides, a most invigorating effect upon the general system. Some assert that salt should be given only as often as once a week, as its more frequent use would be injurious. But when supplied in this way no apprehension need be entertained."

There can be no doubt that grass is the natural food of the horse, for it is cooling, and slightly medicinal, keeping the bowels open, sharpening the appetite, and hence is healthful. This is evident from the fact that if the animal is ailing, there is nothing that will so surely promote digestion and remove all tendency to fever in the system as green grass. A short nip at the grass daily for a horse that is kept up is beneficial, and there need be no fear that he will lose in condition from it, or fail either in speed or strength. No farmer should deprive his horse of grass in its season. It is not only the cheapest but the best food he can have.

In Japan the marriage ceremony is very simple. A man and woman drink from the same cup, and the thing is done. Divorce is not a much more elaborate affair. The husband who is dissatisfied with his wife gives her a piece of paper on which a few characters are traced. Being translated, they are about as follows: "I no likee you. I thinkee you likee other man more better. I give you piece a paper. You can go. Good-eebye."

A vigorous old agriculturist living near Abilene, Kansas, while hoeing corn the other day, chopped his big toe off with the hoe, but never stopped to pick it up until he had finished out his row. He then went back, found the amputated appendage, brushed the dirt off, and carried it to the house, where, with the aid of his wife and some fruit-jar wax, he replaced it and then went to work again.

The *Rural Messenger* recommends the following treatment for the cabbage fly: take the water in which salt fish have been soaked overnight, and with a brush or broom sprinkle plentifully over the plants. This is all. One liberal application, if it is "fishy" enough, will clear out the fly entirely, so that not a corporal's guard of them will be left, and the salt will be stimulating to the plants.

At a late funeral, the undertaker arranged for the husband and mother-in-law to ride in the same carriage. "Must I," said the broken-hearted man, "must I ride with that awful woman?" "I think you will have to," answered the undertaker. "Well, if I must, I must," said the stricken man, "but to ride with her destroys all my pleasure on this occasion."

The following note was written to her school-mate by a girl who had been absent several days. "Dear Susie,—I shan't attend school again until I Get some new cuffs, collars, and jewelry,—dear Mama agrees with me that it is my Dooty to take the shine out of that Upstart Mama Jones, and I'll do it if I never learn nothing."

In vertebrate animals iron exists in the proportion of one-thousandth part of the weight; in invertebrates, four ten-thousandths. The red color of blood cannot be caused by the iron, as the white blood of invertebrates contains almost as much iron as the red blood of vertebrates. White plants have as much iron as green plants.

Alexander the Great seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply; "the difference between your father's bones and those of his slaves."

In Switzerland, a milkmaid who is a good singer gets more salary than others, because under the influence of music cows "give down" better and give more milk. An eastern farmer is trying to hire Parepa Rosa and Kellogg to sing round his pump.

Fly Paper which is sticky without being poisonous may be made by melting rosin in an iron vessel, adding sweet oil or lard enough to make it as thick as molasses when cold, and spreading the mixture with a brush on coarse brown paper.

A vein of coal eight feet thick has been found near Fort Dodge, beneath the surface of some prairie land.

MILTON COLLEGE.

The Fall Term of this Institution opens Sept. 4th next, and continues thirteen weeks.

Tuition in Academic Classes is $8 and $9 per term; in the College Classes, $10 and $11.

Board in private families is $3 per week; in clubs, $2; and self-board, $1 25.

Seven Teachers are employed. Special attention is given this term to preparing Students for teaching in Public Schools.

The aim of the College is to give full and thorough instruction in all the branches taught.

For further particulars, address REV. W. C. WHITFORD, President.

Milton, Wis., July 14th, 1872.

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ELECTION NOTICE.

SHERIFF'S OFFICE,
COUNTY OF ALLEGANY, Aug. 5th, 1872.

NOTICE is hereby given pursuant to the Statutes of this State, and of the annexed notice from the Secretary of State, that the general Election in this State will be held in this county on the Tuesday succeeding the first Monday of November next; at which Election, the officers named in the annexed notice will be elected.

JOSEPH GILLIES, *Sheriff*.

STATE OF NEW YORK,
Office of the Secretary of State,
ALBANY, August 1st, 1872.

To the Sheriff of the County of Allegany:

SIR,—Notice is hereby given, that, at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of John T. Hoffman.

A Lieutenant-Governor, in the place of Allen C. Beach.

A Canal Commissioner, in the place of William W. Wright.

An Inspector of State Prisons, in the place of Fordyce L. Laflin.

