The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXIX.—NO. 22. ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 29, 1873. WHOLE NO. 1478.

The Sabbath Recorder.

"THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

Emblazoned, not in front of heathen shrines
This heavenly law, nor found by learned sage
In old Chaldaic or Egyptian mines,
With mystery tinged, and frosted o'er with age;
But, like the sun, it beams with heavenly light,
Demanding ever universal love;
It penetrates the gloom of sorrow's night,
And cheers man's pathway to the home above.

No splendid temple with its open door,
And the fragrant incense wafted t'ward the skies—
Alike an offering for the rich and poor—
Fulfills alone all the command implies.

The starry arch hung o'er the globe, is His
Who flung it fresh from His creative hand;
The same Supreme, Almighty power it is
Preserves and blesses man in every land.
In earth and heaven Jehovah's wondrous care
Extends alike o'er all; His sovereign sway
Makes all men neighbors, cares and toils to share,
Their God to honor, and His laws obey.

The poor, the sick, the tempted, and the tried—
Whether in palace or in cot they dwell—
Are one in Him, though fashion, wealth, and pride
The brotherhood reject, the love repel.
The church, inspired with ardent zeal, will rise
"Fair as the morn, clear as the cloudless sun,"
And prove her sacred kinship with the skies
By love and service, till her work is done.

When each will love his neighbor, every woe
And every joy will touch him like his own,
Until his neighbor and himself shall know
The glory of their Heavenly Father's throne.
—*John Ruston.*

From the Christian Statesman.

THE SABBATH QUESTION.

ARTICLE SEVEN.

Testimony of the Early Fathers to the First-day Sabbath.

Besides the inspired records of the Scriptures, there have come down to us the writings of men who were contemporaneous with some of the apostles, and the writings of others who lived in the immediately succeeding generations. We shall quote from the writings of those who lived during the two centuries following the close of the canon of inspiration. These writers give evidence enough that they were not inspired, as were the penmen of the divine word. But it will be borne in mind that we appeal to them here simply as witnesses to a matter of fact. Many of their opinions and interpretations of Scripture may not be worthy of acceptance; but their testimony to the existence of the Lord's day as an admitted fact cannot be disputed. As there has been a great deal of loose citation from the early fathers on this question, we have been at considerable pains to translate carefully from the original in every case, and accompany each quotation with minute and accurate reference.

The first writer from whom we shall quote is Ignatius. This father stood at the head of the church of Antioch at the close of the first century and the beginning of the second. After occupying that position for many years, he was condemned to death as a Christian by Trajan, transported in chains to Rome, and there thrown to lions in the Coliseum for the amusement of the populace, probably in the year 107. On his way to Rome, he wrote seven epistles to various churches. Eusebius and Jerome arrange these writings as follows: (1) To the Ephesians; (2) to the Magnesians; (3) to the Trallians; (4) to the Romans; (5) to the Philadelphians; (6) to the Smyrneans; (7) to Polycarp, bishop or presbyter of Smyrna. These seven epistles, in connection with a number of others confessedly spurious, have come down to us in two Greek copies, a longer and a shorter. A Syriac version of three epistles has recently been found. Without entering into the controversy concerning these Ignatian Epistles, we give the conclusion reached by Dr. Schaff, which is very generally accepted: "The question lies between the shorter Greek copy and the Syriac version. The preponderance of testimony is for the former, in which the letters are no loose patchwork, but were produced, each under its one impulse, were well known to Eusebius, probably even to Polycarp, and agree also with the Armenian version of the fifth century." (History of the Christian Church, vol. 1, p. 466.) It is admitted even by those who do not accept the Greek copy as genuine, that it is the work of the close of the second century, or a little later. In any event, then, it is important testimony. In the epistles to the Magnesians occurs the following language: "Be not deceived with false doctrines, nor old, unprofitable fables. For if we still live in accordance with Judaism, we confess that we have not received grace. For even the most holy prophets lived according to Jesus Christ. . . . If, then, they who were brought up in ancient things arrived at a newness of hope, no longer keeping the Sabbath, but living according to the Lord's life, . . . how can we live without him? . . . Since we have been made his disciples, let us learn to live according to Christianity."* —*Ad Magnes.* capp. 8, 9; Coteler's Edition, vol. 2. pp. 19, 20. Amsterdam, 1724.

In this passage, it will be observed, the writer draws a contrast between Judaism and Christianity. To keep the Seventh-day Sabbath was to live according to Judaism. To live according to the dominical life, or, as the thought is otherwise expressed, to live according to Christianity, was opposed to the keeping of the Seventh-day Sabbath. The argument of Ignatius tells strongly in favor of the First-day Sabbath. If Jews, he argues, brought up in the old order of things, on turning Christians, no longer keep the Seventh-day Sabbath, but live according to the dominical life, observing as part of that life, the dominical day, the day on which the Lord rose from the dead, surely those who never had been Jews should live according to Christianity, and not give heed to Judaizing teachers.

Passing on, we come to a document called "The Epistle of Barnabas." This letter, though not the composition of the Barnabas of the New Testament, was written in the early part of the second century. It cannot be determined who was the author, but *the early date* of the letter is fully established; and that is the main point. Its language is: "We celebrate the eighth day with joy, on which Jesus rose from the dead." — *Coteler's Edition of the Apostolic Fathers*, vol. 1, p. 47.

The testimony of Justin Martyr is full and explicit. As an itinerant evangelist for many years during the first half of the second century, just after the time of the apostle John, he enjoyed an excellent opportunity of becoming acquainted with the customs of the whole church. Writing in the year 139 to the Emperor Antoninus Pius, in vindication of his Christian brethren, he gives the following account of their stated religious services: "On the day called the day of the sun is an assembly of all who live either in cities or in the rural districts, and the memoirs of the apostles and the writings of the prophets are read;" i. e., the Old and New Testaments. Then he goes on to specify the various parts of their First-day services. Just as at the present day, in Christian congregations, there were preaching, prayer, the celebration of the Lord's Supper, and the contribution of alms. As reasons why Christians should observe the first day, he assigns the following: "Because it was the first day on which God dispelled the darkness and chaos, and formed the world, and because Jesus Christ, our Saviour, rose from the dead on it."—*Robert Stephens' Edition of the Works of Justin Martyr*, p. 162, Lutetiæ, 1551.

In another of his works, the Dialogue with Trypho, the Jew, written about the same time as the Apology from which we have quoted, occurs this passage: "The command to circumcise infants on the eighth day was a type of the true circumcision by which we were circumcised from error and evil through our Lord Jesus Christ, who rose from the dead on the first day of the week; for the first day of the week remains the chief of all the days."—(Stephens' Edition, p. 59. See also Trollope's Edition of the Dialogue with Trypho, pp. 85, 86.) The careful reader of Justin Martyr will observe that in addressing Trypho, the Jew, he uses different terms for the days of the week from those which he employs in addressing the Emperor Antoninus. Addressing a heathen emperor, he employs the heathen names for both the seventh and the first day of the week.

Two important notices of the Lord's day, all the more important because of their incidental character, are found in the History of Eusebius. Dionysius, bishop or Presbyter of Corinth, A. D. 170, in a letter to the church at Rome, a fragment of which is preserved by Eusebius, says: "To-day we kept the Lord's holy day, in which we read your letter." (Hist. Eccles. IV. 23, Paris Ed., 1678, pp. 117, 118.) The other of these notices is in regard to a treatise on the Lord's Day by Melito, bishop of Sardis, A. D. 170. This treatise, Eusebius remarks, along with others by the same writer, had come to the historian's knowledge. (Hist. Eccles. IV. 26, Paris Ed., 1678, p. 119.)

Although the letter of Pliny to Trajan is so well known as hardly to need quotation, we shall close this article with its interesting testimony, in confirmation, from a pagan quarter, of what has already been adduced from Christian writers: "They [the Christians] affirmed that the sum of their fault or error was that they were accustomed to assemble on a stated day—stato die—before it was light, and sing praise alternately among themselves to Christ as God—*carmenque Christo, quasi Deo, dicere secum invicem.*" (Plin. Epist., x. 97.) Here we have the fact that Christians in the early part of the second century met regularly on a stated day, and this stated day, as all the Christian authorities of the same date prove, was the first day of the week, the Lord's day.

Additional patristic evidence will be given in the next article.

* Not a few eminent writers, such as Dwight, and Wilson, of Calcutta, who are followed by many lesser authors, quote Ignatius as saying, "Let us no more Sabbatize, but keep the Lord's day." From the literal rendering of the original above given, it will be seen that these writers take an unwarrantable liberty with their author. The words of Ignatius are, *alla kata ten kuriaken zoen zontes.* To separate the noun, *zoen,* from the preceding adjective, and connect it with the following participle, so as to read, "living a life according to the Lord's day," is an unnatural separation of the words of the original. To drop out the word, *zoen,* is unwarranted. If this word, were spurious, then the rendering would be, "living according to the Lord's day," the adjective, *kuriake,* without the noun for "day" being expressed, occurring frequently for "the Lord's day." But there is no ground for rejecting the word, "life." To color the language of an author for the sake of giving it point in favor of one side of a question, is unworthy of a seeker after truth. In the present case, there is really nothing gained by departing from the precise language of the writer. Another passage, often quoted as from Ignatius, is part of the spurious epistle to the Galatians. It is as follows: "During the Sabbath, Christ continued under the earth, in the tomb in which Joseph of Arimathea had laid him. At the dawning of the Lord's day he arose from the dead. The day of the preparation, then, comprises the passion; the Lord's day contains the resurrection." This certainly has some weight as the testimony of a comparatively early writer, but it must not be ascribed to Ignatius.

"Testimony of the Early Fathers to the First-day Sabbath."

A REJOINDER.

There is one feature which has characterized this debate, hitherto, which has been a source of considerable satisfaction. The controversy, up to this point, has been urged purely with reference to the teaching of the Bible, as drawn from its sacred pages. Henceforth, however, this is not to be the case. We are now to have, not the "sure word of prophecy," with the clear and forcible lines of textual evidence, drawn from its inspired utterances, but that "word of prophecy," supplemented and explained by the apostolic fathers.

It has been said, and well said, that history repeats itself. If there was one thing which marked the religious impulse that Protestantism gave to the world, it was an utter rejection, in the decision of religious opinions, of everything but Bible authority. The voice of Martin Luther even now seems to reverberate in our ears, as—when fighting the very battles which Sabbatarians are being called upon to fight over again—he retorted in sharp and stinging words upon his cowled and priestly opponents, who were ever citing patristic evidence. The Bible, and the Bible alone, is our rule of faith. Again, as we read the words addressed by him to those friends who were hopefully waiting the expected reply from the Romanists of his time, to a courageous assault which he had made upon them from the standpoint of the Bible, it seems as if they were designed to be prophetic of our time, rather than descriptive of his own. He said: "You are waiting for your adversaries' answer; it is already written, and here it is: 'The fathers, the fathers, the fathers; the church, the church, the church; usage, custom; but of the Scriptures—nothing!'"—*D'Aubigne's Hist. Ref.*, vol. 8, p. 717.

Wearisome as these repeated conflicts may be to the child of God, there is a satisfaction in the thought that we hold in our hands the same weapons, and bear aloft the same banners by which, under the blessing of God, victory complete and universal, has been attained in the past. The opponents of Bible truth have never yet been able to stand before the thunder of its power, or to balance the ponderous weight of its influence, in the decision of religious questions. The homely phrase of the great reformer is just as potent and irresistible in the present contest, as it was in that for which it was framed: "When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk, and make it black; even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings, of the fathers, it is very surely darkened, falsified, and spoiled." The elegant and convincing logic of Philip Melancthon, the greatest theologian of the sixteenth century—who, in the following brief lines, discussed and summed up the whole question—is just as sound and unanswerable now, as it was when, under the blessing of God, it carried confusion and defeat into the ranks of the papacy, three hundred years ago. He says: "How often has not Jerome been mistaken! how often Augustine! how often Ambrose! How often do we not find them differing in judgment—how often do we not hear them retracting their errors. There is but one Scripture divinely inspired, and without mixture of error." (*Idem.*, p. 219.) In fine, we might prove from history that nearly every Protestant writer, for the last three centuries, has forged for us weapons which could be employed with the most telling effect in the controversy in which we are now engaged. This, however, we have no space to do, but must content ourselves with several brief citations, by which we will show that the authorities of our own times—equally with those of the past—are uniform in their expressions of contempt for testimony which is so largely relied upon by our reviewer in the present discussion. "To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them."—*Archibald Bower.*

"But of these we may safely state that there is not a *truth* of the most orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish church, that may not challenge them as its abettors. In point of *doctrine*, their authority is, *with me, nothing.* The Word of God alone, contains my creed. On a number of points I can go to the Greek and Latin fathers of the church, to know what *they believed*, and what the people of their respective communions believed; but after all this, I must return to God's word to know what he would have me to believe." (A. Clark, Com. on Prov. 8.) "We should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."—Quoted in Hist. of Sab. from Autobiography of Adam Clark.

"Most of the writings bearing the name of the apostolic fathers, are regarded as spurious by various modern critics. The genuineness of all has been disputed; but the fragments that remain are curious as relics of an early age, and valuable as indicating the character of primitive Christianity." (Am. Cyc., Art. Apostolic Fathers.) Thus much for the estimate which Protestants place upon the authorities which are brought forward by the gentleman in the *Statesman.* Assuredly, he would never have appealed to them, had he not felt that his cause was a hopeless one, when left to the arbitrament of Scripture. Should it be pleaded in extenuation of his cause that they have not been advanced with a view to influencing the judgment of the reader in reference to the continuity of the old Sabbath, but were introduced simply to furnish, as suggested in the outset, a criticism showing the use of the term, "Lord's day," in the first three centuries, then, we inquire, why cite Ignatius at all? It will be perceived at a glance that, according to the rendering which he has given us—and for which, and his note thereon, he will receive our thanks, since it will save us much labor—there is not in it a single mention of the term, "Lord's day." If the passage conveys any meaning at all, it is, either that the Sabbath should be observed in a manner differing from that in which it was kept by the Jews, or else that it should not be observed at all. But the last of these propositions the writer will not admit to be sound, since he has fairly repudiated such a conception, and has, in so many words, stated that he heartily agrees with us in the perpetuity of the Edenic Sabbath. He has also stated that the fourth commandment—which it will be admitted commences with the words, "Remember the *Sabbath day*, to keep it holy"—is a Sabbath law which is still binding, and which, the words of Ignatius to the contrary notwithstanding, forever settles the question that this is not a Sabbathless dispensation.

What shall be done, then, with the language of the venerable father? We are well acquainted with the office which it has performed hitherto, and are anxious to know where it is to throw its baleful shadow hereafter. In the past, hundreds of individuals whose consciences have been aroused by appeals to the Bible on the subject of the perpetuity of God's holy day, have had their fears quieted, and have been lulled into security by the very extract with which we are here favored. Why, they have said, was not Ignatius a disciple of John, and did he not therefore know what John believed? Did he not also prove his integrity by becoming a martyr to the faith? Since, therefore, he was possessed of both knowledge and piety, and since he has called the first day of the week the Lord's day, are we not justified in keeping the day which he kept, and rejecting the day which he rejected? Supported and encouraged in this position, as they have been by the brethren of the writer who—having either less candor, or less scholarship, than he—have insisted again and again that Ignatius did call the first day of the week the Lord's day, it has been in many cases utterly impossible for Sabbatarians to disabuse their minds of this impression. With gratitude, therefore, we shall add the name of the gentleman to the rapidly increasing list of scholars who, headed by Kitto, and others of equal distinction, frankly concede that Sabbatarians have been in the right, and that Ignatius did not speak of the Lord's day at all, but simply alluded to the Lord's life. But what shall we say for those who have been deluded upon this point, and have thus been prevented from doing what they felt that duty required? There is a terrible responsibility somewhere. For the scholars who have abetted this deception, there can be no defense. For the unfortunate victims of the fraud, it may be said, that their situation would be more hopeful had they not brought themselves into the difficulty by going upon forbidden ground. Should one be led astray by an incorrect translation of the Scriptures, God would undoubtedly pardon the mistake; for the person had done the best he could under the circumstances, and had sought for light where God had instructed him so to do. But to those who, having left the only true source of trustworthy knowledge, have allowed any class of persons, ancient or modern, to shape their belief differently from what it would have been had they relied wholly upon the Bible, we fear that Christ will say—as he did to those in like circumstances in his day, who, having followed the traditions of their ancestors, were found violating the law of God—"In vain do ye worship me, teaching for doctrines the commandments of men."

Before closing on this point, and in order that the citation may not be employed in the interest of no-Sabbath views, let the reader consider, for a moment, another feature, and a very important one in this argument. Having seen that Ignatius—if he wrote the above—did not mention the Lord's day, it is proper now to inquire whether it is certain that he ever penned the language in question, at all? To this it may be replied, that it is very far from being so. Nay, it is in the highest degree probable, as the following extracts will prove, that the venerable man either never wrote a word of those which are cited, or, if he did, what he said has been so manipulated that it is very far from conveying the impression which he intended. "From Smyrna he (Ignatius) wrote to the churches at Ephesus, Magnesia, Trallia, Rome, and Philadelphia, and on his voyage, to Polycarp and the church at Smyrna. These letters are still extant, though the genuineness of the three first is doubted by some learned men." (Cyc. Relig. Knowl., Art. Ignatius.) The distinguished historian and scholar, Kitto, speaks on this point in his Cyclopedia, Art. Lord's day, as follows: "We must notice one other passage as bearing on the subject of the Lord's day, though it certainly contains no mention of it. It occurs in the epistle of Ignatius to the Magnesians (about A. D. 100). The whole passage is evidently obscure, and the text may be corrupt." Originally, there were fifteen letters attributed to Ignatius. Centuries ago, however, eight of them were rejected as hopelessly spurious. The remaining seven have been also denounced as forgeries, by many writers, with John Calvin at their head. Others, while holding on to four of the seven, have condemned three, and among them the letter to the Magnesians, from which the citation which we are considering, was taken. A poor stone, this, which purports to come from Antioch, for the head-stone of the corner of the temple of patristic testimonials to the Sunday.

The way is now prepared for the consideration of the second extract, namely, that of Barnabas. Here, again, the confession of the gentleman is of service to us, by way of saving labor, since he unequivocally admits that the Barnabas who wrote the letter from which he quotes, was not the Barnabas of New Testament fame. It becomes important, however, that we should know just who he was who wrote this epistle, before it should be received as authority in a grave religious discussion. Few persons would have the temerity to commit their spiritual interests to the hands of nameless individuals who lived 1700 years ago, unless they could feel some assurance that the men in whom they were thus confiding were persons whose judgment should have weight in the decision of matters of faith. It is not enough that it should be established, even beyond doubt, that the writer in question, lived in the second century. For no one will insist that *all the men* who lived at that time were proper exponents of the views held by Christians in that period. It is, therefore, but reasonable that, before any man is brought forward to testify in so important a matter, he should have either a name which will show that he was qualified, both morally and intellectually, to act the part of a public teacher of the opinions held in his time, or, at least, that what he has written must be of a nature to commend his utterances to our judgments. Neither of these requisitions, however, is met in the case of the Barnabas (if his name was really Barnabas) quoted above.*

That his epistle has been employed in a gigantic fraud, no one will dispute. It is headed, "The general Epistle of Barnabas." At its close, as given in the Apocryphal New Testament, is the subscription, "Barnabas, the apostle, and companion of Paul." Now, if he wrote these words himself, the gentleman will admit that he is unworthy of the slightest confidence, since he has told a deliberate falsehood. If, on the other hand, it be insisted that this was the work of subsequent generations, then we must move with extreme caution. In the region where this epistle lies, are the unmistakable footprints of men base enough to pervert the facts, and to employ its contents for an unworthy purpose. The only alternative left us, therefore, since the author of the document is unknown to history, is that of examining what he has said, with reference to its character. Before doing this, however, it will be well to state—by way of putting the reader on his guard—that the history of this epistle is of a nature to awaken the most serious suspicion. By consulting the Am. Cyc., Art. Epistle of Barnabas, he will find it there stated that this epistle was lost to the world for eight hundred years, namely, from the ninth to the seventeenth century, and that, when it came to the surface after its long disappearance, it was found in the hands of one Sigismond, a Jesuit of that age. The desperate character of the order to which this man belonged, and the recklessness with which its members treat documents of the most sacred character, when they can thereby serve a favorite purpose, need no comment here.

