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VOLUME XXXIII.—NO. 21. ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 24, 1877. WHOLE NO. 1686.

MY CHRISTIAN NAME.

BY THE AUTHOR OF JOHN HALIFAX.

My Christian name, my Christian name,
I never hear it now;
None have the right to utter it,
'Tis lost, I scarce know how.
My worldly name the world speaks loud!
Thank God for well-earned fame!
But silence sits at my cold hearth—
I have no household name.

My Christian name, my Christian name,
It has an uncouth sound!
My mother chose it out of those
In Bible pages found.
Mother, whose accents made half sweet
What else I held in shame,
Dost thou remember up in heaven
My poor, lost Christian name?

Brothers and sisters, mockers oft
Of the quaint name I bore,
Would I could leap back years, to hear
You shout it out once more!
One speaks it still in written lines,
The last fraternal claim!
But the wide seas between us drown
Its sound—my Christian name.

I had a long dream once. *Her* voice
Might breath the homely word,
And make it music—as love makes
Any name, said or heard.
O, dumb, dumb lips! O, silent heart!
Though, it is no one's blame;
Now while I live I'll never hear
Her speak my Christian name.

God send her bliss, and send me rest!
If her white footsteps calm
Should track my bleeding feet, God make
To them each blood-drop balm!
Peace—peace. O, mother, put thou forth
Thine elder, holier claim,
And the first word I hear in heaven
May be my Christian name.

THE ATONEMENT IN THE LIGHT OF SELF-EVIDENT TRUTH.

A Lecture delivered in Tremont Temple, Boston, April 23d.

BY REV. JOSEPH COOK.

Mr. Gladstone is living now under a rapidly westering sun; and, with the reverence of an empire, whose morning drum-beat encircles the world, attending on every serious word he utters, he lately proclaimed that the center of all preaching must be the Cross. At a conference held at the City Temple, Holburn Viaduct, March 22d, after speeches by Englishmen and Americans, there were loud cries for Mr. Gladstone; and, among other memorable words, this adviser of that queen who governs one-eighth of the population of the world used these expressions, to which his whole career adds emphasis:

"We are here with a great and mighty function, belonging from the first especially, almost exclusively, to revealed religion—a function the efficacy of which must undoubtedly depend, in the main, upon the matter which is preached. We are here as Christians; and it is the preaching of Christ, our Lord, which is the secret and substance and center and heart of all preaching, not merely of facts about him and notions about him, but of his person, his work, his character, his simple yet unfathomable sayings—here lies the secret." —(*London Times*, March 23d, 1877.)

The two ablest Englishmen of our day are Scotchmen. When Thomas Carlyle and William Gladstone, under the light of a west almost cloudless, but not measureless in the visible stretch of azure, yet to be rolled through by the chariots of their lives, lean backward as they look forward and from between the wheels that bear them on, and which never pause, speak to us out of the sunset, is it quite scientific, is it quite manly, is it quite womanly for us whose chariots are yet at the zenith or ascending the eastern slope *of the* azure, to forget that the sun moves toward the west as fast at noon as in the last moment before that in which he fires the western pines?

Gladstone and Carlyle and our century are westering and gazing on us with the solemnity of the hour into which all men haste. In the radiance which streams out of the morning, noon, and evening watch of the wheeling skies, in which we rise and set but once, let us be willing to open any theme of religious science, and take all the results clear ideas require us to hold, whatever doctrine stands or whatever doctrine falls! God looks through the morning, unstained radiance of life, those dewy, unstretching, far-penetrating, star-lit auroras, which reveal the intuitions and primal, untutored human instincts. As once he looked through the pillar of fire in the morning watch, so yet, gazing through those auroras, he troubles the hosts of unscientific, irreligious thought. He looks also through the evening cloud and troubles the hosts of Israel and takes off their chariot wheels! Thor's hammer is engaged in that business.

