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THE DRUNKARD'S CHILD.

BY MRS. M. H. OZIAS.

Draw nearer, mother, let your hand
Rest gently on my aching brow;
Its cool, soft touch will ease my pain;
I feel that I am dying now.

Mother, I do not fear to die,
I know my Saviour calls me home;
And yet, 'tis hard to say farewell—
To leave you in this world alone.

Who'll comfort you when I am gone?
Who'll kiss away the falling tear?
Who'll share your lonely midnight watch?
Who'll weep with you, and hope, and fear?

Once there were happy, blissful days,
When friends and fortune on us smiled;
With joy we hailed his coming step,
And I was not a drunkard's child.

Tell father that I loved him still;
I shall not see his face again,
For e'er he seeks his humble home
I shall be free from care and pain.

That father came, but all too late,
Another guest had been before,
Death claimed his lovely, once loved child—
'Twas midnight hour, and all was o'er!

Down by that cold and beautious form,
He knelt and prayed, and God did hark
Unto his prayer, and led him forth
Into the light—"Out of the dark."

THE ATONEMENT.

It may be that the peculiar mission of Seventh-day Baptists is to urge the claims of the Bible Sabbath, and that, except for this object, they have no right to exist as a distinct denomination. But our testimony for the Sabbath will be greatly weakened, if our views of redemption by Jesus Christ are at variance with sound doctrine. Christ is all in all; and dearly as I love the Sabbath, I would renounce it at once, if I thought the observance of it tended in ever so small a degree to hinder me from glorying in the Cross. I love the Sabbath *for Christ's sake.* Our people are generally sound in regard to the way of salvation. That there are some exceptions is not surprising; and if these exceptions could be so isolated as to have no power to corrupt others from the simplicity of the gospel, I should hold my peace. Not that a desire to lead others astray exists in any, even of our teachers; but if their devotion to truth is as earnest as it ought to be, they will not object to an examination of their doctrine. I have no controversy with those who maintain the limited extent of the atonement, nor, on the other hand, with those who hold to an unlimited or general atonement. If it were worth while, I might say that I look upon the death of Christ as making provision so full and broad, that THE WORLD through Him MIGHT BE SAVED. My trouble is with those who so explain away the death of Christ as to make it virtually no atonement at all.

Paul distinctly declares that Jesus Christ has been set forth a propitiation by his blood. (Rom. 3: 25.) The idea, at once suggested, is that the Divine mind is appeased by the intervention of an economy involving a priesthood and sacrificial blood. The wrath of God is against all ungodliness and unrighteousness of men; and if sinners stand on their own footing, the wrath falls upon them in the way of punitive justice. The blood of Jesus appeases this wrath, so that God can show mercy and spare the sinner.

There is here such a clear allusion to the mercy seat—the golden lid which covered the ark of the Covenant—that a few remarks upon that type of the old economy will be in point. It was on that mercy seat that the glory of the Lord received the atonement made by the High Priest on the Day of Expiation, and thence dispensed pardon to the Israelites. The idea conveyed by the Apostle is that Jesus is the true Mercy Seat, from which God dispenses pardon to sinners. For let it be carefully observed, that the Greek word, which in our translation is rendered "propitiation," is the same which the Septuagint version used in Exod. 25: 17, 21, 1 Chron. 28: 11, and elsewhere; and by some of the best scholars the passage is rendered, "Whom God hath set forth a PROPITIATORY." The lid of the ark was a *propitiatory*, and this term would express the idea contained in the Hebrew word (which literally denotes a *cover*), quite as well as *mercy seat.* In Heb. 9: 5, we have the same Greek word that we have here in this passage of Paul to the Romans; but no translator has rendered it *propitiation.* For it being evident that the writer speaks of the lid or cover of the ark as overshadowed by the cherubim of glory, the translator adopts the usual Old Testament term—mercy seat. But if the translation were, "And over it the cherubim of glory shadowing the PROPITIATORY;" and if the passage in Romans be read, "Whom God hath set forth a PROPITIATORY;" the lid of the ark would be suggested in both cases, while the evil of rendering the same term by different words—which so often obscures the force, if not the actual meaning of Scripture—would be avoided. But whether the term in question be rendered *propitiation*, or *propitiatory*, comes to pretty much the same thing; the grand idea of the Apostle being, that Christ is "set forth" as the reality of the old blood-sprinkled Mercy Seat.

Now let it be remembered, that in the ark were deposited the two tables of the law. This law laid the Israelites, as indeed it lays all mankind, under it curse. But the ark's covering—propitiatory or mercy seat—covered the curse, whenever it was sprinkled by the atoning blood; for every year, on the great day of atonement, this ceremonial was repeated to cover the sins from God's sight. Not that the blood sprinkled on the old mercy seat did actually atone for sins, or cover the curse of the moral law for the transgressions under the first covenant were not actually attoned for till Christ died, (Heb. 9: 15 and 10: 1–4), but that it represented the blood which does have this effect: a grand and glorious type of the never-to-be-forgotten fact that Christ hath redeemed us from the curse of the law. Besides the other transactions of the Hebrew Day of Atonement, two goats were presented before the Lord; one for a sin-offering, the other for a scape-goat. The goat of the sin-offering was killed by the High Priest, and its blood carried into the Holy of Holies, where it was sprinkled upon and before the mercy seat. The blood was the life of the animal, and was that in which the essence of atonement consisted. (Lev. 17: 11.) It was therefore life instead of life; the life of the animal instead of the life of the worshiper, who was under sentence of death for his sins. This was *substitution*—the *vicarious sacrifice*, so offensive to many. And what makes the matter plain, is the fact that the animal was not slain till the worshiper had placed his hands upon its head, and confessed his sins; thus signifying the *imputation* of his sins to the expiating victim about to be put to death in the worshiper's stead.*

It comes then to this: that the blood of the victim, upon whose head the sins of the people were put, being sprinkled upon the mercy seat, God was *propitiated—appeased—satisfied;* the curse of the law was *covered*, and did not break forth upon those who drew near. Their sins were forgiven. Of this "shadow of good things to come" the "very image" is Christ, who by his own blood is a *propitiatory*—a *mercy seat*, where the everlasting God sits enthroned to abundantly pardon those who come to him believing and trusting in the blood. "It is the blood that maketh an atonement for the soul." The blood of Jesus has *covered* the law, so that its curse falls not upon any believer. "Blessed are they whose sins are COVERED." "Setting forth Jesus Christ a propitiatory by his blood" is therefore an arrangement which enables God to be just, and the justifier of him that believeth in Jesus—a just God and Saviour. (Isa. 45: 21.) But for this arrangement, he could not be just and the Saviour of sinners too. The Apostle's language most certainly implies, that the direct object of the arrangement was to enable God to save sinners, without departing from justice; no other construction can be fairly put upon it. For justice had said that the penalty of the law, which is the expression of God's hatred of sin, must be executed upon the transgressor, and cannot be remitted without dishonor to the Divine government. In the most absolute manner, therefore, it is proclaimed, "The soul that sins shall die." The Lawgiver does not claim it to be his prerogative to remit the penalty on the repentance of the transgressor; for so claiming, he would contradict himself. For to declare, as He does in the most absolute manner, that the transgressor shall die, is to declare that he shall not be pardoned. Thus the law, taken by itself, affords no relief to the sinner.

But if God, in the law, does not and cannot say that the repenting rebel shall be pardoned and restored to favor, does he say it anywhere else? Does He anywhere claim it as his sovereign prerogative to remit the penalty on the repentance of the transgressor? And will this repentance, followed by obedience, be an ample vindication of God's moral government? God does indeed declare, in the Gospel of his Son, that the repenting sinner shall live; but this declaration is made upon the ground, not of his sovereignty, but of an ATONEMENT, through and by which he expres his hatred of sin as strongly as he does by the penalty of the law. Remove this atonement; let it have no place in the divine scheme, but let God say in the way of mere sovereignty that the sinner shall live; and He is involved in self-contradiction. For it matters not whether the offer of pardon on condition of repentance is embodied in the words of the law, or whether it is revealed in some other way: it is the fact revealed by the Lawgiver, and not the mode in which he reveals it, that subverts the law. It is as a sovereign that God *gives* the law; as a sovereign he asserts its claims, and declares that the sinner shall die. Does He in the Gospel abandon the claims of the law—the claims which as a sovereign he has a assered? He certainly does, if in the way of mere sovereignty, and without an atonement fully expressive of his hatred of sin, he gives out that the repenting sinner shall live. The atonement therefore intervenes as a necessity, in order that, while pardon is granted to the sinner, the claims of divine sovereignty may be sustained.

But if I do not mistake the general drift of an essay which appeared in the SABBATH RECORDER, Feb. 13th, there is nothing in the death of Christ more than a loving assurance, that if the sinner will repent and be obedient to the Governor, he shall "*then by the forgiving mercy of the heavenly Father be taken back to his place as a loving, obedient child.*" If God, as revealed to man by Jesus Christ, "*is accepted as the rightful ruler, and his law cherished in the hearts of his subjects, this is the best possible vindication of his government.*" I understand the writer as claiming that the government needs no other vindication. He denounces in very strong language the idea that the death of Christ was an expiatory sacrifice—a penal satisfaction of the divine law. On the other hand, I maintain that the government of God needs such a vindication as will adequately express his hatred of sin. If the penalty of the law be executed, that will express it. But the imperfect obedience of the repenting sinner—and it can never be anything but imperfect—will not express it. If God, in order to show mercy, dispense with the perfect obedience which his law demands, and accept in place of it the poor and imperfect obedience which may be henceforth rendered, his law is not vindicated; it is dishonored. How glaring the inconsistency! First, God demands a perfect obedience, holding him who offends in one point guilty of all, and declares that the soul that sins shall die; next, he declares his willingness to dispense with perfect obedience, and to accept an imperfect obedience instead, although no provision is made to express his hatred of sin! But the writer of the essay in question says, "The repenting rebel, forgiven and restored to love and loyalty, will become a support to the government; the very best vindication of government being its power to reclaim rebels to love and loyalty." There seems to be a little confusion here. Does the writer use the term *government* in the same sense, in both instances? In the first instance there is no room to suppose that he means anything different from the moral law; and this being his meaning, what he says is substantially true. For a repentant sinner will become a support to the law in conforming to its demands. Yet, as his conformity is apt to be short of what the law demands, it might be inferred that the support given to the government would be correspondingly weakened. Not to make a great matter of this, however, what does the writer mean in the second instance, when he speaks of the power of the government to reclaim rebels to love and loyalty? Does he refer to the moral law again? If he does, I deny that the law has any such power. The gospel, not the law, is the power of God unto salvation. By the law is the knowledge of sin, and because of sin we are under condemnation. But our restoration to love and loyalty is what the law cannot effect, in that it is weak through the flesh.

"The law commands, and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal
Where lies our strength to do his will."

The author of the essay writes as if his view of the plan of salvation were the only one which exhibits the divine Being as a God of love. That God is love—that he so loved the world as to give his only begotten Son—that the constraining power of the gospel lies in the love of Christ—is made very prominent, while he more than insinuates that the doctrine he opposes allows little or no scope for this principle of the divine nature. Nevertheless, the scheme which to him is "all unsatisfactory," represents, quite as clearly as his own theory does, that the death of Christ is the strongest expression of God's love to man. And unless the strongest expression of God's hatred of sin is incompatible with that love which is an element of his nature, and which moved him to provide the great ransom, I see not wherein the writer's theory has any advantage.

The law demands obedience; perfect, unswerving obedience, under a penalty which by its severity declares the Lawgiver's utter abhorrence of sin. The Lawgiver cannot accept our imperfect service, however sincere, except upon the ground of something that shall express his abhorrence of sin as perfectly as if the penalty of our transgressions were rigidly inflicted. To accept us without this something would be to set aside the penalty of the law; which would be setting aside the law itself, for law without penalty is not law. Yet we do obtain acceptance for ourselves and our services through the blood of Christ. Therefore, this blood is the something which expresses the divine hatred of sin. Not only does it "satisfy infinite love," and constitute "the outward expression of that love," but clearly, loudly, and to all the world, it proclaims that sin is the abominable thing which God hates. How can it make such proclamation, unless it is *piacular—expiatory—propitiatory?* "Lustral" is not the word here.

Paul says that God "hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." I understand the Apostle to mean this: that Christ, though he was not a sinner, was treated *as if* he were a sinner, in order that we, who are not righteous, might be treated *as if* we were righteous. Exactly how much was included in his being treated as a sinner, it may not be easy to say; the water is deep here, and we soon get where we can feel no bottom. But when I read that the Lord laid on him the iniquity of us all—or made to meet on him the iniquities of us all, as some of the best scholars render it—when I read that he was made a curse for us; that in the hour of his extremity the Father's face was hid from him, and, his soul tempest-tossed and not comforted, he cried, My God, my God, why hast thou forsaken me? I cannot help seeing that in all this there was the awful manifestation of God's anger against the sins of men. That in undergoing this terrible anguish Christ suffered the identical penalty of the law—the very punishment which sin deserved—that he "took upon himself the punishment due to sinners, in all time, so that since eternal punishment was due every man, the punishment Christ endured was equivalent to the eternal punishment of one sinner multiplied by the whole number of sinners," is not pretended. It is doubtful whether any member of our denomination holds such an idea, nor can I see anything in the doctrine of substitution which implies it. All that the doctrine really implies is that God having, through the death of his Son, made an expression of his hatred of sin quite as strong as what he had made in the penalty of the law, is *satisfied;* that is, feels that the law will not suffer damage, if penitent sinners are taken into favor and treated *as if* they were righteous. The sufferings of Christ being the only ground upon which this favor is shown, do therefore *stand in place of* the punishment which was due; in other words, are *substituted* for the punishment.

A word now upon the term *satisfaction;* a term which has been much used in discussions of this question, and quite as offensive to the disciples of Socinus as the term substitution. It is a term borrowed from Roman law, which used it to denote that method of fulfilling an obligation which may either be admitted or refused. When a person, by the non-performance of a contract, has incurred a penalty, he is entitled to a discharge if he pays the penalty; but if, instead of paying the penalty itself, he offers something in place of it, the person who has a right to demand the penalty may grant a discharge or not, as he sees fit. If he is satisfied with what is offered, he will grant the discharge; if not satisfied, he may be wise in refusing it.

The applicableness of the term to the point under discussion is plain. We were all under contract to perform the righteousness of the law; the penalty eternal death. We failed, and incurred the penalty. The Lord Jesus volunteered to stand in our place; not to suffer eternal death, but to be laid under such sufferings as would constitute a decided token of the Father's displeasure against our sin. The Father accepted the offer in behalf of such as might be willing to turn from their sins and walk in newness of life. He might have refused, but he was satisfied that in this way the law would suffer no damage. According to this view, the sufferings of Christ for sin have been termed a satisfaction to the justice of God, because they were not the penalty that had been incurred, but were something accepted by the Lawgiver instead of it. It follows that it cannot procure the pardon of the sinner without the good will of the Lawgiver, because it offers something in place of that which he was entitled to demand; so that, instead of excluding, it magnifies the mercy of the Lawgiver. Instead of presenting God as a merciless being, whose fury is turned away by the interposition of Jesus Christ, it exhibits the scheme of redemption as originating in the love of the Father, who both provided and accepted that substitution by which sinners are saved.*

Those who know best how to defend the scheme regard it as a provision, which, though it *admits* the discharge of the sinner, yet no otherwise *requires* it, than as it may be a matter of promise to the substitute. For if the satisfaction were a strict payment of the sinner's indebtedness to the law—a suffering of the very penalty which lies against him, justice would *demand* his discharge. But no sinner can come to God, demanding salvation as a debt due him. He can come only as a beggar for mercy, feeling that what he asks for might be justly refused; feeling that he deserves nothing but wrath. Pleading what Christ has done, he *begs* for mercy, while in all sincerity he says,

"And if my soul were sent to hell,
Thy righteous law approves it well."

He knows that in the death of Christ the divine anger against sin has been sufficiently expressed to vindicate God from the charge of injustice, if he shall please to show mercy, and on this ground alone he cries, "*God, be merciful to me a sinner.*"

T. B. B.

*These thoughts concerning Christ's satisfaction are given nearly in the words of Dr. Geo. Hill.

* I know that in the 15th chapter of Leviticus, where the ritual for the Day of Atonement is given, nothing is said of the imposition of hands upon the goat whose blood was sprinkled upon the mercy seat. Yet it must not be overlooked that this goat was a sin-offering; and the law of the sin-offering required the imposition of hands of the worshiper. When the sin-offering was for the whole congregation, the elders of the congregation were to lay their hands upon the victim's head. And that this imposition of hands signified the imputation of sins to the victim, is clear from what is said in regard to the scape-goat: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, PUTTING THEM UPON THE HEAD OF THE GOAT." And if the ceremony had this signification in the case of the scape-goat, it doubtless had a like signification in other cases.

THE CONDITION OF PEACE.

There is no peace possible for the man who takes his career into his own hands. There is always reason to fear that he may deceive himself. He is troubled, and often in error, because human will and human interest are always subject to much error. He can enjoy no repose, but agitates and torments himself, and inspires deep compassion in others, who, seeing how purely he desires to glorify God, see at the same time how he heaps up obstacles in his own path by his want of simplicity.

When, on the other hand, we look to God alone, we cast all our burdens upon Him, and He will sustain us; and, further, if our plans are made trusting only in ourselves, they may not be practicable. I may wish to follow a career involving expense for which I am not able to provide. I may desire to be a painter, and my sight fail me; an orator, and lose my voice, or a surgeon, and my hand tremble; and so my career is a failure, and I am forever inconsolable. But there would be no such thing as a wrecked career if my projects were formed and carried out according to God's plan in my behalf. The very impossibility, which meets me, of doing that which I had at first proposed to myself, proves to me that that is not what God has called me to do; and the very infirmities which hinder me are so many lights by which God reveals to me my true field of labor.

If we act in this spirit (I say it with profound respect), our work becomes God's affair rather than our own; His work, and not ours; and the activity and personal energy, which God requires of us always, consists simply in following Him in faithful obedience and abandonment of self.

Here is profound and perfect peace. God cannot lead us astray. We are often disturbed by the thought that we are not doing enough, or that we are doing wrong, or not doing the work which God has given us to do.