Prof. Stowe, while arguing favorably to the epistle, in some respects, employs the following words, which have in them great significance, in view of what has been said above: "We admit that the epistle of Barnabas is strongly interpolated."—*Hist. of Books of the Bible*, p. 423.

It is now time to ponder, for a moment, the words of the nondescript writer quoted above. They are as follows: "We celebrate the eighth day with joy, on which Jesus rose from the dead." In them is found not a single fact which, granting their authenticity, is at all decisive in the matter at issue. For, be it remembered, the controversy is not as to whether the ancients were in the habit of holding convocations for any purpose whatsoever, on the first day of the week, but, whether they called it the Lord's day. It will, therefore, be admitted that the term, Lord's day, is not so much as mentioned; whereas, the day which it is supposed was entitled to the honor of being thus designated, is termed the "eighth day, the one on which Jesus rose from the dead." Nor is it so much as intimated that the day in question was observed as a Sabbath, or esteemed as holy. The statement employed is that "they celebrated it with joy." But this could be said with perfect propriety of any day of the week on which there regularly occurred a religious festival. As an illustration of this, it might be mentioned here that a historian of the present time, while mentioning the usages of this period, could not be charged with inaccuracy should he declare that the 25th of December, which is supposed by some to be the day of the Lord's nativity, is regularly celebrated. Should he do so, and should coming generations infer therefrom that it is now regarded as holy, you will readily perceive the mistake into which they would fall. What we want, if we must have recourse to such *miserable material* as that which we are handling over, is something positive and definite. This the text undeniably fails to give. We leave it therefore, as worthless; 1st. Because we do not know *who* wrote it. 2d. Because we do not know *when* it was written. 3d. Because it is found in an epistle so corrupted by interpolations that it is not at all reliable as authority. 4th. Because it has no direct bearing upon the subject. 5th. Because its author—by the absurd and ridiculous sentiments to which he gave expression—manifestly had a judgment too weak to allow us to suppose that, in the providence of God, in which nothing falls out by mistake, he should constitute a pillar in any way necessary to the establishment of sound religious doctrine.

The third authority brought forward is Justin Martyr. From him we learn that, on the day of the sun, the church at Rome were in the habit of convening, partaking of the Lord's Supper, listening to preaching, engaging in prayer, and in the contribution of alms.

It will be at once perceived that here is the nearest approach yet made to the accomplishment of the task which our reviewer assigned himself, and for which he has led the reader away from the oracles of God, to the opinions and practices of men liable to error and mistake. Let it not be forgotten that the *prominent* object to be gained by this departure, was the production of patristic authority for the use of the term, Lord's day, in the first three centuries. That this purpose has not been accomplished, hitherto, all must admit. The next inquiry, therefore, is, Should all points of dispute respecting the liability of what has been quoted above, be waived? and should it be granted that Justin Martyr said what is attributed to him, has the desired object been reached? The answer is emphatically in the negative. Justin Martyr avoids the application of Lord's day to the day of the sun, as if prevented from using it by the same fatality which has withheld all the others from doing so, who have thus far been cited. Here we might pause, and insist that the gentleman has utterly failed, in the citation before us, to prove anything which is really relevant to the subject. It is in vain that he urges, in extenuation of the fact that Justin calls the first day of the week, the "day of the sun," that he is addressing a heathen emperor. He was not afraid to speak to that emperor of the Old and New Testaments, of the preaching of the word, of the Lord's Supper, and of the resurrection of Christ; and why should he thus carefully avoid mention of the Lord's day? Surely, he did not wish to convey the impression that Christians observed the day of the sun because of its heathen character, since he gives the reasons for their doing so.

But again, it is claimed that at this period the chosen and peculiar appellation which had been given by the Holy Spirit, was that of Lord's day, and that the Lord's day, or the Sunday, had become the holy Sabbath which God commanded. This being true, assuredly we might expect that, in the work of Justin entitled, "A Dialogue with Trypho, the Jew," he would set forth, in the use of its peculiar title, the claims of that day which had been elevated, by divine command, to the position of the ancient Sabbath. But does he do this? The gentleman does not urge it. He does say that, in writing to the Jew, he drops the heathen titles of Sunday and Saturday, and speaks of the first, and the seventh, day of the week. But mark again; it is not urged that he anywhere calls the first day the Lord's day. Once more, therefore, he has failed, on this branch of the subject.

Now it will be well to regard the matter from the other side of the question. It must be conceded, as remarked above, that what Justin Martyr says, furnishes stronger support for the idea of worship on the Sunday than anything else which has been adduced. But here again, we protest that the Bible, alone and unexplained, is sufficient for the settlement of this point. Others, if they like, may form their religious faith upon the practice of uninspired men, handed down to us through the perilous transit of the ages, protected and shielded from corruption and innovation by no denunciation of divine wrath against those who change its phraseology; but we much prefer to stand under the covering ægis of these words: "If any man shall add unto these things, God shall add unto him the plagues which are written in this book." (Rev. 22: 18.) Nor do we think that the gentleman himself would seriously urge that this position is unsound. Let us test it. Justin Martyr is assumed to be a fair exponent of the religious sentiment of his time. Now, therefore, what he believed they believed; and what they believed, we ought to believe, if our position, taken above, is not correct. Proceeding a step farther, we inquire, what was the faith of Justin Martyr and his contemporaries, allowing his writings to be the criterion of judgment? To this it may be replied:

1st. That they believed in no Sabbath in this dispensation. Proof: "For if before Abraham there was no need of circumcision, nor of Sabbaths, nor of feasts, nor of offerings before Moses; so now in like manner there is no need of them, since Jesus Christ, the Son of God, was, by the determinate counsel of God, born of a virgin of the seed of Abraham, without sin."—Dial. of Trypho. Does the writer believe this? The reader well knows that he does not, for he has nobly repudiated it, again and again.

2d. They believed that the Sabbath was imposed upon the Jews for their sins. Proof: "It was because of your (*i. e.* Jews) iniquities, and the iniquities of your fathers, that God appointed you to observe the Sabbath." (*Idem.*) But our reviewer holds—as must all who accept the words of Christ, (Mark 2: 27, 28)—that it was given to Adam in the garden of Eden, as their representative head, for the benefit of the whole race, more than two thousand years before there was a Jew in the world.

3d. They believed that, in the administration of the Lord's Supper, water should be employed. Proof: "At the conclusion of this discourse, *i. e.*, that of the Bishop on Sunday, we all rise up together and pray; and prayers being over, there is bread, and wine, and water offered." (First Apol. Trans. by Reeves.) But modern Christendom look upon this as an innovation of popery.

4th. They believed that the reasons why Christians should observe the first day of the week were found in the facts that God dispelled the darkness and chaos on the first day of the week, and that on that day, Christ rose from the dead. Proof: Extract given above by the writer in his article. But the first of these opinions, modern Christians will not admit at all, and the latter furnishes only one half of the obligation, since it ignores all positive law upon the subject.

So we might proceed, but enough has been said to show that Justin Martyr, as quoted above, is no criterion for the faith of those who have the Bible in their hands, from which they can learn, contrary to his views: 1st. That we have a Sabbath. 2d. That it was given to all mankind as a blessing, and not to the Jews for their sins. 3d. That both the bread and the wine belong to the laity, as well as to the priests. 4th. That the reasons for the observance of the Lord's day do not rest upon the circumstance that God dispelled the darkness on the first day, but upon an explicit command of Heaven.

If the reader would satisfy himself from other sources that the statements of Justin Martyr are to be taken with extreme caution, and that his judgment was so easily imposed upon as to render him an unsafe guide in the plainest matters of fact, he will read the following extract from a publication of the Am. Tract Society: "Justin Martyr appears indeed peculiarly unfitted to lay claim to authority. It is notorious that he supposed a pillar erected on the Island of the Tiber to Semo Sanchus, an old Sabine Deity, to be a monument erected by the Roman people in honor of the impostor Simon Magus. Were so gross a mistake to be made by a modern writer, in relating a historical fact, exposure would immediately take place, and his testimony would thenceforward be suspected. And assuredly, the same measure should be meted to Justin Martyr, who so egregiously errs in reference to a fact alluded to by Livy the historian."—*Spirit of Popery*, pp. 44, 45.

In concluding the remarks which will be offered here—in reference to those productions which are attributed to Justin Martyr, and which have been brought forward for the purpose of influencing the mind of the reader in favor of a cause which has found no support in the Scriptures—it is proper to state that their authenticity is by no means above suspicion; or, to speak more accurately, that some of them have been tampered with, is a matter which is settled beyond dispute. Already the reader has seen that by some means they have been made to contribute to the interests of the Romish doctrine of the use of water in the sacrament, as early as the first part of the second century. If it be granted that the statement in question is historically true, then the leaven of the papacy had begun to work so manifestly in the life time of Justin, that the opinions of his associates, as well as of himself, ought to have no weight with us who have repudiated the great apostasy. On the other hand, should it be denied that water was then employed, as stated by the venerable father, there remain but two conclusions between which the reader can take his choice; either, 1st. Justin did not correctly represent the faith of his time; or, 2d. What he did say originally has been molded and fashioned by the plastic hand of the man of sin, until it is made to support the heresies of the hierarchy. To our mind, the latter conclusion is undoubtedly the true one. Below will be found an extract from a distinguished historian of the church, which proves that what is said above respecting the treatment which the writings of Justin Martyr have received, is correct: "Like many of the ancient fathers, he [Justin]* appears to us under the greatest disadvantage. Works really his have been lost, and others have been ascribed to him, part of which are not his; and the rest, at least, of ambiguous authority."—*Milner's History of Church, Book 2, chap. 3.*

The fourth historic mention of the Lord's day, as brought forward, is in the following words of Dionysius: "To-day we kept the Lord's holy day, in which we read your letter." By turning to Eusebius, the curious reader will discover that the citation incidentally given occupies but little more space than is required for the words as quoted. Their importance in this discussion does not demand for them any more room than was assigned them by the historian from whom they are extracted. The dispute is not whether there is indeed a Lord's day, for both parties are agreed respecting this question. What we wish to ascertain is, Which day of the week is entitled to this appellation? The reference before us in no way helps in the settlement of this point. It simply states that the letter was read on the Lord's day. Whether that was the first or the seventh in the cycle of the week is not stated, so we pass the language as unworthy of further consideration.

The allusion to the fifth authority is even more unsatisfactory than that of the fourth. It seems that Melito, Bishop of Sardis, had written a discourse on the Lord's day, which had been seen by Eusebius. As to its contents, the letter says not one word, neither shall we; for, as it is not now in existence, it is impossible that any person should be able to decide which view it would favor, provided it were in being.

The sixth proof is brought from the writings of Pliny. It is couched in these words: "They [the Christians] affirmed that the sum of their fault, or error, was, that they were accustomed to assemble on a stated day, before it was light, and sing praise alternately among themselves, to Christ, as God." Without debating the propriety of bringing forward a heathen writer to prove the practice of a Christian church, we proceed to examine the testimony itself. Its utter inability to fill the place assigned to it will be discerned by every intelligent person who examines its phraseology. In it is the declaration that Christians were in the habit of assembling on a stated day, at which time, they sang praises alternately among themselves, to Christ, as God. Now that the statement of the facts is not incompatible with the idea that they were observers of the seventh day, all must admit. For surely, there is no incongruity in the notion that it would be in the highest degree proper for the observers of the ancient Sabbath of the Lord to devote its sacred hours to the delightful task of singing hymns of praise, and worshiping Christ, as God. That the language itself as completely harmonizes with this view, as with any other, will be felt when we remember that the writer does not say that they assembled on the first day of the week, or the Lord's day at all; but, simply, that it was on a stated day that they gathered themselves together for the purposes of worship. A stated day is one which recurs at fixed intervals. The Sabbath might have been the stated day; or, so far as anything to the contrary in the passage is concerned, the Sunday might have been the one. Pliny does not decide the point for us. His declarations, therefore, have not the slightest force in proving anything favorable to the opinions of the gentleman. Furthermore, if inference is to be taken at all, the preponderance would rather be in favor of the last day of the week, since, in devoting it to the worship of Christ, they would not only bring upon themselves the wrath of the heathen, because of their acknowledgment of our Lord's divinity; but, also, in the sum of their fault would be found the fact, that they ignored the sacredness of the day of the sun, and celebrated another, as holy by divine command.

Thus much for the uninspired witnesses, brought forward from the first, and the early part of the second, century of the Christian era. Had they flatly contradicted what we have seen the teachings of the Bible to be, they would not have moved us one hair; for we remember that the great apostle has said, "that, though an angel from Heaven preach any other gospel unto you, let him be accursed." But, strangely enough, their testimony is utterly worthless for the purpose for which it has been introduced. Not one of them has styled the Sunday the Lord's day; not one of them has called it the Sabbath; not one of them has stated that it was regarded as holy, or that its hours might not, without sin, be devoted to secular pursuits. Here, then, we leave them, and wait for a fresh inundation of such as will answer the purpose for which they are called in a more satisfactory manner than the foregoing.—W. H. LITTLEJOHN, *in Advent Review.*

* Did it not appear to be indispensable to the enlightening of the reader, as to the consummate folly of the author of the epistle of Barnabas, we should not append, as we do, his language in the following note, since it is hardly worthy of a place in a chaste and dignified discussion. For its citation, we hold those responsible who have made this action necessary, and who value the testimony of a man so utterly devoid of common sense: "Neither shalt thou eat of the hyena; that is, again, be not an adulterer, nor a corrupter of others; neither be like to such. And wherefore so? Because that creature every year changes its kind, and is sometimes male and sometimes female." Chap. 9: 8.

* Since writing the above, the following interesting item in the *Christian Union*, for Feb. 19, has been brought to my notice, and will serve to show that continued investigation on the part of scholars is rendering the authenticity of the writings of Justin Martyr more and more doubtful:—"Dr. Franz Overback has lately examined, with great care, the 'epistle to Diognetus,' which has been regarded as one of the most precious relics of the age succeeding that of the apostles. He urges several reasons for coming to the conclusion that the work was written later than the era of Constantine, and was intended by its author to pass as a work of Justin Martyr's. Critics had already proved it no genuine work of Justin, and if Dr. Overback is right, it can no longer be assigned to the age of Justin."

PEACE IN GOD.

Life's mystery—deep, restless as the ocean—
Hath surged and wailed for ages to and fro;
Earth's generations watch its ceaseless motion
As in and out its hollow moanings flow;
Shivering and yearning by that unknown sea,
Let my soul calm itself, O Christ, in Thee!

Life's sorrows, with inexorable power,
Sweep desolation o'er this mortal plain;
And human loves and hopes fly as the chaff
Borne by the whirlwind from the ripened grain—
Ah, when before that blast my hopes all flee,
Let my soul calm itself, O Christ, in Thee!

Between the mysteries of death and life
Thou standest, loving, guiding not explaining;
We ask, and thou art silent—yet we gaze,
And our charmed hearts forget their drear complaining!
No crushing fate—no stony destiny!
Thou Lamb that has been slain, we rest in Thee!

"JESUS ONLY."

I have known men seek salvation from the minister. They have felt when they pulled the door-bell of his house as though they were pulling the door-bell of heaven; and they have gone out in despair because they found the minister could not heal them.

I have known men seek salvation from the Bible. They have appointed certain hours for reading its pages, and have gone to their task as the devotee goes to his penance. What is the Bible? Only the window through which we see Christ. It is as wrong to make an idol of the Bible as of anything else.

To open this book and stop there, is as though the fugitive from the hand of the avenger in olden time, had reached the gates of the city of refuge, and then sat down until the slayer had come up, and caused the earth to drink his blood.

It shows the way to salvation, but it is not salvation.

A man may die and be lost with a Bible in his hand, and a Bible under his pillow, and a gross of Bibles in his coffin when he is buried. It can afford no help to the poor, condemned sinner, except as it leads further on. 'Tis but a finger-post to point to Christ.

I have known men seek salvation in prayer. From night till morning they have groaned in anguish. They have wondered why God did not hear them. It was because they were trusting in prayer, and not in the God of prayer. They supposed that they must work themselves into a certain state of emotion, and were honestly trying to do it; but their thoughts went no higher than the ceiling of the chamber that re-echoed their words.

Oh! I rejoice to see a soul realizing that the minister, and the Bible, and prayer, and everything in themselves are all "physicians of no value."

Those are sweet words in my ears when he cries in despair, "I'm lost, I'm lost; there's no hope for me;" for I remember that the lowest ebb of the Nile is just before the tide begins to rise and water the thirsty fields. I remember that the blackest hour of night is just before the morning star begins to glisten in the sky.

I remember that when God, the great Photographer, throws the black veil over the camera, it is only that that veil may be lifted and the picture of Jesus reflected on our hearts. I bless him to-day, brother, if you feel you are lost, "for the Son of Man is come to seek and to save that which was lost."

"Not the righteous,
Sinners, Jesus came to call."
—*Baptist Weekly.*

A FATHER'S HAND LEADS US.—One dark evening a father called to take his little daughter home from a pleasant visit. As they stepped out into the street, the father said: "Daughter, do you know which way home is?" "No, sir," she said. "How then," he further asked, "are you to get home?" She replied, "I shall put my hand in yours, and you will lead me." Happy faith and confidence of childhood! "Be ye therefore followers of God as dear children." Put your hand in your Heavenly Father's, and go where he leads, as a dear child. The dark night of probation is upon us. Unknown and unseen paths we must tread. Dangers, more or less terrible, are hidden in the mysterious future. Doubt casts its chilling shadows around our feet. Ignorance fills with unmanly fears or obtrusive presumption. Perplexities assail us. We have no intuitions of natural or acquired wisdom to dispel the difficulties. The light of science, however exact, sends no ray of truth in to these hidden depths; storms are gathering whose darkness is appalling, and death is coming with his

sure, cold, and fearful footsteps. Strangers and pilgrims, far from home, sick and weary, what can we do? Why, just what the little girl did—put our hands into the hands of Jesus, and let him lead us. However rugged the way, we are safe, secure, and certain of the issue, "Home at last."—*Zion's Herald.*

BITS OF THINGS.

"What thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide,
Calmly to their wisdom leave.
'Tis enough that thou wilt care,
Why should I the burden bear?"
—*Newton.*

PASTORS' WIVES.

Pastors and their families are greatly neglected in pastoral visiting, and yet there is no family that needs such visits more than a pastor's family. But it is often the case with country pastors that there is no pastor near to visit them. In such cases why do not the membership of the church visit their pastors? Why do not the sisters often visit their pastor's wife in her loneliness? The trials of a pastor's wife are many and peculiar, yet how few ever think of visiting her with a view of comforting and sympathizing with her. It is mostly in behalf of country pastors' wives that I write, because their trials, I believe, are greater, and they are alone much of their time, their husbands' charges often being a long way from home, and every member of the church expects to be visited by them; and while they are away from their homes and families, dispensing the Word of Life to them from the pulpit, comforting and encouraging them around the fireside, their lonely wives are at home, bearing the whole burden of the family and home affairs. And sometimes when you are enjoying pleasant social converse with your pastor around your hearthstone, his wife keeps a lonely watch beside a little sufferer at home. And oh—how she longs for a dear, sympathizing friend to comfort and cheer her in her afflictions! The pastor's wife is often censured for not visiting more. No one ever seems to think that her husband's frequent absence from home makes it necessary for her to be there all the time. It seems hard sometimes for her to find an hour or two to visit the sick, whom she feels it her duty to visit.—*Index.*

HOW?—Says some one: "I would like that Christ, but how am I to get him?" Get him as a free gift, or not at all. A poor woman, passing the king's conservatory, saw in it flowers, fruits and grapes. "Oh! if I could only get that bunch of grapes for my sick child!" She went home, and by her spinning earned half a crown; then went to the gardener, and said: "Can I have the bunch of grapes? Here's a half crown for them." "No; that won't buy them," said the gardener. She thought: "I must get it." She sold a blanket she could spare and went again, saying: "Here's all this money; will not this buy me that bunch of grapes?" "No—they are the king's; we don't sell them." He took her roughly by the arm to put her out. The king's daughter went to see what was the matter. She heard the poor woman's story. She said: "My father is not a merchant. We don't sell grapes; we give;" and she dropped the grapes in the poor woman's apron. My Lord Jesus is not a merchant, to sell this pardon; he is a king; he gives "without money and without price."—*Talmage.*

DON'T COUNT THE STEPS.—It is, perhaps, well for us all that we do not count up in early life the number of steps, many of them weary ones, we shall have to take in treading the long road that reaches from the cradle to the grave. It is well for the young housewife that she does not estimate the number of millions of dishes she will be required to wash during a period of housekeeping forty years long; in each of which years the table must be cleared and the dishes washed over a thousand times. It is well that the poor seamstress does not calculate the number of miles of "seam and gusset, and band, band and gusset and seam" her tired fingers must form, till the lamp of life, like the table-lamp, gives out. It is wise and well that she who sits from one year to another in the same little room does not realize that her hand moves, in forming stitches, more miles than a steam-ship travels in crossing the Atlantic.