In the light of previous discussions of the Atonement, you must allow me to say that the following propositions which are almost omnipresent in James Martineau's references to this topic, and in many discussions conducted by honored men here in New England, whom I need not name, are only a multiplex rustle of misconceptions. I do not call these statements misrepresentations; but they are misapprehensions, which have done and are yet doing immortal mischief:

1. That Christ, although innocent, was punished.
2. That God punishes by substitution.
3. That, if a penalty for the violation of moral law be inflicted so as to maintain the honor of that law, God is indifferent on whom the punishment falls.
4. That God was at first disposed to show mercy, and was made placable by the death of Christ.
5. That the atonement involves a transfer of moral qualities from person to person.
6. That pardon, and not merely the conditional offer of it, precedes the soul's self-surrender to God.
7. That the atonement involves the injustice of liberating the guilty.
8. That it saves, irrespective of character, whoever has faith.
9. That it is inconsistent with the immutability of the divine attributes.
10. That it represents the law of the nature of things as supreme over the divine Will itself.
11. That, as the atonement is provided for all, it secures the salvation of all.
12. That, if pardon can be obtained on the condition of faith merely, morality is unimportant.

All these propositions evangelical scholarship not only does not teach, but abhors. Gentlemen, what you say here is pricelessly more important than anything I can present. Not long ago, in a publication from beyond the Rocky Mountains, and in one from London, I saw your words here all cited, but many of mine struck out. Beware how you endorse statements of mine, for your endorsement makes language important. You have said, however, that all these propositions are caricatures; and yet, if you are right, there is hardly a professor's chair in any school of unevangelical theology in New England that is not wrong in its fundamental representations of evangelical thought.

Opening only by glimpses the greatest theme which human unassisted reason can touch, I must proceed analytically, and with what scholars here, to whom I am not speaking, may perhaps think it unnecessary slowness. I desire to lead you this morning up one of the most modern ascents of thought to a mountain summit from which I hope the outlook will cause us to fall on our knees and send us away with strength for many days. I am discussing the atonement in the light of self evident truth; and if I am not using proof-texts it is not because I undervalue them. On other occasions it is my duty to expound the Scriptures; but here the object is to show the connection between religious and other science. Andover Seminary yonder has just asked for funds to found a professorship with this title: "On the Connections between Theology and other Sciences." May she obtain money in abundance for a purpose so timely and sublime, and may something better than wealth come to America out of such a foundation. In the field of the relations between religion and science this lectureship has for its object simply the discussion of the clear, the true, the new, the strategic. The best posture of mind is that which seeks first, not orthodoxy, but clearness. Of course, truth is immeasurably the highest object of consideration; but, when we say we must seek truth first, such is the subtle action of prejudice that truth is commonly understood to mean *my* truth, not *your* truth. Therefore, let us first seek clearness, and not your truth or my truth. Clearness will not mislead us if we set it up as a goal; but our prejudgments as to what truth is may easily do so. Let us be true to the scientific method, and truth will take care of itself. Let us seek primarily to be distinct and straightforward, and only secondarily to be orthodox or heterodox. Let us not confuse ourselves with the slightest partisan prejudice. Heterodoxy is your doxy, and orthodoxy is my doxy, of course; and truth, if I set that up for a goal, is likely to warp me a little, however I may honestly aim at clearness of thought and straightforwardness. Let us keep all creeds here out of our minds as much as possible; and seek first, midst, last, all that intuition, instinct, experiment, and syllogism can teach us, or perfect loyalty to the scientific method, whatever stands or whatever falls.

1. God wills man's perfection.
2. Man can not be perfect without a perfect religion.
3. God, therefore, will give man a perfect religion.