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Forty-third Congress from the State at large.

A Representative in the Forty-third Congress of the United States, for the Twenty-eighth Congressional District, composed of the Counties of Chemung, Steuben and Allegany.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

One Member of Assembly.

Two School Commissioners.

A County Treasurer, in the place of Daniel D. Gardiner.

Two Justices of Sessions, in the place of Hiram Dimick and Smith Davis.

One Coroner, in the place of Selah Root.

All whose terms of office will expire on the last day of December next.

The attention of Town and City Election Boards, Inspectors of Election and County Canvassers, is respectfully directed to Chapters 700 and 757, Laws of 1872, herewith printed, as to their duties under said acts.

CHAP. 700.

AN ACT to supply deficiencies in former appropriations and to pay the indebtedness of the State on account of the canals, which deficiencies and indebtedness have been changed into liabilities for money borrowed to pay them, or into certificates of indebtedness on which the State is now paying interest, and to pay the floating indebtedness of the State and the estimated liabilities for the present fiscal year not yet provided for by law, and to raise money therefor, by an issue of the bonds of the State, and to provide for submitting the question thereon to the People.

Passed May 15, 1872; three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. To supply deficiencies in former appropriations, and to pay the indebtedness of the State on account of the canals, which deficiencies and indebtedness have been changed into liabilities for money borrowed to pay them, or into certificates of indebtedness on which the State is now paying interest, and to pay the floating indebtedness of the State, and the estimated liabilities for the present fiscal year not yet provided for by law, the following amounts are hereby appropriated: The sum of fifty-five thousand eight hundred and one dollars and ninety-five cents to pay for deficiencies unprovided for in full by act, chapter seven hundred and sixty-eight of the laws of eighteen hundred and seventy. The sum of two hundred and sixty-nine thousand two hundred and thirty-four dollars and eighty-four cents, to pay for deficiencies in appropriations under act chapter seven hundred and sixty-seven of the laws of eighteen hundred and seventy. The sum of one hundred and forty-four thousand three hundred and fifty-nine dollars and fifty-seven cents, to pay for deficiencies in appropriations under act, chapter nine hundred and thirty of the laws of eighteen hundred and seventy-one. The sum of sixty-five thousand dollars, or so much thereof as may be necessary to meet and pay the interest on the money borrowed, or certificates of indebtedness issued, to meet the deficiencies enumerated in the three foregoing items of deficiencies. The sum of three hundred and ninety-three thousand seven hundred and fifty-five dollars and fifty-one cents, for outstanding certificates of awards of canal damages made by and expenses attending cases heard before the canal appraisers in the year eighteen hundred and seventy-one now on interest. The sum of fifty thousand dollars, or so much thereof as may be necessary to meet and pay the interest on the certificates in the last foregoing item mentioned. The sum of twenty-five thousand four hundred and thirty-one dollars and ninety-nine cents, the amount of certificates on interest now outstanding for work done on the eastern division of the Erie canal in excess of any appropriation therefor. The sum of sixty-one thousand six hundred and eleven dollars and thirty-one cents, the amount of certificates on interest now outstanding for work done on the Champlain canal improvement in excess of any appropriation therefor. The sum of two thousand five hundred and sixty dollars, the amount of certificates on interest now outstanding for work done on the Black River canal in excess of any appropriation therefor. The sum of one hundred and twenty thousand dollars, or so much thereof as may be necessary, to pay the amount of certificates on interest now outstanding and for work done on the Chenango canal extension in excess of any appropriation therefor, a portion of which was specially excepted from payment out of the appropriation of such Chenango canal extension made by chapter nine hundred and thirty of the laws of eighteen hundred and seventy-one. The sum of twenty thousand dollars, or so much therefor as may be necessary, and now due and unpaid, for work done and performed on the Oneida lake canal, in excess of any appropriation therefor. The sum of forty-five thousand dollars, or so much thereof as may be necessary, to meet and pay the interest on the last four foregoing items. The sum of two hundred and thirty-one thousand four hundred and thirty-four dollars and forty-six cents, to pay the sum of awards for damages and extra compensation made by the canal board in the year eighteen hundred and seventy-one. The sum of seventy-one thousand nine hundred and sixty-four dollars and sixty-eight cents, to pay the sum of awards for damages and extra compensation and expenses attending the same, made by the board of canal commissioners in the year eighteen hundred and seventy-one. The sum of twenty-five thousand dollars, or so much thereof as may be necessary, to pay the interest on the last two foregoing items. The sum of three hundred and fifty-six thousand seven hundred and sixty-six dollars and sixty-five cents, to supply the deficiency in the canal debt sinking fund, to meet the requirements of section three, article seven of the constitution of the State, for interest on the canal debt, which was due September thirtieth, eighteen hundred and seventy-one. The sum of five hundred and fifty-seven thousand one hundred dollars, to supply to the canal debt sinking fund with means to pay interest on the thirtieth day of September, eighteen hundred and seventy-two, as required by section three, article seven of the constitution of the State. The sum of one hundred and twenty-four thousand four hundred and fifteen dollars, or so much thereof as may be necessary, due and to be paid on final settlement of contracts for, moneys heretofore retained by the State to secure the performance of contracts. The sum of four millions fifty-one thousand one hundred and fifty-nine dollars for the present acknowledged deficiency, and the estimated liabilities of the general fund up to the thirtieth day of September, eighteen hundred and seventy-two for the payment of which no appropriations have been made, but which such indebtedness has been incurred, and such liabilities created, according to the report of the late comptroller, transmitted to the legislature January second, eighteen hundred and seventy-two.

