



The Sabbath Recorder.

ALBANY, N. Y., FRIDAY, APRIL 2, 1874.

N. V. HULL, EDITOR.

A WEEKLY DAY OF REST.

Under the above caption, "Biblicus" is out again in the Methodist Recorder on the Sabbath, and in the course of his remarks makes some not unusual but nevertheless curious statements. He reaffirms his declaration that the writer of the fourth chapter of Hebrews teaches that a new Sabbath was appointed for the Christian dispensation, and that was the first day of the week, and besides that the writer drew his conclusion from statements made in the nineteenth Psalm. This surely is wrong, for David, in that Psalm, makes no such reference as any one can see by a careful and intelligent study of it. In this view were not alone, for all the commentaries in our possession (and we have several of the best known) not one agrees with "Biblicus." That the writer of Hebrews refers this rest in its application to Christians, to heaven, seems certain. Nor can we see how "Biblicus" can ignore the fact that at least all the principal interpreters are against his views. Mr. Barnes says:

"The word rest in this verse—Sabbatismus, Sabbatism in the margin, is rendered keeping of a Sabbath. It is a different word from Sabbath—the Sabbath; and occurs nowhere else in the New Testament, and is not found in the Septuagint. It properly means a keeping Sabbath—from Sabbathizo—to keep Sabbath. This word, not used in the New Testament, occurs frequently in the Septuagint, Eccl. 1: 2; Job, 23: 32; 28: 35; 2 Chron. 36: 21; and in Esdras 1: 58; 2 Macc. 6: 6. It differs from the word Sabbath. That denotes the time, the day, this the keeping or observance of it; the festival. It means a resting, a sacred repose—and refers undoubtedly to heaven, as a place of eternal rest with God. It cannot mean the rest in the land of Canaan, for the drift of the writer's argument is to prove that that is not intended. It cannot mean the Sabbath, properly so called, for then the writer would have used the word Sabbathon—Sabbath. It cannot mean the Christian Sabbath, for the object is not to prove there is such a Sabbath to be observed, but to show that being excluded from it by unbelief and by hardening the heart would be irrelevant. It must mean therefore heaven—the world of spiritual and eternal rest; and the assertion is, that there is such a resting, or keeping of a Sabbath, to be prepared for by the people of God. Learn hence, (1.) that heaven is a place of cessation from wearisome toil. It is to be like the 'rest' which God had after the work of creation (ver. 4.) and of which that was the type and emblem."

We will not quote the entire note, but recommend those having the book to turn and see how completely Mr. Barnes overturns the position of "Biblicus" on this passage, and remember that this is his sheet anchor text, which, if it fails him, carries down with it his whole argument.

"Biblicus" next paragraph is in the following words:

"Our faith will be more and more confirmed in this view, when we consider that Jesus, after His resurrection and before his final ascension up into heaven, repeatedly appeared to his disciples on the first day of the week; that he ascended up to heaven on that day; and through-out the Acts we find the disciples coming together on the first day of the week to break bread. And when they came together on the first day of the week, they were directed to lay by them in store, as God had prospered them. So that the example of the inspired servants of the Lord Jesus is stronger than precept. Their custom, so far as we can learn from the Scriptures, was to meet together on the first day of the week, in memory of Christ's finished work. There is no man who has eyes to see can doubt the wisdom and propriety of a weekly day of rest. The adaptation and suitability of such a day is evidence that it is an ordinance of God."

That on the day after His resurrection Christ appeared at different times to various of His disciples, and that he appeared to the eleven "as they sat at meat," is not denied, but that in these appearances He sought to impress their minds with the sacredness of the day is denied. The only object in these meetings was to prove His resurrection, and in this sense, were they used by Paul in his memorable argument in his defense of the resurrection of the dead. To use them to prove the sacredness of the day on which they occurred is illogical. To suppose that the time on which Christ appeared to His disciples after His resurrection was holy because He so appeared to them, is without warrant in Scripture. To constitute any portion of time holy requires a specific act for that purpose, as is everywhere proved in Scripture. There is no exception to this rule. If, then, Christ did appear to His disciples on the day after His resurrection, it proves nothing concerning the sacredness of the day. But let it be specially and further noted that in no instance did these appearances occur under such circumstances as to indicate that the disciples regarded the time as sacred on account of Christ's resurrection, but just the opposite, for they did not believe that he had risen. And now, nor one word was uttered by Him concerning the sacredness of the day.