In democratic ages, small philosophers, whose rule of procedure is to guess at the half and multiply by two, are great characters; but lost babes are greater—those who think it the supreme philosophical glory never to come to a conclusion, and on a whole are of the opinion that the best thing we can do in the forest of human investigation is to lie down, after the ancient and not honorable example narrated in childhood's primers, and let the robins cover us. Unmanly, despairing bewilderment and unconfessed, desponding intellectual unrest thrive in more educated minds than we think; and this simply because we have masses of highly-cultured people who have never looked into religious thought as a science. Nearly all investigation of theology as a system of exact research has, little by little, been crowded into the distinctively theological schools. Almost nothing is taught on this theme in our colleges at present, because so much more matter is forced into these courses now than was there eighty or one hundred years ago. It is not because Harvard undervalues ethics or the Christian evidences that she gives little time to them. Yale gives almost as little time. For my examination in ethics in Harvard University I prepared in two days, and the examination ran through twenty-seven minutes. How much could I learn in that time on topics that have convulsed all highly-cultured thought on both sides of the Atlantic? If I had gone out from the University and entered immediately upon professional studies, and afterward, in regular course, upon the duties of a lawyer, how much time should I have had to have looked into religious science elaborately? It is said that no successful lawyer, in the full tide of the work of his profession, ever reads a book through. He examines, perhaps, as Carlyle does, or as Macaulay did, a dozen books a day, year after year; but he gets through them swiftly, as Macaulay did, by skipping. If I had taken the profession of medicine, it is probable I should have become absorbed, as I ought in duty to do, in that; and so religious truth, as a science, might never have come before me. Cultivated minds, with wide gaps in their culture, are characteristic of an age of specialists, and ours is such an age. College courses are intended to sharpen sickles, and not to reap the harvest. But the prepared reaping-hooks are, in nine cases out of ten, cast heedfully into ripe, rustling grain only on a field of thought a man's profession or business compels him to enter. Even for the humble but indispensable purpose of sharpening dull sickles four years are too few; and yet no more work can profitably be crowded into those years. The time occupied by the studies pursued at Harvard and Yale is already packed as full as an egg of meat, and so full that sometimes the egg will not hatch. One of the intellectual dangers of our time is the almost necessary existence of a wide circle of cultured minds well educated only on one side. Now in that class you find men who lie down in the tropical forests of modern thought and say: "We can not find the way home." I affirm that, if there is a God, and if he is not a malevolent being, he not only has made a best way to live, but has made it sure that it is best to live the best way. He wills our perfection; and, if he is a benevolent being, he will not only give us a religion that will carry us to perfection, but he will make it so plain that he who runs may read, if he will. Wherever in the forest a man wishes you to drop down in despair, there recall and recite the great *Credo:* That God wills man's perfection; that man can not be perfect without a perfect religion; and that therefore, God will give man a perfect religion, so clear that it will be the light that lighteth every man that cometh into the world. While I hold to a belief in God's goodness, I must believe, although I can not know the map of all the forest, that there is a way home, and that I can find the path back to my Father's house.

Our surprising friends who believe that the universe is without a path home are the worst of the class of lost babes; but for five centuries to come probably theirs will be one of the most misleading of the temporary influences in the circles of merely professional or special culture. But what shall be said of the masses of average men of strong minds and inextensive studies, whose heads are buried in their ledgers and newspapers, and who have not time to look at religious truth as a science until clearness is reached concerning it, and do not know by their own investigation what to think, and in a democratic and scientific age are little likely to take anything for granted or on authority. Democratic ages can never be taught *ex cathedra*. All men must think for themselves; and so all must be taught how to think. It is, therefore, worth while for public educated discussion to put in the foreground axioms, self-evident truths, intuitions, instincts, or the nature of things; and to let men see that, after all, the great truths we can not help believing are the things of most importance to us. We know we are dependent beings. We know we did not create ourselves. We are here, and once we were not here. Our coming into existence was a change. Every change must have an adequate cause. There is a power above us. If we are dependent beings, there must be an independent Being. Just as there can not be a here without a there, an upper without an under, so there can not be a dependent being without an independent, that is, a self-existent Being. If we can induce men to attend to the scientific certainty that without similarity of feeling with that Being their peace is a natural impossibility; if we can cause them to feel that their consciences are the touch of God within them, or of a Somewhat and Some One in but not of us, we shall slowly bring them to believe that these axioms, these constitutional instincts, these ineradicable moral beliefs are and were meant to be a clue to the path that leads into the King's Highway and brings men into the land on which the sun never sets. Whoever will read with reverence, clearness, and fullness the Oldest Testament, or the nature of things, will have such convictions as he reads the Old Testament and the New and the Newest that he will find his cheeks growing pale if he is disloyal to the truth he meets; or, if he is loyal, his forehead becoming white and his eyes like stars.