I remember, particularly, the first few weeks after the physicians had pronounced their opinion in my case, how much I was troubled at the thought that my work was not done. By God's grace, I have been freed from this thought, because I have been brought to understand that it is not a question of my work, but God's work.—*Adolphe Monod.*

A TOUCHING EULOGY.—The most touching eulogy, and the most comprehensive, probably was uttered at the grave of Daniel Webster at the close of the funeral rites. A plain man, probably one of the neighbors of the deceased, came forward, stood at the grave, and said with quivering lips: "Daniel Webster, the world will be lonesome without you." The quality which won for Daniel Webster this touching eulogy is not his great and brilliant intellect, but his neighborly kindness.

LUKE 22: 42.

O Lord, my God, do Thou Thy will—
I will lie still—
I will not stir, lest I forsake Thine arm
And break the charm
Which lulls me, clinging to my Father's breast,
In perfect rest.

Wild Fancy, peace! thou must not me beguile
With thy false smile;
I know thy flatteries and thy cheating ways;
Be silent, Praise—
Blind guide with siren voice, and blinding all
That hear thy call.

Come, Self-devotion, high and pure
Thoughts that in thankfulness endure,
Though dearest hopes are faithless found,
And dearest hearts are bursting round.
Come, Resignation, spirit meek,
And let me kiss thy placid cheek;
Aed read in thy pale eye serene
Their blessing, who by faith can wean
Their hearts from sense, and learn to love
God only, and the joys above.

They say, who know the life divine,
And upward gaze with eagle eyne,
That by each golden crown on high,
Rich with celestial jewelry,
Which for our Lord's redeemed is set,
There hangs a radiant coronet,
All gemmed with pure and living light,
Too dazzling for a sinner's sight,
Prepared for virgin souls, and them
Who seek the martyr's diadem.

Nor deem, who to that bliss aspire,
Must win their way through blood and fire.
The writhings of a wounded heart
Are fiercer than a foeman's dart.
Oft in life's stillest shade reclining,
In Desolation unrepining,
Without a hope on earth to find
A mirror in an answering mind,
Meek souls there are who little dream
Their daily life an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm.

And there are souls who seem to dwell
Above this earth—so rich a spell
Floats 'round their steps, where'er they move,
From hopes fulfilled and mutual love.
Such, if on high their hearts are set,
Nor in the stream the source forget,
If prompt to quit the bliss they know,
Following the Lamb where'er he go,
By purest pleasures unbeguiled
To idolize or wife or child;
Such wedded souls our God shall own
For faultless virgins round His throne.

Thus everywhere we find our suffering God,
And where he trod
May set our steps; the Cross on Calvary,
Uplifted high,
Beams on the martyr host, a beacon light
In open fight.

To the still wrestlings of the lonely heart
He doth impart
The virtue of his midnight agony,
When none was nigh,
Save God and one good angel, to assuage
The tempest's rage.

Mortal! if life smile on thee, and thou find
All to thy mind,
Think who did once from heaven to hell descend
Thee to befriend.
So shalt thou dare forego, at his dear call,
Thy best, thine all.

"O Father! not my will but Thine be done,
So spake the Son.
Be this our charm, mellowing Earth's rudder noise
Of griefs and joys:
That we may cling forever to Thy breast
In perfect rest.

—*Keble's Christian Year.*

A WORD TO WOMEN.

The lie of the age is—"Not at home." In the whole dictionary of falsehoods, there is not one so often uttered, and that, too, with such apparent recklessness and disregard of moral consequences as this. Very few women hesitate to instruct their servants in this particular, and very few servants are sufficiently hightoned and truthful to refuse to lie at their mistresses' bidding. I heard of one, though, the other day; and I must confess that I have had more hope of the ultimate salvation and happiness of the great domestic family than I have had before; for we may safely affirm that the uncompromising honesty and independence of *one* such, shall be able to make up nobly for the want of it in a hundred or two less honest and resolute among the kitchen sisterhood.

"Oh! I have got such a splendid up-stairs girl!" said a friend the other day, quite enthusiastically.

"She is simply perfect. In all my housekeeping, I have never found such a treasure. She is so capable, so honest, such a painstaking seamstress, and then so kind to the children, and so pious. I am not afraid now to go away of an evening, and leave my family. I know they will be taken care of."

I congratulated her of course. Such opinions of the genus chambermaid are exceedingly rare, and if I may be allowed to add, the housekeepers who know how to treat such servants with the proper kindness and respect are equally so. I had no fear of my friend; for I believed her to be one of the most lovable women in the world, and entirely just in every particular. A few days after the above statement, I called by appointment to take lunch with her. What was my surprise to find my friend in tears—and the gem of an up-stairs girl whose virtues had been so minutely dwelt upon and described, waiting with her things on, for final marching orders from her mistress.

"What in the world is the matter?" I asked. "You and Fanny both in tears, and she all ready to leave! Why, I thought you told me she was perfection itself."

"Oh dear!" she replied with a sob, "I thought so, too, but that girl has driven me almost frantic today. Do you know I have been obliged to lock the children in the nursery, because they go on so about her going. Oh dear! oh dear! oh *dear!*—and I was just as infatuated myself."

"But what is it?" I interrupted. "Has she been stealing, or lying, or both?"

"Oh no, no! Nothing of that kind; I don't believe Fanny would take a pin that didn't belong to her! You know those horrid Todds. One of 'em my husband is in business with. Well, they bother my very life out with their everlasting visiting, and when they get inside of the door, they are so sociable and formal, that they invite themselves to lunch and to dinner, and to spend the evening, exactly as if they were conferring a favor upon me by so doing. Quite as much for Charlie's sake, as because I am a mortal coward, have I always treated them politely, and even cordially. Well, to-day, as I stood looking through the blinds out of my window, I saw the old maid Todd, who is the biggest bore of all, heading for the house. I thought about your coming to lunch, and knew that she would spoil our good time entirely, and determined to be "out." Fanny was just coming up stairs as the bell rang. Said I in a whisper, "Fanny, tell that lady I am not at home!"

Such a look as the huzzy gave me, and walked straight into my room.

"Fanny," said I, "why in the world don't you open the door?"

"Because, Mrs. Burt," she replied, with as much deliberation as if that confounded old maid wasn't pulling away at the gong, "Because, as much as I like you—I cannot tell that lie to oblige you."

"But"—I reasoned—"that is no lie, Fanny! It is simply a social phrase which means nothing. It isn't at all likely that I would ask you to tell a regular *lie.*"

"It is nothing *else* to me!" she answered doggedly, "and I wouldn't tell it for my own mother."

Just then I heard the cook making for the door, and I leaned over the banisters and said: "Not at home, Sarah?" and the deed was done. Of course, after such an act of insubordination, I was compelled to discharge Fanny; and she has been such a good girl. It makes me sick to think of it."

"I makes me sick to think you are such a fool," I could not help answering. "Discharge a girl because she has too much principle to lie! This morning congratulating yourself that you had at last found an honest and capable servant, and this noon sending her away, because this very honesty makes it as impossible for her to lie *for* you as *to* you. If you haven't quite lost your senses, you will take off that girl's things, and make what reparation you find in your power."

"Apologize to my servant!" said she with flashing eye, and burning cheek.

"*Yes ma'am!* True nobility always takes its hat off to principle. Your servant, this time, is your moral superior, and for the sake of her influence on your children, to say nothing of the good she may be able to do you, it is your duty to keep her in your family if you can."

A little rough, certainly, but not a whit more than she deserved. For a full moment she sat in silence, then hastily excusing herself, left the room. The lunch bell rang, and as we seated ourselves at the table, I was deeply gratified to find Fanny occupying her usual place, attending to the wants of the family. It had been a great trial to the good girl, and her eyes were red and swollen with weeping, but, thank heaven, principle conquered for once.

Now, I do not think Mrs. Burt at all to blame for her dislike to the Todd family. They were just what she represented, a set of bores, social sponges, going from house to house, smelling out good things to eat, and tit-bits of scandal to roll like sweet morsels under their tongues. But the first question is, What right has a woman to allow herself to be bored? What right has any one to trepass upon your valuable time? Who has a right to invade your home sanctuary? There is only one decent way of disposing of such folks, and that is by giving them fully to understand that their room is better than their company. "Not at home," aside from its lying significance, only postpones the evil day. They will come to-morrow, or next day, and early enough in all probability to insure a reception. Do you ask what Mrs. Burt should have done in the instance above cited? This: She should have gone down to the parlor, and after a formal, lady-like greeting, remarked, "Miss Todd, you will be compelled to excuse me this morning; I have an engagement, shortly, which will occupy all the time I have at my disposal to-day," or words to that effect. If, after that, she persisted in dropping in, the simple word, "engaged" might possibly reach her case. In fact, I never saw but a very few who were not cured by an occasional application of this conventional rod! And for this reason, I do not believe in the use of the word between friends. Ladies with great apparent justice complain, that they are obliged in sheer social self-defense to plead "not at home," because of the affront conveyed in almost every instance where they declare an engagement. In large cities, where it spoils a whole day to make a single call, on account of the distance to be traversed, it is very hard for a lady, after a three or four miles trip, to present herself at a friend's house, and be informed that the individual in question is engaged. To me it seems utterly heartless, and for my own part I should never, under any circumstances, ring *that* door-bell again. This may be exceptionably excusable; but only so. There might arise extreme cases, emergencies, sudden household troubles, where this would be a sufficient apology, but such armistice calamities are exceedingly rare, and even under the pressure of the most distressing circumstances, a true woman will always remember the friend who waits in her parlor. From the bottom of my heart, I really believe that women should plead engaged much oftener than they do. I believe that many years of valuable time are wasted upon vain, heartless and stupid men and women, who haven't a thought above the adornment of their own persons, and the discussion of their neighbors' wardrobes. It is seldom of the least use to attempt to play missionary to such. Precepts and example are alike lost upon them, and the result reached by the missionary is invariably nervousness, and brain demoralization, if no other. "I may have a sincere regard for a friend, and yet be up to my eyes in some kind of housework or sewing, and in dishabille;" "What can be done then?" you ask. If a friends waits, one you care to see, I haven't the least doubt but that you will find it easy enough to manage. I am of course speaking now to those who are known to be workers by their friends. If a gentleman, and you cannot leave your pickling and preserving, run up and tell him so. Surely your wrapper and linen collar will admit of such a visit. If a lady, invite her down. Ten to one you can teach her something, and ten to one she would enjoy her call under such circumstances, a thousand times more than in the drawing-room. Do anything but say you are engaged to a friend, or not at home to an enemy.—*Household Magazine.*

GOD MANIFESTED TO THE SOUL.

The halting inquiry, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" embodies the solicitudes of awaking. God is a Spirit, and, although everywhere present, nowhere discloses Himself to the natural man. Then, when it is claimed that God does actually manifest Himself unto such as "keep the words of Jesus," it is not surprising that the awaking soul, still under the dominion of sense, and yet exercised by an irrepressible desire to know God, should wonderingly and anxiously, though perhaps doubtingly ask, "Lord, how is it?"

But let none be more sceptical or unreasonable concerning divine and spiritual, than concerning natural and worldly things. Science tells of caloric, the principal of heat, which pervades all substances, but is mostly latent, imperceptible to the natural sense. In many instances its manifestation is conditional on contact. Gasses collide in the heavens, and caloric flashes forth in the lightning; the steel of the horse's shoe strikes the rock, and elicits the spark; the lucifer match grates on tde sanded paper, and intensified light and heat come forth. God is everywhere present, upholding all things, and filling all space, but unperceived by men; yet on condition of the touch of faith, He manifests Himself to the spiritual sense of men. The Saviour, at different times, was "touched" by the diseased, and healing virtue went out from Him. These touches were the outward expressions of faith. The Saviour was jostled greatly by the multitude in the midst of the "press," but these touches of faith alone commanded His attention, and drew forth His blessing. So now, and always, "he that believeth on the Son *hath* life." To him as "not unto the world," and as is impossible to the world, which touch Him not thus, He manifests forth His presence and glory. In order that the fullest manifestation of God may be enjoyed, all parts of our being must "touch" Him; the whole soul must, so to speak, be spoead out upon Him, and rest upon Him. Then will all the powers thereof unceasingly realize the incomes of divine life, power and love—a manifestation of God.

The soul to whom God thus manifests Himself walks in the light—the light of the approving presence of God—the light of divinely given and perfect faith, love, humility, meekness and sincerity. In this light all things seem luminous. Take your position by that large lamp in the street on a dark night. As you look out in all directions, you see the illuminated side of every object, you observe the quality of those objects, and also admire the excellence of the light which makes them manifest. Thus, God is light; and when we come to Him, the central and original light, and when He manifests himself to all the soul, banishing all taints of sin, and illuminating every power, His light flames out on earth and sky, rendering luminous, in a sense, heaven and hell, and all objects and events between. And in these objects and events, the wisdom, love, justice and mercy of God are seen and appreciated in a way the "world knoweth not of."

This glorious manifestation of God to the souls of men, was symbolized by the pillar of fire, the glory of the Lord, which rested between the cherubim, by the divinity which dwelt in Christ, and also by the baptism of fire on the day of Pentecost. But, blessed be God the shadows are now past; the substance is come, and now "the habitation of God is with men." The Triune God now manifests Himself to, and dwells with every believing soul. The Father is there with His compassion and His power; the Son is there with His love and His atoning blood; and the Holy Spirit is there with His light and life.

"If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—*Banner of Holiness.*

IS IT WORSHIP?

That God is worthy of our worship, and that He has made it obligatory on all to render Him the homage and praise due His name, are truths no right-minded man will question. But it is painfully obvious that there are many notions current among professing Christians, and manifest in their practices, that are directly at variance with these scripture doctrines. The language we use ordinarily and unconsciously may generally be taken as a true expression of our ideas and sentiments. Judged by this rule, we cannot say that the prevailing idea of a religious assembly on the Sabbath is one of worship. Were some visitor from another world

The Sabbath Recorder.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 21.

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

THE SABBATH IN PATRIARCHAL TIMES.

From a source entitled to respect we have received the following request: "For information for myself, and many others with whom I have conversed on the Sabbath question, will you, through the RECORDER, reply to the following queries:

1. What evidence have we of the observance of the Sabbath in the patriarchal period?

2. What constitutes the sacredness of the Sabbath?

We take pleasure in answering the above as well as we are able, asking our querist, and those in whose behalf he writes, to study our condensed statement, word by word, sentence by sentence, and paragraph by paragraph, and if there be in it an error as to fact or method of reasoning, please call our attention to it. It is conceded in the outset, that, in so many words, it is nowhere declared that the patriarchs observed the Sabbath. On no such express declaration do we build our faith, that the patriarchs observed the Sabbath, and yet we believe the argument solid that supports the idea that they did. The proper question here is, is there *rational* ground to believe that the patriarchs observed the Sabbath? If there is such ground, it binds to an acceptance of the belief. God deals with us as intelligent, honest beings, and when evidence sufficient to produce a rational conviction is presented, it is enough. The idea that a thought is to be so presented in order to acceptance, that we cannot wring out of it, is to suppose that God deals with us as with *slippery pettifoggers* rather than as with men. We are required to be intelligent, candid, and ready to accept rational conclusions.

Around this question of the Sabbath are thrown circumstances of a deeply significant character, which need to be carefully studied. How briefly in these early times events were narrated. Even the grand work of creation is described in a few words. Then think of the probable occurrences from creation to the fall and see how scanty the meager description. Also how eventful must have been the period from the fall to the flood, and yet how few are the sentences in which all its doings are summed up. And such is the character of the record of these early times in regard to all things, consequently no one should be surprised to find the narrative silent concerning many things that would interest if not profit us.

But as concerns the Sabbath, we ask the reader one question which we pray him to ponder. Did the highest well-being of society require the presence of the Sabbath? This question, it seems to us, can be answered in but one way, because, as it is now so it was then. The Sabbath was an essential institution. Consider then

I.—THE IMPORTANCE OF THE SABBATH.

By common consent, the weekly Sabbath is a necessary institution. It is an institution in the interest of both civilization and religion. Social life demands it. It is a fountain whence only good flows. It is not a burden, but a helper. It is the good man's joy, and the poor man's friend. It even stretches out its hand of kindness to the beast of burden. Its language is that of mercy, and it speaks well of its Author, at the same time that it blesses men. The loss of the Sabbath would be irreparable. The world without it would be in darkness and confusion. How good was God in giving us the Sabbath!

II.—THE NATURE AND OBJECT OF THE SABBATH.

1. The Sabbath provides a season of rest for both man and beast. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

2. It is a religious institution. "Remember the Sabbath day to keep it *holy*"—that is, religiously.

3. The Sabbath is a festival memorizing creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it."

III.—THE SABBATH FROM CREATION TO THE GIVING OF THE LAW.

The first chapter of Genesis contains an account of the six days work of creation, and the second opens thus: "Thus the heavens and the earth were finisded, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which he had made." Gen. 2: 1–3. Here we see the first seventh day of time consecrated as a season of rest: 1. By the action of Jehovah. 2. By his blessing it (speaking well of it) as a season of rest, for so had he employed it. 3. By sanctifying it, that is, setting it apart. Here we have, in these seven days, not only the first week of time, but also time arranged and organized for the use of man. The earth is now fitted up for the abode of man, and put under his control. It is impossible to conceive of properly organized and toiling humanity without a season of rest. Unceasing toil would be unendurable. Rest is a necessity. But let it be remembered, that now humanity is organized for all coming time, and its wants provided for. Let it be remembered, also, that the honor of God, as the architect of the universe, was concerned in the Sabbath, because man, his imitator, was not only to work six days, but to rest on the seventh, and rest on the seventh with direct reference to God's rest, which rest of God had reference to his previous six days of work; and hence the keeping of the Sabbath honors God as the creator. The week, with its six days for toil and the seventh for rest, is the type of the Creator's work and rest; and the Sabbath, as the head or chief day, because it declares the triumph of the wisdom and power of God over chaos, reducing it to order, is the world's jubilee, and a standing witness for God against atheism and every form of idolatry. Here, then, we take our stand in defense of the Sabbath at the birth of the world, and date it from the beginning. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."—Heb. 4: 4.

