

The Sabbath Recorder

ALBANY, N. Y., FIFTH-DAY, MAY 22, 1873. VOL. 11, NO. 21. EDITOR: W. F. HULL.

THE ASSOCIATIONS.

The time for the meeting of our Associations is at hand. These are always solemn as well as pleasant events. They afford occasion for the most serious reflections. They are a part of a coming to judgment, rendering of accounts! The churches are to state their doings for the year then ending in the cause of Christ, and to recount the Master's dealings with them. Has He signified His approval of them in the revival of His work? Has brotherly love been increased? Have sinners been converted and backsliders reclaimed? Have our various benevolent enterprises—the Missionary and Tract causes—been earnestly prayed for and liberally supported? Have we faithfully done our work as individual Christians and as a people? Do we stand by our profession, and are we faithful to our professions and pledges? Upon the whole, has the cause of Christ been honored by us the year past? These are inquiries that go down into our souls and reach on into eternity, and happy the Christian and the church that can give a favorable answer.

But should we despair if such an answer as is desirable cannot be given? We think not. Ours is a life of trial—a warfare. Our spirits dwell in houses of clay, which not only have their foundation in the dust, but are also morally polluted. Even our spirits themselves are stained and weak. Often we find a greater readiness to will than ability to perform, even that which is most approved. Also, we are not only personally weak but we are dwellers in a sinful world, where temptations are before us on either hand, and stumbling blocks under our feet, so that if left to ourselves, we shall certainly fall. While, however, we may deplore our failures, we may not despair of the cause, for it is Christ's, and He died to insure its triumph; nor will one who is really His be loth. We may not, therefore, despair, even should our account be mortifying to us. But we are to be on our guard as to how we employ these comforting circumstances, for if they become occasions of indifference and neglect, if they are perverted in their use, and our overthrow will be accomplished by that which was designed for our edification. Only a wise use of divine comforts can make them blessings to us. Real grounds of comfort, falsely enjoyed, become conditions of ruin. Nevertheless, these grounds of comfort are our life. How refreshing to the weary and thirsty soul the exceeding great and precious promises of Him who is our Head—the Captain of our salvation. And as the foundation of this is in Him who makes them, how certain is their fulfillment! Let us then in hope renew our pledges, and so reassure our hearts, trusting all to Him whose right arm is raised for the defense of His people.

One word concerning the spirit of these gatherings. It is not enough that they be social, or even social under the high sanctions of religion. They should be eminently spiritual. Jesus Christ should be the central figure in our gatherings, and His love our inspiration. His cause should lie near our hearts, and the salvation of men be the end of our labor. We should travail for souls. Our business arrangements should be organized with reference to efficiency and dispatch. The Moderator chosen should be fitted for the varied duties of his appointment. He should not only understand parliamentary law, but should know the delegates sent by the churches, so that he can wisely select the committees. A wise, affable, and prompt presiding officer is essential to a successful meeting. The committees should be chosen with reference to their fitness for the particular duties of their appointment. The committees appointed should, at their earliest convenience, enter upon their duties, and be prepared as soon as may be with their reports. Nearly all of the standing committees could, if due diligence were employed, report on the opening of the morning session of the second day of the meeting. This would greatly facilitate the business of the Association, and give more time for preaching and for social worship, a thing in every way desirable. These, with fortunate surroundings, will impart a healthful inspiration to these gatherings, much to be desired.

Much responsibility rests upon nominating committees also. In their selections, fitness for the duties of the appointment is an indispensable consideration, and should not be waived. It places the meeting in an exceedingly unpleasant position, where the conviction is forced upon them that care has been wanting on the part of the nominating committee. To reject the nominee is to give offense, which all wish to avoid; but to elect is to jeopard the interests sought to be promoted. This is an unpleasant dilemma, and should be far as possible avoided. An unprofitable appointment sometimes might be more disastrous than no appointment. Also in the choice of delegates, the churches need to exercise care, sending those who are intelligent, earnest, and have the interests of the cause at heart. About the delegates, great care should be exercised.

churches they represent. If it be possible to avoid it, no dues should be left over to be arranged at a future time. These little debts that lie about loosely sometimes put us in uncomfortably tight places.

One word more. Pray for our coming Anniversaries. We need to be sanctified for these gatherings. They should be occasions of spiritual refreshing—times for the increase of brotherly love. They afford opportunities for the exercise of a generous forbearance toward each other, and the cultivation of every Christian grace. Let self-importance and self-seeking be banished from every heart, and the spirit of honoring another be cultivated by every one. Let each be courteous in language and demeanor toward others, and let this be the outflow of the heart, and not merely an external exhibition. Let the strong remember the weak, and treat them with true Christian tenderness and loving consideration.

In our intercourse outside the congregation, let there be in exercise, true, manly, Christian frankness and gentleness, and let the love of Christ rule in our hearts. The gracious Father crown our gatherings with His presence, and sanction our doings with His blessing!

RESULTS OF OPEN COMMUNION.