4. But there can be no blessedness without holiness.
5. For a free moral agent who has sinned there can be no blessedness without holiness and pardon.
6. A perfect religion will secure, for all who accept it, blessedness.
7. A perfect religion, therefore, will secure, for all who accept it, holiness and pardon.
8. A perfect religion will harmonize us with our environment.
9. But our environment here and hereafter convicts unalterably of God, consciences, and our record of sin.
10. In the nature of things, we can not be harmonized with that environment unless religion provides for us both pardon and holiness.
11. A perfect God, who wills man's perfection, will teach man the methods of harmonizing himself with his environment.

Why, if we are loyal to the scientific method, we ought to sleep on propositions like these, for they will not fall into tremor until the pillars of the universe fall. It is affirmed, I am told, that I never have had any conflict with doctrinal unrest. But it was my fortune to quit for three years a college course, at its central part, that I might find time to give myself information on certain majestic topics, the investigation of which I longed for more than vexed Sahara, with its deadly, thunderous simoons and dervish-dance of sand-pillars, ever longed for the dew or rain. It is of little consequence to you, but it is of consequence to me, that a certain desert Carlyle speaks of has been under my feet. You know he says we must not sit down in that desert, but keep on; and that beyond it we shall find the green fields and the waters that quench all thirst.

All those springs burst out of axioms—that is, out of ranges of living rock, whose roots take hold of the core of the world.

12. After 6,000 years of experience, man's philosophical and moral restlessness proves that, without violence to self-evident truth, he has found no way of harmonizing himself by his own excellence, or solely by his own good works, with his entire environment, including conscience, God, and a record of deliberate sin in an irreversible past.

Some men ask how, if the past is irreversible, we can be happy even in heaven? Was the past of the prodigal who returned to his father's house not irreversible? Forever and forever it could not be changed. But was he happy after his return? Assuredly. Is the house not made with hands so very different from the present dwelling-place of men that we can not reason from the experience of a prodigal here to experience there? Moral as well as physical law has unity and universality. In some respects a prodigal's record enhances his bliss on his return. In other respects it diminishes bliss, as it must always be remembered with regret. Is the balance so much in favor of bliss that we may conclude in the name of science that we shall add to our happiness by living a while in the strange country under famine and with the swine? No serious man asks this question; but, to my amazement, I have been seriously asked by an unscientific liberalism to deny that the past is irreversible. Alas! that the soft whims of luxury and superficiality are in conflict with eternal enactments! Is all science asleep, that we do not see that the nature of things is—He whom we dare not name! If I deny that the past is irreversible, I must deny a very large number of truths guaranteed to us by the same evidence—that is, self evident truth. I must deny that the whole is greater than a part, or that a straight line is the shortest distance between two points, or that every change must have a cause. It is just as evident that what has once been can not be made not to have been as that every change must have a cause. If you play fast and loose with axioms, you have a task larger than that of Sysiphus on your hands to prove that you know anything. You know that you know that nothing can be known! How do you know that you know? The time has come when we must teach the outlines of the philosophy of axioms, or self-evident truths, to John and James, and Patrick and Michael, and the *Monthly Rocket* and the *Daily Blunderbuss*. A little philosophy is in all men's minds, and it is a dangerous thing. The Castilian spring must be made to run through democratic ages in streams large enough to quench the thirst of multitudes, otherwise there will be trouble.