ARE YOU READY!—Rev. Dr. Kidd was a Scotch minister of some prominence, and very eccentric, and one who had his own way of doing things. One of his parishioners says: "I was busy in my shop, when, in the midst of my work, in stepped the Doctor. 'Did you expect me?' was his abrupt inquiry, without even waiting for a salutation. 'No,' was my reply. 'What if it had been Death?' he asked, when at once he stepped out as abruptly as he came, and was gone almost before I knew it."

What a question! What a thought for every one of us! Does not Death come too, to most, if not to all, as unexpectedly as this? And does not the inquiry impress the lesson from our Saviour's lips: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."—*Am. Messenger.*

GEESE.—"Mother, mother!" cried a young rook, returning hurriedly from its first flight, "I'm so frightened; I've seen such a sight!"

"What sight, my son?" asked the old rook.

"Oh! white creatures, screaming and running and straining their necks, and holding their heads ever so high. See, mother, there they go!"

"Geese, my son, merely geese," calmly replied the parent bird, looking over the common. "Through life, child, observe that, when you meet any one who makes a great fuss about himself, and tries to lift his head higher than the rest of the world, you may set him down at once as a goose."—*Mrs. Prosser.*

HOW TO MAKE BOYS GENTLEMEN.—How many mothers complain that their boys are not gentlemanly, without ever considering whether the boys are treated in any wise like gentlemen. The "boys' room" is too often a cheerless, unattractive place, with no toilet conveniences, and scarcely such as are necessary. Do not say it is of no use to put nice things in so untidy a place. If you want to interest a boy in keeping himself and room in gentlemanly order, give him some encouragement to do so, by providing a little something luxurious and ornamental. A little will sometimes go a great ways.—*Christian Weekly.*

An honest man is none the worse because a dog barks at him.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 29.

N. V. Hull ---------- Editor.

THE SAVING POWER OF THE GOSPEL.

That the gospel is the Divinely appointed agency for the salvation of men we have never for one moment doubted, since, as we trust, we personally knew its delivering grace. We have also witnessed its gracious displays in the salvation of others. We have sensed its supporting power in hours when otherwise our burdens had been too great for us, and witnessed its supporting grace in the dying hour of the believer. That the zealous John was sent of God to proclaim in its fullness the terrors of the holy law, as it flamed out against the ungodly, we fully believe, and that Jesus Christ was the medium through which grace and truth came, we confidently trust. That also the apostles of Christ were Divinely commissioned to preach this everlasting gospel to men dwelling on the earth, we unquestioningly accept, the Holy Spirit itself bearing them witness. In this gospel, all our hopes center for all the saving good provided for this sinful world. There is no other gospel. This gospel is a living gospel, and therefore it is life-giving. As a quickening power it underlies and outreaches all others.

It is also our belief that only they who experimentally know its power, can, with success, preach it to others. Who but he who has felt the condemning power of the law can warn others of its wrath against the offender, and who but he who has felt the forgiving grace of the gospel can convincingly point the sin-burdened soul to Him, who was bruised for his iniquities? It is also essential that he who would lead on to perfection those who are born into the kingdom, should himself have a true Christian growth. It is not enough that he has taken correctly the first step, but that he also have a growth—an experience—in the divine way. How can he who himself is a babe, untaught, inexperienced, and unchastened in spirit, lead onward and upward and outward into the broad fields of divine pasturage, the Lord's flock? It is not enough that one has zeal; he must also have grace. The motive leading one to attempt the work of the ministry is the love of Christ and the love of souls. Love is the all-moving and all-melting force. Love comprehends all.

As to the apostasy of the ministry of the present day, we are at a loss what to say. That there are worldly and self-seeking men among us there is perhaps ground of fear. We dread the thought, but confess that we cannot rid ourselves of the conviction that it is so, and yet we had rather think men mistaken than hypocrites and pretenders. When thinking of the clergy as a whole, we delight to regard them as good and true men, and when looking over the names of those who have fallen, proving themselves unworthy of confidence, we think that in proportion to their numbers, as many have been found in the ranks of reformers and those who proclaim their own goodness, or at least decry others, as of the other class. Alas for poor human nature. Is not this rather our great sin *that we have fallen asleep?* and yet we are not sure but this amounts to about the same thing. Perhaps we have changed the *name* while we have kept the *thing.* O, that we were all awake! alive!! There is, however, one aspect of this question which we think needs careful study by Christians of every name and class. Christianity is spreading itself out broadly, and its professors are now in the more highly civilized countries, exerting an influence in all the departments of human activity. Christian men are everywhere filling places of trust and seats of power. They are also found in our marts of trade, and leaders in the social arrangements of life; and here arises a question of vital interest to the cause of religion. *Do these men carry their Christian principles into these places, or, abandoning them, do they adopt the principles, policies, and habits of the world?* Here is where to our mind our great danger lies. We are not cured of our human nature yet; it is still weak and depraved. Nor has the world accepted the principles of Christianity so as to make them its rule of action. This world is yet included in the kingdom of Satan. When Christian men are yoked with the ungodly, there is great danger that evil counsels will control them, and the seductive influences of worldliness will, if it does not wholly lead them astray, dampen their ardor, and rob them of their strength. The principle ruling this world is selfishness, and hence the innumerable contrivances among men to raise themselves to the surface; and as a general thing this is done by sinking others. Now when Christians do this, either by their own personal endeavors or through societies and combinations organized for this purpose, they deny a fundamental principle of their religion, namely, to do unto others as they would others should do to them. Honesty, openness, fairness, truth, fulness: these are the Christians' passports, and to deny them or to adopt in their places the maxims and principles of this shrewd and self-seeking world is to deny their religion, and falsify their professions. But more soon.

We take pleasure in acknowledging the receipt of further communications from Bro. W. M. Jones, of London, England, but fear the paper containing the article referring to Mr. Bampfield did not reach us, as we cannot find it in our file of English papers. If Bro. Jones can send us another copy containing the article referred to, it will afford us pleasure to lay it before our readers.

LOCAL OPTION.

Gov. Dix has vetoed the Temperance Bill recently passed by our Legislature, designated by the phrase "Local Option." The point on which the Governor's objection seems strongest, if we understand him, is that the bill does not discriminate between the stronger and the lighter beverages. He thinks it should have been so framed as to give the people an opportunity to vote on these drinks separately, so that if any wished to except ale, beer, or cider, they could do so. There are other objectionable points in it, the Governor thinks, but the one above named seems the most prominent. The Governor rightly thinks that the evils growing out of intemperance are gigantic, and that on the use of intoxicating drinks there should be restraining legislation.

That there are wide differences of opinion concerning these questions, all know; nor is it a wonder that such differences do exist. Our powers of perception differ, nor are our habits and opportunities the same, nor is there an equal keenness and force in our moral convictions. Nor is the line drawn between the proper domain of personal rights and State legislation, that all can see it with the same distinctness. Under these circumstances, it is no wonder that even upright and conscientious Statesmen should find this a difficult subject to handle. And yet it is one which he must study, and upon the merits of which he must decide.

Our opinion is, however, that, before we come to any definite conclusions, or do any really effective work upon this question, our mode of action will have to be revolutionized and a political party formed for the purpose of working it up. The parties now in existence were formed for other purposes, and they are largely composed of persons who do not sympathize with the temperance question, or with temperance legislation. Should a clean prohibitory plank be put in the platform of either of the parties now in existence, it would divide and destroy it. The temperance men of the State are largely in the Republican party, but they are there as Republicans and not as temperance men. To act up to their temperance principles, politically, would be to put their Republican party principles in the rear, and that would destroy their party. The Republican party would dissolve in a day, should it be fairly committed to the principle of prohibition. Under these circumstances, the party is put in jeopardy because it cannot legislate on this question as the interests of virtue and humanity demand, and not destroy itself. The Democratic party, if indeed there is any such party, affords us no hope. It is so largely composed of the worst elements of society, that any just legislation from that quarter is not to be thought of.

What is wanted, then, is a Prohibition party; but whether even temperance men are prepared for this may be doubted, or at least may be questioned. Do they see this question so in its fullness as to commit themselves heartily to it? Unless they become enthusiastic, and that enthusiasm is the fruit of a profound conviction, the cause will miserably perish in their hands. Sin, although it works death, has a tenacious life, like the destroying cancer, and, like it, works on and ever; and, except it be *killed*, it will destroy the body!

We think the overthrow of intemperance a more difficult task than the destruction of slavery. That was local, and founded in avarice, but it was inhuman, and therefore appeals could be made to those comparatively unaffected by it, and to the strongest protesting elements of our nature; but the other is almost universal, and is so stupefying and degrading, that it is exceedingly difficult to arouse its victims to a realization of their degradation and danger. Slavery was also involuntary, upon the part of its victims, but drunkenness and debauchery are voluntary. In it we have an insidious and powerful foe to meet, and unless our warfare is wisely planned and conducted, we shall find ourselves worsted.

If anything is done effectually on this subject, the temperance men of all parties and of the different organizations, and those of no organization, must unite; and throwing aside all distracting questions and issues, press on to victory. And why not? Is there any other question of such high moment upon our hands at this time? The dram-shop is this day productive of more evil in this land than all others of its death-breeding institutions combined. From it, come more crimes, debauchery and misery, than from all other causes. Who can estimate the shame, the woe, the silent grief it gives birth to! Who can weigh the crimes and sins of which it is the prolific author? Would that men did think on these things, that they would set their heart on them.

THE furniture manufacturing establishment of Coats Brothers, at Wellsville, N. Y., was burned on the morning of May 22d. The fire originated in the engine room. Loss, $10,000. Insurance, $1,500. The manufactory, we understand is to be rebuilt soon.

THE SABBATH IN THE PENNSYLVANIA LEGISLATURE.

We yield our space largely to the noble speeches of Messrs. Reynolds and Brown of the Legislature of Pennsylvania, at its last session, on the bill to relieve the Sabbath-keepers of that State from the burdens imposed on them by the act of 1794. These gentlemen have, by the course they have taken, laid under lasting obligations the lovers of religious liberty, equality, and freedom, in all the land. Nor are they alone worthy of grateful remembrance, but the noble twenty-one who voted with them are none the less to be loved and honored. The nature of the speeches and action is such that nothing less than a full report of the proceedings, as found in the *Legislative Journal*, would enable one to form a true estimate of their value:

The house having under consideration bills on the public calendar, Mr. Brown called up No. 858, an act to exempt persons who religiously observe the seventh day of the week as the Sabbath from the penalties of the act of April twenty-second, seventeen hundred and ninety-four.

Mr. REYNOLDS (Bedford). I move the House dispense with going into committee of the whole. Agreed to.

The bill was then read.

Mr. MITCHELL. This bill proposes some innovation of the laws. We have one day under the law which we call, and treat as the Sabbath, and it is now proposed to create an additional day which would be in effect, (it would be acknowledged as such,) trenching upon the present law; in other words, it proposes to recognize another day as a Sabbath for this denomination and protect them in the exercise of secular business on the Sunday itself. We might as well abolish the Sabbath entirely, in my judgment, if we pass this bill. One sect will claim one day, and by and by another one will claim another day as the Sabbath, until we have seven different sects, claiming as many different days, and then we will have no Sabbath left at all.

Mr. BROWN. Suppose the law was such as to punish a man for observing the first day of the week, I want to know how the coat would suit under such circumstances.

Mr. MITCHELL. There is no such law.

Mr. BROWN. Suppose there was such a law?

Mr. MITCHELL. It is not reasonable to make such a supposition.

Mr. BROWN. Suppose the law inflicted a penalty for keeping Sunday as a day of rest?

Mr. MITCHELL. That is a possibility too remote to be presumed. It is hardly in the contemplation of a rational being to think that the Legislature would enact a law making it a penal offense to observe any day as a Sabbath; but the effect is to break up the Sabbath as we now have it by the law. The effect of permitting those persons to observe any other day as a Sabbath and to perform secular offices on the Sunday would be to recognize and treat their own Sabbath as one that shall be recognized under the law, and I do not believe in this act at all and am opposed to such a law.

Mr. REYNOLDS. A large number of my constituents are earnestly in favor of the passage of this bill, and I think it is due to them that I should occupy some of the time of this House to-day in giving my reasons why this bill should become a law. I do not wish to be understood as being one of the sect, who are asking for this relief, or that I hold to their religious convictions upon this subject, nor do I desire to be understood as asking that this act shall be entirely swept away, but I do ask that it shall be amended so far as the classes embraced within the provisions of this bill are concerned.

The Sunday act (Purdon's Digest, vol. 2, page 1345, sec. 3), from the penalties of which I desire these persons to be relieved, reads as follows:

"If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday, (work of necessity and charity only excepted,) shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever, on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county: *Provided always,* That nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake houses, lodging houses, inns and other houses of entertainment for the use of sojourners, travelers or strangers, or to hinder watermen from landing their passengers, or ferryman from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor to the delivery of work or the necesaries of life before 9 of the clock, in the forenoon nor after 5 of the clock in the afternoon of the same day."

This law went into operation in this Commonwealth on the 22d day of April, 1794—a law which since that time up to this has been an infringement upon the equal rights and liberty of conscience of a large number of the law-abiding Christian citizens. The object of this act was to prevent the performance of all secular business upon the first day of the week, commonly called Sunday. The act was passed at a time when perhaps two-thirds of this Commonwealth was a wilderness, and by a Legislature which either did not foresee the wrong and injustice which such an act would work in a free government, or which numbered among its members some whose minds were yet clouded by the bigotry and intolerance which characterized many of the early settlers of this country.

The law no doubt would have been a wise one if its shaft had not been directed to the Jew and Sabbatarian, who had already settled within the limits of the Commonwealth, and who were numbered among her citizens. But it excepted none; and since that time, notwithstanding the appeals which again and again have gone up to the Supreme Court and this legislative tribunal for relief, these people have been denied their equal rights and liberty of conscience by this unjust law, at which every instinct of humanity, every sense of justice, and every principle of religious freedom guaranteed by the fundamental law of this country is shocked, humiliated and shamed. It has remained upon the statute books for more than three-fourths of a century without excepting these classes from its penalties, and all that has kept it there has been one portion of the people, who have been vigilant in its support, and the remaining portion, who have involuntarily assented by making no effort to have it swept away, because, like myself, they felt not its power, nor heard the voice of the oppressed. Since that law was enenacted (nearly eighty years ago) many changes have been wrought in this country. Public sentiment has been revolutionized; a spirit of liberality has been finding an abode in breasts where an entrance was once denied, and humanity has been sweeping onward to knock at the gates of eternal enfranchisement and universal amnesty from the power of wrong and oppression. Since then, "the wilderness has blossomed as the rose" through the sturdy arm of toil, and every portion of the Commonwealth has been made joyous by the thrilling hum of business. The down-trodden and oppressed beyond the seas have sought this as an asylum, and contributed in every manner to our growth and prosperity. A great mingling of sentiment, customs and habits has taken place, and the vigor of by-gone nations has yielded as the Commonwealth has grown in riches and population.

The time has arrived when the opinions of every law-abiding citizen must be respected, when the conscience of every freeman must be kept inviolate, and when the inalienable rights of liberty and the pursuit of happiness, as enunciated by the fathers of the republic at its birth, must not exist in name only but in fact, and be the panoply to shield the breast of every American citizen.

Now, I believe that the spirit of this age demands that this law shall be annulled so far as the class contemplated by the bill before us is concerned. From many parts of this Commonwealth I know that petitions have been sent hither, praying to grant to these people relief. From my own section, where many of the Seventh-day Christians reside, comes the voice of our best citizens asking that they be relieved, and if this subject was properly brought home to the people throughout the Commonwealth, the demand would become universal, and this Assembly, their only refuge, would be compelled to yield to the voice which is now but feebly pleading for their delivery from the arms of persecution.

This bill is general in its provisions and applies to no particular sect who observe the seventh day as the Sabbath, but in regard to the class who live in my district, and form portions of my constituents, and who have brought this subject to my attention, I desire to say a word. These people constitute a class who are sober, intelligent, industrious, law-abiding citizens. They are conscientious in their religious belief, and religiously and conscientiously refrain from all manner of work upon the seventh day. The integrity of this class has never been questioned by our citizens, and their ruling motto is honesty, industry and their God. Their exalted purity of character has commended them to my consideration, and to my earnest hope to deliver them from this religious bondage; for I believe that that religion is God-like which makes a man an honest, pure and conscientious citizen.

Such is their record in private life. But to their public record I desire briefly to call attention. The German Seventh-day Baptists came to this country early in the seventeenth century to escape persecution, and took up their abode in Boston, from whence they were driven by the rigor of the Puritan dynasty, and upon assurances of perfect religious freedom removed in 1720 to Pennsylvania, then called Quaker Valley.

They settled in the interior of the province, and were among the first pioneers who penetrated the wilds beyond the Schuylkill. As a quiet and industrious people, they improved the country, and from the earliest period of their occupation they have rendered important services to it. Regarding conflict with arms as unbecoming the Christian profession, still they were ever the advocates of *equal rights,* and succored the struggle for "*Liberty and Independence,*" to the extent no other denomination, as a denomination, can boast. During the French war (the war of 1756), the doors of their whole establishment at Ephrata, Lancaster county, then their only settlement, were thrown open, as a refuge to the scattered inhabitants of Paxton and Tulpehocka, the extreme frontiers, from the excursion of the hostile Indians, when all were received and entertained by the society, without charge, during all the period of danger and alarm; upon hearing of which, the Royal Government sent a company of infantry from Philadelphia, to protect that retreat.

At this seat of learning and piety, the Declaration of Independence was translated into seven different languages by Peter Miller, to whom it was sent for that purpose, at the suggestion of Charles Thompson, the distinguished Secretary of the Continental Congress, to be forwarded to the different courts of Europe. After the battle of Brandywine, in 1777, the whole establishment was thrown open to receive the wounded American soldiers, sent thither by Washington himself; great numbers of whom (four hundred to five hundred) were taken to that place on wagons, a distance of from sixty to seventy miles, were nursed, fed and comforted under their sufferings, and one hundred and fifty to two hundred of whom sank under their wounds and camp fever, had their dying eyes closed by the pious hands of the brethren and sisters, and were interred in Mount Zion Cemetery, where their moldering bodies now repose.

These are some of the sacrifices which the German Seventh-day Baptists made in the early history of this country in the cause of civil and religious liberty. Yes, a sacrifice that equal rights and liberty of conscience might be guaranteed to every American citizen; a right which despotic governments had wrested from the people, and which a tyrannical power was here seeking to smother and entomb forever. I think, Mr. Speaker, that this record ought to be sufficient for these people to claim some consideration at the hands of this Legislature.

This society of Christians believe that the injunction embodied in the fourth commandment of the decalogue, which in a solemn hour was heralded from Sinai, requires of them at this day to keep sacred and holy the seventh day of the week; a belief to which they held during Europe's hottest religious persecutions, and before independence was the dream of an American patriot. It shall not be my purpose to discuss a question of theology as to whether the seventh or the first day is the true Sabbath, because that question is not involved in the issue. It is only sufficient that a member of this body should know that they who are sending up their appeals to this tribunal and suplicating for relief, religiously observe the seventh day and conscientiously believe that it is the true Sabbath. It is a question of equal rights and freedom of conscience, and he who turns his ear from that appeal is dead to the voice of justice and humanity.