The Baptist Union makes the statement that close communion has hindered the growth of the Seventh-day Baptist denomination. How it comes by its information on this subject we do not know. That it speaks what it supposes to be true we do not doubt; but we think it has been misinformed. The question, as stated, is one purely of fact and not of hypothesis. We can see how an ardent open communionist might suppose that the practice of close communion might retard the growth of the Seventh-day Baptist denomination, but that is a different thing from saying that it does. But suppose the statement to be true, does that prove the practice of restricted communion contrary to Scripture? We think such a method of reasoning not only fallacious, but dangerous. A sound, though slow growth, is to be preferred to a rapid, unhealthy one, when the choice lies between these two. We know something of the power of the fascinating idea of a rapid growth; but when this comes to be stronger than our love of truth it is more than unsafe, it is ruinous. Under these circumstances we are liable to be overpowered with the temptation to "mix water with our wine," and so to weaken our testimony against error, and in the same proportion to weaken our testimony for the truth. According to our idea, the Freewill Baptists have, by adopting the practice of open communion, weakened their testimony against Pedobaptism. They are Baptists, but Baptists somewhat shorn of their strength. We think this the inevitable result of their position. That the great Pedobaptist world should largely be open communionists, is no wonder to us. The wonder is rather that they are not all of that way of thinking. So far as the question of commandments and ordinances is concerned, their practice is nearly the same. They differ somewhat in their doctrines and in their forms of church government, and this covers essentially the whole ground. Why then should they not hold common views on the communion question? There is no reason why they should not, and it seems to us that all this talk about the exercise of great charity, in their case, is a great boasting about a rather small matter. Why should not those who agree, or so nearly agree, commune together?

But when we consider the case of Baptists and Seventh-day Baptists, entirely another view presents itself. These denominations are separated from others, on the broad line of Scripture teachings concerning commandments and ordinances. They protest that they are separatists, through self-righteousness or want of charity, is false. They may indeed be mistaken in their views of duty, or in their views of themselves, but in so far as they see this question, they are compelled, on the ground of fidelity to their convictions of Bible teachings, to take the course they do. But our views differ from those held by the Baptist Union, on the results of the practice of restricted communion by Seventh-day Baptists. In the past, several notable instances have occurred in which good brethren, believers in the Sabbath, but open communionists, have organized upon that plan, but in every instance these organizations, from the necessary workings of their incongruous combinations, came to an untimely end. Elements were brought together which could not harmonize in their work, although they heartily agreed in the practice of open communion. These organizations looked well on paper, and for a time they prospered; but their special emotional reliance, but they could not endure.

Let Seventh-day Baptists adopt the practice of open communion, and their testimony for the fourth commandment would at once be somewhat weakened, and the duty of Sabbath observance instead of occupying a front seat in the organization, would be compelled to go to the rear, and in the end would disappear or at least would occupy the position of one taboed. Such is the teaching of history, whose lessons we think should be heeded.

There will be some persons at each of the Associations furnished with the list of names of those who have been baptized since the last meeting of the Association. It is the duty of each church to send to the Association a list of the names of those who have been baptized since the last meeting of the Association. It is the duty of each church to send to the Association a list of the names of those who have been baptized since the last meeting of the Association.

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RECORDED, made out to the close of Vol. 29, authorized to receipt them on payment. We hope our friends in the various sections will endeavor to avail themselves of the opportunity to pay their dues before they become so enlarged as to be burdensome. They will be so doing save the Tract Society much inconvenience and themselves from unpleasant enumeration.

NEW PASTORATE AT SHILOH.

It is known to the public that the pastorate of Eld. W. B. Gillette, so long and successfully sustained with the Seventh-day Baptist Church at Shiloh, N. J., was by him recently withdrawn. This pastorate was alike creditable to him and the people he served, and was dissolved, leaving them in complete harmony with each other. Happy pastor and people! God be still gracious to them both! Eld. Gillette has entered upon his new work as missionary in the service of the Executive Board of the Western Association, and for his success in his new field of labor we are confident many heartfelt prayers are daily offered to Him who is "the Lord of the harvest." Eld. A. H. Lewis is Eld. Gillette's successor at Shiloh, being unanimously called to that place by the church there. He left Alford last week with his family to enter upon the duties imposed by his new field of labor with the good wishes of his many and warm-hearted friends here, and also with the prayers of many earnest Christian hearts for his success. Bro. Lewis becomes the pastor of one of our oldest, largest, and most honored churches, and we feel confident that should the health of himself and his family be spared he will serve it faithfully, and therefore successfully and acceptably. We are also confident that when he shall come to be known to the surrounding communities, he will greatly extend his usefulness, and that by his own cause will be honored and the interest of truth promoted. Every good cause will find in him a friend and an able advocate. We commend him and his to the fatherly keeping of Him who delights in His chosen ones and tenderly watches over the pastors of His little but surely protected flock.

MAN'S NATURE.

Has man an entity capable of living and acting independent of this body? 2 Tim. 4: 6, "For the time of my departure is at hand." This language is such as to convey the idea that he was going to some distant place, and corresponds with 2 Cor. 5: 8. Phil. 1: 23 tells where he is going. "Having a desire to depart and be with Christ." The text under consideration says, "the time of my departure is at hand," and Peter says that when he departed, he would leave the tabernacle behind. Matt. 10: 28, "And fear not them that kill the body, but rather fear him that is able to destroy both soul and body in hell." Could any body understand this in any other sense or light than that the broadest distinction is made here between soul and body? 1st. The thought that the soul survives the body suggests the thought of departure. 2d. That it is the real or essential man. 3d. That the destruction of the body was a small thing compared with the destruction of the soul. 4th. That the soul and body are two distinct things. Mark, "Soul and body," or to be more emphatic, "both soul and body." If man is a simple unit, such talk is deceptive.