But if "Biblicus" had considered his words, how could he have said, "that he ascended up to heaven on that day, and sent down the Spirit on that day," when it is made cer-

tain by Scripture statement that Christ's ascension occurred ten days previous to the day of Pentecost? To say that "Biblicus" designed to mislead by a false statement we will not, but that he was criminally negligent is certain. But "Biblicus" goes on to say, "And through the Acts we find the disciples coming together on the first day of the week to break bread." Now let the reader take note that in Acts 2: 46 it is said: "And daily attending with one accord in the temple, and breaking bread from house to house, they partook of food with gladness and singleness of heart." In this case, as some suppose, the Lord's Supper was celebrated daily, in which case it is of course to be celebrated on the first as on the other days of the week, but who would infer that the first day was therefore sacred? Whatever could be said in favor of the first day here could with equal propriety be said in favor of either and all the others, which of course no one pretends to do. In the twentieth chapter we have an account of a coming together, either in the night preceding or the night following the first day of the week, for the purpose of breaking the loaf. That this meeting was held, in the night, continuing until daybreak, is put beyond controversy by the narrative. And it is equally indisputable that the breaking of the loaf occurred after midnight, so that as far as possible any idea of a sacred character attaching to the day is put away from the transaction. We ask any one interested to read from the seventh to the twelfth verse of this chapter, and see if our statement is not literally true, and if so, what then has become of the bold statement of "Biblicus": "And throughout the Acts we find the disciples coming together on the first day to break bread?" For remember, that neither is the first day nor the breaking of bread mentioned other than in the cases mentioned in this Book.

And still "Biblicus" goes on to say: "And when they came together on the first day of the week, they were directed to lay by them in store, as God had prospered them, so that the example of the inspired servants of the Lord Jesus is stronger than precept." Now why this gross misrepresentation? It is true that in 1 Cor. 16: 1-3, the members of the church are directed each one to lay by himself in store for a given time on each first day, and this for a given and specified case, as God had prospered them; and this is the only instance in the whole New Testament where the manner of making their gathering for charitable purposes is appointed, and the reason of it is here in faithfulness given, which is, that there might be no failure in making the collection and having it in readiness when called for. But, reader, notice particularly that that the order is that each man lay by himself (at home) on each first day of the week; his portion of this collection, so that just the contrary of a public collection is ordered. The idea of a public meeting or coming together of the church is not even hinted.

But "Biblicus" proceeds to say further: "Their custom, so far as we can learn from the Scriptures, was to meet together on the first day of the week, in memory of Christ's finished work." To this statement there are two fatal objections: 1. The finished work of Christ is only twice mentioned in the New Testament: once in His prayer, in the seventeenth chapter of John, and again on the cross, when he said: "It is finished," and certainly neither of these refer to the first day of the week, nor to any work finished or even done on that day. 2. There is not one word uttered in the New Testament about meeting to commemorate Christ's finished work by the keeping of a day, nor in any other manner, save as this idea is embraced in the Lord's Supper, for the celebration of which no specified time is required.

We fully agree with "Biblicus" that a day of weekly rest for man is a necessity, and bless God that in His wisdom and goodness He has appointed one exactly meeting our wants. The Sabbath of the fourth commandment fully covers this ground, the primary object of which was to celebrate the work of creation, and the secondary one was to meet a human want otherwise not provided for. No other day of weekly rest is required, nor has any other been appointed by God. The gospel has its ordinances, but it has of itself, no separate day of rest. This was appointed before sin made the publication of the gospel a necessity, and as it was in the interest of human nature, was suited to man's wants in all time. The Jewish system had its ordinances of religious service, and these were suited to its nature, and while it endured they remained, but when it ceased they passed away. Among these ordinances were their annual sabbaths, which, having served their purpose, were, at Christ's death, abolished. Not so the weekly Sabbath. This, arising in the Edenic state and being a type of the rest in heaven, must remain until that state is entered upon by the saint.