I put the claim of these people upon the broad principle of human rights, the only guarantees to human liberty. These rights, which Blackstone terms the absolute rights of man, which every free government recognizes and protects, and which is nothing more nor less than natural liberty so far curtailed and modified as the ends of civil and political organizations require. Prominent among these absolute rights, this country recognizes a right which found no place in the British constitution, namely, "the free exercise and enjoyment of religious profession and worship." But to what extent is it necessary for the ends of civil and political organizations that this liberty should be curtailed and modified? I say that in a free government like ours it is not necessary that this liberty should be curtailed or modified, and the Constitution of the United States throws the sacred mantle of its protection around it, and shields every man from the intolerance of narrow-minded bigotry and fanaticism. All that a free government can or dare do upon this subject is to protect every man in the enjoyment of that right, and whenever it goes further church and State clasp hands and stand or fall together. The Constitution of the United States recognizes this doctrine, and upon it we have the authority of one of its framers, the president of the convention, George Washington.

In a letter dated August 4, 1789, replying to the request, from a committee of Seventh-day Baptists, of Virginia, for his construction of that instrument, upon the subject as to whether their religious rights were protected by it, he says:

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached myname to that instrument. If I had any idea that the General Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience.

(Signed.) GEORGE WASHINGTON."

In addition to that the Congressional Committee on Post Offices and Post Roads, to whom were referred certain memorials for prohibiting the transportation of mails and the opening of post offices on Sunday, in the forty-third session of Congress, A. D. 1830, reported unfavorably to the prayer of the memoralists. Their report was adopted and printed by order of the Senate of the United States, and the committee was discharged from the further consideration of the subject. That committee take the same view of the intent of the Constitution as did General Washington. They say:

"We look in vain to that instrument for authority to say whether first day, or seventh day, or whether any day has been made holy by the Almighty." . . . "The Constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither."

"If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy." . . . "The framers of the Constitution recognised the eternal principle that man's relation to his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms."

I am fully aware that this act of April 22d, 1794, has been decided to be constitutional in this State, and that every conviction under this act which has gone up to that tribunal, has been affirmed on the ground of the constitutionality of the act. But in view of that provision in the Constitution of the United States, which says, that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and in the Constitution of the State of Pennsylvania, which says, that "no human authority can in any case whatever interfere with the right of conscience, and no preference shall ever be given by law to any religious establishment or mode of worship," I cannot see how such a statute can be in harmony with these provisions. I would not presume to question the correctness of these decisions, but I do know that in other States, notwithstanding their statutes upon this subject, decisions very different have been rendered by both court and jury; I refer to the following:

On the 2d of October, 1799, at New Mills, Burlington county, New Jersey, a Seventh-day Baptist being indicted before a justice of the peace for working on Sunday, and fined, he appealed. At the trial in court, the foregoing letter from General Washington was produced by the judge, and read in his charge to the jury. The result was acquittal by the jury.

In the year 1845, the court of Hamilton county, Ohio, made a similar decision to a like case, and on similar considerations.

A committee of the Common Hall of the city of Richmond, Virginia, to whom was referred the case of certain persecuted Jews, have made a like decision on the municipal laws of that city, which have been construed to enforce keeping the first day.

In 8th Barr, page 317, I find "the city council of Charleston passed an ordinance prohibiting under penalty all worldly employment on the Lord's day—'to preserve peace and good order within the city'—thus proposing to bring it within the proviso. In 1836 a Jew sold goods on Sunday, and was prosecuted under this ordinance. Judge Rice, a very able and learned jurist, decided that the ordinance was unconstitutional and void."

* * * * *

"The Supreme Court of Ohio in the 15th volume of her reports by Griswold, page 225—the city of Cincinnati vs. Rice—declared a like ordinance void, as against those 'who conscientiously observe the seventh day of the week as the Sabbath.'"

If the construction put upon the Federal Constitution by Washington and by the Senate and House of Representatives of the United States, in the Sunday mail report be correct, then this act of April 22d, 1794, must be in conformity with it by not violating the consciences of men or be unconstitutional, for that instrument says that it shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding. But this act does violence to the consciences of these men by requiring them to refrain from labor upon a day which they assert the commandment enjoins they shall labor, and which their claim prohibits the "free exercise of their religion." Surely the party oppressed must be the judge of whether his conscience is violated or not, and this rule was adopted when the Quakers asked exemption from the provisions of the law requiring an oath.

But if the law does no violence to the conscience of these men, it is certainly unreasonable and makes an unjust discrimination by requiring them to cease from labor one day more than the rest of the citizens of the Commonwealth. But this bill now before the House will do more. It will relieve this class from the provisions of the law at present, which does exact from them certain services upon the seventh day which they believe are in conflict with their duties as Christians; such as being amenable to all the processes of the courts of justice on that day. Surely amid all this multitude of conflicting decisions, and in the face of this manifest wrong and injustice, this Legislature ought to interpose its protecting authority, and heal the grievances of these people.

I shall not consume the time of this House by referring to how and where the first day came to be set apart as a day of rest and worship by the Christian world, and the observance of the seventh abrogated. But, I desire to call the attention of this House to the grounds upon which the State now claims to regulate this day. The settled doctrine of the Supreme Court of this and other States is that the State only regulates the observance of this day as a civil institution. On this point, in a late case, we have the authority of Judge Read in the case of Sparhawk vs. The Union Passenger Railway Company, reported in 4th P. F. Smith. He says:

"Judge Bell, in Sprecht vs. Commonwealth, 8th Barr, 325, puts the Sunday law on its true basis. Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation."

It is in that view that this statute remains to-day on our books, and it is only in that view that it can be kept there. Now then, if the State only regulates it as a civil institution, what gentleman can object to voting for this bill when by it every requirement of the old law will thereby be fulfilled? In proof of this, Mr. Speaker, I desire further to call the attention of gentlemen to the provisions of this bill. The law as it is written uoon our statute books, and as it is recognized by the Supreme Court of this State, stands there for two purposes.

In the first place, to compel the citizens of the Commonwealth to observe one day in seven for the preservation of society by giving ease to creation. The second purpose is to protect the citizens of the Commonwealth in their religious devotions. With the first of these purposes this bill does not interfere, because it enjoins upon these people to rest one day in seven, and if they do not keep the seventh day of the week they are not brought within the protection of this bill, for the bill expressly provides, in the second section, "that if any person charged with having worked or labored on the first day of the week, commonly called Sunday, shall be brought before a justice of the peace to answer the information and charge thereof, *and shall then and there prove to the satisfaction of the said justice that he or she uniformly keeps the seventh day of the week as the Sabbath, and thereon habitually abstains from following his or her usual occupation or business, and devotes the day to the exercise of religious worship,* then such defendant shall be discharged from the complaint as aforesaid." Only such classes are exempted from the provisions of the act of April 22d, 1794.

In regard to the second point, and that is for the protection of the citizens of the Commonwealth in their religious devotions, I say, Mr. Speaker, that this bill meets that objection too. The bill is not as liberal in its provisions as I desire it, not as liberal as it is in other States, but it sufficiently protects the citizens of the Commonwealth who desire to pursue their devotions on the first day of the week. In this particular case it says:

"*Provided always,* That this act shall not extend to grant any liberty of opening shops or stores on the first day of the week, nor the lading, unlading or fitting out of vessels, nor to the working at smiths' business or any mechanical trade in any compact place, nor by the drawing of seins or fishing or fowling in any manner in public places and out of their own possessions."

The sum and substance of this bill is simply this: It grants to these people a liberty of pursuing their usual business transactions upon the first day of the week, and exempts them from the penalty of the old law for working upon the first day, provided they observe the seventh day as their Sabbath, and disturb no other citizens who observe the first day. Surely this meets all the requirements of the old statute, and what more could gentlemen wish?

But what have other States done upon this question? More than one hundred years ago Rhode Island stood pre-eminently ahead of this Commonwealth, and that religious liberty which Roger Williams there implanted infused into her laws a provision similar to the one we are now asking. Connecticut, lying side by side with Massachusetts, and mingling with the Puritan element which many years ago scourged and banished the Quakers from her borders, has enacted a law similar to the one now before us, and has swept away all the odious provisions that remained upon her statute books.

Yes, fifteen States of this Union have enacted laws similar to the one now on our files. These States are Connecticut, Rhode Island, New York, New Jersey, Ohio, Kentucky, Missouri, Michigan, Wisconsin, Indiana, Illinois, Arkansas, Iowa, Virginia and Louisiana. They have thus swept away these odious provisions from their statutes and have granted to their people liberty of conscience and equal rights. And shall it be said that the State of Pennsylvania, into whose laws was breathed the mild and liberal policy of William Penn, shall continue on her books a statute like this? I do earnestly hope not. I do hope, Mr. Speaker, that Representatives here will rise to the importance of this occasion. I am anxious that this record shall go down as part of the history of legislation in this Commonwealth, and I am willing that my name shall go down upon it. I want to see who among the one hundred members of this House here to-day assembled will be willing to cast their votes to continue longer this law upon our statute books. I do not ask that this law shall be entirely annulled. I ask nothing of that kind, because I desire to see every man protected in his religious convictions. All I ask is for equal rights and liberty of conscience to every man within the length and breadth of this Commonwealth.

If we refuse this appeal we lend our aid to abridge the religious freedom of our citizens. We make one step towards the union of church and State, and prepare ourselves for the fate which the nations of the past have witnessed. We deny to religious freedom her throne in the fundamental law of the land, and remit her again into the arms of that persecution, from which in death-like throes she freed herself, and marked her path up to this country by the blood of martyrdom and the destruction of kingdoms and empires. Let this nation heed the lessons of the past, and with the spirit of the Constitution before them, "give no preference by law to any religious establishment or modes of worship or prohibit the free exercise of religion." I appeal to gentlemen here to set the stamp of their disapproval upon this act of April 22d, 1794, so far as those who observe the seventh day are concerned, by the passage of the bill before us, that our names may stand recorded on the side of freedom of conscience, religious liberty, and equal rights, and against intolerance, oppression and wrong.

I now submit this question to the candid judgment of the House. I have performed my duty to these people, and I shall vote for this bill.

(More next week.)

PREACH THE WORD.

To the Editor of the Sabbath Recorder:

In your article on "Credit Mobilier," in the RECORDER of April 17th, after recounting, in clear and forcible language, the wickedness and corruption of these "evil times" upon which we "have fallen," you say that "until these evils are corrected by Divine judgments, we see not how a cure can come. It may be asked, what of the gospel as a power of reform? We believe it the power of God unto salvation, but it does not save men asleep and unrepentant. We fear the slumber that now enwraps the people is too profound to be broken, other than by some universal shock that shall next to awaken the dead." As a supplement to these remarks, I send you for publication, when you can find room for it, the subjoined article, which I copy from the *Christian*.

D. P. CURTIS.

Preach the Word.

There are intelligent men who tell us that the gospel has lost its power, and that preaching no longer affects or saves men as in gone by days. That the Press, the Sunday School, and other religious agencies have taken its place, and that preaching the word is becoming a secondary matter in the church. Now it is nothing new to have wise men decry preaching; it was foolishness to the Greeks eighteen hundred years ago, and it is to many a Greek to-day; but though the preaching of the cross is to them that perish, foolishness, it was, and still is, to the saved, "the power of God and the wisdom of God;" the divine method of salvation then and now, unto them that believe. Christ has appointed ministers as ambassadors to win a rebellious world to loyalty. Their first duty is to preach the word, in season and out of season; to proclaim the message of pardon, life, and peace, through the blood of the cross, and to expect the demonstration of the Spirit to make that word effective for awakening, convicting, and saving men. "It was the preaching of the gospel on the day of Pentecost that was followed by three thousand conversions. It was the preaching of the apostles that gathered believers at Antioch, Cæsarea, Corinth, and Philippi. By preaching, Chrysostom and Augustine, the Gregories and Ambrose, won the Pagan world to the Christian faith, and confirmed believers in a devout life. By preaching, Luther and Knox moved the multitudes in the Reformation, and Whitefield and the Wesleys, put new life into the slumbering churches of the last century. In great revivals, God often honors single sermons to the awakening of scores of careless hearers. A single sermon of Dr. Stowe, in a time of no excitement, it is said, led to the conversion of a hundred souls; and the sermon of John Livingstone, preached in Scotland at the kirk of Shotts, after a night spent by the church in prayer, resulted in the conversion of five hundred souls to Christ. Preaching the gospel—not the mere reading of moral essays—is God's chosen method of saving men. He honors his own appointment, and it is not wise for Christians to depreciate it. Other agencies are good, and worthy of honor; but, highest and mightiest of all, is the preaching of the Word. It carries with it divine forces; it holds the supernatural might of the Holy Spirit. Apostles and reformers have tested its power, and found it adequate for their utmost needs. No social changes can subvert God's order. No human agencies can be substituted for his appointments. To the end of time he will save men by the foolishness of preaching—the living testimony of the living witness—when ministers feel that they are ambassadors of God, and speak, not with words which man's wisdom teacheth, but which the Holy Ghost teacheth. If preaching has lost any of its old power, and sermons accomplish small results, it is through loss of faith, or because men preach another Gospel. God has not changed, nor truth, nor his method; but according to our faith, we are weak or strong." If preaching is a mere trade, if men follow reading smooth essays for so many dollars a year; if no divine power has ever stirred their hearts to cry, "Woe is me if I preach not the gospel!" then we need not wonder at their ill success. "I have not sent these prophets, but they ran," saith the Lord; and such prophets have ever been as powerless as they are to-day. The world has never lacked for prophets and preachers, who were "wells without water," "trees without fruit," "clouds without rain." Side by side with those prophets, apostles, martyrs, reformers, and evangelists, who have waked the world from slumber, and won the perishing to Christ, have always been found a race of easy-going, formal, place-seeking, ease-loving, timid, luxurious souls; dumb dogs that could not bark, greedy dogs that never have enough; sleepy, lying down, loving to slumber; and their ministry has ever been a failure, if not a hindrance and a curse in the world.

They say that "the preaching of the gospel has lost its power." What do they know about the gospel?—men who are mortgaged to rich sinners, chained by sectarian bands, linked to secret and oath-bound cliques and clans, smeared with the mire of political and partisan strife, talking of a salvation of which they have no present experience, and speaking of a perdition in which they have no vivid faith; afraid to proclaim these solemn truths of "righteousness, temperance and judgment to come," of which the Holy Ghost is sent to convince the world, and which now, if ever, should be thundered in the ears of a slumbering race—how can they be surprised that their words seem to men as idle tales? Do they dream that their polished, pointless essays will fill the place of God's eternal truth? Do they think that the Holy Ghost, sent to convince men of sin, and righteousness, and judgment, will attend the preaching of men who wink at sin, and abandon righteousness, and who dare not stand up squarely and testify to men the solemn fact of an impending "judgment to come?" Do they dream that the "smooth things" prophesied by men full of carnality, who wear their soft raiment, and dwell in the palaces of kings, will move sinners' hearts like the mighty cry, "Repent!" uttered by him who, filled with the Holy Ghost from his birth, wore his camel's hair raiment, and ate his locusts and wild honey, in the solitudes of the wilderness; and who dared to call the first sectarians of the nation a race of snakes, and thunder the damnation of hell in the very faces of the guardians of the choicest orthodoxy of the day? Preach the Word! the old-fashioned, unadulterated, unpolished, undiluted truth of God? Preach it by the seaside and the wayside, as Jesus did to the thronging thousands in the city gates, or to the solitary sinner by Jacob's well. Preach it in the wilderness like John, on the commons like Whitefield, in the grave-yards like Wesley, in the streets and lanes of the city, year everywhere where dying men are perishing without God and without hope in the world. Faint not at toil, fear not the wrath of men; you bear the message of the Lord of Hosts, and Jesus says: "Lo I am with you to the end of the age." You may have trials and persecutions, and toils and tears; but your reward will be eternal; think you that you will do too much to gain it? or, that your losses will be greater than your gains? The Captain of your salvation was made perfect through sufferings. You are the heralds of a crucified King. He has bidden you to take the cross and follow him; and he has said: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Matt. 8: 38.

WHAT IS NEEDFUL

To Secure the Prosperity of our Churches?

II.

No person can be an inactive member of the church, and be useful; and one of the prominent principles of Christianity is to be useful. Activity does not always consist in public speaking or public praying, yet I think, that many excuse themselves unnecessarily. Talent is not always appreciated, and it requires time and experience sometimes for us to find our proper place. Social meetings are essential for the prosperity of the church. For a church to live without a prayer and conference meeting, they are injuring their own prosperity. It is expected by the irreligious, that Christians will meet together and pray; and they look upon those who neglect it as wanting in religious interest. Such should meet with those who go to the prayer meeting, and join in their devotions, if not audibly, let them know that they are present. A word from a brother or a sister is an encouragement, of lasting importance; your minister needs it; he has many things to discourage him that are not known to all; he needs your counsel and your prayers; and above all to know that you are interested enough to attend the meetings, as you have opportunity. For a church to content themselves without any prayer and conference meeting is an evidence that they are in a decline.

There should be a constant progression, to hold a series of revival meetings, and report a large number of conversions; and in a few weeks for the usual congregations not to number as many as reported, indicates something wrong. Excitement is good, but let it be an onward, upward, and a lasting excitement, that will bring forth the fruits of progressive holiness. Consecration to God, and to his service, is our duty, and our life.

There are families remote from the place where the public meetings of the church are held. Would it not be for the spiritual welfare of those families, and for the community with whom they mingle, and for the honor of the church, for them to form in a Christian band, and hold their social meetings? Blessings do not depend upon numbers; a few can aid one another, and worship God, as well as the multitude.

Always make your meetings interesting to the common people; we mean by the common people, the mass of the people; those who have not had the advantages that a few may have enjoyed. Such may wish for the deep doctrinal questions of speculative theology, or something that cultivates the expanding intellect. Those who make up the body of our churches, want soul religion—Jesus and him crucified, the love of God in the heart. Their aims, their desires, are higher than earth; they are heavenly. In those social meetings, there is a power, and it is felt, and it will tell with happy consequences. A church cannot grow permanently without them; they are, in one sense, the lungs of the church. A minister cannot succeed without a praying church to help him. Moses needed Aaron and Hur when on the mountains, and a church that will not sustain a prayer meeting, are not worthy of a pastor; for it endangers his usefulness in continuing in such an uncultivated field, they having a name to live while they are dead.

W. B. GILLETTE.

OUR IDEALS OF HAPPINESS.

How often we hear the expression, "I shall be happy then!" I do not think there is any one, who has not spent some time in looking forward to events and scenes they picture in imaginiation as being far beyond those of the present, in beauty of enjoyment, and promising themselves to be happy, then; and I fancy it would be interesting if we could know just what different people set up before them, as their standard of perfect happiness. Our tastes and natures differ so widely, it is not strange that we have altogether different ideals. Only by looking at our own ideas on the subject, can we judge of others.

There are many things with which we think we would be happy. The boy will be happy when a man, so that he he can do just as father does; *then* there will be no chafing bonds upon him, no one to keep him inside the garden gate; he will be free, yes, free as the birds that sing so merrily among the tree-tops. The young man will be happy when he sees his name enrolled on the page with earth's famed. Eagerly he longs for the day when he shall be spoken of with honor. It will be worth all his hours of toil over the midnight lamp, all his earnest ardor and zealous ambition. The father, too, would be happy if he could fill some higher position in the eyes of the world than his present one. It may be he has tried all his life long to get there, but as yet in vain. To him the very highest possible degree of happiness, almost, would be to have this dream realized. The mother will be happy when she sees the boy she has fondled in childhood, and watched over so jealously in his helplessness, a man of truth and honor. She looks forward with all a mother's anxious hope to the time when she can lean on his strong arm for support. She will be *so* happy *then!* Then the aged man would be happy if he were young again. Oh! what could be more enchanting than to go back and roam the old fields again as when a boy? He can talk with you for hours on things which happened then, and never tire. How his memory reaches back through all that long lapse of years, that has been so full of toil and care, and sees only the bright and beautiful in those halcyon days, bringing them up with a freshness most buoyant. To him the "*long ago*" *was full of happiness.*

Well, so we see that we are all ever looking for something beyond our grasp for our ideal of happiness, our hours of pleasure. And when they come, if they ever do, are we satisfied? Ask the boy, now a man, if he has had his dream realized; if he has found, even in the slightest degree, the happiness he had promised himself when he became a man. Ask the young man, who has just heard his name read from the scroll of honor, with a mention of the grand future in store for him, if he is satisfied. There may be a warm glow of pride rising up in his heart, but to be satisfied—never! Then the father; he has reached the very heights of fame, it may be. Even his most sanguine expectations have been surpassed; he has come home all covered in laurels, but there is still a longing for something farther ahead. His ideal has fallen far short of what imagination had pictured. The mother; God forbid that *she* should fail to have *her* dream realized! Oh! what is more crushing than to see a fond mother's head bowed down beneath the weight of sorrow brought upon her by the boy she had placed so many high hopes on. Still, how often is this the case.