1st. This doctrine was endorsed by Paul when he declared himself a Pharisee. Acts 23: 6, "I am a Pharisee, the son of a Pharisee." Verse 8: "For the Sadducees say that there is no resurrection, neither angels nor spirits; but the Pharisees confess both." Here are two distinct orders of beings, one, angels in distinction from spirits, and spirits in distinction from angels. The word angels includes all angels, good and bad. Separate and apart from angels, as "spirits." What order of spirits were those? They were not angels; and as there were no others known but human and God, and no one supposes that the last was in question, as the Sadducees did acknowledge God's existence. It must, therefore, refer to human spirits. We have very good authority, aside from revelation, that the Pharisees held the doctrine of man's two-fold nature. William Whiston, A. M., in his third dissertation, says, "The Jews," "also look on the souls of those that die in battle, or are put to death for their crimes, as eternal. Hence comes their love of posterity and contempt of death." And he says, "they have the same persuasion about the invisible world that the Egyptians do." Josephus says they held that "demons are the souls of dead, wicked men." Philo says the souls of dead men are called demons. These Jewish authors must have understood the Jewish idea of dead men. Book 8, sec. 3, in his Antiquities, vol. 4, Joseph says, in speaking of the Pharisees, "They also believe that souls have an immortal vigor in them, and that, under the earth, there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again, on account of which doctrine they are able to persuade the body of the people." He says, of the Essenes, "that all things are best ascribed to God; they teach the immortality of the soul."

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ture existence of the soul was not confined to the Pharisees, but was the common doctrine of the Jews; but as this fact will come up in the discussion of the question under another form of thought, we will introduce no further proof here. From the above facts, we see that the Pharisees did believe in the future existence of man's spirit or soul; hence, when Paul declared himself a Pharisee on the question of angels and spirits, he endorsed their view of this whole matter, and so shows himself agreed to hold the present "orthodox views."

2d. The doctrine, in relation to demons, is proof positive, when understood in the light of facts. There are but few words perhaps now in use, having a wider range of meaning than this. It would require too much space for a short, newspaper article, to give a detailed history. I will make a brief extract from the "Dictionary of the Bible," by William Smith, or "edited" by him. Under the word Demon, he says: 1. "Its use in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with 'gods,' afterwards in Hesiod, when the idea of the gods had become more exalted and less familiar, the 'demons' are spoken of as intermediate beings, the messengers between the gods and men. 2. In the LXX, the word *daimon* and *daimonia* are not found very frequently, but yet employed to render different Hebrew words, generally in reference to the idols of heathen worship. In Josephus, we find the word used to denote evil spirits. By Philo, it appears to be used in a more general sense, as equivalent to 'angels,' and referring to both good and evil." See the entire article. This passage presents some of the changes through which the word has gone from the time of Homer to that of Christ, but all the time corresponding with the ideas of the age in relation to men, or the spirits of the dead. Let it be borne in mind always, that the heathen deified the spirits or souls of the dead, and called and worshiped them as "gods." The word demon is used sixty-five times in the New Testament, and the words "possessed with demons," thirteen times, and always in a manner showing it to be a veritable being or beings, and the possessions a reality, and not fiction. Hickeys quotes Dr. Campbell as saying, "All pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Caelus and Terra, down to Esculapius, Proteus and Minos, all their divinities were ghosts of dead men." Mr. Briton says, "The gods of the pagans were the spirits of dead men." Alexander Campbell says, "The demons of Paganism, Judaism, Christianity, were the spirits of dead men."

1. All pagan authorities that have survived the wreck of ages, affirm this opinion. 2. The Jewish historians, Josephus and Philo, affirm this opinion. Josephus says, "Demons are the spirits of dead, wicked men, who enter into living men." Philo says, "The souls of dead, wicked men are called demons." 3. The Christian fathers declare the same thing. Justin Martyr says, "Those who are seized and tormented by the souls of the dead, whom all call demons." Lardner writes, "The notion of demons or the souls of the dead, having power over living men, as was universally prevalent among the heathen of those times, and believed by many Christians."

This evidence might be multiplied almost indefinitely; it is only to use space to repeat the same thing. If then, the Heathen, Jews, and Christians used the word demon, and applied it to the souls of dead, wicked men, in the time, and before and after, the writing of the Christian Scriptures, then that is the same sense in which the writers of the New Testament used that word. If they had not used it in the common sense, they would have explained the word so as to be understood. Inasmuch as they did not do so, it is proof that they used it in the ordinary sense, and so when they spoke of "demons," they spoke of the souls of dead, wicked men. So we have proof again, that Christ and his apostles held the doctrine of man's eternal nature.

Demon worship constitutes a large part of heathen mythology, and they ascribed all the attributes to the spirits of the dead that modern spiritualists do to spirits of to-day. I can find all the leading features of spiritualism of to-day in ancient heathen mythology. From twenty-three years of study and observation, I am fully satisfied that demonism, of the time of Christ and the apostles, is simply spiritualism of to-day. It is indeed true that the grossest conceivable vices were practiced among the heathen of ancient times, and their devotion to demon worship and demon dictation was the disgraceful conduct for which they were driven out of the land. See Dent. 18: 9-14: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations; there shall not be found among you any one that maketh his son or daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect unto the Lord thy God; thou shalt not be found doing after those things which the Lord thy God hateth."