From Genesis, chapter 2d, to Exodus, chapter 16th, the Sabbath is not formally mentioned; but the division of time into weeks of seven days, and the observance of that division in the arrangement of society, is mentioned. God, in arranging for the sending of the flood, observes this order. "For yet seven days and I will cause it to rain on the earth."—Gen. 7: 4. "And it came to pass after seven days, that the waters of the flood were upon the earth."—Gen. 7: 10. It will be seen, in the eighth chapter of Genesis, that Noah, in sending forth the raven and dove, thrice observes this order of seven days. In the transaction between Laban and Jacob, recorded in Genesis 29: 21, 30, the week is distinctly mentioned, and in Judges 14: 12, we find a nuptial week to consist of seven days. It is clear, then, that the week, as a divinely-appointed arrangement of time, was providentially preserved amidst the general wreck of the times. Now, is it reasonable to suppose, that the week was thus remembered and employed, and the character of its chief day, the one upon which God had especially set his seal, forgotten? But if, under the circumstances, reason decides that the peculiar character of the seventh day of the week was remembered, then we are bound so to decide, and this settles the question in favor of the continuance of the Sabbath thus far; and if thus far, then always.

In view then of the above, which we quote from our own writing in another place, is it not the more rational view to suppose that those who retained their belief in, and love for God, also retained the memory of that day so honored of Him and so consecrated as the memorial of creation? To us it seems that to suppose the patriarchs to have forgotten the Sabbath, is to suppose them capable of doing the most unnatural thing in the world. As to the question, What constitutes the sacredness of the Sabbath? we answer this: *Its separation by God from secular uses, and its consecration to a religious memorial service.* Time itself has neither a sacred nor secular character. These terms describe the uses to which it is devoted, and nothing else. The work of creation is spoken of as a wonderful accomplishment, not of power alone, but also of wisdom and goodness; it was a triumph. It was the work of a power out of sight, but not the less personal and active. The work of creation everywhere, and in all time, speaks of God, and is the highest physical display of His power. Now the Sabbath is a perpetual song of praise, printed into the history of time, and so long as earth confesses its parentage and renders homage to God, will this hymn of Eden join the stars in their song of triumph!

OBERLIN COMMENCEMENT.

The following was the order of exercises at the Commencement of Oberlin for this year, as per programme:

Annual Examinations, July 29 to August 2.

Theological Institute, July 29 to August 2.

Exhibition of the Senior Preparatory Class, Wednesday, July 30.

Exhibition of the Conservatory of Music, Thursday, July 31.

Anniversary of the Phi Delta Society, Friday, August 1.

Anniversary of the Alpha Zeta Society, Saturday, August 2.

Baccalaureate Sermon, by Pres. J. H. Fairchild, 2.30 P. M., Sunday, August 3.

Address before the Missionary Society, by Rev. Dr. Clapp, N. Y., 7 P. M., Sunday, August 3.

Anniversary of the Phi Kappi Pi Society, 4 P. M., Monday, August 4.

Address before College Societies, by Prof. G. R. Weber, Middlebury College, 7 P. M., Monday, August 4.

Concio ad Clerum, by Prof. Judson Smith, 10 A. M., Tuesday, August 5.

Graduating Exercises of the Ladies' Department, 2 P. M., Tuesday, August 5.

Address before the Society of Alumni, by President Jonathan Allen, 7 P. M., Tuesday, August 5.

Graduating Exercises of the College Department, 9 A. M., Wednesday, August 6.

Alumni Dinner, 1 P. M. Wednesday, August 6.

Graduating Exercises of the Theological Department, 3 P. M., Wednesday, August 6.

The Baccalaureate Sermon, as well as the address before College societies, was upon "Religion and Culture." The Concio ad Clerum was upon the "Sacrificial Work of Christ." The address before the Society of the Alumni was upon "Oberlin Culture—Its Nature and Institutions."

The meeting of the Theological Institute was of great interest. The subject of the "Trinity," occupying the central place and most time, Prof. Morgan, taking strong ground in favor of Trichotomy, as now interpreted by many of the leading German Theologians.

The exercises of the various literary societies were characterized by the immaturity and enthusiasm and vigor usually attendant upon such organizations. Such societies, with their public exercises, are fine training schools for public life, and important parts of school culture.

There were thirty graduates from the Ladies' Department, twenty-two from the College proper, and eight from the Theological Department. The whole number of students of all grades in the Institution the past year has been some over twelve hundred.

Oberlin may have faults not a few, but its excellencies far transcend its defects. Born of faith, baptized in the revival spirit that then flooded the land—this revival spirit, the anti-slavery fires early kindled here—the co-education of the sexes, the fervid missionary spirit, all and united found living embodiment and expression here—a co-existence and converging of influences happening but seldom in the history of movements. This has given type and tone to its culture and furnished its crowning glory. *

ORIGIN OF THE BELIEF IN THE IMMORTALITY OF THE SOUL.

From whence came the almost universal belief of mankind in the immortality of the soul, and how happened it that they have so generally believed such a falsehood (for Annihilationists deny the fact), has been a puzzle. But the riddle is at last solved by the Corresponding Editor of the *Advent and Sabbath Advocate*, Samuel Davison, in an article headed "Anthropology," in the issue of that paper of July 29th. And how was the momentous question answered, the anthropological problem solved? By a special revelation? Not, indeed, by any revelation recorded in the Bible. For the Bible teaches not the doctrine of the immortality, so says the Soul-Sleeper. The revelations made in the Bible teach that men die as do horses, monkeys or gorillas. And why should they not, for are we not all lineal descendants from those non-immortals; by natural selections? and as they have no immortal souls, why should we? or how could we? We couldn't, for as like begets like, so orang outangs only beget souless men and women. For have we not all one birth, and do we not all go to one place, when we die? all turn to dust; to monkey dust and to man dust? The only difference being that man dust is all carefully preserved in the great urn of the earth, so that out of it, some few *disbelievers* in man's immortality, will be made immortal from this former mortal dust, while *believers* in man's immortality will ever remain nothing but dust, just a chimpanzee or a baboon. But this is diverging; let us converge.

The writer referred to, "S. D.," says, "Men of superior mental and moral perceptions often feel the inspiration of their own meditations prompting them to aspirations after a higher mode of life, an immortal state of being." Please notice, they were "men of superior mental and moral perceptions." None of your illiterate, half-developed men, only just emerged from monkey or gorilla-hood, none of that class of ignoramuses, but men of superior mental and moral perceptions, men too, prompted by their own "inspirations" and "aspirations" after an "immortal state of being." Singular that they should thus have had aspirations of the *immortal state of being* when they were nothing but a mere animal mass of dust, a thinkng. If organized dust can aspire after immortality, why may not the whole of monkey dust have similar aspirations? for doubtless monkeys have "meditations" and perhaps "inspirations."

So one of those inspired and aspiring men, one of those superior men in mental and moral perceptions, indulging in meditations that prompted him to aspire after a higher mode of life, an immortal state of being, gave expression to his meditations, inspirations, and aspirations, saying, "I will exalt my throne above the stars of God. I will sit upon the mount of the congregation, on the sides of the north, I will ascend above the hights of the clouds; I will be like the Most High." Pretty strong meditation, aspiration and inspiration that, for a mass of organized dust. Surely the king of Babylon must have felt himself superior in dust, if not in mental and moral perceptions. But it was in that way he argued himself into a belief that he possessed an immortal spirit, when he had no immortal spirit, no, not even a particle of immortal dust. Doubtless his wish to be immortalized were father to his thought that he would. (I would have "S. D." explain the descent of this king at his death, into Sheol, the place where immortal souls go after death.) See Isaiah 14: 4, 20.

But "S. D." says that, "it was by the same mental process [meditation, aspiration, or inspiration,] that sages of Greece argued themselves into a belief that they possessed in themselves an immortal spirit." What a set of ignorant logicians and reasoners those sages of Greece were. If organized dust cannot reason and draw conclusions better than they did, why have dust organized at all. If superior brainal dust, possessed with mental or moral perception, feeling the inspirations of its own meditations, prompting it to a higher mode of life, and an immortal state of being, arrives, in its conclusions, at such a gigantic falsehood, as that it possesses an inherent immortality, when it does not, one might as well be a gorilla, and done with it. For I presume the gorillas never commit such mistakes. But at last a special revelation settled the question as to man's inherent immortality. Alexander the Great, king of Macedon, when entering upon his expedition to invade Persia, entered the temple of Jupiter Olympus, and demanded of the attending priestess, a prediction respecting the result of his expedition. "Thou art invincible, my son," replied the oracle. From that oracular response, Alexander inferred that he was immortal; that although he was, as to his body, the legitimate son of his mother by Philip of Macedon, yet his spirit was the offspring of the great god Jupiter. Thus was solved the vexed question as to where originated the belief in the immortality of the soul. It originated in men of superior mental and moral perceptions, feeling the inspiration of their own meditations, prompting them to aspirations after a higher mode of life, an immortal state of being, and the point was settled in its finality by the oracle in the temple of Jupiter Olympus. For, says "S. D.," "It was by such pretenses as these that men first persuaded themselves into the belief of the separate entity of the human spirit, and its natural immortality." Well done, heathenism! Thou hast immortalized thine own oracles. Hereafter give due honors to the temple of Jupiter Olympus. For its oracle has established faith in the immortality of the soul, whereas the Bible only awakened the desire. Shades the prophets, of the apostles, yes, of the Lord Jesus Christ; thy mantles have fallen from thy shoulders. The oracular voices from thy temples were all uncertain, when contrasted with those from Jupiter Olympus.

But in all seriousness, has "S. D." given us the true origin of the almost universal belief of mankind in the inherent immortality of the soul? Verily, nay; a thousand times no. The belief is the spontaneous outgrowth of its divine seed, implanted in man's nature by God himself, and corroborated and substantiated in almost every page of the Bible. The Olypian oracle but *re-echoed* the divine utterances of the Bible from Genesis to Revelations, on man's immortality. The responses of the heathen oracle, and the "pretenses" of the sages of Greece, was *wisdom*, as compared with modern soul-sleeping, destructionism and annihilationism. Belief in man's immortality is not the only truth that demons—spirits of the dead—have uttered through pagan oracles. "He that hath ears to hear, let him hear."

S. S. GRISWOLD.

CHEESE MAKING ON THE SABBATH.

I have from time to time noticed in your excellent paper, lengthy, and eloquent articles written by "wise men in the east," on the subject of carrying milk to the factory, making cheese on the Sabbath, &c. Now, I am not an essayist, but simply a *western farmer*, and rather a small specimen at that; but I am not altogether unacquainted with the dairy business, having had more or less experience in that branch of industry for over forty years. And right here I will take occasion to say, I do not remember having ever read one article on the subject, from the pen of one who professed to be a practical dairyman. I have often thought if some of them would only *write* as well as they knew, they might save a great deal of ink and printing-paper, and make the subject more *plain* and *practical*. I have never known any one to attempt a justification for making cheese on the Sabbath, on any other grounds than that it was more profitable, and no more work, than to use the milk otherwise on that day, That it is more profitable in dollars and cents I presume may be true, but that it requires no more work, is a matter of doubt, to say the least of it. But for those who love the Sabbath, and its hallowed influences and associations, I think there is "a more excellent way." That it is the duty of those who keep cows to milk them on the Sabbath is obvious, from the nature of things, and so far as I known none of the wise men have ever denied. But in what way the milk drawn from the cows, on the Sabbath, may, with propriety, be disposed of, no one, to my knowledge, has ever told us. Now, my method is simply this: When my cows are milked on Sixth-day evening, the milk is strained into pans, and also on Sabbath morning, and set away in the buttery or milk-room, and there it remains during the Sabbath, after which it is used for making butter for my family, or others, as the case may require. Now, this process may not amount to quite as much in dollars and cents as though the milk had all been made into cheese, but I submit the question to all honest Sabbath-keepers, if it is not a more consistent course for Sabbath-keepers to pursue, especially as the other method is a source of grief to many brethren, and also gives great occasion to the enemies of the Sabbath to reproach us as a people, for secularizing the *day* that we profess to keep as the Sabbath of the Lord.

JNO. R. BUTTS.

WEST HALLOCK, Ill., Aug. 10th, 1873.

HEED THE CALL.

Let none of the friends of the cause of the Sabbath forget its pressing necessities. Will not every one promptly respond to the call recently sent forth for contributions? The indebtedness of the Society, which can not be less than $1000, must be cleared off without delay. In addition to this, tract printing and distribution, and lecturing agents should be maintained with renewed vigor. All who have means to give, should rally to the relief of our exhausted treasury. The object is worthy. May no person withhold from it through indifference or the love of the world. Give not grudgingly, nor of necessity, for God loveth a cheerful giver. Be constrained by love of Him and His truth, and "*Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.*"

J. B. CLARKE, *Cor. Sec.*

THE daily papers contain many reports of the loss of the Wawassett on the Potomac, an account of which was in the last RECORDER. The various statements furnish nothing in addition, excepting the incidents of which the different individuals were cognizant. The matter is to be investigated by the government.

THE STORM.

The storm of last week was of unusual extent and severity. It commenced on Tuesday, August 12th, and continued with but little intermission until Wednesday night. In many places it was attended with severe hail storms, doing much damage to crops. Floods and land slides interfered with the running of railroad trains and quite a number of casualties have been reported. The wind played wild pranks with vessels and seaside establishments. From the various reports of the daily papers we gather the following:

A dispatch from Scranton, Pa., dated Aug. 12th, says: To-day about one o'clock a large number of women and girls were on the mountain gathering berries, when a terrific thunder storm arose. Twenty-one of the berry pickers took shelter in an abandoned shanty, and almost immediately afterwards the building was struck by lightning. Two women, Mrs. Mary Klien and Miss Caroline Schunk, were instantly killed. Seven others were severely injured, but will recover. A furious rain and hail storm passed over portions of this county this afternoon, doing great damage. The Lehigh and Susquehanna Railroad sustained great damage. At Moosic, about six miles below this city, a land slide covered the track for a distance of about one hundred yards to a great depth, and at several other points the track was undermined to a great extent. The hail in this vicinity perfectly covered the ground, and many of the hail stones were as large as walnuts. The extent of the damage done to trees and crops cannot now be ascertained, but is very great.

Under date of August 14th, the following reports have been published:

NEW YORK.

The storm of last night and this morning was of unusual duration, and was accompanied by an incessant down-pour of rain. The rain has now abated somewhat, but the east wind holds out with every indication of continuing. Up to noon none of the Hell Gate pilots have reached the city. An old pilot, who brought a vessel through Hell Gate last night, said he experienced the greatest difficulty in reaching East River on account of the strong tide and terrible gusts of wind and rain. He reports a large government steamer, hailing from New London, in charge of four tugs, anchored off the north of Brother's Island, unable to proceed.

All the Sandy Hook pilots say that the sea beyond the Narrows has not been so rough in a great number of years. No damage to vessels has been reported at Sandy Hook. An extremely high tide prevails along the East River, but the water has not overflowed the docks. The White Hall boatmen last night refused to venture on the water.

About midnight several canal boats broke loose and drifted helplessly about, but none so far are reported sunk.

A sloop lying off the Jersey City ferry house has sunk, and it is thought some of the crew were drowned.

The storm continued all day, but it is less severe this evening. Over one hundred outward bound vessels of all classes are at anchor inside of the bar, waiting for the weather to break. The wind is high yet, but the rain has moderated.

The steamer City Point, from Delaware, with a cargo of peaches, arrived to-day, but had to throw overboard a thousand crates of peaches to lighten her forward to prevent swamping.

A dispatch from Sandy Hook states that the surf from the lighthouse to Long Branch and along the Jersey shore, is the heaviest ever known, and the gale continued in full force to-day. The beach is covered with barrels, boxes, and other matter washed from the decks of passing vessels, from which the wreckers are reaping quite a harvest. No wrecks, however, are reported as far south as Squan Beach.

Several bathing houses at Long Branch were swept away, and one venturesome bather was swept out by the surf and thrown on the beach insensible, but was resuscitated. The surf rolled nearly to the doors of the cottages, and crossed the stretch between the end of the hook and the highlands several times, making a water way to Shrewsbury River.

STEUBEN CO., N. Y.

At Castor's Mill, about five miles north of Corning, about nine o'clock Tuesday evening, the dam on French's Creek gave way, and the water poured into the residence of David Castor, causing him with his family, consisting of his wife and adopted daughter, to seek refuge in the barn. Mrs. Castor and daughter succeeded in getting safely upon the hay loft. Mr. Castor was caught when part way up the ladder by a large timber and held fast, unable to speak until the barn was torn from its foundation and carried away. Mr. Castor was found some thirty rods from where the barn had stood, among the timber and brush, insensible, and at this time no hopes are entertained of his recovery. Nothing has been seen or heard of Mrs. Castor and daughter, and there is scarcely a doubt but that they are lost.

POUGHKEEPSIE.

A violent rain storm commenced here at daylight, and with great severity.

PHILADELPHIA.

Seven inches of rain fell in this vicinity during the late storm. The first floors of the mills at Manayunk are flooded, and business there is partially suspended. In the city a boy was rescued with difficulty from drowning near the mouth of a culvert, and John L. Major was drowned while attempting to rescue his horses from a stable which was flooded.

CLEVELAND.

About ten o'clock last night the lumber barge J. D. Morton, Captain Peter H. Fisk, one of six in tow of the steam barge Sun, broke from her tow about twenty miles down the lake from this city, and in a short time went to pieces, the lake being very rough. Captian Fisk and his wife and little girl and one seaman took to a small boat, and were saved by the schooner Marysburg and brought to this port. Two seamen, Jesse Maloy and John Kennedy preferred remaining on the barge and it is supposed were drowned. When last seen Captain Fisk says two or three other barges were laboring heavily, and it may be that other disasters have occurred to the same tow.

BALTIMORE.

A bridge over Elk River was carried away, with five telegraph wires, with last night's storm.

BOSTON.

A heavy storm and gale prevails here.

RATES OF POSTAGE.

So many changes have been made in the laws regulating the rates of postage, and so much misunderstanding and uncertainty have resulted therefrom, that we publish the following, which is believed to be correct, for the benefit of our readers:

Postal cards, one cent each, without further charge to all parts of the country.

All letters, to all parts of the United States, 3 cents per half-ounce.

Local or "drop" letters, that is for the city or town where deposited, 2 cents if delivered by carriers, and 1 cent if there is no carrier system.