And so we find it all through life. When our ambitions are all realized we are not content; we are *never* satisfied. Now, it seems to me that the way to be happy is to take the present with what it brings, and make the most of it. Be courteous, cheerful; work and wait!

NON DE PLUME.

A SUGGESTION.

To the Editor of the Sabbath Recorder:

Your paper is at times a real missionary for people unknown to us, and whom we are anxious should come to the knowledge of the true Sabbath. It circulates in foreign lands, as well as at home. When the RECORDER falls into the hands of strangers, they frequently scan its pages for light, and by our communications we should try and make a good impression upon them; therefore, they who write for the paper would greatly relieve many of their brethren and save the credit of the Sabbath-keeping people, by omitting from their letters, personalities and certain small particulars of a very contradictory kind, which, as Christians, we should prefer to suffer in silence rather than to expose in public.

That people sometimes defame us; that Sabbath controversies do involve misunderstandings and unfairness, and that Sabbath-keepers themselves do not always feel like David and Jonathan, is presumable. That we are *some* like other people is supposable; but our Sabbath views make us in the eye of the Christian world a *peculiar* people. It is essential that our publications should be high-toned in the loving spirit of Christ, presenting and defending the truth as those who love it, while all published personal and local marrings and embarrassments ought to be avoided. A CORRESPONDENT.

LETTER FROM WM. M. JONES.

LONDON, May 6th, 1873.

The May meetings of the Baptist denomination have been quite a success. The missionary breakfast of the 30th ult., "on behalf of the Zenana mission in India," was largely attended, every ticket being sold and more called for, and contributions received amounting to £300. The venerable Pierce was present, and spoke effectively. He went to India in 1826, and has just come home to recruit and go back to his field. The soiree of the Baptist Union, at Cannon Street Hotel, and the dinner in Mr. Spurgeon's Tabernacle, were brilliant successes, judging from the tone of the speakers, and the numbers present. One could not help wishing that the radical New Testament sentiments of those and other occasions might lead to the discovery of one supposed relic of popery, which is still retained. As mind is on the search, it is to be hoped that the Baptist platform will yet become perfect. Highly cultured addresses, warm zeal and great harmony characterized the Anniversaries.

My meetings are better attended, and there are signs of encouragement. An occasional attendant who has from being an observer of the Sabbath, gone into no-Sabbathism, has recently reviewed his position and frankly acknowledged his error by joyfully returning to the observance of the rest-day. Another is much interested in Bro. A. H. Lewis' "Sabbath and Sunday." Great disadvantages beset one in trying to increase the congregation in this locality. But shut in as it is, and embedded, it is still known as one of the most ancient places of dissenting worship in London. We have received many marks of recognition from Christian friends, especially from our Baptist brethren.

We have our trials; we also have our joys; and are blessed with the continued health of self, wife and children. Spring has opened early and charmingly. Those of our American friends who have visited Mill-Yard will be glad to know that under the scrutiny, pruning, picking and digging of Yankee eyes and hands, the cemetery park is looking up. Pear and apple trees have been set, and Brahma folws, in a park of their own, give us fresh eggs, and remind us of home by their crowing and cackling. Nor has our dignity suffered in consequence of these manual doings. The sweat of the face, induced by hand labor, is good for the *heart* as well as the body, and is an example of obedience to the command of God. The RECORDER cheers us by its visits. The names of friends are eagerly looked after, not the least of them being those of our dearly beloved brother and sister Carpenter. Our prayers are given to you and them. Pray for us.

Yours very truly,

W. M. JONES.

ONE ARTICLE OF FAITH.

To the Editor of the Sabbath Recorder:

Some years ago, I was at a Seventh-day Advent meeting near Clarence, N. Y., where one man offered to join them, if he could join them with the "only confession of faith required in the New Testament." viz: "I believe that Jesus Christ is the Son of God." Acts 8: 37; Matt. 16: 16. But he could not join them on this confession, unless he believed also in Ellen White's visions. But after searching the visions, he could not make them agree with the Scriptures, nor with themselves, as their Sabbath sometimes began at six o'clock, and sometimes at sunset, &c. (See Mark 1: 21, 32.) In their meeting they read twice from her visions, and twice from the Testament.

Now if this "one faith," viz: "Thou art the Christ, the Son of the living God," is all the confession of faith which Christ and Philip required, why should we, now, require anything further as articles of faith? This confession of faith, (and not St. Peter,) is the Rock on which Christ will build His Church, as understood by Protestants. (As an experiment, I have, some time past, taken this confession of faith from some fifty persons.)

Some may say this is opening the door too wide, like the "net which gathered every kind," (Matt. 13: 47,) or like those servants who bid to the marriage, all "both bad and good;" (Matt. 22: 10,) but all should see that they have "on a wedding garment," clothed with the beautiful garment of the Christian graces, for the King will "come in to see the guests."

After some four score year's experience, I now feel that the above "confession of faith" is the only "basis of Christian union," on which Christ will gather and build His Church, and that sectarian names, not plainly stated in the Scriptures, should be carefully laid aside, so far as they cause divisions.

B. CLARK.

THE PRESIDENT has issued a proclamation on Louisiana matters, the gist of which lies in the preamble. The two main points are that the Kellogg administration has been duly certified by the proper local authorities, and judicially determined by the courts of the State to be entitled to hold their offices and discharge the duties thereof; and that Congress, by refusing to take any action in the premises, after having the subject under consideration, tacitly recognized them as the regular government of the State. In conclusion, the proclamation calls upon the turbulent and disorderly persons to disperse and retire peaceably to their respective abodes within twenty days from the date of the proclamation (May 22d), and invokes the aid of all good citizens to uphold the law and preserve the peace.

LETTER FROM W. M. JONES.

LONDON, May 6th, 1873.

The May meetings of the Baptist Denomination have been quite a success. The missionary breakfast of the 30th ult., "on behalf of the Zenana mission in India," was largely attended, every ticket being sold and more called for, and contributions received amounting to £300. The venerable Pierce was present, and spoke effectively. He went to India in 1826, and has just come home to retire and go back to his field. The Free of the Baptist Union, at Canon Street Hotel, and the dinner in Mr. Spurgeon's Tabernacle, were brilliant successes, judging from the tone of the speakers, and the numbers present. One could not help thinking that the radical New Testament sentiments of those and other occasions might lead to the discovery of one supposed relic of popery, which is still retained. As mind is in the search, it is to be hoped that the Baptist platform will yet become perfect. Highly cultured addresses, warm zeal and great harmony characterized the Anniversaries.

City meetings are better attended, and there are signs of encouragement. The occasional attendant who had, from being an observer of the Sabbath, gone into no-Sabbathism, has recently reviewed his position and frankly acknowledged his error by fully returning to the observance of the rest-day. Another is much interested in Bro. A. H. Lewis' "Sabbath and Sunday." Great disadvantages beset one in trying to induce the congregation in this locality. But shut in as it is, and crowded, it is still known as one of the most ancient places of dissenting worship in London. We have received many marks of recognition from Christian friends, especially from our Baptist brethren.

We have our trials; we also have our joys; and are blessed with the continued health of self, wife and children. Spring has opened early and charmingly. Those of our American friends who have visited the Yard will be glad to know that after the scrutiny, pruning, picking and digging of Yankee eyes and hands, the cemetery park is looking well. Pear and apple trees have been set, and Brahma fowls, in a park of their own, give us fresh eggs, and induce us of home by their crowing and cackling. Nor has our dignity suffered in consequence of these manœuvrings. The sweat of the face, produced by hand labor, is good for the *heart* as well as the body, and is an example of obedience to the command of God. The RECORDER cheers us by its visits. The names of friends are eagerly looked after, not the least of them being those of our early beloved brother and sister Lewis. Our prayers are given for them. Pray for us.

Yours very truly,

W. M. JONES.

OUR ARTICLE OF FAITH.

The Editor of the Sabbath Recorder:

Some years ago, I was at a Seventh-day Advent meeting near Clarence, N. Y., where one man offered to join them, if he could join them with the "only confession of faith required in the New Testament."

"I believe that Jesus Christ is the Son of God." Acts 8: 37; Matt. 16: 16. But he could not join them in his confession, unless he believed in Ellen White's visions. But in searching the visions, he could not make them agree with the pictures, nor with themselves, as for Sabbath sometimes began at 6 o'clock, and sometimes at sunset. (See Mark 1: 21, 32.) In their writing they read twice from her visions, and twice from the Testament.

Now if this "one faith," viz. "Thou art the Christ, the Son of the living God," is all the confession of faith which Christ and Philip required, why should we, now, require anything further as articles of faith? This confession of faith, (not St. Peter,) is the Rock on which Christ will build His Church, understood by Protestants. (As an experiment, I have, some time, taken this confession of faith with some fifty persons.)

Some may say this is opening the door too wide, like the "net which gathered every kind," (Matt. 13: 47.) Like those servants who bid to the marriage, all "both bad and good;" (Matt. 22: 10,) but all should see that they have "on a wedding garment," clothed with the beautiful garment of the Christian graces, for the King will "come in to see the guests." After some four score years' experience, I now feel that the above confession of faith is the only basis of Christian union, on which Christ will gather and build His Church, and that sectarian tests, not plainly stated in the Bible, should be carefully laid aside, so far as they cause divisions.

B. CLARK.

The PRESIDENT has issued a proclamation on Louisiana matters, the gist of which lies in the preamble. The main points are that the new administration has been recognized by the proper local authorities, and judicially determined the courts of the state to be an part of their offices and discharge their duties, and that the President feels bound to take any measures, after having given due consideration to the matter, that may be required by the circumstances of the case to call upon the parties to desist from violence, and peaceably to submit to the law, and to call upon the proper officers of the law to execute the law.

IT IS SO.

The paragraph, in the Declaration of Faith, adopted by the First Seventh-day Baptist Church of Hopkinton, referred to in the editorial of the RECORDER of May 15th, reads as follows: "Gospel ordinances. We believe that Baptism, the Lord's Supper, and the Sabbath, are the ordinances of the Christian church; that Baptism is the immersion in water of a believer in Christ, and should be made a condition of church membership; that according to the most natural, as well as the New Testament order, Baptism should precede communion; that the seventh day is the Sabbath, given to our first parents, enjoined in the fourth commandment, and recognized by our Saviour as of universal obligation." Now the language used here seems to us to be easily understood; to manifestly declare what ordinances, in the opinion of our church, are to be observed by a people professing allegiance to the Gospel of the Son of God; and to point out the relation of the Sabbath of the Lord to the gospel dispensation. We are therefore wholly unable to see the justice of the editor, in charging the "honored mother of our churches" with having taken a "new departure" on the Sabbath question.

ARTHUR E. MAIN,
Pastor of the 1st Hopkinton Church.

ASHAWAY, R. I., May, 1873.

We publish the above from Bro. Main with pleasure, only saying that we had no doubt that the First Hopkinton Church was sound to the core on the Sabbath question, and that the article referred to could be interpreted so as to be orthodox, nevertheless, we still think that gospel ordinances are those *originating* with the gospel dispensation.

TEXAS BORDER TROUBLES.

The Elmira *Advertiser* publishes the following dispatch from San Antonio, of May 19th:

The Mexican robbers and the Kickapoo and Lipon Indians are again on the warpath. Soon after the United States Commission left the lower frontier, the Mexican robbers again commenced their depredations upon defenseless citizens, robbing their ranches and driving off herds of horses and cattle. Several skirmishes had taken place, and numbers were killed and wounded on both sides.

On the 8th of this month, a band of eighty Kickapoo and Lipon Indians made their appearance eighty miles northwest of San Antonio, and drove off over 200 horses and some cattle. On the 10th inst., while several rancheros were before the United States Commission, a courier came in the office and reported that a band of Kickapoos were sixteen miles from this city, herding stock and shooting down every one who interfered with them. Several of the above rancheros have returned since then, and report nearly all their stock gone.

There is a rumor on the street today that a Government train *en route* from Austin to Fort Conches, had been attacked this side of Fort McKanett and robbed, and seven Mexican teamsters murdered.

Another dispatch, dated May 22d, says:

A letter from Brackettsville, Kinsley county, Texas, dated May 20th, says that "in consequence of incursions by numerous depredating bands of Lipons and Kickapoos on the lower and eastern counties, Gen. McKenzie, commanding at Fort Clark, raised a party and scoured the country, but notwithstanding this vigilance, a band of fifty warriors succeeded in evading the troops, crossed Neuces river, and divided themselves into small raiding parties the better to enable them to evade pursuit and prey upon the stock and other property of the people.

Gen. McKenzie then resolved to attack them on their own camping ground near the Santa Rosa Mountains, in Mexico, and accordingly on the morning of the 17th, four hundred cavalry mustered and crossed the Rio Grande, and by a forced march of eighty miles into the interior of Mexico, reached the camp of the Kickapoos at early dawn, having been forty-eight hours in the saddle, and twenty-four hours without food or water, being compelled on the march to throw away and dispense with every utensil, accoutrement or requisite whatever that could in any manner retard the speed of their march.

The charge was made at dawn. The Indians, who were unprepared for the attack, made but slight resistance, the greater portion of them attempting to flee to the neighboring mountains for shelter. In the encounter nineteen warriors were killed and about an equal number wounded. Forty squaws have been captured, and some hundred horses and other property stolen by the Indians, recovered. The troops lost three men, one killed, the others mortally wounded.

Couriers arrived at the Fort last night with orders for two thousand rations for the troops. The couriers report that Gen. McKenzie and his command safely crossed the Rio Grande with his captives and recovered property, camping last night at Van Green's ranche. Six wagons laden with provisions have been sent to their relief. They will probably arrive here to-morrow, Wednesday. The prisoners are mostly squaws of the Indians who crossed the Neuces "last moon," forty strong, and who are now depredating in the lower counties.

Since the affair I have learned that intense excitement prevails on the other side, and it is said the Mexican frontier authorities are excited to the highest degree, and have assumed a very hostile attitude towards us.

A gentleman thoroughly conversant with Mexican frontier affairs informed me that influential men of the towns of Santa Rosa, Monclara, Saragossa, Nora Morelis, and San Fernando are apprehensive of hostilities arising between the two countries, believing that the difficulties that have arisen between the inhabitants on both banks of the Rio Grande can only be settled by arbitrament of the sword, and in evidence of the truth of this statement the State of Cohuila has just levied on her citizens such an extraordinary tax as is only done in cases of great revolutions or threatening war. Another gentleman of high standing in this community and a former resident of Mexico, informs us that he received a communication from the American President of Nova Mexico in which he mentioned the organization of a body of men whose object is to retaliate for the damage done by the Mexicans last fall in their raid on Villa Nueva. I mention these matters to convince you of the feeling which exists in Mexico towards the people of the United States and the probability of its being intensified by this last affair of the Indian camp at Santa Rosa. The troops and prisoners will probably arrive here to-morrow. I have since learned that the troops were fired upon by the Mexicans as they were re-crossing the Rio Grande."

THE MODOC WAR.

Dispatches have been received from Fairchild's Ranche, the headquarters of Gen. Davis, to May 22d, from which we compile the following:

Five women, captured by Capt. Hasbrouck, and sent to head-quarters, were questioned by some Indian residents of the ranche, from whom it was learned that quite a number of Modocs had been killed, and many wounded. They give the following account of the disaffection of the Modocs after the last battle:

Captain Jack consulted the stolen chronometer, and after sundry gestures and exclamations promised his followers that they would shed rifle bullets as a duck does water, and escape unharmed. The confidence this statement inspired was rapidly dispelled by Captain Hasbrouck's encounter, when several Modocs were killed and others wounded. Indignation reigned supreme in Captain Jack's household. The Cottonwood branch of the tribe from Fairchild's, declared they would fight no more. This resolution led to Captain Jack's clandestine departure. The Cottonwoods, numbering twenty warriors and fifty women and children, hurried to three of the mountains at the southern end of the Lava Beds, preparatory to traveling to Yainox reservation, and imploring pardon from their Great Father at Washington. The sudden and unexpected advent of Hasbrouck's cavlary and Warm Spring Indians disturbed their peaceful meditations and caused them to run or fight. The women also stated that the Cottonwood Indians desired any action looking to the restoration of peace, and would yield to the soldiers if an opportunity were offered them. Capt. Hasbrouck said he was willing to have the Modocs surrender, and would afford them every facility for so doing. Artena, Chokus and Dixy, who have hitherto been of great service to the government, were employed as emissaries. They were provided with horses and provisions for two days, and sent after the Modocs. On their return Antena said the Indians were fifteen miles from camp, and numbered fifteen warriors and fifty squaws and children. The Great Spirit had caused their hearts to bleed for the white people, and they all wanted to return to the fold and live in peace among their white brothers, but in the present condition of affairs due regard for their lives prevented them from appearing within reach of the army. They wanted a peace talk, and said they, "Let the Great White Father," meaning Gen. Davis, "come out and see them alone and talk over matters, and through that medium the parties might come to an amicable understanding, but no Modoc would surrender without a peace talk." At the close of the interview, Gen. Davis told Artena and Dixy to go back to the Modocs' camp and tell the Indians that he should not come out for a peace talk. He did not believe in peace talks away from his men, and that the Indians must come to him if they wanted to talk. He would allow them to surrender, and they had until Friday morning to make their appearance at his head-quarters. After that he should shoot every Modoc found within gunshot. On the return of Dixy to Gen. Davis' head-quarters, he reported that the Indians were close at hand, and ready to enter camp under escort. All they asked was that Fairchild should come and meet them. No soldiers need come. Artena soon after arrived and said that the Indians were hovering about the hills near there, yearning to surrender.

Fairchild, Blair, and two or three employees of the former, with whom the Indians are acquainted, went with Dixy to meet the Indians at the peak. The Indians that arrived were twelve "Bucks" with their squaws and papooses. Among them were Bogus Charley, Steamboat Frank, Curly-Headed Doctor, and others of less honor. They were dressed in motley garbs, nearly all of them wearing portions of the regular uniform of the United States army, and every Buck carried a Springfield rifle. The women were dressed in clothes that had evidently been used by the fair sex within the confines of civilization.

Gen. Davis met the procession and was formally introduced to Bogus Charley, who shook the General's hand, and then all the leading warriors came forward and greeted him cordially. Then every Buck laid his gun beside him and awaited orders. Gen. Davis then said, "give up your pistols and all your other arms." They said they had no arms. "Then, said Gen. Davis, I shall give you a camp where you will remain to-night, and if you try to run away or escape you will be shot dead." The order was explained and all of them promised obedience. The procession then moved across Cottonwood Creek to a clump of trees. Fairchild says there are twenty Bucks missing from the Cottonwood branch of the tribe.

The disaffection heretofore reported is corroborated by the Captain of the Modocs who parted company with Captain Jack eight days ago.

POWDER MILL EXPLOSION.—A dispatch from Halifax, N. S., of May 19th, says: The Acadia Powder Works, at Waverly, about eleven miles from this city, exploded on Saturday night. The effect of the explosion was terrific. The trees surrounding the buildings were uprooted, and the ground and stones overturned, within a radius of 300 feet. The machinery was shivered into atoms, and the debris of the ruined building hurled a great distance. Several buildings and the manager's residence in the vicinity of the works, were more or less damaged. The explosion was caused by the drying house, where four tons of powder was stored, catching fire from the furnace, where ashes were left smouldering when the workmen left the mill. Fortunately there was no loss of life.