But if you hold in communion the Roman church, you hold in communion its acknowledged head; and if so, you hold in fellowship that which Paul calls "that Wicked," whom the Lord shall consume, "that man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Such is the result of what is called open, or free communion. Is it what you want, brethren? Your soul says, No. What, then, shall be done? The way, we think, is plain and easy. Engage heartily in the work God has called us to do. Hold on to the light of truth, and the commandments

of God and the faith of Jesus. Urge all, saint or sinner, to accept of the truth, believe and obey it. Labor as though you really believed that truth is altogether better and more profitable than error—as if it were of great importance that men should embrace and obey the truth. While we thus are engaged to fulfill our mission, errorists will not come and desire to partake of the Lord's Supper with us. They will not have to be excluded. They will exclude themselves. There will be no necessity of even discussing the subject of open and close communion. Keep to our work; fulfill our mission, hold up the truth and urge all to obey it, and those who are committed to the advocacy of error will excommunicate us.

Luther could not fulfill his mission as a Reformer and remain in the communion of the Catholic church. Suppose him to have been an advocate of free communion. If he fulfilled his mission, there was no need of his excommunicating the church of Rome. He would be saved that trouble by a bull from the Vatican. Are not the cases parallel? Have not the doctrines of the apostles been corrupted! and are not professed Christians following these corruptions, instead of the teachings of Christ and the apostles? Is there no call for reform?—no need of reformers? Then you may teach open communion. But while reform is demanded, and any are engaged in it, those who oppose reform will teach you close communion by excommunication. Keep to your work, brethren, and let others settle the question of open or close communion. It will not injure the good should some who ought not partake with them. Eating and drinking in a proper or improper manner is an individual act. But to invite those to partake who, we know, are living in disobedience to God, is no part of our duty. First discipline them, then teach them to observe the institutions of Christ and all things whatever he has commanded. It is very popular to profess great liberality in regard to other denominations, and to disclaim all intention or desire to proselyte. But if I understand the great commission to the apostles, it was to go into all the world and make proselytes from every nation and every religion, to persuade men to leave their errors and superstitions and embrace the truth. And if any have truth now that others have not, it is their work to teach it to them, and insist upon its importance, and persuade them to embrace it. Errorists contend for their errors. Their plea against proselyting is to induce others to acknowledge their errors to be as good as the truths they supplant, and not persuade them to leave their errors for the truth. Christians have a mixture of truth and error, and they seem to be conscious of their weakness and inability to sustain their errors. They are strong in the truths they hold; when they speak of these, they are Bible men; but when their erroneous doctrines are called in question, their plea is for charity, and for great liberality of sentiment. My early education was such that I could not see the necessity of reform in the church, and that, too, in vital points involving duty to God. And at the same time, while I was taught the necessity of reform, because men professing godliness were not keeping the commandments of God, the doctrine of open communion was faithfully instilled into my mind. This was the great panacea to heal the divisions of the church. Now I submit that these two ideas, namely, reform in reference to plainly revealed duty, and open communion, that is, communion cordially extended to those who cannot be persuaded to keep the commandments of God, are ideas that cannot logically be laid together and made to harmonize. A charitable forbearance towards all should be exercised, while we labor earnestly to persuade men to obey the truth. But after having taught the law of God as it is, for us to take the responsibility of abating its just claims by virtually saying to all that it is just as well not to obey it, that can be no benefit to men, and certainly it does not honor God. The Word of God is of so much importance; and I think we have no right to abate its claims to conciliate men. A course like this will not honor God, and certainly it will never accomplish the work of reform that is so much needed at the present time. Brethren, our fathers did right when, two hundred years ago, they organized to sustain the law of God entire. R. F. CORTRAIL.

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ARMY RE-UNION AT NEW HAVEN. The re-union of the several Army Associations, which occurred at New Haven, Conn., on the 14th and 15th of May, seems to have been an enjoyable occasion; for the following account of which we are indebted to the Elmira Advertiser:

NATIONAL RE-UNION OF THE O. A. R. The National Encampment of the Grand Army of the Republic, under the command of General Burnside, Command-in-Chief, presiding.

General Burnside made a brief address, congratulating the encampment on the growth and prosperity of the order. He declined to be a candidate for re-election, and it was voted to hold the next session at Harrisburg.

At a meeting of the Cavalry Corps Association Gen. Sheridan presided. The society adopted the old constitution, on the recommendation of the committee, and voted to continue its old name. The officers of last year were re-elected.

At a meeting of the Sixth Army Corps, in the absence of Gen. Wright, the President, Gen. Shaler, of New York, presided. The following officers were elected: President, Gen. Shaler; Vice President, Gen. McDowell; Secretary, Col. L. L. Miller; Treasurer, Col. Samuel Gruesdel.

At 3 o'clock in the afternoon the Society of Officers of the Potomac gathered at Music Hall. Shortly after the doors were thrown open the distinguished visitors began to assemble. The first man who came in was Gen. Sherman.

When the noise and confusion had partially subsided, the shout was given, "Here comes General Grant!" As soon as the President made his appearance in front of the audience, the entire assemblage rose to their feet and three cheers were given.