THE ALDINE for April has a splendid collection of engravings of great artistic merit, both in design and execution, forming, as usual, one of its leading features. Our space will not permit even an enumeration of them. The literary contents of the April Aldine are of a high order, varied and interesting. In the regular departments of the Aldine there

are articles on "Church Music and Choirs;" a sketch of Theodore Thomas; an essay on "Lud Astray," the play which has produced such a sensation in New York; an account of the "Artist's Fund Exhibition;" and the usual literary notices, the whole forming a rare collection of good things. Subscription price, \$5, including chromos "The East" and "The West." James Sutton & Co., publishers, 58 Maiden Lane, New York City.

H. W. BEECHER ON THE SABBATH.

Somebody is plying Mr. Beecher with some pertinent questions on the Sabbath. An article in the form of a question and its answer, taken from the Christian Union appeared in the Recorder of March 19th, and now we have another, as follows:

As the institution of the Sabbath found in the natural wants of man? Is it essential, as to what day of the week is kept as the Sabbath?

regard to the way students should spend their four months' summer vacation, it is urged that it should neither be wasted nor given to desultory occupation determined by caprice or inexperience, but should be regarded as an integral and valuable part of the term allotted to ministerial preparation. These professors say: "The right employment of the vacation is second only to that of session time itself. The one should no more be left to chance nor to take care of itself than the other. Opportunities to teach for a few months in the summer are less frequent and remunerative than formerly. Colportage is not usually of advantage to theological students, peculiarly or otherwise. Secular occupation is generally undesirable. Nothing could be so serviceable as direct employment in those sacred functions which are to engage their future lives. Are there not pastors in large and important charges whose power to undertake it, who would welcome the assistance of active, zealous, and capable young men to labor with them and under their superintendence? Need the students remain idle when there is so much to be done?"

OUR WORKERS AND WORK.

A few years ago, Bro. A. H. Lewis began earnestly to call the attention of our people to the great work of Sabbath Reform, which God had evidently set before us, I indulged the hope that his efforts might, under God, serve to awaken us from the dull sleep of ages, into which it appeared to me we had fallen. But I have seen so little response to his earnest appeals, and so slight have been the indications of life which have been manifested, compared with the demands of the cause, and the ability to do, which we possess as a people, that I confess to having entertained serious doubts in relation to our ability to maintain, for any great length of time, a respectable show of existence, even as a "speckled bird" among the denizens of the so-called Christian world. But I am happy to see that, after so long a time, Bro. Bailey has caught the inspiration, and has joined hands with Bro. Lewis in the work of setting before the people the true condition of the field, and the nature and extent of the work before us, as those to whom God has so long entrusted His Sabbath truth. In this speaking of Bro. Lewis and Bro. Bailey, I do not intend to institute any invidious comparisons, or to overlook any other brethren who are working in the same cause, but I speak of them as they appear to me to be as the advance guard among the Seventh-day Baptists, in the work of Sabbath Reform. It has ever been God's plan, and man has not been backward in adopting it, to call out some as leaders in every work of reform which He has inaugurated; and as He has ever honored such leaders, not only in choosing them as leaders, but in sustaining them and giving them the confidence of their followers, I deem it but just and right that we recognize His choice, and honor them with our confidence, and encourage them with our sympathy. God calls them to take this advanced position, that they may awaken an interest in others, and lead on the working forces, to earnest combat with the hosts of error and darkness.