§ 2. To provide the means of paying the said appropriation for the canals under the provisions of this act, and to pay the floating indebtedness of the State and the estimated liabilities for the present fiscal year not yet provided by law, a debt of this State is hereby authorized, which debt shall be for the single object of raising the money to pay the appropriation herein named.

§ 3. The debt hereby created shall not exceed the sum of six millions six hundred thousand dollars, and there shall be imposed, levied and assessed upon the taxable property of this State a direct annual tax to pay the interest on said debt as such interest falls due, which said direct annual tax shall be sufficient to pay such interest as it falls due. And there shall also be imposed, levied and assessed upon the taxable property of this State a direct annual tax to pay, and sufficient to pay in the space of twelve years from the time of the passage of this act, the whole of the debt created under and by the provisions of this act. Of the debt to be created under and by virtue of the provisions of this act, the principal of one-third part thereof shall be paid in four years from the passage of this act, the principal of one-third part thereof shall be paid in eight years from the passage of this act, and the principal of one-third part thereof shall be paid in twelve years from the passage of this act.

§ 4. To obtain the money necessary for the purposes contemplated by this act, the comptroller is authorized to issue the bonds of the State in such sums each as shall seem meet to him, with coupons thereto attached, for the payment of the interest on such bonds, at a rate not exceeding six per centum per annum, half yearly, on the first days of July and January in each year until the principal is payable, at such place in the city of New York as shall seem meet to him. One-third part of such bonds shall be payable in four years from the passage of this act, one-third part of such bonds shall be payable in eight years from the passage of this act, one-third part of such bonds shall be payable in twelve years from the passage of this act; and the whole principal shall be payable in such place in New York city as the comptroller shall deem meet. The comptroller shall, before disposing of said bonds or any of them, advertise the proposals for the same, and shall open the proposals, and award the same to the highest bidder at a rate not less than par, which advertising and disposition shall be according to the provisions of law now existing.

§ 5. This act shall be submitted to the people at the next general election to be held in this State. The inspectors of election in the different election districts in the State shall provide, at each poll on said election day, a box in the usual form for the reception of the ballots herein provided; and each and every elector of this State may present a ballot which shall be a paper ticket, on which shall be printed or written, or partly written and partly printed, one of the following forms, namely: "For the act to create a State debt to pay the canal and general fund deficiencies," or "Against the act to create a State debt to pay the canal and general fund deficiencies." The said ballots shall be so folded as to conceal the contents of the ballots, and shall be indorsed, "Act in relation to canal and general fund deficiencies."

§ 6. After finally closing the polls of such election, the inspectors thereof shall immediately and without adjournment proceed to count and canvass the ballots given in relation to the proposed act, in the same manner as they are by law required to canvass the ballots given for governor, and thereupon shall set down in writing and in words at full length, the whole number of votes given "For the act to create a State debt;" and the whole number of votes given "Against the act to create a State debt," and certify and subscribe the same, and cause the copies thereof to be made, certified and delivered, as prescribed by law in respect to the canvass of votes given at an election for governor; and all the provisions of law in relation to elections, other than for military and town officers, shall apply to the submission to the people herein provided for.

§ 7. The Secretary of State shall, with all convenient dispatch, after this act shall receive the approval of the Governor, cause the same to be struck off and printed upon slips in such numbers as shall be sufficient to supply the different officers of this State concerned in notifying, or in holding elections, or in canvassing the votes, and shall transmit the same to such officers.

§ 8. Sections five, six and seven of this act shall take effect immediately upon its passage, but the second, third and fourth sections thereof shall not become a law until it is ratified by the people in pursuance of the constitution and the provisions thereof.