After quiet was restored, General Burnside introduced General Devins, who delivered an address, giving a sketch of Gen. Meade and the victory at Gettysburg. Gen. Van Dant read a poem, and President Grant and others were called out and made brief speeches.

Gen. McDowell was elected President for the ensuing year. The banquet in the evening was a magnificent affair. The first toast was "The President of the United States," responded to by Gen. McDowell; the second, "The State of Connecticut," responded to by Gen. Ingersoll; the third, "Our National Representatives at Home and Abroad," responded to by Vice President Wilson; fourth, "The City of New Haven," responded to by President Ingersoll; fifth, "The Army," responded to by Gen. Sherman; sixth, "New Haven," responded to by Mayor Lewis; seventh, "Our Wives and Sweethearts," responded to by Lieut. Gen. Sherman.

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THE PARADE AND REVIEW. The review by the President, on the 15th, was a grand affair. The procession moved out at two o'clock, preceded by the band of Henry Farnum, in Hillhouse avenue, where the President was stopping, and received the Chief Magistrate in an appropriate manner, after which he stepped into a carriage in company with Mayor Lewis of New Haven.

THE MODOC WAR. On the 10th of May, the Modocs made an attack on the command of Capt. Hasbrouck. Captain Jack's band rode within one hundred yards of the camp, when all dismounted and charged on the camp, firing into the herd and guard. The first volley stamped the herd, which left for the camp, and while the men were getting under arms, the Modocs fired volley after volley, killing four soldiers and one Warm Spring Indian. A rally was made, and the charge was sounded. The first volley stamped the herd, which left for the camp, and while the men were getting under arms, the Modocs fired volley after volley, killing four soldiers and one Warm Spring Indian.

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The cavalry are in camp all safe. Captain Jack has but seven animals with him. He wore the position of Gen. Canby, and took his station on the field as loudly as if he had been a brigadier general.

At the last accounts, May 14th, the Modocs were entrenched in Crater Butte, some fifteen miles from Lava Beds. Capt. Hasbrouck was in watching distance and had been ordered by Col. Mason the night before to co-operate with him in obtaining favorable positions during the night, and make an attack on the enemy at 3 o'clock in the morning.

A dispatch from Camp Lava Bed of May 16th, states that a junction had not been made, and that the Modocs had escaped from the stronghold, and were encamped on Snow Mountain, twenty miles south of Lava Beds. Capt. Hasbrouck had started in that direction, and Col. Mason's command remained in the Lava Beds.

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It was found possible to extinguish the fire, there would have been plenty of time to put it out. The same level had been in fire before. A fire was always stationed in the cabin to give the miners information as to the condition of their places and to warn them of dangers. These regulations were attended to, as were also the furnaces for ventilating the same levels. There was more gas in some levels than in others. In these the use of powder was prohibited. The bed where the fire occurred was aired by lattice work.

Alexander Lorimer testified that his duty was to inspect the mines before the miners go to work. He found the mine in usual good order on the night of the 13th. There was gas in several of the wards, but this was not unusual. He found a little gas in the lower level, but none in McLeod's ward. Went about five o'clock to the lower level, where he detected the presence of gas where it existed. The gist of Lorimer's evidence was in the statement that if powder had not been used by McLeod, the pit would have been all right to-day, and there would have been no lives lost.

Excursions.—Luisigni, at Morristown, N. J., May 15th. As soon as his body had been cut down, the priest of Morristown asked to have possession of it, but was told that the doctors must first certify to the cause of the death. Father Vascello strenuously objected, and told the jail physician that he would prosecute him if he touched the body. This having no effect, he declared that the priest would not receive the body if cut or mutilated, and that it could not be buried in the church. The doctors refusing to certify, the coroner ordered an examination, and it was found that death was caused by strangulation and not by a dislocation of the neck as was supposed. The body was taken to the receiving vault of the Evergreen Cemetery, but was refused admission by the Superintendent, and was returned to the city for further orders from the authorities.

Joseph O'Neil was hanged at Mount Carroll, Ill., May 16th, for the murder of Hiram Rexford, on the 22d of September. He made a confession of his crime, and said that whisky and women caused it. Nixon, for the murder of Pfeifer, at New York, May 16th.

The crew of the POLARIS.—A report from Washington, under date of May 14th, says: The Secretary of the Navy has received a telegram from Consul Molloy, at St. Johns, stating that the crew of the Polaris want money, and also asking whether he should advance them a sum of \$25,000, of which is insured. It is supposed the fire caught from a spark from an engine.

A fire originating in the car shops of the Chicago, Burlington & Quincy Railroad, at Aurora, Ill., May 18th, destroyed eight buildings, three of them several stories high, and a large quantity of lumber belonging to the railroad; two dwelling houses, and eight cars loaded with lumber. The total loss is estimated at \$250,000. Fully insured.

An express car of the morning train from Toronto, Canada, took fire near Hamilton, May 14th. The money safe, mails and baggage were saved. The express goods were nearly all destroyed.

The Market Street Flour Mills, of Philadelphia, Pa., owned by J. & A. H. Detweiler & Co., with two thousand barrels of flour, were burned, May 14th. Insured for \$25,000.