These thoughts have been called out by carefully reading Bro. Bailey's articles recently published in the Recorder, and by personal conversation with him in his late visit at this place, and I write them not only for the encouragement of these brethren, but with the earnest desire that they may help to awaken, increase, and energize the inquiring and working spirit, in the minds of the brethren all over the field. And now I seriously ask every reader of the Recorder, who has any love for, or interest in, the cause of Sabbath Reform, yes, any love for God in their hearts, to read the article entitled "Our Mission," in the Recorder of Feb. 5th, Bro. Bailey's letter to the Tract Board in the Recorder of Feb. 12th, and "Our Mission Organized," in the Recorder of March 12th. Read them carefully, and study them attentively in view of all the manifest openings of Providence for the prosecution of our work. To me they have the ring of the genuine metal in them. They sound the clarion, calling to earnest, prayerful, consecrated work, in the conflict between truth and error, light and darkness, which is being waged; a conflict which will, we are confident, end in the triumph of the truth. It is in this way that these contradictory interpretations of Scripture arise, and the simplest truths are lost sight of. Men dislike to acknowledge themselves in error, and so to escape this they defy the Scriptures outright, or turn them outside in, and make them utter the boldest contradictions. There is not a writing in the world treated so badly, all things considered, as the Bible. Men who call it the "Word of the Lord" will, on almost every occasion, where its words condemn them, seek to change this fact by some cunning interpretation rather than confess their error and reform their lives.

SUGGESTIONS TO THEOLOGICAL SEMINARIES.

At the recent conference of professors of Presbyterian Theological Seminaries, at Pittsburg, some important suggestions were made which will concern all seminaries. It was recommended among other things that the examinations of the students be made more thorough, and that those who do not pass satisfactorily should be conditioned, and, if necessary, sent back in their course, which will be recognized as a policy considerably more stringent than anything now in vogue. In

Sabbath too prominent, making it "a hobby," and ourselves unnecessarily singular. With many, who have been Sabbath-keepers only in name, this may have been the case, and the cause has often been brought into disrepute by such, but I fail to see how an institution which God has so highly honored, and to which He has given such prominence in His revelation, can be too highly esteemed and honored by His children. I apprehend that our greatest failure, and the one for which we shall be held responsible, has been in the opposite direction. Shall we longer neglect to hear the voice of the Master, which is calling to us in the opening fields all over the world? Shall we not heed the indications of Providence in these opening fields, and arouse ourselves to the work before us, and thus honor God, do our duty, spread the light, benefit the world, and secure a place among the company of those who shall be "redeemed from among men," when the Lord "shall come to be glorified in his saints, and to be admired in all them that believe?"

RESPONSE TO BRO. GEO. J. BUTLER.

In the Advent Review and Herald of the Sabbath, of February 17th, and a recent number of the Sabbath Recorder, I find "remarks" on my report of labor to the Tract Board, of Dec. 25th, 1873. I have written a somewhat lengthy review of Bro. Butler's "remarks." I shall, for the present, withhold it, because I am quite reluctant to have even the appearance of strife with Bro. B., or any of his brethren. I think it better to "strive for the things that make for peace." I thought I would, and I indeed it seems to be duty that I should review him on at least one point to show Bro. Butler that there is a chance for him to be mistaken. I will select the point where he expresses the most "surprise," and will do that somewhat closely, that he and the reader may see how his "remarks" present themselves to my mind. That is in relation to setting time. He says, "Bro. Hull says, 'They seem to have fixed the time when the world will end within five years.'" To this he says, "I confess great surprise that Bro. Hull should state what he did about setting time. This Seventh-day Adventists have never done." I believe that Bro. Butler makes this statement in all candor, and yet, before he gets through setting me right, he at least half confesses I am right. He says he cannot "guess" where I got my "authority for such a statement." If Bro. B. cannot guess that, he guesses well as to the line of thought where I got it. This he "guessed" the first time, in telling how "we reason." See his reasoning on the necessity of their "being greatly in earnest." If Bro. Butler had stated himself, in telling how he "reasons," as he did on the campaign at Milton, he would have admitted all I said about setting time. Notice what I said: "They seem to have set the time." On the campaign at Milton, in urging the people to give liberally, he said: "If the coming of the Lord is not to take place in fifty years, there would not be so much need of hurrying. Or if it is not to come in twenty-five years, there would not be so much need of it, that is some time. But if he should come in five years, then we should be greatly in earnest." If this does not "seem to fix the time to within some five years," I surely do not understand the import of this language. Now take Bro. Butler's admitted mode of "reasoning." "If the Lord was to come within a century, we might take hold of this matter at our leisure." Does not this language convey the idea that the Lord will come within a century? So I am impressed by it. "Were it to take place within fifty years, we should be more energetic." The same is true of those remarks. "If in twenty years, then we should have to go to work more earnestly." So of this. Now notice, "But if in five or ten years, then we should have to be greatly in earnest." If this does not "seem to fix the time," I must conclude as the French philosopher did, that "words were designed to cover up ideas," rather than to develop them; yet Bro. Butler says: "This Seventh-day Adventists have never done." My conclusions were deduced from what he said on the campaign ground. Did Bro. Butler design to make an impression on the minds of the people? If so, what other impression could one of these "thousands" understand but that he supposed the Lord would come in some five years? His statements in relation to the position of the two branches of Sabbath-keeping Adventists are still more unhappy. I, perhaps, was unfortunate in designating them as "visionists and anti-visionists." I simply meant to present them before the reader on the ground of their separation, that was all. I hope I may be pardoned.