I affirm that by experience the proposition is guaranteed to us, as fully as any other inference from history, that man has not invented a religion wholly out of reason, that would harmonize his nature with his whole environment. Where is that invented scheme of thought? How many attempts have been made to harmonize man with his entire environment, and to use in the attempt only reason? And how, age after age, the law of the survival of the fittest has forced to the wall human inventions on that theme! If there were a great philosophy that could provide for man's harmonization with his environment, we should know its name, we should be following it. Plato's philosophy! Well, it is twenty-two hundred years old; but if some of its fundamental propositions were carried out, you and I to-day would be living in barracks, and could not tell who our brothers are, or our sisters, or who our parents were. I know how glorious portions of Plato's teaching are; but the truth is that the central ideas in his system are not able to satisfy man. They have not been adopted as the rule of life. They have had fair hearing. You know what is governing the world to-day. After twenty-two hundred years of conflict, it is not philosophy that governs social life. Some reverence is to be had for a cause that has seen battle age after age, but never yet defeat. "God is on the side of the heaviest battalions," Napoleon used to say; and it looks as if Christianity were not a very weak battalion. The test of scholarship is that it should contend with scholarship—not once or twice, but century after century, and come out crowned.

13. Man's need of an atonement not made by himself and assuring him of pardon has, therefore, been proved by human experience.
14. It is also an incontrovertible inference from the natural operations of conscience and the unchangeableness of the past.

Of that central proposition I have offered here detailed proof, and so, without expanding this discussion, I put now our previous conclusion into its natural connections of thought. It is held here that whoever will be loyal to the scientific method or to axiomatic truth in its relation to the conscience and an irreversible past, will come out with the scientific certainty that such arrangements as may harmonize us with our entire environment, man's own excellence of character can not make. We have concluded once for all here, in the name of self-evident truth, that Lady Macbeth's use of water will be fruitless forever. But she must have her hand made white or the record in her past covered, for in the nature of things she can not be at peace with her entire environment until her foreboding is taken away.

15. So far forth as any religion provides for man's holiness and pardon, it has the marks of being a perfect religion.
16. Alone among all religions yet known to men, Christianity, without coming into contact with self-evident truth, provides both for man's holiness and his pardon.
17. Alone among all religions known to men, Christianity, therefore, has the marks of being a perfect religion, for it and it only provides for both man's holiness and his pardon.
18. It does the latter by the revealed truths of the Incarnation and the Atonement.
19. So far forth as Christianity could not, in the nature of things, provide for man's blessedness and perfection, or his holiness and pardon, without the Incarnation and the Atonement, so far forth the Incarnation and Atonement had an external and abiding necessity in the wise and free love of God, since this love wills the perfection of man, who can not be perfect without a perfect religion and can not attain blessedness without both holiness and pardon.
20. So far forth as this necessity inheres in the nature of things, the divine idea relative to the completion of the world first arrives at perfection, or at realization, through the Incarnation and the Atonement.
21. The religion of Christ, including the truths of the Incarnation and the Atonement, is the only religion that, without violence to self-evident truth, brings man to peace with his entire environment.
22. It is, therefore, a perfect or absolute religion.

Gentlemen, we are drawing nigh one of the highest summits of the loftiest range of ethical thought. I open the best book on the deity of our Lord that has been produced in the last century—Dorner's History of the Doctrine and Person of Christ—and, although you can not find these propositions analytically stated anywhere in the volume, you may find them everywhere implied in it, and scattered through the freshest portions of the world's best ethical and theological scientific research on this theme. You want a twig off the German tree, and I give you one, in order that you may judge whether the sap in it is not precisely of the same quality with that of the circulating fluid of thought in these analytical propositions. Off this stalwart tree, which I chose as a confessedly crowned specimen of the growths of modern thought on this theme, I will pluck this spray of foliage, assured that if you hold it up to the wind of self-evident truth it will have a harp-like tone. What anthem, then, might you not hear, if you were to walk into a whole forest of such growths?