A fire at Grand Rapids, Mich., May 16th, destroyed the brush factory of Clark & Brothers. Estimated loss, \$60,000. Insurance, on stock \$22,000, building \$7,000.

A fire at Quebec, on the same day, destroyed the O'Reilly Hotel, Hodgkin's variety store, and Hill's Hotel. Loss, \$400,000.

A fire in Allegheny City, Pa., on the 17th of May, destroyed a steam tannery, and two slaughter houses. Loss, \$60,000. Partially insured.

THE FINANCIAL PANIC IN EUROPE.—A London dispatch to the N. Y. Herald, of May 12th, says: "The financial cataclysm in Vienna disturbs all the money markets of Europe and causes a shrinkage in values on the Vienna Bourse of one hundred millions. The shrinkage in American securities in Wall Street is estimated at \$100,000,000."

EXTENSIVE FORGERIES.—It is reported that James A. Coe, a Boston banker, has been raising money, by raising stock certificates, and using them as collaterals on which to borrow money, by which it is supposed he has obtained about \$200,000. Among his alleged operations are the raising of certificates of three shares of the Michigan Central Railroad, and the raising of two shares of the Boston and Albany Railroad to one hundred shares, three certificates of the Old Colony Railroad from ten to two hundred, and three certificates of the New York Central Railroad from one to two hundred shares. The Boston Water Power Company's stock is also said to have been operated on in a similar manner.

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upon the trust that the property should be managed for the benefit of the security of the United States, on account of government bonds and interest, which the United States pay on them, and that the managers of the company have not performed the trust, but have distributed a large amount of assets among themselves and for their private benefit. This distribution was accomplished by fraudulent contracts, and the government consented that the courts have power to compel these parties to restore the property, in order that the security of the United States may be unimpaired.

Excursions.—Luisigni, at Morristown, N. J., May 15th. As soon as his body had been cut down, the priest of Morristown asked to have possession of it, but was told that the doctors must first certify to the cause of the death. Father Vascello strenuously objected, and told the jail physician that he would prosecute him if he touched the body. This having no effect, he declared that the priest would not receive the body if cut or mutilated, and that it could not be buried in the church. The doctors refusing to certify, the coroner ordered an examination, and it was found that death was caused by strangulation and not by a dislocation of the neck as was supposed. The body was taken to the receiving vault of the Evergreen Cemetery, but was refused admission by the Superintendent, and was returned to the city for further orders from the authorities.

Joseph O'Neil was hanged at Mount Carroll, Ill., May 16th, for the murder of Hiram Rexford, on the 22d of September. He made a confession of his crime, and said that whisky and women caused it. Nixon, for the murder of Pfeifer, at New York, May 16th.

The crew of the POLARIS.—A report from Washington, under date of May 14th, says: The Secretary of the Navy has received a telegram from Consul Molloy, at St. Johns, stating that the crew of the Polaris want money, and also asking whether he should advance them a sum of \$25,000, of which is insured. It is supposed the fire caught from a spark from an engine.

A fire originating in the car shops of the Chicago, Burlington & Quincy Railroad, at Aurora, Ill., May 18th, destroyed eight buildings, three of them several stories high, and a large quantity of lumber belonging to the railroad; two dwelling houses, and eight cars loaded with lumber. The total loss is estimated at \$250,000. Fully insured.

An express car of the morning train from Toronto, Canada, took fire near Hamilton, May 14th. The money safe, mails and baggage were saved. The express goods were nearly all destroyed.

The Market Street Flour Mills, of Philadelphia, Pa., owned by J. & A. H. Detweiler & Co., with two thousand barrels of flour, were burned, May 14th. Insured for \$25,000.

A fire at Grand Rapids, Mich., May 16th, destroyed the brush factory of Clark & Brothers. Estimated loss, \$60,000. Insurance, on stock \$22,000, building \$7,000.

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THE FINANCIAL PANIC IN EUROPE.—A London dispatch to the N. Y. Herald, of May 12th, says: "The financial cataclysm in Vienna disturbs all the money markets of Europe and causes a shrinkage in values on the Vienna Bourse of one hundred millions. The shrinkage in American securities in Wall Street is estimated at \$100,000,000."

EXTENSIVE FORGERIES.—It is reported that James A. Coe, a Boston banker, has been raising money, by raising stock certificates, and using them as collaterals on which to borrow money, by which it is supposed he has obtained about \$200,000. Among his alleged operations are the raising of certificates of three shares of the Michigan Central Railroad, and the raising of two shares of the Boston and Albany Railroad to one hundred shares, three certificates of the Old Colony Railroad from ten to two hundred, and three certificates of the New York Central Railroad from one to two hundred shares. The Boston Water Power Company's stock is also said to have been operated on in a similar manner.

It is reported that one concern suffers by the forgeries to the extent of \$50,000, and another \$100,000. A fire at Grand Rapids, Mich., May 16th, destroyed the brush factory of Clark & Brothers. Estimated loss, \$60,000. Insurance, on stock \$22,000, building \$7,000.