§ 9. This act shall be chapter seven hundred of the laws of eighteen hundred and seventy-two.

CHAP. 757.

AN ACT to perfect an amendment to the constitution relative to the Court of Appeals and for the extension of the services of the commissioners of Appeals.

Passed May 17, 1872; three-fifths being present.

Whereas, the following amendment to the constitution of this State was agreed to by a majority of all the members elected to each branch of the legislature, for the year one thousand eight hundred and seventy-one; and the said amendment was duly entered on the journals of each branch of the legislature, with the yeas and nays taken thereon, and referred to the legislature, to be chosen at the next general election of Senators; and was duly published for three months previous to the time of making such choice in pursuance of the thirteenth article of the constitution of this State; and whereas, said amendment was also agreed to by a majority of all the members elected to each of the said branches of the legislature for the year one thousand eight hundred and seventy-two, pursuant to the said thirteenth article; which said amendment is in the words following, to wit: "Relative to the court of appeals and for the extension of the term of service of the commissioners of appeals." *Resolved*, (If the Assembly concur,) That the sixth article of the constitution of this State be amended, by adding thereto the following section:

"§ 28. The court of appeals may order any of the causes, not exceeding five hundred in number, pending in that court at the time of the adoption of this provision, to be heard and determined, by the commissioners of appeals, and the legislature may extend the term of service of the commissioners of appeals, for a period not exceeding two years." Now therefore, for the purpose of submitting the said proposed amendment to the People of this State.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The inspectors at each poll in the several towns and wards of this State at the general election to be held in this State on the fifth day of November, in the year of our Lord, one thousand eight hundred and seventy-two, shall provide a box to receive the ballots of the citizens of this State, in relation to the said proposed amendment; and each voter may present a ballot on which shall be written, or printed, or partly written and partly printed, one of the following forms, namely: "For the proposed amendment relative to the court of appeals," or "Against the proposed amendment relative to the court of appeals." The said ballots shall be indorsed "Proposed Amendment relative to the Court of Appeals," and shall be so folded as to conceal the contents of the ballot and exhibit the indorsement. And all the citizens of this State entitled to vote for members of Assembly in their respective districts shall be entitled to vote on the adoption of the said proposed amendments, during the day of election, in the several election districts in which they reside.

§ 2. After finally closing the poll of such election, the inspectors thereof shall count and canvass the ballots given relative to the said proposed amendment, in the same manner as they are required by law to canvass the ballots given for governor, and thereupon shall set down in writing, and in words at full length, the whole number of votes given "For the proposed amendment relative to the Court of Appeals," and the whole number of votes given "Against the proposed amendment relative to the Court of Appeals," and shall certify and subscribe the same, and cause copies thereof to be made and certified and delivered as prescribed by law in respect to the canvass of votes given at an election for governor.

§ 3. The vote so given shall be canvassed by the board of county canvassers, and statements thereof shall be made, certified and signed, and recorded in the manner required by law, in respect to the canvassing the votes given at an election for governor, and certified copies of the said statements and certificates of the county canvassers shall be made, certified and transmitted by the county clerks respectively, in the manner provided by law in case of election for governor. The said certified copies transmitted by the county clerks shall be canvassed by the board of State canvassers, in the like manner as provided by law, in respect to the election of governor, and in like manner they shall make and file a certificate of the result of such canvass, which shall be entered of record by the Secretary of State, and shall be published by him in the State paper.

§ 4. This act shall take effect immediately. Respectfully yours, etc.,

G. HILTON SCRIBNER,
Secretary of State.

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THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., Part First, Arguments. Part Second, History. 16mo., 268 pp. Fine Cloth, $1 25.

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The American Sabbath Tract Society sends us a work on "The Sabbath and Sunday," by A. H. Lewis, A. M., which carries the question to the terminus of a Saturday Sabbath, from which there seems to us no escape, if we take the hard legal view of the Sabbath generally held by Protestants.—*N. Y. Independent*.

The book contains much of interest and of value, and indicates great labor, research and thought on the part of its author. Those who believe that the seventh day is the Sabbath will find much in this volume to strengthen their belief, while those who believe to the contrary will find much that conflicts with their views. The author gives the rise and progress of the societies and churches in this country who believe "it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week," and strengthens his own views with numerous extracts from the writings of others, as well as references to the Scriptures and other ancient and modern publications. Those who are interested in, or curious upon the subject discussed, should procure the book.—*Elmira Advertiser*.

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THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition. 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

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