MILL YARD SEVENTH-DAY BAPTIST CHAPEL.—The new pastor of this place of worship, the Rev. W. M. Jones, in a letter to the *Baptist Union* (New York), describes the opening services in November last. He says: "The ministers gave us encouraging words to revive and rebuild the fading interests of this church, founded before the days of Davis and Bunyan. The chapel has a cheerful appearance, and the platform, in lieu of the one-legged pulpit, speaks of convenience, if not of transatlantic ideas of equal rights for pastor and people. Mr. Stovel, himself an octogenarian, was very happy in sketching the early times of this Nonconformist church and the neighborhood—times which tried men's souls. 'Mill Yard,' said he, 'is not far from the Tower of London. Here was the mill; close by were the fields. For half a mile each way the district had been the moral drainage of London. In the year 1600, and for years after, there might be seen near Nightingale St., criminals exposed in chains, and murderers executed by hanging. Now somewhere about 1630 or 1640, the Great Head of the Church planted a rose of Sharon here at the mill. You have come together to nurse it. While in some aspects there are changes, still vice, intemperance and sin in appalling forms abound. Shall grace much more abound? If this church can be revived, and yet number its twelve or seventy faithful men, then London may well be aroused to consider the gospel no sham.' The good brother in his zeal for the house of the Lord, brought to us a measure oevrflowing with golden grain. It is to be devoutly wished that our work here, may not be in vain in the Lord."—*The Freeman, London, Eng.*

FRANCE. — The French Government and people have been very much excited for a few days over the question of the interpellation of the Government; M. Thiers and the ministry favoring and urging the definite establishment of the Republic. On the final vote the opposition had a majority. The Ministers thereupon tendered their resignations to President Thiers, who promptly accepted them; and then sent his own resignation to the Assembly, which was formally accepted. The Assembly by a vote of 390, elected Marshal MacMahon, President, the members of the other side not voting. Marshal MacMahon accepted the office in the following form:

"I will obey the will of the Assembly, the depository of the national sovereignty. It is a heavy responsibility, but with God's aid and the devotion of the army, I will continue the work of liberating the territory and restoring order, and will maintain tranquility and the principles on which security rests. To this I pledge my word as an honest man and a soldier."

The President issued a circular to the prefects of the departments, promising that no attack shall be made on the laws and institutions of the country.

The formation of the new government has not yet been completed. It is said that Duke de Broglie will have the Ministry of the Interior and M. Pierre that of Finance, and that the Baron DeBloary and M. M. Ernoul and Batbie will also enter the Cabinet. A portfolio was tendered to M. Goulard, late Minister of Finance, immediately after President Thiers' deposition, but he declined it. A large number of Republican functionaries have resigned.

CONSTITUTIONAL AMENDMENT.—The *Independent* says: "The Baptist ministers of Philadelphia have been debating the Christian Amendment—all on one side, of course. The Rev. T. P. Stevenson, of the *Statesman*, being present, was invited to address the meeting, and was heard, he says, 'with attention and courtesy, though with evident disapprobation.' Two or three, however, afterward expressed to him their concurrence with his movement. Dr. Cathcart, with whom he afterward held a long conversation, is reported as saying that 'all intelligent and consistent Baptists hold to the secular theory of government,' and as admitting 'that, in his opinion, nations, as nations, can have no God; that the same is true of families; that religion is purely an individual, not a social principle; and that the demands of liberalism ought to be conceded.' Mr. Stevenson may have been astonished, but he had no right to be. The testimony of the Baptists on this subject is unanimous and continuous. No denomination has a clearer or a grander record upon those issues which involve the union of the church and the State. The Christian Amendment Party may count on the undivided opposition of this denomination, the first in numerical strength among the Christian denominations of this country, to the project they are trying to promote."

TORNADO IN IOWA.—Washington county, Iowa, was the scene of a terrible tornado, on the afternoon of May 22d. It passed about six miles north of the village of Washington, in a northwesterly direction. It was about half a mile in width, and destroyed nearly everything in its course. Houses, barns, trees, cattle and human beings were caught up and whirled through the air like mere toys, and then dashed to the ground with such violence as to produce instant destruction. For miles around, the fields were dotted with large timbers driven in the ground at an angle of ninety degrees. Cattle were actually driven head foremost into the ground. A gentleman who was near the tornado reports that it was balloon shaped, with the small end the to ground, and moved at the rate of twenty miles an hour. It began its fearful work near Kaota, where it demolished several houses. Hailstones fell, nine inches in diameter. (?) The roaring of the tornado could be heard ten miles away. At the latest accounts eight persons had died, and many others were not expected to recover from the effects of their injuries.

LAND SLIDE.—A serious land slide has occurred on the Pittsburg and Connellsville Railroad, in a deep cut near Southampton, twenty-three miles west of Cumberland, Pa. The first fall of rocks and earth took place May 17th, and continued at intervals until the track was covered to the depth of fifty feet and for a distance of ten or eleven hundred feet. A large force of men were kept at work day and night building a temporary track around the cut, which was completed May 23d.

A TRIBUTE TO MR. SPURGEON.—Reviewing a new book, "Unorthodox London," by the Rev. C. M. Davies, D. D., the *Athenæum* says: Mr. Spurgeon is, we imagine, usually represented or misrepresented from the peculiar standpoint of the *Saturday Review*. Mr. Davies gives us a fairer picture of the man and of his work. Leaving Mr. Spurgeon with the assurance that he is "the most modest, unassuming and genial of men," we pass on to Dr. Cumming, of whom Mr. Davies entertains a comparatively unfavorable opinion, and whose "customary ecclesiastical Latin" appears to have given so classical a bent to his thoughts, that he cannot use such phrases as "in all the world," or "for a witness," without informing his hearers that is *en pase te sikoumene* or *eis partureion*. But learned as is Dr. Cumming, he would find his match—or rather would have found it—in the Rev. W. H. Black, the Seventh-day Baptist pastor, who, to a congregation of six men, five women, and three children, quoted from the Hebrew and Greek originals, and announced his services in Latin, while in his pulpit lay a Greek Diatessaron with a running Latin commentary.—*The Freeman, London, England.*

THE INDIANS.—A dispatch from San Francisco dated May 24th, which we copy from the Elmira *Advertiser*, says:

The settlers of Surprise Valley are alarmed at the fact of an old chief named Winnemaca having gone to the Northern war path with 60 warriors. He was followed by the cavalry and asked where he was going. He told the officers to mind their own business, and if they wanted to fight he was ready. He was warned to behave himself and allowed to pass on.

Another dispatch, of the same date, from Virginia City, says:

A telegram from the deputy sheriff of Elko county, sent to investigate the troubles with the Indians at Spruce Mountains, confirms the previous reports. A large number of Snakes, Goshoots and Shoshones are holding a council on Deep Creek, in the vicinity of the Spruce Mountains.

The red skins have all disappeared from around the settlements in this section. The Hodes, in charge of Gov. Bradley's cattle near the scene of the late trouble, have been notified by the Indians to leave the country immediately, under penalty of being killed.

The settlers of Spruce Mountains are securing all their arms and ammunition and preparing to resist the Indian outrages.

TROUBLE AMONG THE INDIANS.—A special from Fort Sill, Indian Territory, by way of St. Louis, May 23d, states that the Wachta Indians are much excited by reason of the recent murder of their principal chief, Isadawah, by Osages. It is believed that the Wachtas and there allies can not be restrained from immediately taking the war path against the Osages.

A dispatch received at the War Department from Gen. Custer on the 23d, says:

"Follis, a guide sent to me from Randall, reports positively that two hundred warriors and young men belonging to the Yankton agency left their reservation a few days ago to join the hostile bands of the Upper Missouri, and that the Indians will muster five thousand warriors in the field this summer. Follis has lived in this country twenty-five years, and is married to a squaw. I report this statement for what it is worth."

MURDERS.—In Philadelphia, Pa., May 24th, Thomas Price, shot by Lucinda Frisbie Cuff, both colored. No provocation—murderess arrested.

In Richmond, Va., Horace Venable had an altercation with Mary Holmes, knocked her in the canal and ran away, leaving her to drown. Both colored. Venable arrested.

In Memphis, Tenn., Frank Dennis found a daughter sixteen years old in a house of ill fame, took her home and commenced beating her. She suddenly staggered, fell, and in a few moments expired. Dennis surrendered himself.

TORNADO IN ILLINOIS.—A dispatch from Prairie City, Ill., dated May 23d, gives an account of a severe tornado which passed a short distance north of that place on the 22d, at about 5.40 P. M., traveling eastward, and having a breadth of about half a mile. Houses, barns, fences and telegraph poles were demolished; horses and cattle were killed and wounded, and several persons were killed or injured.

ACCIDENT AT SING SING PRISON.—On the 18th of May, one of the galleries of the prison at Sing Sing, N. Y., gave way. One person was killed, three seriously injured, and fifteen slightly. The Coroner's jury on the case of the one killed, after reciting the cause of his death, conclude their verdict as follows: "The Legislature of the State of New York has exhibited culpable negligence in refusing the necessary appropriation to remedy the insecurity of the galleries."

NEW TIME TABLE.—The Erie Railway Company has issued a new time table, which took effect on the 26th, for a copy of which we are under obligations to Agent Green, of Alfred. We are also under special obligations to the managers of the road for supplying our station with what we have long needed, an express train for the east, at 7.37 A. M.

DURING the ceremonies of laying the corner-stone of a new Catholic church at Shamokin, Pa., on the 22d of May, a portion of temporary flooring, which had been erected for the accommodation of the assembly, gave way and precipitated a large number to the basement. Six are reported seriously injured, and ten as having broken limbs. No lives lost.

GOLD closed in New York, May 24th, at 118⅜@118¼.

SUMMARY OF NEWS.

The New York *Sun* tells a story of Jack Canter, a counterfeiter, whose ten years' service at Sing Sing expired on Saturday and made him unhappy. Of twenty-nine years spent at Sing Sing for various offenses, nearly all have been passed as a clerk in charge of the time books. There he found a congenial field for rascality, and for years industriously tilled it, it is stated, by shortening the terms of convicts, at $100 each. The average shortening for this price was half of the sentence, though some were more and some less. One day the brilliant officials had their suspicions aroused, and Canter's game, successfully practiced for years, was discovered. He lost his place and became an appendage to the wash room. Now, at the age of fifty, he has lost even this place and comes out of prison.

In the case of George Francis Train, the jury, by direction of the court, found a verdict of not guilty, on the ground of insanity. Two of the jurors declined to join in the verdict. Dr. Cross testified to continued insanity, and Judge Davis ordered that Train be sent to the State Lunatic Asylum. Train protested against the proceedings, and moved the impeachment of Judge Davis in the name of the people.

Speaking of American missionaries the earl of Shaftsbury said in a recent anniversary address: "The opinion which I have always entertained with regard to the American missionaries is confirmed to-day. I have always said they were, to my mind, a marvellous combination of piety and common sense; everything they have written and said strengthens the opinion I have ventured to express."

While two little girls, one the daughter of W. Morgan and the other of Mr. Wilfing, residing at Shady Side, Pa., were at play recently, one of them applied a lighted match to the mouth of a can filled with carbon oil. An explosion followed, and instantly the clothing of the children was saturated with the oil. They were wrapped in flames and burned to a crisp.

The late Episcopal Convention of the diocese of Florida passed a resolution condemning most emphatically all fairs, balls, festivals, concerts, lotteries, theatrical representations, and all such methods of obtaining money for religious purposes, as lowering the standard of Christianity, and contrary to the teachings and spirit of the gospel.

Joseph N. Waltz, who confesses to having murdered a scissors grinder named Hulcher, at Hudson, N. Y., on the 1st of May, when asked why he committed the murder replied: "I done it for mischief and not for gain. The bad spirit was in me. I wanted to do something bad." He also confesses to having burned three schoolhouses.

An accommodation train, consisting of two passenger cars and a baggage car, on the Chicago & Northwestern Railroad, were thrown from the track near Janesville, Wis., on the night of May 21st, and rolled down an embankment thirty feet high. Twelve passengers and two train men were slightly injured.

The Catholic schools in Savannah, Ga., have been granted a share of the public money for their support, and placed upon the same footing as the Protestant, the text books remaining subject to the bishop's approval, and instruction in the Catholic doctrines being provided for at stated hours each day.

The tax paying women of Rochester held their second meeting, May 22, at the Mayor's office, preparatory to organizing for resistance against taxation without representation. They issued an address to the property-holding women. Mrs. L. C. Smith presided, and Mrs. Lottie B. Anthony acted as secretary.

A fire in Elmira, N. Y., May 24th, destroyed a livery stable and contents, consisting of five horses, five valuable carriages, six sets of sleighs, harnesses, hay, straw and oats; and four other buildings. The buildings were all good and substantial. The loss is estimated at $25,000, partly insured.

Panama has enjoyed another revolution, which culminated in a days' fight, a truce, and negotiations by which both parties united in making Col. Juan Rernet provisional president. The reports received indicate that several persons were killed. Great country—great revolution—happy union!

It is reported from Barcelona, Spain, that General Valarde has issued a proclamation calling all males between 14 and 16 years of age into the Republican columns, and threatening the infliction of heavy penalties upon all municipalities which shall thwart its operations.

An attempt was made to wreck a train on the New York Central, when nearing Albany, recently, by placing a tie across the track. The attempt was unsuccessful, the locomotive striking the tie and throwing it off the track, with no damage resulting.

"A petrified Indian, billed to Yale College," was among the Eastern express matter which passed through Des Moines, Iowa, recently, the body having been discovered and dug up in the bluffs on the North Platte, last summer.

The Coroner's jury, on the case of Charles Lane, who was shot in Dorchester, Mass., after twenty-two sessions, rendered a verdict, that he came to his death from a wound by a pistol bullet at the hand of some person unknown.

Parties in the rural districts continue to pay fabulous prices for New York saw dust packed in boxes. This saw dust is not claimed to be better than any other, and yet those who purchase it seldom complain of being dissatisfied.

George Williamson, of Louisiana, an ex-Confederate colonel, has been appointed U. S. Minister to the South American Republics, comprising Gautemala, Costa Rica, Honduras, Salvador and Nicarangua.

Country liquor dealers in Massachusetts are sending their beer barrels back to Boston draped in mourning.

The Secretary of the Navy has decided to have built, authorized by act of Congress, eight sloops of war. All are to be screw propellors and to be built of iron or wood, at the discretion of the Department.

In Chicago, Ill., on the night of May 21st, a heavy rain storm accompanied by fearful thunder and lightning, and a whirlwind, continued several hours, doing much damage, but without loss of life.

The Board of Health, of New York, report that the prevalence of cerebro spinal meningitis is owing to the almost universal leaking of the sewers and water pipes in residences and offices.

The Wabash Elevator Company's elevator No. 2, at Toledo, O., was burned May 19th, together with 125,000 bushels of oats and 75,000 bushels of corn. Loss $170,000. Insurance $155,000.

The Legislature of the State of New York has elected James W. Booth, of New York City, Regent of the University. He has long been a member of the Board of Education of that city.

The average cost for every person arrested, convicted, and sent to the penitentiary in this country is $1200, while the cost of educating a boy in the public schools is only about $400.

A severe hail and wind storm passed over St. Louis, May 19th, prostrating chimneys, breaking windows and doing incalculable damage to the gardens and orchards in the suburbs.

Advices from Montevideo of April 23d, say that the yellow fever prevails there to such an extent that the people are flying from the city, and business is suspended.

The Lancaster Mill, at Musquash, N. B., was burned May 21st, together with about forty houses, principally occupied by employees of the mill.

A cable dispatch received at Ottawa, says that Sir George Cartier, late Minister of Militia and Member of the Dominion Government, died in England, May 20th.

Gov. Dix, of New York, has returned the Local Option Bill to the Legislature, without his approval. The veto was sustained by the House.

The cotton mill at Glen Ridge, near Philadelphia, owned by Samuel Riddle and occupied by Whittaker & Davis, was burned May 20th. Loss $30,000. Insured for $25,000.

The stevedores and batteaux men of Quebec, struck on the 14th of May for higher wages. The streets were thronged with them, and an exciting time was expected.

The State government of Iowa has offered to Dr. White, professor of natural history in Iowa University, the position of geologist of the Yellow Stone expedition.

It is reported that the Cuban General Agramonte seeing that his capture was inevitable, committed suicide rather than fall alive into the hands of the Spaniards.

A London charitable institution recently received $50,000 from three donors who only signed initials. It is suspected that the whole came from the same source.

Reports from Green Bay, Mich., of May 19th, say that the woods are on fire around Big Cedar. A new hotel and store at Big Cedar were burned on the 17th.

Charles F. Wells, a broker recently doing business in State street, Boston, is said to have absconded with several thousand dollars fraudulently obtained.

An Iowa farmer, Mr. George Wells, of Grundy county, raised last year 39,000 bushels of wheat, 65,000 bushels of corn, and 12,000 bushels of barley.

Dispatches from Nevada say that the impression prevails there that preparations for a general Indian outbreak are being planned.

During the year ending April 30, 1873, there were 1,017 fires in New York; losses adjusted, $3,356,057; damaged by fire, $14,399,034.

It is said that Gladstone has made up his mind to devote himself to the great work of disestablishing and disendowing the church of England.

The Pope contemplates anathematizing the members of the Italian Cabinet and all other parties engaged in secularizing the monasteries.

Forty-four horses were destroyed and thirty-six people killed at Piasco Bomba, Peru, early in April, by a landslide from a mountain.

A fire at Troy, Pa., May 20th, destroyed a block of wooden buildings, and contents, valued at $21,000. Insurance $15,500.

The flour mill at Cotes St Paul, near Montreal, owned by Parker & Co., was destroyed by fire May 22d. Loss $100,000.

All the available regular troops in Havana, Cuba, and other towns, have been ordered to join the army in the field.

The Rev. Dr. Benj. H. Paddock, of Brooklyn, N.Y., was elected Bishop of Massachusetts, at the recent Episcopal Convention in Boston.

The Oriental Topographical Corps from America, are at the pyramids taking photographic, barometric, thermal and magnetic observations.

The police of New York have completed the census of places in that city where liquor is sold. The total number of such places is 8,403.

A movement to raise money for the family of Capt. Hall, has been commenced in Cincinnati, with Miles Greenwood as treasurer of the fund.

John N. Bertholf has been sentenced to ten years' imprisonment for shooting the uncle of his wife, John Eberhardt, with intent to kill.

The President has appointed William E. Davis to be Assistant United States Treasurer at Cincinnati, Ohio.

A dispatch from Jefferson City, Mo., says that the funds of that State are completely exhausted.

A special panel of two hundred and fifty jurors have been drawn for the trial of Wm. M. Tweed.

The President has tendered the Russian Mission to ex-Governor Jewell, of Connecticut.

A San Francisco dispatch states that the epizootic is spreading among the horses at the Lava Beds.

The hotels at Niagara Falls have been renovated, and will be opened on the 15th inst.

The Presidential party has returned to Washington from an extended tour through the West.

Twenty thousand coal miners in Leicestershire, England, have struck work.

Train's trial is progressing, and three jurors have been obtained.

THE MOST POPULAR MEDICINE EXTANT.

1840. *Over Thirty Years* 1873.

Since the Introduction of

PERRY DAVIS' PAIN-KILLER.

THE PAIN-KILLER is equally applicable and efficacious to young or old.

THE PAIN-KILLER is both an Internal and External remedy.

THE PAIN-KILLER will cure Fever and Ague when other remedies have failed.

THE PAIN-KILLER should be used at the first manifestations of Cold or Cough.

THE PAIN-KILLER is the Great Family Medicine of the Age.

THE PAIN-KILLER will cure Painter's Colic.

THE PAIN-KILLER is good for Scalds and Burns.

THE PAIN-KILLER has the Verdict of the People in its favor.

THE PAIN-KILLER gives Universal Satisfaction.

THE PAIN-KILLER. Beware of *Imitations* and *Counterfeits*.

THE PAIN-KILLER is almost a certain cure for *Cholera*, and has, without doubt, been more successful in curing this terrible disease than any other known remedy, or even the most eminent and skillful Physicians. In India, Africa and China, where this dreadful disease is ever more or less prevalent, the PAIN-KILLER is considered by the natives, as well as European residents in those climates, a *Sure Remedy*.

THE PAIN-KILLER. Each bottle is wrapped with full directions for use.

THE PAIN-KILLER is sold by all Druggists and Dealers in Family Medicines.

SPECIAL NOTICES.

☞ THE Thirty-seventh Annual Meeting of the Seventh-day Baptist Eastern Association will be held, by Divine permission, 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 a proper conception and application of Christianity to liberal religious ideas." D. E. Maxson.

2. "The true idea of the Christian Church, as taught in the New Testament." L. A. Platts.

3. "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.

L. A. PLATTS, *Clerk.*

☞ CENTRAL ASSOCIATION.—The Seventh-day Baptist Central Association is appointed to convene for its Thirty-eighth Anniversary, with the DeRuyter Church, on Fifth-day, June 12th, 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 Burdick upon "The moral character and effects of the practice of patronizing cheese factories on the Sabbath."