"The world of humanity and spirits constitutes a real anity solely in virtue of the circumstance that over its essence, which consists in free susceptibility to God, there stands the personal and universal divine principle, and this principle, whilst standing over, is also turned toward, nay, more, belongs to it, so far as it is the true *kosmos;* so that without it the world can not at all be conceived as a completed filled unity. The idea of the world, as it stands eternally before God, is not terminated and completed with susceptibility to God; but according to his unfathomable gracious will, includes also that this susceptibility be absolutely filled in itself, and at the point where the central fulfillment corresponding to this central susceptibility takes place, the world, too, which, as merely susceptible to God, or even sinful, was outside of God, entered into the circle of the divine life, into the life of the triune God himself; even as the immanent divine life explicated itself here. The Son is not the world, but its divine principle, which brought a world to pass, not by a necessity of Nature, but according to the inner law of love, which is at the same time the law of freedom. He is also not the ideal world, nor the image of the world in God, but primarily its principle. Still we are compelled to say that the world, both according to its idea and according to the idea of the will of the Logos, in other words, the divine idea relative to the completion of the world, first arrives at perfection, at realization, through the incarnation. This leads to a further point, which is of decisive importance, both in itself and in a systematical respect—a point by which the *historical* in Christ is raised to absolute significance and is removed from the sphere of contingency. This is the truth, that the incarnation of God in Christ had not its sole ground in sin; but, besides sin, had a deeper—to wit, an eternal and abiding necessity in the wise and free love of God, so far as this love willed, in general, the existence of a world which should be the scene of its perfect revelation and so far as, consequently, the world is marked by susceptibility to and need of this revelation."—*Dorner, Professor J. A., on the "Person of Christ," Div. II., Vol. III., pp.* 235, 236.

This is the successor of Schleiermacher in the University at Berlin, speaking in the best university of the world and at the end of age after age of the acutest scholarly discussion of this theme. I might put before you volumes of such discussion, but they would point only to the sublime creed that God wills man's perfection; that he can not be perfect without a perfect religion; that he will give men, therefore, a perfect religion; and that Christianity is the only religion that has the two marks of perfection—ability to harmonize man with his entire environment by providing for both his holiness and his pardon.

23. But there can not be two perfect or absolute religions, or one with Christ and one without Christ.
24. The religion of Christ, including the truths of the Incarnation and the Atonement, is, therefore, the only absolutely religion.
25. A body of thought, of which an outline has now been given, is taught implicitly in New England, England, and Scotland to-day, and in Germany is explicitly adopted by theologians such as Dorner, Nitzsch, Martensen, Ebrard, Schmid, Petersen, Kling, Nagelsbach, Schoberlein, Ehrenfeuchter, Charlybœus, Fischer, Liebner, Lange, and Rothe. (See Dorner, "Person of Christ," Div. II., Vol. III., p. 237.)

Theodore Parker's Absolute Religion was a religion without the Incarnation, a religion without the Atonement, a religion, therefore, adequately discredited by scientific thought and human experience, as unable, on the other hand, to provide for man's pardon without violating self-evident truth, and, therefore, unable, on the other, to give him the transfiguration of his entire nature; that deliverance from the last ache of pharisaic pride; that eternal cessation of the unrest of forced deistic repose; that similarity of feeling with a Savior who is gladly taken as Lord; that peace unsearchable and eternal which springs up only in the light of the Cross.

Revelation is a king unmarried; science is a queen unmarried; but from eternity and for eternity these two have changed eyes.

"He is the half part of a blessed man,
Left to be finished by such as she;
And she a fair divided excellence,
Whose fullness of perfection lies in him."
—"King John," Act II.