For newspapers and magazines, regularly issued and sent to regular subscribers, the following rates per quarter of three months, payable in advance at the office where received:

Dailies	35 cents.
Six times a week	30 "
Tri-weeklies	15 "
Semi-weeklies	10 "
Weeklies	5 "
Semi-monthlies, not over 4 ozs.	6 "
Monthlies, not over 4 ozs.	3 "
Quarterlies, not over 4 ozs.	1 cent.

Books, two cents for each two ounces or fraction thereof.

All other printed or miscellaneous matter, as pamphlets, transient newspapers, handbills, circulars, proof-sheets, photographs, book-manuscripts, etc., and also seeds, cuttings, bulbs, and roots, one cent for each two ounces or fraction thereof, always to be prepaid.

Manuscript for publication in newspapers, magazines, etc., is subject to letter-postage.

Undelivered letters can be re-sent to a new address without additional charge.

Stamps cut from stamped envelopes are rejected by the post office.

Letters to all parts of the New Dominion (Canada) ten cents per half ounce if unpaid; paid, five cents; newspapers, two cents each.

The following are the postal rates with Europe, prepayment in the case of letters being optional, that of newspapers compulsory. Unless otherwise indicated, the rates for letters are for the half ounce, or fraction thereof, and those for newspapers for four ounces or fraction thereof:

To Great Britain and Ireland, letters 6 cents, newspapers 2 cents; France, letters, direct mail, 10 cents, *via* England for one-third ounce and under, 10 cents, from one-third to one-half ounce, 16 cents, newspapers 2 cents each; Spain, letters, under one-third ounce, 16 cents, one-half ounce and under, 28 cents, newspapers 2 cents each; all parts of Germany, including Austria, letters, direct mail, 6 cents, closed mail, *via* England, 7 cents, newspapers 4 cents; Denmark, letters, direct mail, 9 cents, newspapers 2 cents each; Switzerland, letters, direct mail, 10 cents, *via* Bremen or Hamburg, 8 cents, newspapers 4 cents; Italy, letters, direct mail, 10 cents, newspapers 4 cents; Russia, letters, direct mail, 11 cents, closed mail, *via* England, 12 cents, newspapers 6 cents; Norway, letters, direct mail, 11 cents, closed mail *via* England, 12 cents, newspapers 8 cents; Sweden, letters, direct mail, 10 cents, closed mail *via* England, 11 cents, newspapers 8 cents; Turkey, European and Asiatic, letters, direct mail, 11 cents, closed mail *via* England, 12 cents, newspapers 6 cents; Egypt, letters, direct mail, 16 cents, closed mail *via* England, 17 cents, newspapers 9 cents.

For Asiatic countries, the half-ounce limit for letters and the 4 ounce for newspapers still holding good.

To Australia, letters, *via* Southampton, 16 cents, *via* Brindisi, 22 cents, to be prepaid, newspapers 4 and 8 cents by the respective route; British India, letters, *via* San Francisco, 10 cents, *via* Southampton 22 cents, *via* Brindisi 28 cents, to be prepaid, newspapers, *via* San Francisco, 2 cents each, by the other routes 5 and 8 cents respectively per 4 ounce or fraction; China, letters, *via* San Francisco, 10 cents, *via* Brindisi, 23 cents, to be prepaid, newspapers 2 cents each; Japan, letters, *via* San Francisco, 10 cents, *via* Brindisi, 34 cents, to be prepaid, newspaper 2 cents each by the former route, and 8 cents per 4 ounce by the latter.

SPAIN.—The vessel which landed a quantity of guns and ammunition at Fontarabia for the Carlists, and was afterwards captured by a Spanish man-of-war, is the British steam yacht Deerhound, well known in connection with the fight between the Kersarge and Alabama. It is reported that the crew will be tried on a charge of piracy. The town of Berga has been captured by the Carlists. The Cortes has approved the bill calling eighty thousand of the reserves into active service against the Carlists and Republican insurgents. A special dispatch to the New York *World*, dated Aug. 15th, says:

We are marching, with Gens. Elro and Dorregarray and 5,000 men, toward Arragon, with a view to raise that province and operate jointly with the movement in Catalonia and Navarre. Yesterday we passed within the sight of Pampeluna. No attempt was made to molest us. Three hours later we took Fort Bourguette, which was abandoned by the garrison. We found a quantity of cartridges and other war material there; as in the other forts lately captured, including Erlzanda and San Estevan, the fortifications were razed. Such of the population as are known to be favorable to the Republicans are subjected to heavy taxation. The operations in Biscay and Guipuzoon are left in the hands of Lizaraga. Gen. Valaseo, commander of the Republican forces, has demanded from Madrid 10,000 men as a reinforcement, without which he declares himself unable to operate.

RAILROAD COLLISION.

A Chicago dispatch of August 16th, gives an account of a serious collision on the Chicago and Alton Railway. We copy the following particulars from the Elmira *Advertiser:*

A terrible accident occurred last night near Lemont, on the Chicago and Alton Railroad, an incoming freight train colliding with the south bound express passenger train, almost entirely wrecking the latter, killing six persons outright and fearfully injuring some thirty-seven others, many of whom it is said will die. All the passengers killed or injured were in the second class car which was used as a smoking car, and with the exception of the firemen, engineers and train men the casualties were all caused by steam. None of the regular passenger coaches or sleepers were thrown from the track or in any way injured, and no person in any of them was hurt.

The following account of the accident is from statements of officers of the road: The passenger train consisted of a baggage, express, three day coaches, the head one a second-class or smoking car, and two sleepers. Three miles north of Lemont at a curve in the road suddenly there appeared a coal train of thirty-five cars, running twenty miles an hour. The passenger was running thirty miles an hour, neither engineer saw the other until it was too late to reverse, a fact accounted for by the curve in the road and partly by a dense fog. The two trains came together with fearful force. Being on a curve, however, each engine left the track and passed each other, that attached to the coal train striking the baggage car a few feet from the end, breaking the coupling between it and the smoking car, which the engine struck squarely in the end and with such a force as to throw the forward end into the air so that the engine ran under it, tearing the floor completely out and hurling the fifty or sixty unfortunates in the car in a struggling mass to the lower end, where there was no chance for escape, and then ensued a scene of horror. The smoke stack and dome of the engine were knocked off by the collision and broken. The timbers of the smoking car penetrated the boiler letting loose a dense volume of steam, which poured into the car, blinding and scalding the helpless inmates, who, with shrieks, struggled vainly to extricate themselves. The conductor of the passenger train, who was unhurt, and a number of passengers from the rear coaches, came forward and endeavored to assist the victims, but there were little left to do beyond taking from the wreck the dying and wounded, many of whom were fearfully scalded. Seven died soon after being taken out, and four have since died. There was not a house in the neighborhood.

The unhurt passengers took bedding from the sleepers and ministered as much as possible to the wounded, while conductor Russell hurried back on foot to Lemont and telegraphed to Superintendent MacMullin here for surgeons and aid. Mr. MacMullin hastily got together half a dozen physicians and supplies of such articles as were necessary, and started about midnight with a special train for the scene of the disaster, arriving at 1.30 A. M.

Everything possible was done for the sufferers. At 6 A. M. the train returned to the city bringing the uninjured coaches of the wrecked train and all the dead and wounded except the two firemen, who were left at Lemont for burial.

The cause of the accident was the criminal recklessness of the conductor and engineer of the coal train, whose duty it was to wait at Lemont until the passenger train passed. Some say they had received positive orders to proceed, but this the officers of the road say was not the case. The conductor of the coal train is named Bemand, who has been running the train for a year, and was considered a first class man. He has not been seen since the disaster and it is thought he has fled, as the last seen of him he was in the caboose of his train, which was uninjured. No blame is attached to the officers of the passenger train.

The total number of killed and those who died from injuries by the collision up to three o'clock P. M. to-day, is eleven, and the number of the wounded, thirty-five.

A SUCCESSFUL STRUGGLE FOR LIBERTY.

The New York *Times* gives the following account of the escape of a convict from a transport steamer:

A veritable escape was made in Australian waters a few weeks since, almost as amazing as that of Edmund Dantes, in the novel of "Monte Cristo." It seems that the French transport steamer *L'Orne* had put into the lower harbor of Melbourne for coal and provisions. On board were 500 communists, bound for the French penal settlement of New Caledonia. The sentinels on duty were quadrupled in number and the ship was kept brilliantly illuminated with lanterns. Boats were stationed at judicious distances and all conceivable precautions taken to prevent any of the convicts from escaping. But by an extraordinary combination of courage, good fortune and physical endurance, one Michael Serigne managed to effect his departure from the vessel and his arrival on shore, a distance of seven miles; where, since there is no expatriation for political offenses, he walks to-day a free man. According to the Melbourne *Argus*, Serigne, having watched his opportunity for several hours, rolled out of a port-hole into a collier, which had been brought alongside to furnish the steamer with coal. A guard with a chassepot was close by, but the prisoner executed his critical movement just as the sentry was moving from him, and before he turned. Serigne fell amid the coals, and with great swiftness and dexterity covered himself up among them. Here he lay until after midnight, his first descent having been made about nine. He now stealthily lowered himself overboard and swam to the collier's stern, where a boat was fastened. Cutting the rope, he gently pushed the boat away, swimming behind it. The night was dark, there was no moon, and it rained. When 300 yards away, Serigne heard a noise on board the steamer, and made up his mind his escape was discovered. He naturally inferred that the absence of the boat would be instantly noted, and that if seen she would be at once fired upon. He therefore instantly left her, dived well beneath the surface and rose again some distance off. All was quiet again on board the ship, but he dared not return to the boat, and struck out for the shore. He could see the lights at Sandridge, but knew not how far they might be away. After swimming nearly an hour, he felt that he could continue no longer. Happily, at this juncture, he espied a vessel at anchor, and contrived to struggle to her cable. Fearing he should faint, and so sink, he fastened himself to the cable with his belt. For an hour or more he rested, and then disengaged himself and again struck out for the shore. Greatly exhausted he managed, at last, to gain the beach at Sandridge, and thence, in the morning, he walked into Melbourne. He had heard, he said, that having once touched English soil he was free, and so had no fear of being given up. On the line taken it appears that he must have swam nearly nine miles—the distance achieved by Dumas's marvelous hero when he escaped from the chateau d'If. The poor man was naturally in quite a destitute state, and as it turned out that he had been quite a harmless member of the commune, he found many sympathizers, who will see to it that he has a comfortable provision for the future.

MYSTERY OF THE WOOD.

The *Eagle*, published at Reading, Pa., promulgated the following statement which is going the rounds of the daily papers. We have seen no statement of who was to be benefited by the attraction of the show, but have no doubt some party or parties are expecting to profit by the report:

On Tuesday last, Mrs. Daniel White, her daughter, Susan White, and Mary Hartz, went to a strip of woodland, on the farm of Mr. White, about three-quarters of a mile from Kohl's mill, in Cumru township, for huckleberries. They were there but a short time when they were startled by stones and clubs thrown in the bushes. They informed Mr. Daniel White, who proceeped to the spot, and also saw a number of stones flying about. On Wednesday the family returned to the same place to reconnoitre. To their surprise more stones and clubs were thrown. The missiles were not always harmless, as Mrs. White was struck severely in the back and Miss White was hurt so badly in the side by a stone as to cause a black and blue mark. Miss Hartz did not receive any injury, but she saw something like an elf shooting through the bushes.

Mr. White was again a witness to the throwing, and he declares that he saw more than a hundred missiles flying in the air. As no person could be seen in the woods the family were amazed, and that night the story of the mystery reached the ears of the neighbors. The following day (Thursday) fourteen of them collected to investigate and ferret out the "spook." The names of the persons were: J. M. White, Elias Snable, Samuel Ziegler, Samuel Sweitzer, John Marks, Henry Grives, Daniel White, Abraham Miller, James Schaeffer, Priscilla Marks, Catharine Good, Mrs. Dan. Wood, Susan White and Mary Hartz. The first named is the constable of the township and led by him the party marched in a body to the woods.

Arriving at the huckleberry patch, a very lonely spot, covered with thickly growing bushes, the party formed a circle around it, and four of the ladies—Mrs. White, Susan White, Mrs. Marks and Catharine Good—were directed to enter the place, wait until they should see the missiles and then give immediate spacific directions from what quarter they came. They were in the bushes but a very short time when the missiles commenced flying apparently from a spot about twenty feet square. The place was at once surrounded and four of the bravest men with bated breath and about four feet apart passed through the lot. Ere they had come out at the other end the strange missiles commenced flying from another direction, which place they also examined, though some of them, especially the ladies, became by that time so much frightened that they could hardly breathe, and their hearts thumped and beat like trip hammers. Nothing, however, could be discovered, excepting flying stones and clubs.

Further investigation will be made. Among those who intend to search the place are two ladies and a gentleman. They have agreed to quietly visit the place on Sunday. The ladies will sit in the huckleberry patch, while the gentleman stands immediately outside to watch the direction of the missiles.

A DESPERADO.

Wade, the murderer of the McBrides, near Williamsport, Pa., displays a degree of depravity seldom equalled. His conduct in the cell is thus described by the *Bulletin*, in a recent issue:

"The murderer, Wade, is no longer handcuffed. After breaking his last pair, an iron collar and chain were ordered, and handcuffs dispensed with. The collar goes around the neck and fastens with a lock, and the chain, seven feet in length, extends from the collar to a ring in the floor, giving the prisoner the privilege of his cell. Recently a visitor to the jail, in passing along from cell to cell, was startled by a man leaping from his bed. It was Wade, and as he struck upon his feet he seized the chain, dashed it upon the floor, and gave a yell that made the situation rather an unpleasant one for a person looking upon a criminal for the first time. In conversation, Wade said he had gold enough to make a longer and heavier chain than the one he was dragging around. He is rather severe upon the Sheriff for thus ironing him, and thinks that he would be given more liberty if he was a first-class Republican; but he says he isn't—McClellan is his man every time. Yet, he prefers the collar and chain to handcuffs, the latter being too tiresome. He has lined the inside of his collar with cloth; the iron being rough, he says it hurts his neck. While our informant was conversing with Wade, the latter pulled from his pocket a roll of bills, and boastingly stated that they had searched him for money but could find none, yet he had plenty, and knew where to keep it. He had cigars and other luxuries in his cell, and invited the visiting party to partake of the hospitality of his dungeon. When asked how he passed his nights, Wade replied, "Jolly; last night I had McBride's ghost in here, and I made it lively for the apparition." When the party retired, it was with the firm conviction that Wade's equal was not to be found in this country."

EXTRAORDINARY GIFTS CLAIMED.

The Springfield (Ill.) *Journal* of July 6th, publishes the following, which we admit transcends our powers of credence:

From Mr. Ed. Hill, Deputy United States Marshal, who yesterday returned from a visit to Olney, Richland Co., we learn some interesting facts connected with the recent manifestations of alleged supernatural power by Mrs. Powell, wife of Dr. I. A. Powell, of Olney, who will be remembered by many of our citizens as a prominent member of the Twenty-seventh General Assembly. It appears that upward of a year ago Mrs. Powell declared herself possessed of supernatural gifts, but being a lady of unusual refinement and delicacy, a manifestation of them was naturally repugnant to her. More recently however, as she states, she was Divinely instructed to put in practice her power, and claiming it to be entirely a heavenly gift, she hesitated not to comply with what

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ungeon." "When asked how he
ssed his nights, Wade replied,
Jolly; last night I had McBride's
ost in here, and I made it lively
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sitated not to comply with what
e considered a direct mandate of
e Deity.
Her powers, according to the re-
rt of the citizens of Olney, many
whom fully accord to her mirac-
ous attributes, is chiefly manifested
the healing of the sick. This is
ported to be accomplished by the
position of hands accompanied by
ayer and repetition of Scriptnre,
ough the cures are not always in-
ntaneous, but occur at the time
rs. Powell states they will be accom-
ished. It is further stated that so
eat is the confidence in her power
at handkerchiefs are sent her and
ey passed through her hands, are
turned, and effect the cure of the
k person sending them. The
ect of these several manifesta-
ns is said to be depressing on the
alth of Mrs. Powell, who continues
em however as she believes in
edience to Divine instruction.
Naturally these circumstances cre-
e quite a commotion in the vicin-
, and even from places remote
owds are gathering to witness the
res. Mr. Hill states that on
iday last 112 persons had called
see Mrs. Powell, whose doors
now open to all who desire
r ministrations, which are of
irse always rendered gratuitously.
nong those stated to be cured by
r are several prominent citizens at
ney well known in this city. The
tire circumstances are of that pe-
liar character hardly susceptible
explanation, more especially as
persons connected with them
of such character as to entirely
eclude the suspicion of chicanery.
may be added that the subject of
se divine revelations, as she con-
ders them, is not a believer in
iritualism, but is a member, in
od standing, of the Presbyterian
mmunion.

AN INDIAN'S GRAVE.—The Toledo
hio) Blade, of a late date, de-
ribes some Indian remains recent-
found in that neighborhood as fol-
ws: "At a point a little below
anhattan, on the bank of the Mau-
ee, the water washed away the
ad-bed to such an extent as to
ke it a necessity to remove the
nce and make a new road. While
gaged in this work, the men un-
rthed a skeleton, evidently the re-
ains of a chief of the Maumee or
ttawa tribes of Indians. The skull
as of unusual large size, and in
e lower jaw was a row of double
eth in a better state of preserva-
on than many now doing daily
ty. A lock of the great chief's
ir was also found, long, black
d thick. When first laid in his
nely grave the chief was enshroud-
in the skins of wild animals,
hich are now nearly gnawed
way by the tooth of time. Upon
s breast were a number of once
ittering spangles; the legs were
so liberally bespangled and around
s neck had once been suspended a
ammoth brooch. The warrior's
rists were encircled by a pair of
lver bracelets, as bright and fresh
hen found, apparently, as when
he red man first left for the happy
unting grounds, perhaps fifty years
go. The accoutrements of war
ere also there; a tomahawk, and
nife of stone and arrowheads of
int These ornaments, spangles,
c., would probably fill a pint meas-
se, and go to show that the dead
arrior had been a famous man of
is age and race. Stimulated by
e hope of finding more relics, Mr.
. Herzler renewed the search and
oon unearthed a stone hatchet, more
rrowheads and a copper bucket in a
ood state of preservation, except
e iron handle which had nearly
oroded away. This neighborhood
as once evidently a favorite place
f assembly and burial, as many
ndian relics have at various times
een found, and just across the river
an old Indian cemetery."