A. B. PRENTICE, *Rec. Sec.*

☞ THE Thirty-eighth Anniversary of the Seventh-day Baptist Western Association was appointed to be held with the Richburgh Church, commencing on Fifth-day before the third Sabbath in June, (19th,) 1873, at 10½ o'clock A. M. Eld. B. F. Rogers was appointed to preach the Introductory Sermon; D. K. Davis, alternate.

D. R. STILLMAN, *Clerk.*

☞ THE Eastern Seventh-day Baptist Sabbath-School Association will hold its Fifth Annual Session 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:

AFTERNOON.

1. Introductory Exercises. C. Potter, Jr., Plainfield, N. J.

2. Blackboard Lesson—Gen. 47: 5-10. W. C. Titsworth, New Market, N. J.

3. Short Addresses. Jas. Summerbell, Berlin, N. Y., and J. C. Bowen, Shiloh, N. J.

4. Geography, Palestine and Egypt, illustrating the life of Joseph. L. A. Platts, New Market, N. J.

5. Address. G. E. Tomlinson, Westerly, R. I.

EVENING.

1. Business Session.

2. Essay—Our Work: Its purpose and plan. D. E. Maxson, Plainfield, N. J.

3. Essay—Our Work: Faith in it. A. E. Main, Ashaway, R. I.

The whole will be interspersed with singing, furnished by the Plainfield and New Market Schools.

ARTHUR E. MAIN, *Sec'y.*

Ashaway, R. I., May, 1873.

☞ QUARTERLY MEETING.—The Quarterly Meeting of the Western Association, composed of the Seventh-day Baptist Churches of Hartsville, 2d Alfred, Andover, and Independence, will hold its next meeting with the Church of Independence, commencing May 30th, 1873.

PROGRAMME.

Sixth-day evening, 7½ o'clock, prayer and conference meeting.

Sabbath morning, at 10½ o'clock, preaching by D. K. Davis, followed by the Lord's Supper.

Sabbath afternoon, 3½ o'clock, preaching by L. R. Swinney, followed by a conference meeting.

First-day morning, 10½ o'clock, preaching by the minister who may be preaching at the Andover Church.

We hope that we shall have a good attendance, and that the Spirit of our blessed Saviour will be present to cheer and bless all hearts. All are invited to attend.

J. K.

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Scio, Friendship, Richburgh, Portville, and Third Genesee Churches will be held with the Portville Church, commencing on Sixth-day, June 6th, 1873.

ORDER OF EXERCISES.

Sixth-day evening, prayer and conference meeting, conducted by Eld. J. Kenyon.

Sabbath morning, at 10½ o'clock, preaching by Eld. B. F. Rogers.

Sabbath afternoon, at 3 o'clock, preaching by Eld. C. Rowley.

Evening after the Sabbath, preaching by Eld. G. J. Crandall.

First-day morning, at 10½ o'clock, preaching by Eld. J. Kenyon.

First-day evening, preaching by Eld. W. B. Gillette.

All are cordially invited to attend.

WM. E. HORNBLOWER, *Ch. Clerk.*

☞ QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches in Northern Wisconsin will be held

Miscellaneous.

COVER THEM OVER.

A Poem for Decoration Day.

BY WILL M. CARLETON.

Cover them over with beautiful flowers,
Deck them with garlands, those brothers of ours,
Lying so silent, by night and by day,
Sleeping the years of their manhood away—
Years they had marked for the joys of the brave,
Years they must waste in the mouldering grave.
All the bright laurels they waited to bloom,
Fell from their hopes when they fell to the tomb.
Give them the meed they have won in the past,
Give them the honors their future forecast.
Give them the chaplets they won in the strife,
Give them the laurels they lost with their life.
Cover them over, yes, cover them over,
Parent, husband, brother and lover!
Crown in your hearts those dead heroes of ours,
And cover them over with beautiful flowers.

Cover the faces that motionless lie,
Shut from the blue of the glorious sky—
Faces once decked with the smiles of the gay,
Faces now marked with the frown of decay.
Eyes that looked friendship and love to your own,
Lips that the thoughts of affection made known,
Brows you have soothed in the hour of distress,
Cheeks you have brightened by tender caress.
Oh! how they gleamed at the nation's first cry!
Oh! how they streamed when they bade you good-by!
Oh! how they glowed in the battle's fierce flame!
Oh! how they paled when the death angel came!
Cover them over, oh! cover them over,
Parent, husband, brother and lover,
Kiss in your hearts those dead heroes of ours,
And cover them over with beautiful flowers.

Cover their hands that are lying untried,
Crossed by the bosom and low by the side—
Hands to you, mother, in infancy thrown,
Hands to you, father, clasped close in your own,
Hands, where you, sister, when tired and dismayed,
Hung for protection, and counsel and aid;
Hands that you, brother, in loyalty knew,
Hands that you, wife, wrung in bitter adieu;
Bravely the musket and saber they bore,
Words of affection they wrote in their gore,
Grandly they grasped for a garland of light,
Catching the mantle of death darkened night.
Cover them over, oh! cover them over,
Parent, husband, brother and lover;
Crown in your hearts those dead heroes of ours,
And cover them over with beautiful flowers.

Cover the feet, that all weary and torn,
Hither by comrades were tenderly borne—
Feet that have trodden the flowery ways
Close by your own in the old happy days,
Feet that have pressed in life's opening morn,
Roses of pleasure and death's poisoned thorn;
Swiftly they rushed to the help of the right,
Firmly they stood in the shock of the fight,
Ne'er shall the enemy's hurrying tramp
Summon them forth from their death-guarded camp.
Ne'er till the bugle of Gabriel sound,
Will they come out of their couch in the ground.
Cover them over, yes, cover them over,
Parent, husband, brother and lover!
Rough were the paths of those heroes of ours,
Now cover them over with beautiful flowers.

Cover the hearts that have beaten so high,
Beaten with hopes that were domed but to die—
Hearts that have burned in the heat of the fray,
Hearts that have yearned for the homes far away,
Hearts that beat high in the charge's loud tramp,
Hearts that low fell in the prison's foul damp.
Once they were swelling with courage and will;
Now they are lying all pulseless and still,
Once they were glowing with friendship and love;
Now their great souls have gone soaring above.
Bravely their blood to the nation they gave!
Then in her bosom they found them a grave.
Cover them over, yes, cover them over,
Parent and husband, brother and lover,
Kiss in your hearts those dead heroes of ours,
And cover them over with beautiful flowers.

Cover the thousands who sleep far away—
Sleep where their friends can not find them to-day.
They who, in mountain and hillside and dell,
Rest where they wearied and lie where they fell.
Softly the grass blades creep round their repose,
Sweetly above them the wild flowret blows;
Zephyrs of freedom fly gently o'erhead,
Whispering prayers for the patriot dead.
So in our minds we'll name them once more,
So in our hearts we'll cover them o'er.
Roses and lilies and violets blue,
Bloom in our hearts for the brave and the true.
Cover them over, yes, cover them over,
Parent, husband, brother and lover;
Think of those far-away heroes of ours,
And cover them over with beautiful flowers.

When the long years have rolled slowly away,
E'en to the dawn of earth's funeral day;
When at the archangel's trumpet and tread
Rise up the faces and forms of the dead,
When the great world its last judgment awaits,
When the blue sky shall swing open the gates,
And our long columns march silently through,
Past the great Captain for final review,
Then from the blood that has flowed for the right,
Crowns shall spring upward, untarnished and bright.
Then the glad ears of each war-martyred son,
Proudly shall hear the good tidings, "well done."
Blessings for garlands shall cover them over,
Parent and husband and brother and lover;
God will reward those dead heroes of ours,
And cover them over with beautiful flowers.

MILK, TEA AND COFFEE.—Prof. Loomis thus speaks of milk, tea and coffee: Milk contains in solution not only due proportions of carbon, hydrogen, oxygen and nitrogen, but all the other elements necessary for the construction of bone, nerve, &c., and hence is always a proper food in all circumstances of health. Tea derives its beneficial qualities not from its direct supply of nutrition, but from its affording a peculiar substance called theine, the effect of which in the system is to diminish the waste, thus making less food necessary. Tea thus has a positive economic value, not as a supplying but as a saving nutriment. Coffee, though of a taste so little allied to tea, derives its value in precisely the same manner, and from nearly the same substance. Its value and effects in the system are therefore the same as those above stated. It is hence evident that milk, tea and coffee are valuable articles of food under all conditions of temperature. Yet, it must be generally conceded that a free coffee drinker will almost invariably complain of biliousness, and present a cadaverous appearance. For working people, as a rule, coffee will seldom produce this effect; but for all persons of sedentary habits, who take but little exercise, coffee is not to be recommended. Tea, as a substitute, is greatly to be preferred, as it is equally refreshing and strengthening, and produces no bad effects.

LOST.

Baby was lost!

Up and down, high and low, everywhere about the house and barn and woodshed, in the garden and down the road by the bridge, the search was carried on with anxious hearts and eager steps. Every nook and corner where even a mouse could hide, was examined over and over again; but no baby. The brook was low, so low that baby might have toddled over it without hardly wetting her feet. There was no danger there; and yet for half a mile on either side of the bridge the bed of the stream was thoroughly scanned so there could be no doubt left.

Baby's mother, bareheaded, with pale face and trembling limbs, distractedly hurried from place to place, carrying in her hand the little white sunbonnet she had picked up near the doorstep, the only thing that could be found belonging to the missing darling.

Not half an hour before, Baby had been playing in the yard, cooing and talking to herself as she nursed her rag doll, and watched the pigeons on the roof of the barn. There were the prints of tiny shoes in the moist soil by the gate, the marks of dirty little fingers upon the white palings—and that was all.

The August sun was almost at its setting, and the shadows of the maples were fast lengthening. What if night should come, and Baby not be found? What if she were wandering further and further away, while they were seeking her? What if she had been stolen, and was even then calling upon her mother to save her?

"Baby!"

No answer; and the mother's face grew white and her limbs weaker.

"I shall never see her again!" she cried, sinking down upon the steps of the porch. "Never, never, never! And I scolded her this morning. O, my little lamb!"

"We shall find her yet," said old Mrs. Bailey, smoothly. "She's got tired and cuddled down to sleep somewhere; or, perhaps she's off with some of the neighboring children."

Baby's mother shook her head. She knew that was only said to comfort her. All the children in the neighborhood had been for the last hour engaged in her search. She could see them scouring the field beyond the house, looking behind the stone heaps and among the blackberry bushes that skirted the field.

Baby could not have been stolen. No suspicious characters had been seen lurking about, and nobody could have got away with her without being seen. There had been no one near the house all the morning, except old Deacon Pettingell, who left his wagon opposite the gate long enough to look at a yoke of fat steers in the barnyard.

The sun went down at last, and one by one the neighbors slowly came in from the search and gathered around the stricken mother in the yard. All had words of comfort, but they sounded false and hollow.

"I can't give her up so," she moaned. "She must be somewhere near. Help me a little longer—just a little longer."

"I don't believe she's been outside the gate," said one. "We can't find any trace of her anywhere. Seems to me she would have dropped her doll or something, if she'd gone far."

"We've looked everywhere," said one of the boys. "We've poked every bunch of bushes on both sides of the road, between here and Dunlap's pesture bars; and she couldn't have got any further than that. If she was in the mowing lot we should see her certainly, or in the back pasture, because there ain't any bushes or woods."

"Have you looked in the well?" said old Miss Tompkins. "Now it's just as likely as not she's fell in there. The curbin' ain't too safe."

"She ain't there—we've looked," said one of the boys quickly, noticing the spasm of pain that passed over the face of Baby's mother at the words.

"There's a team coming!" suddenly shouted one of the little knot of boys outside the gate. "Now we can send word down to the village, and raise 'em to hunt."

"It's Deacon Pettingell's horse," said another who hastily climbed the fence for a better lookout, "and the Deacon's driving, too. Something's the matter, he's putting on the licks."

"What's he got on his lap?" asked one woman, peering through the dark. "Why, I do believe it's Baby."

There was a rush to the gate as the Deacon stopped his horse with a loud "Whoa!"

"Lost anything?" he inquired, as he stepped out over the wheel, with a little bundle in his arms.

"Baby! Baby!" and the next moment the little cause of all the trouble and pain was tightly clasped in its mother's arms.

"You see," said the Deacon, in answer to the multitudinous inquiries as to how, when, and where he had come across Baby, "after I left here, early this afternoon, I thought I heard something under my wagon seat; but I didn't pay any attention to it, and forgot all about it before I got home. I turned out the mare and run the wagon under the shed, for it began to look like rain. 'Long about five o'clock, Joel he went to take out a bag of rye meal I brought up for Piper's, and all at once, as he was lifting it onto his back, he dropped it, and hollered right out: 'Come here, Deacon,' says he, 'where on earth did this come from?' I was grinding a scythe out at the east end of the shed; but I dropped it pretty quick and started. He was holdin' up the buffalo from the hind end of the wagon, and there, do you believe it, was that cunning little creature, with her rag doll cuddled up to her, lyin' on some bags under the seat, fast asleep. She must have crawled into the wagon and laid down while I was lookin' at the steers, and the joltin' got her asleep. I tell you I wasn't long in hitchin' up again; and I never drove so like all possessed but once before in all my life, and that was the time when Hiram broke his leg fallin' off the new hoss-barn."

So Baby was found, and the whole neighborhood as one great heart brimmed over with joy; while the mother, close to whose breast the tired little head was clasped, poured out her soul in tearful gratitude to Him who had through that brief but bitter lesson taught her more of the divine nature of love than she had before learned in all the days of her motherhood.

RURAL.

THE JERSEY COW AT HOME.

Geo. E. Waring, Jr., himself an experienced breeder of Jersey cattle, in writing to the *American Agriculturist*, says:

I have just made a visit of a week to the Island of Jersey, and I have seen the Jersey cow on her native heath.

The farmers of Jersey have learned how to turn her to even more satisfactory profit than we have. That is to say, where they keep cows exclusively for the dairy, they achieve a better result than any one in America with whose dairy I am acquainted. The great fertility of their soil gives them one advantage, and the mildness and uniformity of their climate another; but still more is due to the enormous extent to which they feed roots. Hay seems to form an insignificant part of their winter food. They use straw much more largely, and have a fair bite of grass all the winter through. They depend very much on a plentiful supply of turnips and parsnips. Indeed, so far as I could judge, these roots are the sheet-anchor of Jersey dairy farming. The farms are small, rarely, I think, exceeding 40 acres, and very often not over the half of that. The team force of each farmer is very small, but they club together for what is called "the big plow," and do each other's plowing, on a social plan similar to our "cornhuskings." If root-culture is their sheet-anchor, deep plowing gives them good anchorage. When land is to be prepared for a crop of parsnips, it is trench-plowed, and completely reversed, to a depth of fully 15 inches (and often 18 inches), and then such dressings of manure are used as would do credit to a market-gardener. In this way, a small farm is made to carry a large stock, the large stock furnishes manure for increasing production, and the cows partake of the generous richness of the soil, and give a rich and abundant yield themselves.

This remark applies more strictly to the older cows. A more magnificent lot of motherly, big-bellied, big-uddered, rich-skinned cows can nowhere be found than could be collected by the hundred in Jersey. They are of the race that has made the reputation of this famous breed. I do not exaggerate when I say that I firmly believe that if the present fashion prevails this race will soon become extinct. A few years ago these cattle were bred solely for butter. Color and form were scarcely thought of. The result was a class of cattle that the world never equaled for the dairy simply. Then there arose two influences which have done some harm and will do much more.

1. The desire to convert the *form* of the animal to the standard which has been cultivated in England by the Short-horn. I was shown the prize bull of 1872. He was a miniature Short-horn, much fatter than a butter-dairy bull should ever be. Once give the breed the tendency to lay up fat in its flesh, and you may bid good-by to fat in the milk; as the one tendency increases, the other must decrease. I would as soon think to breed beef-stock by using a raw-boned, deep-flanked dairy-bull, as to breed butter-stock by using one who shows a tendency to lay on fat in his carcass. Of course, no perceptible harm will come of using such a bull for a single cross, but the longer the process is continued, the more fixed will the pernicious tendency become. Further evidence that "fat" is being too much cultivated is to be found in the fact that I was not shown a single cow in what I considered the right state of flesh for milk, whose owner did not apologize for her poor condition. Several farmers said they would not exhibit their cows at the June exhibitions, because they would have no chance for a prize unless they were fatter than it was safe to have them for summer calving. It will be hard to combat this error, for the Jerseyman is a very loyal Englishman, and if fat cattle are in fashion in England, lean ones will not be in Jersey. Yet it would be well, if we could in some way, to induce the owners of this breed at its fountain-head to return (so far as the question of fat is concerned) to the standard of the old stock that we imported fifteen years ago, and that is still well represented among the older cows in Jersey. In the meantime, let not the mote in our own eye grow to a beam. We are not, ourselves, entirely free from the mania for "form." A straight rump is pretty, and it is very desirable, but before we dispose of a heifer with a sloping rump, let us be very sure what she carries below it. We may lose an udder that would have made the fortune of our herd. Above all, let us beware of *fat*. We want a blooming condition, and flesh enough for vigorous health, but whatever is more than this cometh of an evil tendency to rob the milk of its cream.

2. Much more important than this desire for fine form, is the fancy for color. It is playing the very mischief with the breed, and no one knows it better than the very farmers who are catering to it. They are (and not quite unconsciously) killing the goose that is laying their golden eggs. Of the best fifty cows that I saw in Jersey, not five were of the solid grey color (black points, etc.); fully twenty-five of them had white enough to condemn them in the "fancy" market, and nearly all had what would be considered an objectionable amount. Every farmer with whom I spoke, sneered at the idea that solid color was an advantage, but they all said they must breed for their market. They all confessed that in so breeding they were marching on the direct road to inferior milking. One said, "I keep 6 cows, 3 good ones for the kitchen, and 3 grey ones to sell calves from." But even this will not save him. Ten years hence he may not find, in all Jersey, a really good bull to breed from. I did not see one bull calf being raised that had not been selected solely for the color—which means that in a few generations of neglect the dairy quality must run itself out. Neither did I happen to ask after the calf of any superb milker without learning that if a bull it had been killed because it had white upon it. In not a single case did the farmer deny that such a course is dangerous to the future prospects of the breed, but—"It is the color that sells *them*, and we must breed for our market."

How does this interest us? Most vitally. We are very important customers of the Jersey farmers, and we have done much to foster the fallacy. Let us do what we can to induce a return to the juster standard—even of beauty—under which the reputation of the breed, for the lawn, as well as for the dairy, was founded.

If I owe an explanation for such endless harping on the single string of "color," it is that the more I consider the subject, the more important does it seem. This may well be a secondary object in breeding, but the question of dairy quality should always be first regarded.

Setting aside his errors in the matters of form and color, the Jersey farmer is a good farmer, and a good dairyman. And he has a good breed of cattle and no mistake. Good and beautiful, and lovable. Always tethered among the apple trees, or in the little meadows, constantly handled, and talked to, and made much of, their dispositions have been sweetened and quieted through long generations of gentle care; and their mellow, mild eyes reflect a serenity and peace of mind that betoken all their ancestral ease and comfort. Looking at them with Darwin's "survival of the fittest" in mind, one would almost say that their beauty had grown by long cultivation to suit the charming lanes and hedges from and through which the traveler sees them. Curiously enough, I was able to get few statistics. "Rule of thumb" seems to be the rule in vogue. However, I saw cows milked, I saw milk skimmed, and I saw the butter that had been made from a certain number of cows. With fair opportunity for observation in various places, and at various times, I concluded that the intense high farming and strong feeding of Jersey, together with the almost perennial green bite out of doors, give results that we rarely attain, where more than two or three cows are kept together. Yet I think that we have in America quite as good Jersey cows as they have in Jersey, and plenty of them.

TRUE TO NATURE.

A genuine touch of woman nature, as well as human nature, pervades the following:

A comfortable old couple sat a seat or two in front of us on the railroad during one of the hottest days of last summer. The journey was evidently one of the events of their lives, and their curiosity excited the attention of the passengers. At a way-station the old gentleman stepped out of the cars to get a drink or to buy a doughnut, and heard the bell only in time to rush to the door of the eating-house, and see the train moving off without him. The old lady in her seat had been fidgeting, and looking out of the window in her anxiety for his return, and when she saw his plight, his frantic gestures for the train to stop as it swept farther and farther away, she exclaimed:

"There! my old man's got left!—he has! There, see he has! Wal," she continued, settling back, "I'm glad on't—it's always been, 'Mammy, *you'll* get left!—mammy, *you'll* get left!' all my life long; and now he's gone and got left, and I'm glad on't."