As to his essay on the "visions," it is as irrelevant as a thing could be, and as little called for. When I can not attack a man on his own ground, I will let him alone. He says, "I think it strange that I [he] should attach so much importance to Mrs. White's visions." This is a simple phantasm. It is with reluctance that I make these strictures; I therefore say no more at the present, hoping the matter will end here. I wish, however, Bro. Butler to understand that I hold myself responsible for what I have said. Let Bro. B. be assured that he has my unequalled

regards and best wishes; all there is in the promise is, and all like it other folks, we differ. As to Bro. B. and his people, I love them for their devotion to their convictions of duty and right. I rejoice in the deep interest they take in the cause of education. I would not lay a feather's weight in their way, but pronounce on them unqualified God speed.

HOME NEWS.

Revival in Western. For the third time within three years we have been enjoying a revival of our religious interests, and the results of which are an addition to the Pawcatuck Church of thirty-four members, twenty-three of them by baptism. It is expected that this number will soon be increased. To hope for the immediate conversion of all the unconverted may possibly be expecting too much. Not all of this class have been reached; yet the proportion of them that has recently entered upon a Christian life is unusually large. A greater portion of the church itself has been actively engaged than it has before my privilege to see during the five and a half years of my present pastorate.

The Week of Prayer was observed so far as weather and circumstances allowed, but it was not until the third week in January that an opportunity could be found for beginning a series of meetings, and then not without interruptions, there were so many previous appointments of local interests to draw upon the time and attention of the people. Meetings were held, however, from three to five evenings a week until the second week in March. Much of the time the weather was exceedingly unfavorable; but from the beginning until the present, there have been but three meetings, regular or extra, in which some new voice has not been heard, of backward church-member or inquiring sinner. It seemed most desirable to the pastor that the church should come to understand more fully its own strength. Much effort was therefore put forth to induce it to depend far less on preacher and methods, and far more on earnest prayer for special cases and corresponding personal effort. In fact, ordinary routine methods were largely discarded, and an effort was made simply to adapt the means used to our situation and necessities. The preaching was done by the pastor, with the exception of several sermons which Bro. Main, of Ashaway, found time and strength to give us, and which were very gratefully received. Occasionally, some general exercise took the place of a sermon; as, for example, one evening, an invitation having been previously given for all who were willing to present some one of the promises of the Bible, about a hundred different promises were repeated, surprising many by their variety, richness, and adaptation to all human needs. A very few meetings sufficed to bring out, perhaps, two-thirds of those who have since professed their faith in Christ, most of them stating, that for about two months previously they had been thinking more than ever before about their need of salvation; the remainder of the meetings was necessary for bringing up the church into higher ground, and to reach some who had gone through previous revivals without yielding. We have many evidences, that God has wrought a great work for us, one which we trust will abide long on earth, he would have enjoyed her presence as a beloved disciple. She became a subject of divine grace and espoused the blessed cause of Christ in early life, and her eyes were fixed on the glories of crucified Jesus to the last. She brought up her children, chiefly daughters, in the ways of knowledge and virtue; and, doubtless, they will continue to walk therein, now she has gone to her husband, a true Christian. She has my profound sympathy. So do you, my old friend, Paul. May the Lord smile upon you; and, indeed, all the smiling relatives through the dark clouds of sorrow that now obscure the brightness of your sky in the morning stars sang praises; and, in your dear Mrs. Green has fallen asleep, till the morning of the resurrection. Jesus did not wait for her on Canaan's bright side of the narrow stream of death, but he came over to earth's dark shore, and it was so calm there could not have been a ripple on the surface of Jordan.