UNION ACADEMY.—We call at-
ntion to the advertisement in this
eek's issue of the RECORDER of the
rustees of Union Academy at Shi-
oh, N. J., for the coming year.
his school has been doing excellent
ervice in the cause of education,
nd from what we personally know
its present Faculty and Board of
rustees, we are confident that, in
far as they are concerned, its fu-
re is to be one of prosperity, in
thing falling behind the past.
e bespeak from the people of Shi-
h and the surrounding country a
arty and spontaneous co-operation
ith the Trustees and Faculty in
ving support to their excellent
hool, which is both an honor and
substantial blessing to them, the
ch fruitage of which is more and
ore abundantly to appear in the
ears yet to come. We bid Union
cademy a hearty "God speed you."

CATTARAUGUS COUNTY.—At a re-
nt term of Court in Cattaraugus
unty there were thirty-nine indict-
ents for violations of the excise
w, on which there were thirty-two
nvictions entered, twenty-three
nes imposed, amounting to $725;
ne judgments suspended, four put
er to the next term, and three
scharged.

LIBERALISM IN HUNGARY.—The *Independent* gives the following item of religious news which cannot fail to interest all who desire the advancement of freedom of conscience in belief and practice:

In the Hungarian House of Deputies, the other day, the minister of worship was asked whether a bishop in Upper Hungary had not promulgated the Vatican dogma, contrary to law. The minister confessed that the thing had been done, but declared that there was no law under which the bishop could be punished. The great Hungarian orator and statesman, Deak, admitted that this was true, and proposed that a commission should be appointed to regulate the relations of church and state. Deak took this occasion to unfold at some length his own views on the question at issue. He advocated the enactment of laws to guarantee the free exercise and civil equality of all religions, obligatory civil marriage, the autonomy of Catholics, and the readjustment of the *jus placiti* in accordance with the modern system of free speech and a free press. His theories agree much more nearly with those of Cavour than with those of Bismarck. Like Cavour, he triumphantly referred to the successful experiment in America of "a free church in a free state," and believed that the principle was the only sound one upon which the relations of the two could be peacebly maintained. What is more, he made the deputies believe it; and the commission was voted on the express condition that it should conduct its proceedings on the principles annunciated by Deak. The *New Freie Presse*, of Vienna, rejoices that the government has accepted his scheme, in the hope that it may be extended to Austria. The hope is by no means unfounded. It almost takes our breath away to find Austria, which only a little while ago was the synonym of all that is reactionary, moving right up to the front among the most liberal powers on the Continent.

CIRCULAR FROM THE TREASURY DEPARTMENT.—The following circular, dated August 16th, has been issued from the Treasury Depertment:

I hererby give notice that the principal and accrued interest of the following, known as 5–20 bonds will be paid, at the Treasury department in Washington, on or after the 16th of November, 1873, and that the interest on said bonds will cease on that day; that is to say, the coupon bonds known as the third series, act of February 25th, 1862, dated May 1st, 1862, as follows: Coupon bonds of $50, from No. 6,201 to No. 16,200, both inclusive; $100 Nos. 20,001 to 30,750, both inclusive; $500, Nos. 10,761 to 15,800, both inclusive; $1000, Nos. 22,601, to 26,000, both inclusive; total, $13,000,000.

Registered bonds of $50, Nos. 132 to 1,375, both inclusive; $100, Nos. 9,501 to 10,300, both inclusive; $500, Nos. 5,701 to 6,100, both inclusive; $1,000, Nos. 23,301 to 25,000, both inclusive; $5,000, Nos. 7,501 to 7,900, both inclusive; $10,000, Nos. 9,681 to 10,100, both inclusive; total, $2,000,000; grand total, $15,000,000.

Of the amount outstanding embraced in the numbers as shown in the above $13,000,000 are coupon bonds and $2,000,000 are registered bonds. All United States securities forwarded for redemption should be addressed to the Loan Division Secretary's Office, and all registered bonds should be assigned to the Secretary of the Treasury for redemption. WM. A. RICHARSON, *Sec'y.*

ENCOUNTER WITH A PRISON CONVICT.—On the morning of August 15th, while Charles A. Manning, deputy warden of Indiana State Prison at Michigan City, and Mr. St. John, president of the board of directors, were alone in the guardroom of the prison, Joseph Simpson, a prisoner, armed with a cooper's broadaxe, entered the room and advanced towards Manning, exclaiming, with an oath, "I will kill you !" The deputy drew his revolver and ordered the man to leave the room, at the same time threatening him if he did not obey. Simpson continued to advance, springing from side to side to avoid the pistol, when Mr. St. John seized a chair and struck him, which, however, failed to prevent his advance. Recovering from the blow, the prisoner rushed at the deputy, who fired, and then followed the first shot with two others. Mustering his failing strength, the prisoner threw the axe with all his power, narrowly missing the duputy's head, and then feli. As he fell the deputy fired a fourth shot. The second shot was fatal, as was afterwards ascertained. No motive for the act is known except that the prisoner had once escaped and had an idea that the deputy had something to do with his recapture. A coroner's jury exonerated Manning.

BRUTAL.—A dispatch from Memphis, Tenn., dated August 8th, says: "Last Monday, a negro named Dan Calhoun, who had been digging a well near Brighton station, on the Paducah Railroad, lay down to sleep near his work. While sleeping, he was discovered by three men, who, thinking to have some fun, as they afterwards stated, poured a bottle of turpentine on Calhoun's clothes and set fire to them. Calhoun awakening, and finding himself enveloped in flames, ran shrieking for help, and before he could be caught by the citizens, was so badly burned that he died the next day.

The negroes in the neighborhood heard of the horrible affair, and in vain attempted to have warrants issued for the arrest of the perpetrators of the crime, who, becoming alarmed, fled. The negroes in armed squads scoured the woods in search of them, and becoming engaged, threatened the other citizens, but were quieted by Sheriff Locke, who promised to make every effort to capture the murderers. Believing that they had come to this city, Sheriff Locke came here to-day, an with the assistance of the police is search for them."

A MAN SAWED IN TWAIN.—From the Elmira *Gazette* we learn that a man named Campbell, employed in the saw mill of Alva Carpenter, in Thurston, Steuben county, while tending the slabbing saw, recently, noticed that the iron dog, holding the end of the log in position, had broken out, and the log was rolling; and springing over the log, caught the slab being cut and threw it one side. When turning to get back, he slipped and fell backward against the saw, which cut through flesh and bone in a horrible manner, nearly severing his body in twain. Death was instantaneous.

IMPORTANT DECISION.—The following question has been decided in the Supreme Court of New York, on a writ of habeas corpus: John Fogarty was sentenced at the General Sessions in September, 1871, to eighteen months in the penitentiary for felony. He escaped in November, leaving fifteen months unexpired. Long after the period for which he was committed had expired, he was returned to prison on a three months sentence for a misdemeanor. The second sentence has been served, but the warden holds Fogarty as an escaped convict. The counsel submitted that the warden could not hold a man on his own obligation; that such power would be dangerous, and that a competent court should decide whether the prisoner was an escaped convict. Judge Davis said the prisoner was before the court on a proper process. He did not traverse the warden's return as to the prisoner being an escaped convict. The warden was bound to hold the prisoner for the remainder of the term, and then proceed against him for escaping. The writ was then discharged.

A DOMESTIC EPISODE.—A Pennsylvania lady has a most romantic and ingenious way of managing the gentleman so happy as to be her husband. Exasperated by her persistent conversation, he ungallantly boxed her ears the other day. The wretched woman cast but one lingering, reproachful glance upon her lord and fled, simply observing as she departed that the briny deep should wash away the insult. Leaving behind her every thing most dear and precious to her—the home of her married life full of beautiful and cherished memories—this heartbroken woman rushed frantically to the canal, and, with one parting sigh, threw a large stone, which made a mighty splash. Then she went and hid herself in the bushes and giggled, while her husband and twenty other men hurried up, with horror depicted upon their countenances, and wildly dragged the canal for her body. When the injured wife became convinced that the wretch had suffered enough, she appeared from behind the bushes and led him home, a resigned and willing victim.

A NEW WONDER AT NIAGARA.—The Suspension Bridge *Journal* of a late date contains the following account of a new discovery at the falls:

Two men named Jas. Mumford and Thomas Conroy, who for many years have acted as guides through the Cave of the Winds on Goat Island, determined to ascertain if there was not another cave under the American Fall. They repaired to the first of the ferry stairs provided with ropes and ladders. After getting beyond this sheet of water without much difficulty, they found it necessary to use their boats in order to reach the desired locality. Mr. G. W. Simms, an eye witness, says the men were out of sight for some time, and he gave them up for lost. They soon, however, made their re-appearance and pronounce the new cave one of the wonders of the world. It was pitch dark in the cave, and in one place they stood between two walls of water. They were prevented from going further for want of some more tools and some means of lighting the cave.

INDIANS IN WESTERN TEXAS.—Rev. Norman Badger, army chaplain at Fort Concho, Western Texas, arrived at St. Louis, Aug. 11th, on his way to Washington. He states that a scouting party returned to Fort Concho on last Saturday week, after forty days' absence, bringing in a number of stolen ponies, captured from Indians off their reservations; also the fresh scalp of a white girl, thirteen years old, who was with a woman killed and scalped on Staked Plain, two weeks before.

Mr. Badger says it is now known that Gen. McKenzie, during his great expedition against the Camanches, last fall, killed upwards of one hundred of them, although it was reported at the time that he killed but twenty-three.

A band of fifteen to fifty Indians were roving about the country south of Fort McKavett, and in the absence of the cavalry from the fort, couriers had been sent in all directions, to warn the settlers. Much alarm existed, and the citizens were arming to defend themselves.

PERNICIOUS LITERATURE ON RAILROAD TRAINS.—A railroad man of high standing says, in the *Christian Union*, of the pernicious literature so generally sold on railroad trains:

"I cannot use too strong language to express the mortification I feel at the fact that upon every road that I happen to be connected with, except perhaps the C. & P., not only the vilest trash is sold as reading matter, but also positively licentious and infamous illustrated newspapers and books are thrust upon passengers, young and old, male and female. I am perfectly aware that the railroad authorities take what they regard to be the best plan to control the character of reading matter sold by authorized agencies on their cars—but I am equally aware that, come about as it may, the fact remains that the worst possible stuff continues to be sold in spite of all the rules, regulations, schedules of works on sale, and general orders to the contrary."

LORD SHAFTSBURY, in a meeting lately held in Exeter Hall, London, in opposition to the Romanizing tendencies of Ritualism in the Church of England, says:

"We love the Church of England. We wish to maintain her in all her integrity. We wish to promote her honor and her efficiency; but her honor and her efficiency live in her obedience to the Holy Scriptures. If she waver in her allegiance, if she abandon the Reformation transmitted from our fathers, by God's blessing, to us—I say, if she waver in her allegiance, if she abandons her principles, let her go. Let her go, and all the bishops with her. I say from the bottom of my soul, from my inmost heart, and do you respond to this—perish all things, so that Christ be magnified."

MURDEROUS ASSAULT IN WELLSVILLE.—The *Genesee Valley Free Press* gives the following account of a recent assault in the village of Wellsville, N. Y.:

Mr. David Wright was returning from the village to his residence across the river, when he was suddenly accosted by Frederick Cyrene and Adam Rose, two well-known roughs, the former of whom dealt him a murderous blow with a club on the right side of his face, just below the eye, knocking him down, and cutting a terrible gash over the cheek bone. Both the ruffians then fled. Cyrene was arrested this morning, and committed to the jail at Angelica to await the action of the Grand Jury. Rose has made himself scarce. Mr. Wright is a peaceable citizen and the assault was entirely unprovoked.

FRENCH CONVICTS.—Three escaped Algerian convicts from the French penal colony of Cayenne, on the north coast of South America, whither they had been sentenced for ten years each, one for robbery, one for murder, and one for assaulting a French officer, have arrived at Baltimore. They claim to have escaped in company with one hundred and fifty fellow convicts, and after terrible sufferings in swamps and jungles, reached Demerara. Marshal Gray committed them to Bay View Asylum. The French Consul, at Baltimore, wrote to the Consul General at New York for instructions in the premises.

HARRISBURG, ILL.—We clip the following from a business letter:

Deacon Grace's brother, a Methodist, came out boldly on the Lord's side a few weeks ago. Help us to praise the Lord. He is preaching Sabbath in the private circle, crowded thoroughfare, and everywhere else, as he goes. He says he has left all his traditions behind, and is now going to obey God in all His commandments. The Lord bless him and all such. The cause is steadily, but firmly moving. Pray for us that we may be firm in the work of the Lord. Yours in hope,
C. W. THRELKELD.

DECISION BY THE POSTMASTER GENERAL.—The Postmaster General has decided that letters from postmasters addressed to the Treasurer of the United States, containing currency for redemption, must be prepaid by the sender with the full legal rate of postage, the same as ordinary letters. Postmasters should not use their official stamps in payment of such postage. It is, however, their duty to register such postage free of charge if the mailing party request it.

MINNESOTA.—Wheat threshing has commenced in Minnesota, and all the machines are at work. It is said that the yield in most instances turns out better than was expected. No field thus far threshed has yielded less than twenty-five bushels to the acre, while many run far above that figure. The oldest inhabitants have never seen so uninterruptedly favorable a harvest season as this year.

FRANCE.—It is stated upon the highest authority that Count de Chambord has announced his resolution to accept the constitution for France prepared by members of the Right of the Assembly and himself, and will rule both by the will of God, and the good will of the people. A proclamation of the monarchy will be made in about six weeks.

GOLD closed in New York, Aug. 16th, at 115⅜.

SUMMARY OF NEWS.

A Dogberry of a constable named Whittier, in Boston, having a writ against the Fitchburg Railroad Corporation, being directed by the plaintiff to make things as unpleasant as possible, in order to extort a settlement, attached a car for passengers just ready to start, and the fourth of a long train. The writ was for $100, and the car was worth $3,000. The officers of the road offered to substitute any other car for the one attached, but this the constable refused to take, and forbade the train-men to move it. Finally it was taken out and placed upon a side track. Upon a hearing of the case, the Mayor and Aldermen have revoked this enterprising officer's authority, and he is a constable no longer.

The "last point of civilization" in Dakota—the frontier town of the northwest—is called Bismark. It is the end of the North Pacific road, and is 500 miles west of Lake Superior. A vast ocean of dreary yellow prairie has to be passed before one can reach it, another boundless prairie, the home of the wild Indian, stretches away beyond it. The "town" consists of 147 tents and shanties, and it has a weekly newspaper! Lots "in town" already sell at Philadelphia and Boston prices—if any one can be found to buy them.

All the iron clads at New Orleans, eight in number, have, by order of the Navy Department, been placed in sea-going order, are now ready to sail in five hours' notice. The New Orleans *Republican* says the political aspect of the wave can only be left to conjecture, but with Escabeda moving toward the RioGrande, Gordon fillibustering in Central America, San Domingo entering into revolution, and the Cubans growing more powerful and confident, and the action of Secretary Robeson in the matter of the steamer *Virginius*, is very significant.

The average Englishman melts in a temperature of 85 degrees Fahrenheit. The elimination of human fat now going on in London is pronounced by competent authorities as very "hextr'ordinary." John sits boiling over at every pore, with his shirt unbuttoned, and glares at every American as if they had come over for no other purpose than to bring their "blarsted climate" over with them. In quarters hostile to the Downing street magnate, the excessive heat is openly proclaimed as a judgment upon England for that Washington Treaty.

A dispatch from London states that the town of Christianople, on Kalmar Sound, Sweden, has been entirely destroyed by fire.

Mr. Smith, of Deeping, St. James, England, having been "played upon" by Miss Jenkinson, has sought redress in court. He had arranged for his nuptials with the young woman, when she told him she had changed her mind in regard to him. But she added that she would marry Mr. Smith if he made her, but that if she did espouse him she would "make him live like a toad under a harrow." Either poor Smith wants to live in the way his enchantress mentions, or he thinks with Baron Pollock that "no toad with a proper spirit would stay under the harrow."

The editorial correspondent of the Baltimore *American* attended the American chapel at Vienna one Sunday in July, and noted the fact that, while there must have been over a thousand Americans in the city, there were but eleven persons present when the minister came to the pulpit, which number was increased by five more at the time the sermon commenced. As a contrast to this, he found at least a hundred of his countrymen present at a band concert in the afternoon, sipping their coffee and ice.

The oldest churches of the Unitarian name now in existence are in Transylvania, in Hungary. The sect has existed for more than three hundred years; and although the 55,000 people belonging to it are very poor and sorely persecuted under the Austrian rule, they have done much for culture and freedom in their native land. There are about a hundred churches. A meeting was lately held at Pesth between a delegation from these Magyar Unitarians and a few of their English and American brethren.

It is again stated that a list of N. Y. Customs Inspectors against whom grave charges are made has been forwarded to Washington for action by the Secretary of the Treasury. The *Express* says that a prominent official admitted to its reporter that irregularities are constantly going on in cases of Inspectors who are being dismissed "for willful neglect of duty, for intoxication, and beyond doubt some for receiving bribes, for do what we can such things will occur."

The Baptists of New Jersey secured the passage of an act from the last Legislature, regulating the incorporation of churches and other matters. Among its provisions trustees have no control over the moneys raised for the pastor's salary or benevolent objects—can not alienate or encumber the property, or close the place of worship to any meetings of the church. The church has power to define and regulate the duties and powers of the trustees.

A Government order recently issued in Japan, provides that in future no foreign teachers may be employed without a license. All who are so employed now must be dispensed with at the end of their term of engagement; and those who wish for re-employment must undergo an examination and obtain a license. But "the first thing that all schools must bear in mind is, that no teacher of the Christian religion may be employed."

At Bridgeport, Conn., on the night of Aug. 7th, a dog belonging to Patrick Hearty, a policeman, and supposed to be mad, attacked Officer Jennings, who was in conversation with Hearty, but was beaten off with a club. It then flew at its master, and seizing him by the cheek and neck, lacerated both in a terrible manner. The dog was immediately shot dead. Hearty's condition is critical.

A steam street-car has been running successfully in New Orleans for three months. The engine is a double cylinder, five inches in diameter, and seven inches stroke. The attached tank contains 300 gallons of water. The car travels nine miles an hour, and a simple valve proves as effective as the ordinary street-car brake. There is no escape of steam, and no noise. The inventor's name is E. Lamm.