Her candid reflection on the accident, and the evident satisfaction she felt in the fact that it was the old man and not herself that was left, was greeted by a round of laughing applause. Not a few of the ladies in the cars were delighted that it was the old man, and not the woman, who had "caught it" this time. For onee, the lord, and not the lady, had made the blunder, and "gone out and got left."

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 bookbinders owes its powers of withstanding the effects of these destructive agents to the tar of the birch tree—betula alba. 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 annointed with this oil. It is frequently the case that valuable collections of books are greatly damaged by the effects of damp, and manuscipts to which great importance attaches are often wholly spoiled. The hint may be worthy of notice.

ODDS AND ENDS.

An exchange says that a sensible shoemaker, who made a princely fortune by the sale of an extensively advertised shoe-string of his own invention, wrote this stanza which adorns his crest:

If you are wise and wish to rise,
Then pitch right in and advertise;
If you are not, then sit down sot,
And let your business go to pot.

A writer in the *Household* advises ladies who have furs to cleanse to take nice Indian meal in a large pan and rub them with it—using no water—nothing but dry meal, and they look as good as new.

Great souls attract calamity as mountains the thunder-cloud; but while the storm bursts upon them, they are the protection of the plain beneath.

A little girl visiting Niagara Falls with her father, and seeing the foam at the foot of the falls, exclaimed: "Pa, how much soap it must take to make so many suds."

A man upon slipping down a pair of stairs on his back, thereby ruining a fashionable coat, declared he never yet found anything profitable in backsliding.

"I like to have things in my way," said a father the other day. "Then you must like me," said his mischievous little son, "for you say I am always in your way."

"Little boy, can I go through this gate to the river?" politely inquired a fashionably dressed lady. "Per'aps so; a load of hay went through this morning," was the horrid reply.

A soul impenitent under affliction, is like the devil in his chains, who rages against God while he is fettered by him.

The new national flag of China is said to resemble an old bedquilt with lobsters running around the edge.

Say less than you think, rather than think only half what you say.

Afflictions are as needful for our souls as food is for our bodies.

NEW ADVERTIREMENTS.
From Dauchy & Co.

CANVASSING BOOKS SENT free for PROF. FOWLER'S GREAT WORK on *Manhood, Womanhood, and their Mutual Inter-relations; Love, Its Laws, Power, etc.*

Agents are selling from 20 to 30 copies of this work a day, and we send a canvassing book free to any book agent. Address, stating experience, etc., NATIONAL PUBLISHING CO., Philadelphia, Pa.

"DOMESTIC" PEERLESS *PAPER PATTERNS.* ELEGANT IN DESIGN. FAULTLESS IN FIT. Agents Wanted. Send for Catalogue. DOMESTIC SEWING MACHINE CO., New York.

AGENTS WANTED FOR *BEHIND THE SCENES* IN WASHINGTON. The spiciest and best selling book ever published. It tells all about the great *Credit Mobilier Scandal*, Senatorial Briberies, Congressmen, Rings, Lobbies, and the wonderful Sights of the National Capital. It sells quick. Send for circulars, and see our terms and a full description of the work. Address CONTINENTAL PUBLISHING CO., 4 Bond st., New York.

10 PER CENT. NET.—THE IOWA LOAN AND TRUST COMPANY will invest money on first-class Real Estate at 10 per cent. interest, net, payable semi-annually in New York, and will guarantee the collection of all loans made through its agency. All charges paid by the borrower. Please write, before investing, for New York and New England references, and full particulars. SAMUEL MERRILL, (late Governor of Iowa,) President. Address JAMES B. HEARTWELL, Sec'y, Drawer 167, Des Moines, Ia.

NEVER NEGLECT A COUGH. Nothing is more certain to lay the foundation for future evil consequences. WELLS' CARBOLIC TABLETS are a sure cure for all diseases of the Respiratory Organs, Sore Throat, Colds, Croup, Diphtheria, Asthma, Catarrh, Hoarseness, Dryness of the Throat, Windpipe, or Bronchial Tubes, and all Diseases of the Lungs.

In all cases of sudden cold, however taken, these TABLETS should be promptly and freely used. They equalize the circulation of the blood, mitigate the severity of the attack, and will, in a very short time, restore healthy action to the affected organs.

WELLS' CARBOLIC TABLETS are put up only in *blue boxes*. Take no substitutes. If they can't be found at your druggist's, *send at once to the Agent in New York*, who will forward them by return mail.

Don't be Deceived by Imitations.

Sold by druggists. Price 25 cents a box. JOHN Q. KELLOGG, 18 Platt-st., N. Y., Sole Agent for U. S. Send for Circular.

WORKING CLASS, MALE or Female, $60 a week guaranteed. Respectable employment at home, day or evening; no capital required; full instructions and valuable package of goods sent free by mail. Address, with six cent return stamp, M. YOUNG & CO., 173 Greenwich St., New York.

WRITE FOR LARGE ILLUSTRATED Price List. Address GREAT WESTERN GUN WORKS, No. 179 SMITHFIELD-ST., PITTSBURGH, PA. Breech-loading Shot Guns, $40 to $300. Double Shot Guns, $8 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $6 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle. Large discount to Dealers or Clubs. Army Guns, Revolvers, &c., bought or traded for. Goods sent by express C. O. D. to be examined before paid for.

12,000,000 ACRES. CHEAP FARMS! The Cheapest Land in Market, for sale by THE UNION PACIFIC R. R. CO., IN THE GREAT PLATTE VALLEY.

3,000,000 ACRES IN CENTRAL NEBRASKA Now for sale in tracts of forty acres and upwards on Five and Ten Years' Credit at 6 per cent. No advance interest required. Mild and Healthful Climate, Fertile Soil, an Abundance of Good water. THE BEST MARKET IN THE WEST! The great Mining regions of Wyoming, Colorado, Utah and Nevada, being supplied by the farmers in the Platte Valley.

SOLDIERS ENTITLED TO A HOMESTEAD OF 160 ACRES.

THE BEST LOCATIONS FOR COLONIES

FREE HOMES FOR ALL! Millions of Acres of choice Government Lands open for entry under the Homestead Law, near this Great Railroad, with good markets and all the conveniences of an old settled country.

Free passes to purchasers of Railroad Land.

Sectional Maps, showing the Land, also new edition of Descriptive Pamphlet with New Maps mailed free everywhere. Address O. F. DAVIS, Land Commissioner U. P. R. R., Omaha, Neb.

THE GREAT SO. AMERICAN BLOOD PURIFIER, *JURUBEBA!* *Is the most powerful cleanser*, strengthener and remover of Glandular Obstructions known to *Materia Medica.*

It is specially adapted to constitutions "worn down" and debilitated by the warm weather of Spring and Summer, when the blood is not in active circulation, consequently gathering impurities from sluggishness and imperfect action of the secretive organs, and is manifested by Tumors, Eruptions, Blotches, Boils, Pustules, Scrofula, &c., &c.

When weary and languid from overwork, and dullness, drowziness and inertia take the place of energy and vigor, the system needs a *Tonic* to build it up and help the Vital Forces to regain their recuperative power.

In the heat of Summer, frequently the *Liver* and *Spleen* do not properly perform their functions; the Uterine and Urinary Organs are inactive, producing weakness of the stomach and intestines and a predisposition to bilious derangement.

DR. WELLS' EXTRACT OF JURUBEBA is prepared directly from the South American Plant, and is peculiarly suited to all these difficulties; it will cleanse the Vitiated Blood, strengthen the Life-Giving Powers, and remove all Obstructions from Impaired and Enfeebled Organs.

It should be freely taken, as Jurubeba is pronounced by medical writers the most efficient Purifier, Tonic and Deobstruent known in the whole range of medicinal plants.

JOHN Q. KELLOGG, 18 Platt-St., New York, Sole Agent for the United States.

Price One Dollar per Bottle. Send for Circular.

DRUNKARDS AND OPIUM EATERS.—C. C. BEERS, M. D., 345 4th-av., New York, has a permanent and painless remedy. Ten years' successful experience. Cure guaranteed. Send stamp for evidence.

10 CENTS.—HOW 'TIS DONE; OR, THE SECRET OUT. An illustrated book of 64 pages, that every one should have. Now is the time for those who wish to make money. Send 10c. for postage and packing. BOND, MARTON & CO., Springfield, Mass.

HENRY WARD BEECHER'S PAPER. Largest circulation in the world, grows wonderfully. It is the best paper, gives subscribers the most beautiful premiums, offers Canvassers the most *liberal terms.* Send for Circular. J. B. FORD & CO., New York.

A GREAT OFFER!—WE will pay all AGENTS $40 per week, in cash, who will engage with us at once. Everything furnished and expenses paid. Address, A. COULTER & CO., Charlotte, Mich.

A MECHANICAL CURIOSITY. *Catch'emalive Mouse Trap.* Every mouse caught resets the trap for another! Sample by mail, prepaid, 75 cts. FOR SALE BY THE TRADE. R. E. DIETZ, Patentee, 54 and 56 Fulton-st., New York.

CAMPHORINE. PAIN! PAIN! PAIN!—The Great Discovery for the relief of pain and a sure and immediate cure for Rheumatism, chronic and acute, Sprains, &c. It has a pleasant and refreshing odor, and will not grease or stain the most delicate fabric, which makes it a luxury in every family. Price 25 cts. per bottle. For sale by all druggists. REUBEN HOYT, Proprietor, New York.

FIRE! FIRE!! FIRE!!! FIGHTING FIRE! AGENTS WANTED for the grandest book of the year, now selling with astonishing rapidity. Tells of the causes of Fire; Safes; Fire-proof Buildings; Conquering Fire with Water, Steam and Gas; INSURANCE—*Is it safe?* Its History, Basis, Management, How to Insure, &c.; Vivid Accounts of the Great Fires of History. Agents send for circulars. You will not regret it. Sent free. Address DUSTIN, GILMAN & CO., Hartford, Conn.

AGENTS WANTED FOR THE HOME OF GOD'S PEOPLE. The grandest and most successful new book out. Acknowledged to be the most decided success of the year—now selling with astonishing rapidity. It contains nearly 200 Magnificent Engravings. Splendid opportunity for Agents to make money. Circulars, containing full particulars and terms, sent free. Address DUSTIN, GILMAN & CO., Hartford, Conn.

SUNSHINE. THE NEW SUNDAY SCHOOL SINGING BOOK, BY P. P. BLISS, FOR 1873, NOW READY. *Close to the Bible! Close to the heart!* Close to the musical and religious needs of the Sunday School.

SUNSHINE CONTAINS GREAT VARIETY! DEEP FEELING! INTENSE MELODIES! Responsive Scripture readings, with many songs. *Illustrating! Enforcing! Inviting!*

A novelty for every Christian worker. Hymns and tunes that never "wear out," for family worship and prayer-meeting. A few pages of practice and pieces suitable for Saturday afternoon and concert occasions.

Price, single, 35 cents; per dozen, $3 60. A single specimen copy of SUNSHINE Sent by mail on receipt of 30 cents by the Publishers. JOHN CHURCH & CO., Cincinnati, Ohio.

C. B. CRANDALL PRACTICAL DENTIST, OFFICE IN TREMONT HOUSE, ALFRED CENTRE, N. Y! Dental operations carefully performed, and satisfaction guaranteed.

FOR SALE. A HOUSE AND LOT, —AT— ALFRED CENTRE. Inquire on the premises, or address L. C. STRONG, Alfred Centre, N. Y

WHAT NEXT? WHAT NEXT? WHAT NEXT? WONDERFUL! Great *Juvenile Magazine* Choicest reading. Charming Pictures. 30 Cents a year. A magnificent $1 CHROMO, *free*, by first mail. Splendid prizes for clubs. Agents outfit, including Chromo, 25 cents. Specimen, 3 cents. Send at once. JOHN B. ALDEN, Publisher, Chicago, Ill.

FOR SALE—A PLOT OF land containing 8 acres, partly cleared, with a running brook through the middle, situated on the south side of Somerset Street, North Plainfield, N. J., and on line of the proposed "National Air Line" to New York, about three-quarters of a mile from present depot. Terms easy. Address PETER WOODEN, Plainfield, N. J.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, $1 25. Church Clerks will find them both convenient and economical.

HOW TO SPECULATE SUCCESSFULLY, *RANDAL H. FOOTE & CO.,* BANKERS & BROKERS, 70 BROADWAY, N.Y. *Members of Stock Ex. and Gold Board.* REFERENCES.—Mechanics Banking Association, or any Banking House or Commercial Agency in New York. N. B.—Pamphlet on "Wall Street and its Operations," free on application.

THE LADD PATENT *STIFFENED* GOLD WATCH CASES, *With Movements of American Manufacture,* In Ladies', Gentlemen's, and Boy's sizes. The most elegant, durable, popular, and THE BEST GOLD WATCHES ever made for so little money. They are warranted a generation. For sale by J. C. BURDICK, Watchmaker and Engraver, Alfred, N. Y. Descriptive Circulars and Price List sent on application.

NOTICE TO CREDITORS.—Pursuant to an order of James S. Green, Esq., Surrogate of the County of Allegany, notice is hereby given to all persons having claims against ELLERY B. CORNELIUS, late of the town of Ward, in said County, deceased, to present the same, with the vouchers thereof, to the subscriber, at his place of business at Alfred Centre, N. Y., on or before the 25th day of July next. STEPHEN C. BURDICK, Administrator. Dated, the 17th day of January, 1873.

CAUSE AND CURE OF DISEASE.—Every afflicted person will be deeply interested in the perusal of a pamphlet just published by Dr. R. Greene, who has been Physician of the Boston Medical Institute for twenty-five years. It describes various diseases and their proper treatment, and should be in every family. Price fifty cents; but it will be sent by mail, free, to invalids, to any part of the country. Address DR. R. GREENE, 34 Temple Place, Boston, Mass.

WEST'S IMPROVED PUMPS. THE BEST IN THE WORLD. Always the premium Pumps; widely known and highly appreciated. A pump and a fire engine in one. Anti-freezing, strong and durable, good for wells or cisterns, and for raising and throwing water for all purposes. Also, West's square tube copper *Lightning Rods*—the neatest, best and cheapest. Circulars with cuts and price lists free. J. D. WEST & CO., 40 Cortlandt Street, New York.

WHY WILL YOU INJURE YOUR EYE-SIGHT, By using common glasses not adapted to the sight, when you can purchase the GENUINE ROCK CRYSTAL *SPECTACLES & EYEGLASSES?* THE BEST IN THE WORLD. *Reference*—All who use them. A good assortment constantly on hand, in Gold, Silver, Steel and Rubber Frames, at wholesale or retail. Some one in every town should keep them. A liberal discount to the trade. Single pair sent by mail. Satisfaction guaranteed. Address J. C. BURDICK, JEWELER, Alfred, N. Y. Descriptive Circular and best method of testing pebbles sent on application.

TO CLERGYMEN & OTHERS.—The Penn Mutual Life Insurance Company of Philadelphia, one of the oldest and most reliable Life Companies in the Country, with ample Capital, desires to engage the services of active and reliable men at various points. The Company is strictly Mutual, and divides its surplus premiums every year among its members, thus supplying insurance at the lowest possible rates, and all of its policies are non-forfeitable after three years. Liberal Commissions given and direct contracts made. Apply to the Home Office, 921 Chestnut-st., Philadelphia, Pa.

ASK YOUR GROCER FOR AMERICAN BONELESS SARDINES. They have received Diploma for their merit wherever exhibited. Pronounced by all, the cheapest luxury of the age, valuable, and almost necessary to the table, to travelers, or at Pic-nics. Packed in the best Olive oil of our own importation, in tin boxes finished same as the imported; and are sold at less than half the cost of French Sardines. Their delicious flavor, and nutritious qualities recommend them to all classes. Sold by all first-class grocers. Wholesale by THE AMERICAN SARDINE CO., 31 Broad Street, New York.

WANTED—AGENTS FOR the "Contributor," a sixteen-page undenominational, religious, and family Paper. Thirteen departments. Rev. A. B. EARLE writes for it. $1 00 a year, and one of the finest premiums ever offered, given to each subscriber. Agents meet marvelous success. One says, "It only needs a boy to show it—it sells itself." A subscriber sends 100 subscribers, and says, "It only took a little over *one day* from my work." Large commissions. For terms, samples, etc., address, J. H. EARLE, Boston, Mass.

ELIXIR DE LONGUE VIE, OR FRENCH LONG-LIVED BITTERS, have been used in France for more than 100 years, and are now being introduced into this country. They are composed of Vegetable extracts, and are designed for the purification of the blood, thus *preventing* as well as *curing* nearly all diseases to which the human system is liable. As a blood purifier, and as a *promoter* of *long life*, they are believed to be unequaled. Price 50 cts. per bottle. We wish to introduce them into this section, and desire an energetic Agent, to whom liberal terms will be offered. A. W. DESPARD & CO., Sole Agents, No. 42 Cedar-St., New York.

OPTICAL.—J. C. POTTER, OF Alfred, N. Y., has constantly on hand THE ROCK CRYSTAL SPECTACLE AND EYE-GLASSES of every description made, at wholesale or retail at from 10 to 50 per cent less than can be bought in Philadelphia or N. Y. Liberal discounts made to clubs of two or more pairs at any address, by mail or express. Send for descriptive circular and catalogue of prices. 1000 references in Allegany and Steuben counties. Persons ordering by mail, will do well to send a lens of the last spectacles worn, stating the time since it last suited the sight. I warrant a fit; if not, a change will be made at my expense, by mail. Special calls made in a short time, if requested, without charge. Old bows re-filled; new bows to old lenses. Half price paid for pebble lenses, in cash or goods. The knowledge of testing pebbles sent free. J. C. POTTER, Box 17, Alfred, N. Y., Agent for all kinds of Optical Goods, Drafting Tools, &c., from McAlester's House of Philadelphia, the oldest house in America.

ALBION ACADEMY.

REV. A. R. CORNWALL, A. M., Teacher of Metaphysics, Latin and Natural History.
JOSIAH BEARDSLEY, A. M., Mathematics and Greek.
THURE KUMLIEN, A. M., Curator Cabinet.
MRS. E. M. DENISON, Preceptress.
N. R. DOAN, Teacher of Geography, and Assistant Teacher of Mathematics.
J. S. MAXSON, Teacher of English Grammar and Vocal Music.
G. W. LATTA, Teacher of Penmanship and Book-Keeping.
MISS AUGUSTA HEAD, Teacher of Instrumental Music.

EXPENSES.

Board, per week	$1 50 to $2 50
Tuition, per term	$6, $7, and 8 00
Room Rent	3 00
Incidentals	1 00
Instrumental Music	10 00
Use of Piano	2 00

Students are thoroughly drilled in Elocution, Reading, Spelling, and Gymnastics. The Course in History comprises five terms. The Course in Botany, three terms. In Natural History, Students are made *practically* acquainted with all the birds in the country.

Assistance is given to all young men studying for the ministry.

Young men completing the Course designated in the Catalogue, are given the Degree of Bachelor of Philosophy, and young ladies, Laureate of Philosophy.

The Spring Term will open March 25th, and close June 18th.

Address A. R. CORNWALL, Albion, Dane Co., Wis.

MILTON COLLEGE.

FACULTY.

Rev. W. C. Whitford, A. M., President, and Professor of Natural, Mental, and Moral Sciences.
Edward Searing, A. M., Professor of Latin and Greek Languages.
Albert Whitford, A. M., Professor of Mathematics.
Miss Mary F. Bailey, L. A., Teacher of German Language, and in English Department.
Miss Jane C. Bond, Teacher in English Department and Mathematics.
Miss R. Mintie Howard, Teacher of Instrumental Music.
E. D. Squires, Teacher of Penmanship and Book-Keeping.

CALENDAR.

Winter Term opens Dec. 18th, 1872.
Spring Term opens April 2d, 1873.
Each term continues thirteen weeks.
Commencement, July 2d, 1873.

EXPENSES.

Tuition in Common English Studies,	$8 00
Tuition in Higher English and Preparatory Latin, Greek, French and German Studies	9 00
Tuition in College Classes,	$10 00 to 11 00
No charges for incidentals.	
Room Rent, per term,	3 50
Self-board, per week	1 25
Club-board, "	2 00
Family-board, "	3 00

EX