REMARKS BY A. H. LEWIS.

As a death-bed when a Christian lies, yet, not his, 'tis death itself there lies.

The writer and his motherless children are indebted to her for many personal kindnesses, and when he goes to heaven, if ever that be, he confidently expects to see her there, and mingle his voice with hers together with other virtuous and congenial spirits in songs of redeeming love and everlasting joy.

I cannot lighten the sorrows of these mourners; but let me say, the religion which pervades your broken hearts points you to a world.

Where the tear of anguish never flows; And where the sigh of sorrow is never heard.

Items from Dr. Mason. STRACON, N. Y., March 27th, 1874. Since writing my last, temperance has had a small start in this city, as nearly every pastor, in the various churches, preached or spoke on the temperance question, on Sunday, March 23rd. And though no very perceptible results are yet ap-

parent, I incline to the opinion that getting and keeping people from the use of tobacco and intoxicating drinks, by moral suasion, will more effectually stop the sale, than all other means, including legislation, combined. I have no confidence, however, that the use of intoxicating drinks will be materially or permanently diminished, without first getting rid of tobacco. And I am sorry to find, that from the reports of the various sermons preached that day, on temperance, in the churches, I cannot find a single word against tobacco. In the City Hall, however, where the Temperance Union, as it is called, consisting of the purest material in and out of the churches, I believe, held meetings every Sunday afternoon at three o'clock, an address on "Tobacco" was delivered to a large and respectable audience; and, so far as I could discover, it was well received; the President of the Union, a Mr. Sweet, Rev. Mr. Sizer, and Dr. Mowis, of this city, making remarks and sustaining the sentiments of the speaker, placing tobacco as the basis, forerunner and cause of the use of intoxicating drinks, as well as the direct cause of physical, intellectual and moral depravity.

Alexander Winchell, LL.D., has resigned the Chancellorship of the Syracuse University, and intends, as he told me, to sail for Europe, early in the season, or before July.

Prof. Brown has received a commission from Government, with others, to go to China, to observe the transit of Venus, and intends to go around the world before returning.

The Chairman, in the employ of C. T. Sampson, Esq., came under my observation yesterday, as I took time, in my haste, to pass through the shop, at North Adams, Mass., and I was assured by the overseer that they neither use tobacco or intoxicating drinks, but are quiet, peaceable, orderly people, but citizens, of course, of the Celestial Empire, as I suppose they may not become denizens here. They stand up at their work, (shoe-making), make every motion tall, and appear to be excellent workmen; and though Mr. Sampson is said to have sunk thirty thousand dollars before they got the trade, I was assured that he has got it back, and "much more," by their good workmanship since.

Mr. Dawes, the prominent candidate for United States Senator to succeed the late Charles Sumner, appears to be very popular at Pittsfield, his place of residence, but in conversation with one of his friends there, he remarked that Dawes must, "like Sumner die," before his brilliant political acts will be duly appreciated and acknowledged by his opponents.

OBITUARY.