A gang of river thieves beat off the crew of the brig Oscar, while aground near Astoria, Long Island, and then robbed the hulk of one hundred fathoms of chain cable, $300 in gold, belonging to the captain, and stripped off $1,500 worth of copper. No arrests were made, although 4,500 pounds of the cable were found by the police in a junk store in Brooklyn.

Victor Hugo recently addressed an eloquent letter to the Duke de Broglie, in which he urged the release of Henri Rochefort on account of his literary eminence. The Duke has replied, declining to interfere with the course of justice, and remark that the intellectual ability of the offender only serves to increase his responsibility.

It was announced recently that a Catholic priest in St. Louis had announced his intention of reading every week from his pulpit the names of his parishioners who have been drunk the week before. But the sequel is that the good priest is discouraged already, whether from the magnitude of his task or its monotony we can not say.

The Dominion immigration report for 1872 shows that the number of immigrants who entered the Dominion in 1872 was 89,186, of whom 36,578 settled in Canada, and 52,608 came to the States. The Dominion and Provincial Governments assisted many of the immigrants by paying a portion of their passage money, $261,963 being expended in this way.

A new style of car has just been placed on the Portland and Ogdensburg railway. It is constructed on a plan similar to street cars, open sides, affording an unobstructed view of the country. The chairs are on pivots, permitting the occupant to turn at will without rising from the seat. The car is called an "observation car," and is to be used for mountain travel.

A sneak thief registering as Rev. J. P. Jones, Syracuse, ransacked the rooms at the Delavan House, Albany, the other night, securing from $300 to $500 worth of varied plunder. He is 30 to 35 years of age, dresses in clerical style, is about 5 feet 8 inches tall, has a smooth face and reddish complexion. He was traced to the westward-bound train.

Six of the Russian bishops have formally refused to permit the government inspection of their seminaries provided for in the ecclesiastical bills; and these seminaries have, therefore, been deprived of the government grant and their students declared ineligible for benefices in Prussia.

Four convicts escaped from Sing Sing prison some time during the night of Aug. 14th, by cutting their way through the roof.

John W. Young, an ex-clerk in the Chicago post office, and forger of postal money orders, who was arrested in Massachusetts a few days ago, is reported to have escaped from the officers conveying him to Chicago, by jumping from a train near Edgarton, Ind., and taking to the woods.

The State of Mississippi has a law, passed by the last legislature, by which it is provided that every person holding office in the State who shall be found drunk shall, upon conviction, be deemed guilty of a high misdemeanor and shall, by the judgment of the court and sentence, be removed from office.

A delegation, representing forty thousand Mennonites living near the Black Sea, has been in this country some time searching for suitable homes through various Western States. A colony of five thousand will come out in May, though the place for settling has not yet fully been decided upon.

The Albany *Post* wants the canal from Albany to Schenectady straightened, and says: "Straighten the canal as proposed and the distance would be thirty-two miles from Schenectady to Troy, and only sixteen miles to Albany. This would decide the whole question and send all the boats to Albany."

The recently elected General Assembly of Kentucky will be composed as follows: Senate, 32 Democrats and 6 Republicans; House of Representatives, 81 Democrats and 19 Republicans. The Republicans gain 2 in the Senate and the Democrats 1 in the House.

A horrible case of murder by poisoning occurred near Owasso, Michigan, Aug. 10th, the victim being Mrs. Wartemberg. Her son-in-law, Chas. Moore, was arrested and has confessed to having given her arsenic. The desire to possess her property was the probable motive.

The excursion steamer Favorite, with one hundred and fifty persons on board, took fire in Boston harbor, one day last week. A panic ensued, but the fire was extinguished without material damage. The passengers were taken off by a schooner which came alongside.

The total membership in the Protestent churches in this country is estimated at about 6,780,500. The net gain of these churches within the last ten years was considerably more than one-third, while that of the population of the country was less than one-fourth.

The steamship "Prussian" has made the quickest passage from Liverpool yet known. She left that port at four o'clock on Thursday afternoon, July 10th, and arrived at Father Point at eight o'clock A. M., on Saturday, the 19th, thus making the trip in eight days sixteen hours.

George Harper, a clerk, detected of robbing the Illinois Central Railroad of twenty thousand dollars by fictitious names on the pay rolls, having disgorged twelve thousand dollars, and his friends promising to make good the balance, will probably not be prosecuted.

An exchange says: A boy has been arrested and jugged at Niagara Falls for stealing a view of the cataract by looking through a knot hole. The hotel proprietors say they are not going to have any free sight-seeing there—not if they know it.

Paine's lumber mill and steam salt works, one of the largest on the Saginaw River, was destroyed by fire August 13th, at Saginaw City, Mich., together with two hundred thousand feet of lumber and one thousand barrels of salt. Loss $95,000. Insured for $50,000.

The Attorney General has decided that no spirituous liquors can be introduced into the Indian country without the order of the War Department, and that its jurisdiction of that department is exclusive of all other authorities.

Since MacMahon's elevation to the Presidency of France, a decree has been issued prohibiting the interment, after six o'clock in the morning, of any person not holding either the Catholic, Lutheran, Calvanistic or Jewish faiths.

The corner-stone of the Academy of Our Lady of Angels has been laid at Elmira, N. Y., Bishop Ryan officiating. Among the deposits was a stone brought from the renowned sanctuary of Louides, France.

A little girl who was stolen from Ellenville, Ulster County, four years ago, by a woman belonging to a canal boat, has been found in a humane institution in New York, the conscience-stricken woman having confessed.

Two ruffians attempted to rob a New York public school, while a third brandished a knife at the throat of the janitor's daughter, who, however, bravely screamed for help, which came, and her assailant, an old offender, was nabbed.

Three negro ruffians, serving sentences for murder, two for life and one for ten years, recently escaped from Fort Jefferson, Fla., and put to sea in a small boat. A frigate sent in pursuit failed to overhaul them.

A convict in the Massachusetts State Prison assaulted Warden Chamberlain, with a shovel, cutting his face severely. The convict attempted to repeat the assault, when the Warden shot him and the other convicts seized and confined him.

At Kingston, N. Y., a druggist named Eltinge, compounded a prescription with spirits of camphor instead of camphor water, causing the death of a child of Wm. Holmes. There is much feeling in Kingston over the fatal blunder.

A fancy goods dealer at Albany dropped his diamond ring, valued at $250, into a parcel that he had done up for a customer in his store. A colored woman who found the ring returned the same and received a reward of $25.

Liquor dealers now obtain photographs of those to whom they are forbidden to sell, so that they may know them when they come round for their bitters, and thus keep themselves clear of the penalties of the Civil Damage act.

Vice President Wilson was in Boston, Aug. 11th. His improved appearance indicates a steady progress toward a restoration of his health, which has been brought about by his cessation from all active labor.

A fire in the lumber yard of W. I. Judd, Minneapolis, Minn., recently destroyed about two million feet of lumber and several frame buildings. Loss from $60,000 to $75,000 worth of lumber. Insured for about $20,000.

A genuine autograph of John Bunyan has been discovered on the fly leaf of an old book called "Dwelling with God the Interest and Duty of Believers," a once well known and popular work of Puritan theology, published in 1670.

Jo. Smith, Jr., retains his father's mantle as a Mormon, and lives at Plano, Ill. He has a large following, and they call themselves Josephites. They are Mormons in everything but the polygamous attachment.

It is reported that a disease similar to the epizootic has appeared among the horses in an up-town stable in New York. All the characteristics of the former disease in its bronchial form are manifested. No death is reported yet.

A Paris dispatch states that the members of the right propose presenting a constitution to Count Chambord, which if he accepts they will proclaim him king. If he refuses the Republic will be definitely established.

Cardinal Antonelli has addressed a communication to the clergy of the United States, stating that the Pope is deeply affected at the manifestations of sympathy he receives from his children in that distant land.

Hon. Ignatius Donnelly, formerly a member of Congress from Minnesota, is perambulating that State as an apostle of the Grangers, arrayed in a hickory shirt, blue overalls, and brogan shoes without stockings.

It is now said that A. T. Stewart, Cornelious Vanderbilt, and William B. Astor are each worth $100,000,000, and that their estates are increasing in value at the rate of $10,000,000 per annum.

Dr. Lyman Congdon, of Syracuse, formerly superintendent of the Willard Asylum, has been appointed Superintendent of the Inebriate Asylum at Binghamton, vice Dr. Dodge, resigned.

The returns of the Agricultural Department for the first of August, indicate a general and somewhat marked improvement in the condition and promise of the cotton crop since the first of July.

A man named Scott and his wife, living near Detroit, were found in the woods last Sunday morning with their throats cut. It is supposed Scott cut his wife's throat and then cut his own.

A collision on the Stonington Railroad at Westerly, R. I., on the evening of Aug. 16th, disabled two locomotives and delayed the New York train several hours. No one was hurt.

The Methodist ladies in California have formed a society for the Christianization of their olive colored sisters. They style it the "Woman's Missionary Society of the Pacific Coast."

The *Christian Sun*, organ of the "Christians" in Virginia, says: "We have more young men now about entering the Christian ministry in Virginia and North Carolina than we ever had before at any one time."

It is said that the entire Persian mission, with forty missionaries and sixty teachers nowunder the care of the Presbyterian Board, costs less annually than the current expenses of some city churches.

William Barlow, who shot and killed Thomas Woodson, near Percival, Iowa, recently, has been discharged by the examining magistrate, on the ground that he killed him in self-defense.

The National Hotel, and the stores of J. Dillenbeck, W. M. Shaffer, Gilbert Hall and McIntosh, at Coblekill, N. Y., were burned on the night of Aug. 11. The loss is estimated at $75,000.

The Toronto post office was recently entered by robbers who took ninety-one registered letters from the safe. The matter is being thoroughly investigated by the authorities.

A desperate riot occurred recently in a military camp in Carragh, of Kildare, Ireland, between two Irish regiments. Several of the participants were killed and many received injuries.

Domestic wool is again quite active in Boston. Some of the holders of fleece are now indifferent about selling, and have refused offers for large lots at current rates.

The first new bale of cotton at Selma, Ala., sold at seventeen and a half cents per pound. The first bale received at New York from Savannah, sold at auction at 19½ cents per lb.

Ellen Dunn was burned to a crisp at Woodbridge, N. J., recently, while lighting a fire with kerosene. She had been married but one week.

Numerous liquor dealers of Boston, including several in the wholesale line, were raided on by the State constables, recently, and a large quantity of liquor and ale seized.

The United States man-of-war Canandaigua has arrived in Kingston, Jamaica, from Aspinwall, with seventy of her crew sick with the yellow fever.

In Poughkeepsie the letter carriers use a whistle similar to those used by the street car conductors to notify parties in houses when they approach.

A marked bottle, thrown into the river at Niagara Falls, July 13, safely made the passage of Lake Ontario and was picked up in Clement's Bay, July 31.

The Wawassett steamboat commission have agreed that the officers of the boat did their duty in their attempts to subdue the fire and save the passengers.

A dispatch from Detroit announces the death by suicide of Hon. William Howard, at Litchfield, Mich. He was delirious at the time of the fatal act.

The *Times*, of Aug. 15th, says the fact cannot longer be concealed that the coolera prevails in Chicago. There have been forty-two deaths so far.

A fire in Ogden, Utah, Aug. 5th, caused a loss of $72,000, the Zion's co-operative institution losing $20,000. Partially insured.

A fire in Boston, August 6th, damaged the Belting Company's works to the extent of $50,000. Loss covered by insurance.

Incendiaries are busy in Utica, and the water supply being deficient, their wicked work is more than usually successful.

Intelligence has reached Lisbon that a treaty of peace between Paraguay, Brazil and the Argentine Republic has been signed.

President Grant has donated three lots to the Methodists of Waukee, Iowa, to build a church on.

The cholera is prevailing quite extensively in Garrard county, Ky.

THAT FAVORITE HOME REMEDY,
PAIN-KILLER,

Has been before the public over *thirty years*, and probably has a wider and better reputation than any other proprietary medicine of the present day. At this period there are but few unacquainted with the merits of the PAIN-KILLER; but, while some extol it as a liniment, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally. We therefore wish to say to all, that it is equally successful, whether used internally or externally. It is sufficient evidence of its virtues as a standard medicine to know that it is now used in all parts of the world, and that its sale is constantly increasing. No curative agent has had such a wide spread sale or given such universal satisfaction.

DAVIS' PAIN-KILLER is a purely vegetable compound, prepared from the best and purest materials, and with a care that insures the most perfect uniformity in the medicine; and while it is a most effective remedy for pain, it is a perfectly safe medicine, even in the most unskillful hands.

It is eminently a *Family Medicine;* and by being kept ready for immediate resort, will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over thirty years' trial, it is still receiving the most unqualified testimonials to its virtues, from persons of the highest character and responsibility. Eminent physicians commend it as a most effectual preparation for the extinction of pain. It is not only the best remedy ever known for Bruises, Cuts, Burns, &c., but for Dysentery, or Cholera, or any sort of bowel complaint, it is a remedy unsurpassed for efficiency, and rapidity of action. In the great cities of India, and other hot climates, it has become the standard medicine for all such complaints, as well as for Dyspepsia, Liver Complaints, and all other kindred disorders. For Coughs and Colds, Canker, Asthma, and Rheumatic difficulties, it has been proved by the most abundant and convincing testimony to be an invaluable medicine.

We would caution the public against all imitations of our preparation, either in name or style of putting up.

THE beautiful engravings of birds in Avilude cost hundreds of dollars, and the fine and instructive descriptions many weeks of labor. Every family ought to have it. For sale by all booksellers and toy dealers, or sent post paid, on receipt of seventy-five cents, by West & Lee, Worcester, Mass.

"An excellent addition to our home amusements."—*Christian Union.*

SPECIAL NOTICES.

☞ MEETING OF TRACT BOARD.—A special meeting of the Board of the American Sabbath Tract Society, for the consideration of the Annual Reports, and the transaction of the regular business of the quarter, is called, to meet at Leonardsville, N. Y., Fifth-day, Sept. 4th, 1873, at 10 o'clock A. M. A general attendance is desired.
STEPHEN BURDICK, *Rec. Sec.*

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin, occurs with the Church of Christiana, commencing Sixth-day evening, Aug. 29th, with preaching by Eld. J. E. N. Backus. Preaching Sabbath morning, at 10½ o'clock, by Eld. L. E. Livermore, to be followed by the communion. Sabbath afternoon, at 3½ o'clock, preaching by Eld. James Bailey. Evening after the Sabbath, conference meeting, led by Eld. J. C. Rogers. First-day morning, at 10 o'clock, preaching by Eld. L. C. Rogers.
W. B. WEST, *Church Clerk.*

☞ UNION SABBATH SCHOOL CELLEBRATION.—It is proposed to hold a union Sabbath School Picnic with the Sabbath School at Nile, on the 21st of August. All the Schools in the Western Association are earnestly invited to join. It is to be a basket picnic, made as simple and free as possible. Short addresses by our pastors and Sabbath-school workers. Music by the Schools. Let all our Sabbath-school officers and teachers be present with their Schools, and become acquainted with and strengthen each other, for the noble work that is on our hands. THOS. R. WILLIAMS.

☞ ALL EDUCATIONAL INSTITUTIONS, desiring to have their reports come before the Seventh-day Baptist Education Society at its next Anniversary, are requested to forward them to the Corresponding Secretary, at Alfred Centre, N. Y., as early as the first day of September next.
By order of the Executive Board.
D. R. STILLMAN, *Sec., pro tem.*

☞ FOR LOSS OF APPETITE, Dyspepsia, Indigestion, Depression of Spirits, and General Debility, in their various forms, FERRO-PHOSPHORATED ELIXIR OF CALISAYA made by CASWELL, HAZARD & CO., New York, and sold by all druggists, is the best tonic. As a stimulant tonic for patients recovering from fever or other sickness, it has no equal. If taken during the season it prevents fever and ague and other intermittent fevers.

MARRIED.

In North Stonington, Conn., Aug. 10th, 1873, by Rev. Arthur E. Main, Mr. FRANCIS E. WEAVER, of North Stonington, and Miss DORCAS A. TEFFT, of Exeter, R. I.

In Hopkinton, R. I., June 21st, 1873, by Rev. Arthur E. Main, Mr. JOHN C. BARBER and Miss ADELINE C. WELLS, both of Hopkinton.

Wednesday, Aug. 13th, 1873, at the residence of the bride's parents, by the Rev. H. Perry, Mr. LORIN J. PERRY, of Attica, and Miss LILLIAN A., daughter of Albert M. Clark, of Clayville, N. Y.

DIED.

In Wirt, Allegany Co., N. Y., Aug. 11th, 1873, of inflammation of the lungs, caused by drawing into the lungs a portion of a head of timothy grass, NEWEL C., son of Dea. D. E. and H. A. Babcock, aged 7 years and 8 months. Newel was a faithful member of the Sabbath School of the Friendship Church, and was considered by those who knew him to be a remarkably good and noble boy. G. J. C.

In Wirt, Allegany Co., N. Y., Aug. 11th, 1873, JOB RYNO, aged 84 years, 6 months, and 2 days. Bro. Ryno never made any public profession of religion, but thought he came to accept Christ as his Saviour some fifteen years ago. Although with the infirmities of age, his mental faculties failed him to some extent, yet his hope in Christ seemed to remain firm. G. J. C.

In the town of Ceres, Pa., August 8th, 1873, of dropsy, ELMER D., son of Enoch I. and Mary Ann Maxson, in the 23d year of his age. Elmer's life was one of suffering and pain, but was endured without a murmur. His last words were those of thanks to parents and others for the care which had been so freely given during a life of almost entire helplessness. He left a clear evidence of a victory over death through faith in our Lord Jesus Christ. J. L. H.

NEW YORK MARKETS—AUG. 18, 1873.