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Special agent Tyner, of the Post Office Department, made the first shipment of postal cards to post-offices in the State of Massachusetts, with the Church in Plainfield, N. J., beginning on Fifth-day, June 5th. A. E. Main was appointed to preach the Introductory Sermon; G. E. Tomlinson, alternate. Arrangements were made for essays upon the following subjects:

1. "Scientific Inquiry—its Importance to the Christian." 2. "The Influence of Christianity to Liberal Religion." D. E. Moxon, ex. magister. 3. "The Influence of the Christian Church, as taught in the New Testament." L. A. Platt. 4. "The Sabbath—the precise time when each weekly Sabbath day begins and ends, and the authority for the specified time of its duration." J. W. Morton.

CENTRAL ASSOCIATION.—The Seventh-day Baptist Central Association is appointed to convene at the First Baptist Church in the City of New York, on Fifth-day, June 15th, at 10 o'clock A. M. J. M. Todd was appointed to preach the Introductory Sermon; Alexander Campbell, alternate. C. H. Maxson was appointed to present an essay upon "The duty and obligation of the church in the Temperance Reform of the present day," and Stephen B. Haddock upon "The moral character and effects of the practice of patronizing such factories on the Sabbath." A. B. PRENTICE, Sec. Soc.

THE THIRTY-FIRST ANNUAL MEETING OF THE SEVENTH-DAY BAPTIST WESTERN ASSOCIATION was appointed to be held with the Richmond Church, commencing on Fifth-day before the third Sabbath in June, (18th, 1873), at 10 o'clock A. M. E. D. R. Rogers was appointed to preach the Introductory Sermon; D. E. Davis, alternate. D. H. STELLMAN, Clerk.

THE EASTERN SEVENTH-DAY BAPTIST SABBATH-SCHOOL ASSOCIATION will hold its 11th annual meeting in connection with the Seventh-day Baptist Eastern Association, at Plainfield, N. J., for the election of officers, the transaction of such other business as may come before the meeting, and for general exercises. The following programme has been arranged:

1. Business Session. 2. Essay—Our Work: Its purpose and plan. D. E. Maxson, Plainfield, N. J. 3. Short Address on the Sabbath. S. H. Bell, N. J. 4. Geography, Palestine and Egypt, illustrating the life of Joseph. L. A. Platt, N. J. 5. Address. G. E. Tomlinson, Westbury, R. I.

THE QUARTERLY MEETING.—The Quarterly Meeting of the Western Association, composed of the Seventh-day Baptist Churches of Hartsville, 2d Alfred, Andover, and North Ferrisburgh, commenced on Monday, May 20th, 1873. The whole will be interspersed with singing, furnished by the Plainfield and New Market Schools.

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In Ward, N. Y., May 14th, 1873, Mrs. LORENA FARNUM, widow of Henry Farnum, in the 65th year of her age. Mrs. Farnum's residence was in the town of Warren, but at the time of her death she was on a visit in the family of her son, Mr. Farnum, had for many years been a living Christian, and was a member of the M. E. Church. She died in unshaken confidence in Jesus Christ the Saviour of sinners.

In Frankfort, Benzie Co., Mich., May 1st, 1873, Mrs. CRANFORD SANDERS, widow of Dr. John Sanders, late of Alfred, had formerly of Darien, N. J. At the time of her death, Sister Sanders was visiting with friends at the above named place, although her home was in Alfred. From her childhood until some nine years since, Sister Sanders lived in Darien, Genesee Co., N. Y. At an early age, through grace, she was brought to love the Saviour, to whom she gave her heart, and she lived in the love of his dear Saviour until the time of her death. The writer was her pastor for many years until she lived in Darien, and knew her intimately, and bears testimony to her uniform piety, heartedness and her singularly faultless and sober life. On coming to Alfred, she united with the Second Seventh-day Baptist Church in this town, of which she was a member at the time of her death.

LETTERS. W. E. Hornswoor, F. C. Cottrell, D. P. Curtis, V. H. Babcock, L. R. Swinney, R. B. Haddock, J. B. Maxson (three papers sent to V.), R. S. Hillman, J. A. Taylor, G. L. Vincent, F. E. Moxon, J. Green (all right, no need to use name in but one place), M. W. St. John, G. E. P. Clark, H. B. Lewis.

RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which satisfactorily settles the account, should give early notice of the omission. No receipt under this head hereafter will be returned to extend back of Vol. 38, No. 1.