Will you allow a friend of an afflicted family to occupy a little space in your valuable paper in consecrating their griefs on the public page? Mrs. Hannah Green, wife of Paul Green, who was recently consigned to "the house appointed for all living," was formerly from Petersburg, Rensselaer Co., N. Y.; but many years ago, she took up her residence with her beloved husband in Adams, Jefferson county, where, of her devotedness as a wife, a mother, and a friend, the writer of this could speak in terms of unmeasured eulogy. Her record in this respect is sweetly and indelibly engraven on many hearts. I had Jesus been on earth, he would have enjoyed her presence as a beloved disciple. She became a subject of divine grace and espoused the blessed cause of Christ in early life, and her eyes were fixed on the glories of crucified Jesus to the last. She brought up her children, chiefly daughters, in the ways of knowledge and virtue; and, doubtless, they will continue to walk therein, now she has gone to her husband, a true Christian. She has my profound sympathy. So do you, my old friend, Paul. May the Lord smile upon you; and, indeed, all the smiling relatives through the dark clouds of sorrow that now obscure the brightness of your sky in the morning stars sang praises; and, in your dear Mrs. Green has fallen asleep, till the morning of the resurrection. Jesus did not wait for her on Canaan's bright side of the narrow stream of death, but he came over to earth's dark shore, and it was so calm there could not have been a ripple on the surface of Jordan.

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strongly and beautifully expressed: "Thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried." S. N. SWYER. SAND BANK, N. Y., March 23rd, 1874.

WOMAN'S WAR UPON DRAMSHOPS.

Gerrit Smith sends us the following as his view of "Woman's War upon the Dramshops":

Most miserable of all men is the drunkard. More miserable, however, than he is the wife of the drunkard. Not less true is it that the children of the drunkard have a harder lot than any other children of men. It is then to be wondered at that the women are, at last, rising up against the dramshops? Nay, is it not rather a matter of wonder that their characteristic, patience and gentleness have borne so long with the great manufactures of drunkards?—with these the sweeping destroyers of the peace and bloody invaders of the safety of their families? How could they be still any longer? The men would not shut up their shops, but the women would suffer the women to vote. Hence the despair—the wild despair, if you please to call it such—in which they are now acting. John Brown saw slavery to be stronger than the great manufactures of drunkards, and he dashed himself against it. Dear woman sees the murderous dramshop to be stronger than ever—

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Second, the desecration of the graves of the dead and the prohibition of the sale of liquor to be carried on his own premises and the prohibition of the sale of liquor to be carried on his own premises.

CONGRESS. MONDAY, March 23. In the Senate, resolutions of the Michigan Legislature, in favor of free circulation of newspapers in counties where printed, was received.

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One million of gold will be sold each Thursday of April in New York. The steamship Merrimac, over due, has been heard from. She broke her propeller.

Western wharves... 6 10 @ 20. St. Louis extra... 7 00 @ 75. Southern extra... 7 50 @ 75.

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Miscellaneous.

THE POOR DRUNKARD'S CHILD. How has it the tempt that rattles with...

PASSIONATE WORDS AND WHAT CAME OF THEM. John Stephens lived in the prettiest cottage in the town.

DAIRY COWS—BEST BREED TO SELECT FROM. The merits of different breeds have of late been pretty well discussed...

THE TEMPLE OF THE GODDESS DIANA.—Mr. J. T. Wood, who is conducting the excavations on the site of the ancient temple of the "Great Goddess Diana," at Ephesus, sends home an interesting report...

THE CITY OF LONDON.—Nominally, the city of London has a population of four millions of people, and is the largest city in the world.

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looked after is the digestive apparatus, particularly the stomach and bowels. A large and strong boiler is not more essential to the power of an engine than a large and vigorous stomach is to the production of milk.

AT THE POST OFFICE WINDOW. At the window for the delivery of advertised letters, special vigilance is requisite on the part of the clerks to guard against the delivery of advertised letters to unlawful and mistaken claimants.

THE GREAT AMERICAN COPPER POT. Dr. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California.

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PAWS! AGENTS! PAWS! And learn that our new book is just out "EVERYBODY'S FRIEND."

NEW ADVERTISEMENTS. FROM DANBY & CO. ASTHMA CURED!—FOR CIRCULARS AND PRICES, ADDRESS S. C. UPHAM, Philadelphia, Pa.

144 SCHOOL TEACHERS WANTED. The Spring and Summer in a business paying \$100 per month in their own country.

WORKING CLASS, MALE OR FEMALE. \$30 a week, no employment at home, day or evening; no capital; instructions and valuable package of goods sent by mail.

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