ASHES.	
Pots	8 25
Pearls	9 00 @9 25
BUTTER, NEW.	
State and Orange county, Pails	27 @ 35
State, half tubs	26 @ 33
firkins	26 @ 31
Welsh tubs	27 @ 28
Western	12 @ 21
CHEESE, NEW.	
State factory, com. to prime	12½@ 13
" farm dairy	7 @ 12½
Western factory, prime	10 @ 12½
COTTON.	
Ordinary	14½@ 18½
Low to good middlings	18¾@ 21½
FLOUR AND MEAL.	
Flour, superfine	5 15 @5 50
State, extra	6 40 @6 70
" fancy	6 90 @7 45
Western shipping	6 25 @6 75
" choice	6 85 @9 10
St. Louis extras	7 50@10 00
Southern, choice to best extra	6 75 @9 25
Rye Flour, Western	4 10 @5 10
State and Penn.	4 80 @5 65
Corn Meal, Jersey	3 20 @3 30
Western	3 00 @3 25
GRAIN.	
Wheat, No. 2 Spring	1 41 @1 52
Winter, red Western	1 55 @1 60
Amber Western	1 60
White Western	1 80
Barley	85
Barley Malt	98 @1 10
Oats, Western Mixed, New	45 @ 45½
White	48 @ 53
State	43½
Rye, Western	78 @ 80
State	90
Corn, Western mixed	57 @ 61
yellow	62 @ 62½
white	78 @ 79
HAY.	
New, retail	1 10 @1 62
shipping	60 @ 95
Clover	1 00
Rye straw, long	95
short	60 @ 70
Oat straw	60 @ 65
HOPS.	
Crop of 1872	25 @ 50
Old	6 @ 25
MEATS.	
Lambs	7 @ 8
Com. to Fair	5 @ 7
Hogs, dressed	6½@ 7½
Calves, Hog dressed, Milk	7 @ 9
Beef, salt, ℔ bbl, plain to extra mess	9 00@12 50
Pork, ℔ bbl., new mess	18 25@18 75
SUNDRIES.	
Beeswax, ℔ lb	32 @ 35
Eggs, ℔ dozen	17 @ 22
Live Geese Feathers	40 @ 85
Cider Vinegar, ℔ gallon	20 @ 23
Honey	8 @ 20
Maple Sugar, new	14 @ 16
Sirup	1 25 @1 40
Tallow	8 @ 8½
WOOL.	
Domestic Fleece, Saxony	47 @ 50
Merino, ¾ to full blood	46 @ 48
" ½ blood	44 @ 46
" ¼ "	42 @ 44
Coarse and Common	32 @ 42
Combing "	53 @ 56

LETTERS.

S. S. Griswold, J B. Clarke, J. R. Butts, A. E. Main, Wm. Beaton, C. W. Threlkeld, G. J. Crandall, A. M. Clarke, G. Tomlinson, S. Burdick, Mrs. C. Vars, W. J. G. Dean, E. L. Burdick, A. H. Main, D. H. Davis, J. L. Huffman, M. M. Jones, E. Lanphear, W. N. Fuller, D. E. Maxson, W. W. Brown, R. Stillman, P. M. Green, A. S. Davis, L. S. Crandall.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extend back of Vol. 28, No. 27.

		Pays to Vol.	No.
B. F. Langworthy, Alfred Cen.,	1 25	29	52
W. R. Barber, Alfred,	1 25	29	52
T. Demmery, Canisteo,	3 55	30	52
L. Hopper, "	2 50	29	52
S. D. Clark, Brookfield,	2 50	29	52
C. E. Clark, "	2 50	29	26
J. E. Mosher, Plainfield, N. J.,	2 50	29	52
B. D. Randolph, "	2 50	29	52
G. I. Langworthy, Bergen, N.J.,	75	29	52
E. E. Wright, Bay City, Mich.,	20	29	33
Mrs. H. Burdick, Hanover,	2 50	30	26
A. H. Main, Madison, Wis.,	2 50	29	52
G. S. Burdick, Milton, Wis.,	2 50	29	52
E. Goodrich, "	2 50	29	52

THE AMERICAN SABBATH TRACT SOCIETY'S PUBLISHING HOUSE, Alfred Centre, N. Y.

JOB WORK, *From a Card to a Book,* DONE WITH NEATNESS & DISPATCH AT THIS OFFICE.

Orders by mail promptly attended to.

UNION ACADEMY, SHILOH, N. J.—The fall term of this Institution will open Sept. 3d, 1873, with the following Board of Instructors:
G. M. COTTRELL, A. B., Principal.
Miss MARY MORTON, Perceptress.
Miss KATIE DAVIS, Teacher in Penciling.
W. I. HOWELL, Teacher in Instrumental Music.
Other teachers will be added as required.
The Trustees and Faculty aim to furnish such facilities, and to give such attention to the mental and moral culture of the students, as will merit a good share of patronage.
The school is for both sexes.
For circulars containing more particular information, address Rev. A. H. LEWIS, Shiloh, N. J., or Dr. GEO. TOMLINSON, Roadstown, N. J.

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In the town of Albion, Dane Co., Wisconsin, located about one half mile southwest of Albion Centre,
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containing about 100 acres of good land, 50 acres under plow, and the balance pasture and wood land. There are on the premises
A GOOD FRAME HOUSE
and two wells of never failing water. This is, in every respect, a valuable place, and is especially desirable for any one wishing to find a home in a Sabbath-keeping community, being convenient both to the Albion Seventh-day Baptist Church and to the Academy. Terms easy, and made known on application, personally, or by letter to WILLIAM BEATON, Albion, Dane Co., Wis.

GOOD AGENTS WANTED. For the BEST FAMILY MEDICAL Book. SELLS at SIGHT, EVERYBODY WANTS IT. Apply at once to H. N. McKINNEY & CO, 16 North 7th St., Phila.

$412.80 IN FOUR weeks' canvassing was one agent's profit on Bryant's *Library of Poetry and Song;* $70 in one week on *The New Housekeeper's Manual,* by Miss Beecher and Mrs. Stowe. Any active man or woman can have an agency. J. B. FORD & CO., New York, Boston, Chicago and San Francisco.

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CANCER!
FRIEND! if you are afflicted with Cancer, come immediately to the Cancer Infirmary of Dr. J. M. CRANE, Addison, N. Y., where you will be promptly treated and cured, if you come in time. When reaching the Railway Depot, at this place ask for the American Hotel omnibus; it will take you direct to the Infirmary. If you wish for references, send for Circular without delay. Charges always reasonable.

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ALFRED CENTRE HARDWARE STORE,
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PROPRIETORS,
Keep on hand, or will furnish on short notice, any thing wanted in the line of
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N. B.—We will sell goods for ready pay or on short credit, as low as the same quality of goods can be bought elsewhere, and warrant everything to be as represented.
OUR STOCK
Is more complete than ever before.
HOUSE-KEEPERS will find STOVES in every variety. Stove Furniture, Tin Ware, Wooden Ware, Cordage, Cutlery, Plated Ware, Clothes Wringers, Brooms, &c., &c.
FOR DAIRYMEN, we have best quality of Milk Cans, Milk Pans, Pails, Strainers, &c., &c.
FOR BUILDERS—Best Brands Nails, Window Glass, Putty, Paint and Oil, Paint Brushes, Door Trimmings, &c., &c.
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RAGS, OLD METALS, and most kinds of FARMERS' PRODUCE taken in exchange.
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CHEAP, COMPACT, RELIABLE.
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THE TRIUMPH WASHER,
Manufactured by
E. S. BLISS,
RICHBURGH, N. Y.
This is really the simplest and most efficient machine in the market.
Every one desiring to add to his home comforts should purchase one of these machines.
A responsible person, possessing business tact and ability, is wanted to act as agent in each county throughout the United States. It will pay for such men to devote their time exclusively to this business.
I do not want those who can find nothing else to do but such as desire to engage in that business which
PAYS THE BEST.
Those wishing the control of a local interest to sell or to manufacture, or both; also, those wishing to engage as agents, please address,
E. S. BLISS,
Richburgh, N. Y.

A. S. STILLMAN. 1873. A. O. VERY.
STILLMAN & VERY,
WELLSVILLE, N. Y.,
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WANTED AGENTS.—WORTHY the *special notice* of old and experienced canvassers. Those celebrated steel-line Engravings, viz:—"*Cole's Voyage of Life,*" FOUR beautiful pictures representing CHILDHOOD, YOUTH, MANHOOD, and OLD AGE; now offered by canvassers for the first time. Price reduced to suit the masses; nothing like it ever offered to the American public. Extraordinary terms and inducements. ☞ Full particulars free. Address B. B. RUSSELL, Publisher, 55 Cornhill, Boston.

FOR SALE—TWO IMPROVED farms, one 80 acres, with one half mile of live fence and 25 bearing apple trees; and 40 acres with one-fourth mile of live fence and young orchard. Each place 1¼ miles from place of worship of Carleton Church. J. B. FURROW, Box 143, Toledo, Tama Co., Iowa.

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.

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

FOR SALE, CHEAP,
A LIGHT BUGGY
NEARLY NEW.
Inquire of A. A. SHAW, at the BLUE FRONT JEWELRY STORE Alfred Centre.

Miscellaneous.

AUNT POLLY'S ADVICE.

BY EULA LEE.

If things go wrong in the household
(As they often will, you know),
Or you're worried out with cares that vex,
And the children try you so,
Don't sit in the vale of shadows,
Or stoop to be a scold;
'Twill only make bad worse, you see,
While you grow gray and old.

I know how things will bother,
While work seems mountain high,
And the adding of a feather's weight
Makes you feel as if you'd fly;
And then perhaps your husband
Says something quite unkind,
(He has his worries, too, poor man,)
So pray, then, never mind.

A sharp retort is best unsaid,
Though censure's hard to bear:
But John may think you're most to blame
If you his spirit share.
Then keep your temper, gentle Nell,
Just do the best you can,
And by-and-by God will unfold
The secret of his plan.

I've had my troubles, too, dear Nell,
And many and many a day,
If the Lord had not been with me,
I'd have fainted by the way.
Then let Faith fold her brooding wing
O'er all your doubts and fears,
And God will give thee needed strength,
For all the coming years. —*Methodist.*

DO YOUR WORK WELL.

"Are you going to let that pass?" said one workman to another, a shade of surprise in his voice.

"Why not?" was the answer. "It will never be seen."

"Would you buy the article, if you knew just how it was made?"

"No."

"Why not?"

"Because it might give out in a year instead of lasting five years."

"And you are going to let the job pass, when you know that whoever buys it will be cheated?" said the fellow-workman.

"Oh, you're more nice than wise," returned the other, with a toss of his head. "You draw things too fine."

"Suppose Mr. Gray, down at the store, were to sell you stuff for pants that he knew would drop to pieces in less than six months. Would you call him a swindler?"

"Perhaps I would."

"Is there really any difference in the case? Whoever buys this article that you are making will be cheated out of his money. You'll not deny that. As much cheated as you would be if Gray sold you rotten cloth."

The journeyman shrugged his shoulders and arched his eyebrows.

"We must draw things fine," resumed the other, "if we would be fair and honest. Morality has no special bearing, but applies to all men's dealings with their fellow-men. To wrong another for gain to ourselves, is dishonest. Is not that so?"

"Yes, I suppose."

"You slight this job, that you may get it done in a shorter time than would be possible if you made it stronger in every part. Thus in order to get a dollar or two more than honest work will give, you let an article leave your hands that will prove a cheat to any man who buys it. I tell you, it isn't right! We must do as we would be done by in our work, as in everything else. There are not two codes of honesty—one for shopkeepers and one for workmen. Whoever wrongs his neighbor out of his money, cheats him."

The other journeyman turned away from his monitor, looked half offended, and bent over his work-bench. At first, he went on finishing his job; but after awhile his fellow-workman saw him take out a defective piece of wood, and then remove another which had not been properly squared and jointed. Observing him still, he saw him detach a piece which had simply been driven into place, and which gave no real strength, and after selecting another, three or four inches longer, set it by mortise and tenon firmly into the article he was making.

All this was done at an expenditure of time not exceeding an hour and a half.

"There," said he, in a tone of satisfaction, speaking to his fellow-workman, "if that doesn't last forever, it will be no fault of mine."

"A good, honest job," remarked the other.

"As ever was made."

"And you feel better about it than you would have done had it left your hands to cheat the purchaser out of his money?"

"Yes, I do." The answer came frankly.

"How much more time has it cost you to do this work well?" was asked.

"Oh, not over an hour or two."

"And the thing is worth ten dollars more to the buyer. In other words, it is a well-made article, as it should be, and will cheat nobody. Now you have done as you would be done by; have kept your conscience clear; have acted as a Christian man should."

"Oh, as to that, I don't profess to be a Christian," said the other. "I'm no hypocrite."

"A Christian profession is one thing, and a Christian life another," answered the fellow-workman. "All professors are not Christians. Religion is a thing of daily life, and unless it comes down into a man's work and business, isn't worth a copper. No amount of church-going, or praying, or singing, will save a man, if he isn't honest in his dealings. He must do as he would be done by—must begin just as you have begun, by refusing to wrong his neighbor, though tempted to do so that he may get an advantage for himself.

"A new kind of religion that," remarked the journeyman.

"As old as Christianity," said the other, "and the only kind that will save men. 'As ye would that men should do to you, do ye even so to them, for this is the law and the prophets.' He who said this, knew all about it. And I am very sure that if we begin to be just to our neighbor, to try in all things to do as we would be done by, our feet will have entered the way that leads heavenward—and though he may be a long way from that happy country, if we keep walking on we shall surely get there in the end.—*Arthur's Magazine.*

THE BROOM. FORGOTTEN.—Some years ago there was a crossing-sweeper in Dublin, with his broom, at the corner, and in all probability his highest thoughts were to keep the crossing clean and look out for the pence. One day a lawyer put his hand upon his shoulder and said to him, "My good fellow, do you know that you are heir to a fortune of ten thousand pounds a year?" "Do you mean it?" said he. "I do," he said; "I have just received the information; I am sure you are the man." He walked away and forgot his broom. Are you astonished? Why, who would not have forgotten a broom, when suddenly made possesor of ten thousand a year? So, poor sinners, who have been thinking of the pleasures of the world, when they hear that there is heaven to be had, may well forget the deceitful pleasures of siu, and follow after higher and better things.

HOTTENTOTS—BUSHMEN.

"Stupid as a Hottentot;" "Wild as a Hottentot;" "Black as a Hottentot;" so we say, and yet we know very little of these people, how stupid or wild or black they are.

The Hottentots are living in the southern part of Africa, although probably it was not their original home. They are surrounded by black people on every side, yet do not mix with the black people, but keep quite to themselves. They are of a queer, ugly, yellowish color, have wool for hair all in knobs or knots over their heads, their eyes are small and far sunken in their heads, their noses flat, their lips thick; in fact, they are as ugly as can well be imagined. A negro, or any other black man, is a beauty compared to a Hottentot. Their language is a sort of noise, not unlike the cracking of nut-shells, as one might walk on them, breaking and crushing them under foot. They are not, however, so very wild, and a truer simile would be "as wild as a Bushman."

The Hottentots are supposed to be akin to the Bushmen (or Bosjesmen) in origin, yet this is not known definitely. Now, the most of them speak Dutch, which they learn from the Boers, descendants of Dutchmen who long ago emigrated to South Africa. They overspread the country in many parts, and have quite forgotten their own country. Many of the young Hottentots speak Dutch only, and know nothing of their own language. Most of them wear some sort of garments, be they ever so old or ragged, and they live in settlements, with chiefs of their own, also partially civilized, or else they settle as retainers on the land owned by the Boers or English people. They are awfully lazy; no other word but *awfully* will tell how lazy they are; they are perpetual smokers, are drunk whenever they can find any liquor, and are extremely dishonest. This is the character of a Hottentot, yet he is neither wild nor stupid, as usually quoted in books. The men can do various things, if they take a fit of industry, and the women also can work.

Now as to the Bushmen, they look just like the Hottentots, except that they are smaller, yellower, have less wool, smaller eyes, flatter noses, and in fact, are hideous.

The men are about four feet six inches to five feet high, the women from three feet six inches to four and a half. Their heads are nearly bare, a small oasis of wool appearing here and there on a shiny bald head. The Bushmen live in holes and caves, have no chief, no laws, no homes and no wives of their own. Indeed, they are but very slightly removed from animals. Their food is roots and flesh, often eaten raw, their occupation to shoot, with arrows poisoned with snake poison, any animals they can find. They can talk a queer jargon of jaw-breaking, nut-cracking sounds, worse than any other language under heaven, and they are wild beyond description. If captured, they die in being kept in one place, and even when caught young, the children ordinarily die. They are in the habit of making inroads on the territory of men, white or black, and driving off horses, cattle and sheep, stealing and disappearing with them, into their wild, out-of-the-way places of abode. Their sharp little poison arrows are sure death, and they will shoot a herd of cattle from pure mischief.

The one peculiar accomplishment of the Bushmen is to paint; and colored paintings, blue, red, green and other colors, are found in caves and among rocks where they have dwelt. These paintings are some of them really fine, and all are very interesting, as the figures they are intended to represent are by no means bad, but very easily recognized. No attempts have been made to teach or civilize the Bushmen. They are unapproachable, their language is unlearnable, and they flee from other men like the wildest deer.

Occasionally a Dutch Boer shoots a man or woman, considering he is doing no more harm than if he shot an animal. Occasionally a large number of Bushmen come together from their caves and wild homes on mountains, where no mortal or immortal could live, and steal cattle until it becomes necessary to frighten them away by firing a few guns at them. Then the whites or blacks sally out against them, and send them flying away, that is, if they can find them. This is all the communication held with the Bushmen; and all they have to do with other races is to steal from them, and be fired on in return.

There is no doubt the Bushmen are the lowest human beings in the world. An old missionary, who had spent his life in teaching other African tribes, and who knew the Bushmen well, once remarked that "to send a missionary to the Bushmen would be as useless as to tie a Bible to a crow's leg and send the crow among them."—*Christian Weekly.*

EVENINGS AT HOME.

Recipe for making farmers' boys love to stay at home in the evenings:

1. Treat them as partners with you. Give them to understand that they are interested in the success of the farming operations as much as you are yourself.

2. Converse freely with them. Get their opinions, and give them yours. If at all prudent, make use of their plans, and when you think your own best, explain to them why you do not adopt theirs. Don't keep them altogether in the dark with reference to your plans for the future.

3. Don't require them to stay at home in the evenings all the time. When there is any meeting or entertainments from which they might receive benefit, be sure to let them go.

4. Provide them with plenty of good books and papers, especially referring to agriculture. Let them be well posted in their own business—farming.

5. Never scold them because they don't do their work or attend to the business of the farm as well as you do. Encourage them.