NEW YORK MARKETS—MAY 19, 1873. WHEAT. No. 1 Spring. 98 00 No. 2 Spring. 96 00 No. 3 Spring. 94 00 No. 4 Spring. 92 00 No. 5 Spring. 90 00 No. 6 Spring. 88 00 No. 7 Spring. 86 00 No. 8 Spring. 84 00 No. 9 Spring. 82 00 No. 10 Spring. 80 00 No. 11 Spring. 78 00 No. 12 Spring. 76 00 No. 13 Spring. 74 00 No. 14 Spring. 72 00 No. 15 Spring. 70 00 No. 16 Spring. 68 00 No. 17 Spring. 66 00 No. 18 Spring. 64 00 No. 19 Spring. 62 00 No. 20 Spring. 60 00 No. 21 Spring. 58 00 No. 22 Spring. 56 00 No. 23 Spring. 54 00 No. 24 Spring. 52 00 No. 25 Spring. 50 00 No. 26 Spring. 48 00 No. 27 Spring. 46 00 No. 28 Spring. 44 00 No. 29 Spring. 42 00 No. 30 Spring. 40 00 No. 31 Spring. 38 00 No. 32 Spring. 36 00 No. 33 Spring. 34 00 No. 34 Spring. 32 00 No. 35 Spring. 30 00 No. 36 Spring. 28 00 No. 37 Spring. 26 00 No. 38 Spring. 24 00 No. 39 Spring. 22 00 No. 40 Spring. 20 00 No. 41 Spring. 18 00 No. 42 Spring. 16 00 No. 43 Spring. 14 00 No. 44 Spring. 12 00 No. 45 Spring. 10 00 No. 46 Spring. 8 00 No. 47 Spring. 6 00 No. 48 Spring. 4 00 No. 49 Spring. 2 00 No. 50 Spring. 0 00 No. 51 Spring. 0 00 No. 52 Spring. 0 00 No. 53 Spring. 0 00 No. 54 Spring. 0 00 No. 55 Spring. 0 00 No. 56 Spring. 0 00 No. 57 Spring. 0 00 No. 58 Spring. 0 00 No. 59 Spring. 0 00 No. 60 Spring. 0 00 No. 61 Spring. 0 00 No. 62 Spring. 0 00 No. 63 Spring. 0 00 No. 64 Spring. 0 00 No. 65 Spring. 0 00 No. 66 Spring. 0 00 No. 67 Spring. 0 00 No. 68 Spring. 0 00 No. 69 Spring. 0 00 No. 70 Spring. 0 00 No. 71 Spring. 0 00 No. 72 Spring. 0 00 No. 73 Spring. 0 00 No. 74 Spring. 0 00 No. 75 Spring. 0 00 No. 76 Spring. 0 00 No. 77 Spring. 0 00 No. 78 Spring. 0 00 No. 79 Spring. 0 00 No. 80 Spring. 0 00 No. 81 Spring. 0 00 No. 82 Spring. 0 00 No. 83 Spring. 0 00 No. 84 Spring. 0 00 No. 85 Spring. 0 00 No. 86 Spring. 0 00 No. 87 Spring. 0 00 No. 88 Spring. 0 00 No. 89 Spring. 0 00 No. 90 Spring. 0 00 No. 91 Spring. 0 00 No. 92 Spring. 0 00 No. 93 Spring. 0 00 No. 94 Spring. 0 00 No. 95 Spring. 0 00 No. 96 Spring. 0 00 No. 97 Spring. 0 00 No. 98 Spring. 0 00 No. 99 Spring. 0 00 No. 100 Spring. 0 00 No. 101 Spring. 0 00 No. 102 Spring. 0 00 No. 103 Spring. 0 00 No. 104 Spring. 0 00 No. 105 Spring. 0 00 No. 106 Spring. 0 00 No. 107 Spring. 0 00 No. 108 Spring. 0 00 No. 109 Spring. 0 00 No. 110 Spring. 0 00 No. 111 Spring. 0 00 No. 112 Spring. 0 00 No. 113 Spring. 0 00 No. 114 Spring. 0 00 No. 115 Spring. 0 00 No. 116 Spring. 0 00 No. 117 Spring. 0 00 No. 118 Spring. 0 00 No. 119 Spring. 0 00 No. 120 Spring. 0 00 No. 121 Spring. 0 00 No. 122 Spring. 0 00 No. 123 Spring. 0 00 No. 124 Spring. 0 00 No. 125 Spring. 0 00 No. 126 Spring. 0 00 No. 127 Spring. 0 00 No. 128 Spring. 0 00 No. 129 Spring. 0 00 No. 130 Spring. 0 00 No. 131 Spring. 0 00 No. 132 Spring. 0 00 No. 133 Spring. 0 00 No. 134 Spring. 0 00 No. 135 Spring. 0 00 No. 136 Spring. 0 00 No. 137 Spring. 0 00 No. 138 Spring. 0 00 No. 139 Spring. 0 00 No. 140 Spring. 0 00 No. 141 Spring. 0 00 No. 142 Spring. 0 00 No. 143 Spring. 0 00 No. 144 Spring. 0 00 No. 145 Spring. 0 00 No. 146 Spring. 0 00 No. 147 Spring. 0 00 No. 148 Spring. 0 00 No. 149 Spring. 0 00 No. 150 Spring. 0 00 No. 151 Spring. 0 00 No. 152 Spring. 0 00 No. 153 Spring. 0 00 No. 154 Spring. 0 00 No. 155 Spring. 0 00 No. 156 Spring. 0 00 No. 157 Spring. 0 00 No. 158 Spring. 0 00 No. 159 Spring. 0 00 No. 160 Spring. 0 00 No. 161 Spring. 0 00 No. 162 Spring. 0 00 No. 163 Spring. 0 00 No. 164 Spring. 0 00 No. 165 Spring. 0 00 No. 166 Spring. 0 00 No. 167 Spring. 0 00 No. 168 Spring. 0 00 No. 169 Spring. 0 00 No. 170 Spring. 0 00 No. 171 Spring. 0 00 No. 172 Spring. 0 00 No. 173 Spring. 0 00 No. 174 Spring. 0 00 No. 175 Spring. 0 00 No. 176 Spring. 0 00 No. 177 Spring. 0 00 No. 178 Spring. 0 00 No. 179 Spring. 0 00 No. 180 Spring. 0 00 No. 181 Spring. 0 00 No. 182 Spring. 0 00 No. 183 Spring. 0 00