6. Give them a holiday now and then. They look for it, and they need it; and it will be better for you and them to let them have it.

7. A little rational amusement now and then, such as croquet, wicket, a sail, and a swim, will give variety, health and contentment.

THE FIRST POTATO FEAST.

There is a story connected with the introduction of this useful and nutritious vegetable to English soil, which will interest all who derive both profit and pleasure from it now.

It is known to the great mass of readers that it was first sent to England by that half gentleman and half pirate, Admiral Sir Francis Drake, the terror of the Spanish and the pride of English sailors. While absent on the American coast, Drake sent to a warm friend and admirer in England, some seed, explaining in a letter that it was a pleasant and nutritious article of food, and he thought, destined to become a very important contribution to human subsistence by transplanting it in their fertile island. The gentleman to whom it was sent had all faith in the judgment of this rover who sank Spanish galleons and plundered Spanish colonies with equal zeal and facility, so he caused the seed to be planted with all care in a part of the kitchen garden. He was delighted with the prompt appearance of the leaves above the earth; then the stout stalk gave him satisfaction, and finally the blossoms and potato apples successively crowned his joy. The stalk he mistook for a regular bush, like a gooseberry bush, that was endowed with fruit-bearing flowers for a number of years, and the apples he naturally enough supposed to be the fruit. As they gave signs of being ripe by falling off, he caused enough to make a grand feast to be collected, and sent out invitations to his friends to partake of his hospitality.

They all came, and the host addressed his neighboring lords and esquires as follows:

"I have the honor to present before you a fruit which my friend, the celebrated Drake, has recommended to me, and which I believe may become a valuable acquisition to the already great agricultural wealth of our English soil."

The fruit had been stewed and highly flavored with nutmeg and cinnamon, as apple sauce is prepared by us, but all the spices could not overcome the disagreeable taste of the potato apple, and the guests did not derive the pleasure which Drake and the landholder had expected from the foreign vegetable. The gentleman ordered his gardener to dig up the bushes and burn them up as soon as he had time, and passing through his garden about a month afterwards, he noticed some black balls among the heap of ashes where the dry stalks had been collected and burned. As he took up one and crushed it between his hands, he found that it was white and mealy and pleasant tasted, and investigating further he found that many of the stalks which were not withered enough to be wholly consumed had several of those balls clinging to the roots. Hastily calling his gardener, they dug up the earth where the seed had been planted, and now found the fruit to which Drake had undoubtedly alluded, in great quantities in the ground. Once again his neighbors were invited, and the real article was served up to them roasted, and at once commended itself to the palates of the assembled guests. Drake's letter was read, and in explanation of his previous mistake, the host pleasantly added:

"You see, my friends, how easy it is for a man to deceive himself, and impose upon the kindness of others, if he does not take the trouble to investigate a matter thoroughly before he announces the results to his too confiding fellows. It also teaches us that those who judge things by what appears on the surface, and do not dig down to the very root of the matters in question, make a sorry mistake and fill their hearts with nauseating deceptions, while the pleasant, substantial truths remain undiscovered in darkness below."

The speech was received with applause, and the vegetable at once rose to notice in the civilized world, where it has year after year by its substantial and useful qualities increased in importance and favor.—*Bright Side.*

MRS. KATE CHASE SPRAGUE.

Her House at Narragansett—A Sketch of It and Its Occupant.

Writing to the *Courier-Journal*, a New York correspondent gives this sketch of Mrs. Kate Chase Sprague and her summer resort at Narragansett:

The house contains eighty rooms, and is magnificently furnished, and is, of course, filled with choice works of art. Mrs. Sprague has all which ought to make life desirable—wealth, beauty, grace and accomplishments—yet I doubt not the May morning on which her father was found unconscious in his room, with no hope of his recovery possible, has darkened her life forever, and though time may alleviate her grief at the loss of the father of whom she was so proud and to whom she was so devoted, yet nothing can ever cure the pain from the mortal wound her ambition has received. Mrs. Sprague is thoroughly ambitious. It has not been because of mere personal vanity that she has perfected herself as a woman of the world and a queen of society. It was not the desire to fascinate and delight merely for the sake of homage it brought her, that induced her to study every graceful posse, and school herself in courtly language and brilliant repartee. She for years prepared herself, using all the advantages of wealth to cultivate her really remarkable talents for a social ruler, in the fond expectation of being one day the presiding lady at the White House. Mr. Chase was credited with an overwhelming desire to be the chief magistrate, yet I believe that this was less due to his own ambition than to his elder daughter's.

A gentleman who acted as one of Mr. Chase's agents during the campaign prior to the nomination of Seymour in 1868, has told me how throughout, Mrs. Sprague was taken into consultation, how high were her hopes, and how constantly her father spoke of her in connection with his success or failure. When he thought success certain, as he did until the very day Seymour received the nomination, he rejoiced most of all for the joy it would give Mrs. Sprague, and when the certainty of failure was made known to him, his first words were, "Does Mrs. Sprague know?" When told she did, "And how did she bear it?" he inquired. He seemed more relieved to find that the bad news did not overwhelm her. When Mrs. Sprague was told, she manifested wonderful self-control, but evidently the blow was severe. She said little, but that little, albeit it was calmly spoken, showed the violence of the shock she had received. With her father, Mrs. Sprague's ambition to be the lady of the White House must necessarily have died. She cannot hope to have her husband to place her there. Not even her powerful personal influence and talent for diplomacy, added to his unbounded wealth, can secure the Presidency for Senator Sprague. I doubt if Mrs. Sprague passes much time in Washington hereafter. For nearly three years after the disappointment wrought by Seymour's nomination she was there but seldom; and even when her days of mourning for her father's death are over, it is scarcely probable she will care to resume her old life in the city where she had hoped to be the chief lady. She is a wonderful woman. There are few women of whom history tells us, who, united with so much beauty and grace, have had so powerful a mind and so much genius for ruling.

WOMAN'S DRESS.

He who would labor for the physical redemption of woman in America must begin with her dress. The prevailing modes constitute an insuperable obstacle to her physical development. Every human physiologist has argued, expostulated, and implored. If American women should squeeze their feet until those members were in Chinese fashion, or should place a flat stone on the head until the brains were forced into the back of the neck, we might keep silent; but when they compress that part of the body which contains the organs of vitality—the heart, lungs, liver and stomach—we must continue to resist their madness. In this part of the body is the fountain of life. The slightest pressure immediately reduces the size and activity of that fountain. He who has thoughtfully studied the inevitable results of the prevailing style of dress at the waist will affect no surprise at those cold feet, that constipation, weak spine, short breath, palpitation of the heart, and congestive headache, which are the average characteristics of the health of American women. Give a live woman a corset, the average tight dress, and the physiologist will deduce the morbid conditions I have named.

Near my residence are three shops—a rum shop, a candy shop, and a corset shop. I do not know which is the greatest evil.

My practical suggestion is that, without corsets, the dress waist should be full and loose, the skirt bands buttoned around the waist much larger than the body, supported on the shoulders by suspenders such as gentlemen wear, and attached to the bands at the same points. My own wife adopted many years ago the style I advise, and is greatly delighted with the results. The dress is much more artistic and beautiful than the plain waist, with the hard, iron-like ligature at the band.

After twenty years study on the subject of health and the causes of disease, if I were permitted to select from one hundred and one physiological blunders that one which I should most desire to see corrected, I should unhesitatingly name this particular feature of woman's dress.—*Dio Lewis.*

WHITEWASH THAT WILL STICK.—To five gallons of whitewash made of well-burned white lime, add a quarter of a pound of whiting or burnt alum pulverized, half a pound of loaf sugar, one quart and a half of rice flour made into a thin and well-cooked paste, and half a pound of white glue dissolved in water. Apply warm. Previously scrape off all the old scaly whitewash. This is in the nature of kalsomine, and gives most brilliant and lasting effects.

ODDS AND ENDS.

There came recently to the New York post office a letter directed simply to "God." When opened it was found to be evidently from a little girl, and ran thus: "Dear God, we are very poor. My brother needs a new coat very much. Won't you please send him one, and then I shall worry no more about it." The letter was put into the hands of certain good ladies. They sent to the town in Massachusetts whence the letter came, found the case genuine. Probably the little girl's prayer has been answered by this time.

A vegetable gardener called at a newspaper office the other day, and inquired very anxiously if the editor had seen anything in the papers lately about a worm that was doing much damage to celery. "I intended," said he, "to have raised a good deal of celery this year, but I don't think it will pay if that celery grub that started at Washington a while since, about what I've heard so much on, is coming this way." A light dawned upon the editor's mind—the "Salary Grab."

Two Irishmen, on a sultry night, took refuge under the bed-clothes from a party of mosquitos. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and espied a fire-fly which had strayed into the room. Arousing his companion with a punch, he said: "Fergus, Fergus, it's no use. Ye might as well come out. Here's one of the craythers sarching for us wid a lantern."

"Cannot something be done to prevent young ladies from being insulted on our streets at night?" asks a Cincinnati paper. There can. Just have the girl's mother tuck her into her little bed about eight o'clock in the evening, and lock the door on her.

A little girl was asked what was the meaning of the word happy. She gave a pretty answer, saying: "It is to feel as if you wanted to give all your things to your little sister."

At a candy-pull, recently, the two-gallon pot full of blazing liquid was put out in the yard to cool, while the jolity went on inside. The cat's corpse was removed, and the candy given to the poor.

A student, undergoing his examination, was asked what was the mode of action of disinfectants? He replied: "They smell so badly that the people open the windows, and fresh air gets in."

A little girl, about eleven years of age, said to a poor relative who complained of poverty, "A man may go to heaven without a penny in his pocket, but not without grace in his heart."

During distress God comes; and when He comes it is no more distress.

Saratoga fans are thirty-six inches across the top.

ELECTION NOTICE.

SHERIFF'S OFFICE,
ANGELICA, COUNTY OF ALLEGANY.

Notice is hereby given, pursuant to the statutes of this State, and of the following notice from the Secretary of State, that the general election in this State will be held in this County on the Tuesday succeeding the first Monday of November next; at which election, the officers named in the following notice will be elected.

JOSEPH GILLIES, Sheriff.

STATE OF NEW YORK,
Office of the Secretary of State,
Albany, July 29th, 1873.

To the Sheriff of the County of Allegany:

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

A Secretary of State, in the place of G. Hilton Scribner;

A Comptroller, in the place of Nelson K. Hopkins;

A Treasurer, in the place of Thomas Raines;

An Attorney General, in the place of Francis C. Barlow;

A State Engineer and Surveyor, in the place of William B. Taylor;

A Canal Commissioner, in the place of John D. Fay.

An Inspector of State Prisons, in the place of Solomon Scheu;

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

Also, a Justice of the Supreme Court for the eighth Judicial District in the place of John L. Talcott, whose term of office will expire on the last day of December next.

Also, a Senator for the thirtieth Senate District, comprising the counties of Wyoming, Livingston and Allegany.

COUNTY OFFICERS TO BE ELECTED.

One Member of Assembly;

A Sheriff, in the place of Joseph Gillies;

A County Clerk, in the place of William H. H. Russell;

A Superintendent of the Poor, in the place of Charles Ingham;

Two Justices of Sessions, in the place of Hiram Dimick and James Farwell, Jr.;

Two Coroners, in the place of Otis Allen and Harmon Sortore;

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

The attention of Inspectors of Election and county canvassers is directed to chapter 314 of laws of 1873, a copy of which is printed herewith, entitled "An Act to provide for submitting to the electors of this State, at the general election to be held on the Tuesday following the first Monday of November, eighteen hundred and seventy-three, the question whether the offices of chief judge and associate judge of the court of appeals, of justices of the supreme court, of the judge of the superior court of the city of New York, of the judge of the court of common pleas of the city and county of New York, of the judge of the superior court of Buffalo, of the judge of the city of Brooklyn, of the county judges of the several counties of this State, shall be hereafter filled by appointment, pursuant to section seventeen, article six of the constitution." for instructions in regard to their duties under said act.

Yours respectfully,
G. HILTON SCRIBNER,
Secretary of State.

CHAPTER 314.

AN ACT to provide for submitting to the electors of this State, at the general election to be held on the Tuesday following the first Monday of November, eighteen hundred and seventy-three, the question whether the offices of chief judge and associate judge of the court of appeals, of justices of the supreme court, of the judge of the superior court of the city of New York, of the judge of the court of common pleas of the city and county of New York, of the judge of the superior court of Buffalo, of the judge of the city of Brooklyn, of the county judges of the several counties of this State be hereafter filled by appointment, pursuant to section seventeen, article six, of the constitution.

Passed April 26, 1873; three-fifths being present.

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

SECTION 1. The question whether the offices of chief judge and associate judge of the court of appeals, the justices of the supreme court, the judges of the superior court of the city of New York, of the court of common pleas of the city and county of New York, of the superior court of Buffalo, of the city court of Brooklyn, and the county judges of the several counties of this State, shall hereafter be filled by appointment, shall be submitted to the electors of this State, at the general election to be held on the Tuesday succeeding the first Monday of November next, as provided in section seventeen of article six of the constitution of this State in the manner hereinafter mentioned.

§ 2. The inspectors of election in each election district in the State shall provide two boxes, in which they shall deposit the ballots of the electors upon the question whether the judges and justices of the several courts named in the first section of this act shall hereafter be filled by appointment. One of said boxes shall be labeled "appointment or election of the chief judge and associate judges of the court of appeals and of justices of the supreme court." The other one shall be labeled "appointment or election of judges of city and county courts." Each citizen entitle to vote at such election may vote two ballots, as follows: One of them shall be indorsed "appointment or election of the chief judge and associate judges of the court of appeals, and of the justices of the supreme court," and shall contain on the inside, when folded, the words, "shall the offices of chief judge and associate judge of the court of appeals and of the justices of the supreme court be hereafter filled by appointment—Yes," or the words, "shall the offices of chief judge and associate judge of the court of appeals and of the justices of the supreme court be hereafter filled by appointment—No;" and all such ballots shall be deposited in the boxes labeled "appointment or electon of chief judge and associate judges of the court of appeals and justices of the supreme court." The other of said ballots shall be indorsed, "appointment or election of judges of city and county courts," and on the inside, when folded, shall contain the words, "shall the offices of the judge of the superior court of the city of New York, of the judge of the court of common pleas of the city and county of New York, of the judge of the superior court of Buffalo, of the judge of the city court of Brooklyn, of the county judges of the several counties of this State be hereafter filled by appointment—Yes," or the words "shall the offices of the judge of the superior court of the city of New York, of the judge of the court of common pleas of the city and county of New York, of the judge of the superior court of Buffalo, of the judge of the city court of Brooklyn, of the county judges of the several counties of this State be hereafter filled by appointment—No." And all such ballots shall be deposited in the box labeled "appointment or election of the judges of the city and county courts."

§ 3. The inspectors of election in each election district, after the closing of the polls of such election, shall count and canvass, separately, the ballots deposited in each of the said boxes in the manner prescribed by law in reference to other elections, and shall ascertain the whole number of ballots upon each of the questions to be submitted as aforesaid. The inspectors, after having so counted said ballots shall set down in writing the whole number of such ballots upon each question, and the whole number for and against each of the said questions, and shall certify and make return of the said several votes in the same manner as prescribed by law in reference to other ballots at a general election.

§ 4. The votes so given shall be canvassed by the several boards of county canvassers at the next meeting thereof after such election, and the aggregate results in the several counties shall be canvassed and certified by the board of State canvassers. The existing laws in reference to a general election shall in all respects, so far as applicable, apply to and regulate the proceedings and duties of the said board of county and State canvassers, and of the county clerks and Secretary of State. From the statements made to the board of State canvassers it shall determine whether a majority of the votes upon the questions submitted to the electors of the State, as herein provided, be in the affirmative or negative. The said board shall make a certificate of such determination and shall deliver the same to the Secretary of State, who shall file the same in his office.

§ 5. If a majority of all the ballots indorsed "appointment or election of chief judge and associate judges of the court of appeals and of justices of the supreme court" shall be in the affirmative, then the said officers shall not after said election be elective, but, as vacancies occur, they shall be filled by appointment by the Governor, by and with the advise and consent of the Senate, or if the Senate be not in session, by the Governor, but in such case he shall nominate to the Senate, when next convened, and such appointment by the Governor alone shall expire at the end of that session; but if the majority of said ballots so indorsed be in the negative, then the said officers shall be elective, as heretofore. If a majority of the ballots indorsed, "appointment or election of judges of city and county courts" shall contain on the inside the question as herein before provided, answered in the affirmative, then the said officers mentioned in the said question shall not after said election be elective, but as vacancies occur they shall be filled by appointment by the Governor, by and with the advice and consent of the Senate, or if the Senate be not in session, by the Governor; but in such case he shall nominate to the Senate, when next convened, and such appointment by the Governor alone shall expire at the end of that session; but if a majority of the ballots so indorsed shall be answered in the negative, then the said officers shall be elected as heretofore.

§ 6. It shall be the duty of the Secretary of State to cause the said questions, together with the forms of the ballots as herein specified, to be published in two or more newspapers in each of the counties of this State, the same number of times prior to the said election as is now required by law to be published of the officers to be elected and the offices to be filled at such election; such newspapers to be designated by the Secretary of State in the manner now provided by law for designating newspapers to publish election notices; but no neglect or failure to publish, or informality of publication shall impair the validity of such election.

§ 7. It shall be the duty of the Secretary of State to include in and cause to be published with the election notices for the said general election, a notice in substance and effect as follows: "Pursuant to section seventeen of article six of the constitution of this State, two questions will be submitted to the electors of this State, to be voted upon separate ballots, as follows: 1st. Shall the officers of chief judge and associate judge of the court of appeals, and of justice of the supreme court be hereafter filled by appointment. 2d. Shall the offices of the judge of the superior court of the city of New York, the court of common pleas of the city and county of New York, the judge of the superior court of Buffalo, the judge of the city court of Brooklyn, and the judges of the county courts of the several counties of this State be hereafter filled by appointment." And at such election each elector will be entitled to vote separately for or against each of said questions, and if a majority of the votes shall be in the affirmative of said questions, then the said judges and justices therein referred to, after said election, as vacancies occur, will be appointed by the Governor, as provided by law. No failure or omission to give notice, or any informality in the notice or the giving thereof, shall impair the validity of such notice, or the election herein provided for.

§ 8. This act shall take effect immediately.

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