—*Boston Advertiser.*

CURIOUS REMARKS ON THE BIBLE.—By a widow, at 65, who had nothing to do, and could not sleep. The Bible contains 3,566,489 letters, 810,697 words, 31,173 verses, 1,189 chapters, 66 books. The word "and" occurs 46,227 times, "Lord" 1,854, "reverened" only once, and that in the 111th Psalm. The 27th verse of the 7th chapter of Ezra contains the alphabet. The 19th chapter of the 2d book of Kings and the 37th chapter of Isaiah are alike. The first man recorded as buried in a coffin was Joseph, 50th chapter of Genesis and 26th verse. Nowhere but in the 1st chapter of 2d Timothy is the name "grandmother" mentioned. Two particularly fine chapters to read you will find are the 2d of Job and the 26th of Acts. There is no name or word of more than six syllables in the Holy Bible.

REPROVED.

I sighed because I was weary,
Weary with all of my care,
Yet my home was full of sunshine,
No shadow had fallen there;
The children were full of frolic—
I heard their voices so sweet,
And a merry face oft followed
The patter of little feet.

And yet I sighed and was weary;
The sunlight served only to show
Defects in all things around me,
Wherever I happen to go,
While my troop of merry children
Littered the floor in their play,
As careless as wind scatters
The apple blossoms in May.

And I thought of the endless stitches,
Stitches that never were done,
Of the round of household duties,
From the rise to the set of sun;
So thus as I sighed and felt weary,
Nor counted my blessings o'er,
I looked across to my neighbor's,
And saw a white knot on the door.

And then I knew death had entered
That circle across the way—
Had taken a mother's darling—
While mine were merry at play.
I pictured the darkened chamber,
The form so silent and fair,
And my heart was touched with pity,
As I thought of the mourner there.

How changed to me in a moment,
Seemed this happy home of mine,
I looked with new love on my treasures,
And welcomed the bright sunshine;
I knew that instead of sighing
Over my petty cares,
My heart for untold blessings
Should be moved with grateful prayers.

THE CAUSES OF THE WAR.

We begin to be asked, "What are the Russians and the Turks really going to war about? What is the cause of the whole trouble?" It is no wonder that such questions are put, for although the progress of the Eastern Question has been fully narrated before American readers, yet the details have covered so much time, have been so mixed up with irrevalent matters, and befogged by diplomacy, and distorted by the interested advocates of both sides, that it is difficult to recall the substance of the dispute. Then there are immediate and remote causes to be taken into consideration, as in accounting for most wars. It might be said, for instance, that our own war of the rebellion was brought on by the refusal of the Southern States to abide by the Presidential election of 1860. It would be true, but only superficially true; the long story of the "irrepressible conflict" would be needed to clear the matter up. So the clashing of Russian and Turkish principles, religions, interests, and aspirations goes far back into the past, but has steadily led up to the war of to-day.

It would require a bulky history to give it in detail, so we can only glance at some of its leading points. Turkey in Europe, among its 15,500,000 inhabitants, contains 4,550,000 Musulmans, and 10,000,000 members of the Greek Church—the national church of the Russians. That is one division of the Turkish people; another is this: The Ottomans, or real Turks, are 2,100,000, and the Slavs, or Slavonians, are 6,200,000, and the Roumanians 4,000,000. The two latter classes, as well as several others which we do not mention, are allied by race with the Russians. We see, therefore, whether regard is had to religion or race, two-thirds of the population of Turkey are in intense sympathy with the population and the government of Russia—that government being the head of the Greek Church. It is not merely, however, that the Christians of Turkey are under a rule with which they have nothing in common, it is a rule the most bigoted, hostile, despotic, and unsparing that exists in modern times. The Moslem hates the Christian, and, according to the Koran, which is his political constitution as well as religious guide, the "Giaour" (or infidel) has hardly any rights which the Mahommedan is bound to respect. Hence the outrageous treatment of the Christian subjects of the Porte, culminating in frequent massacres, has long been the subject of European diplomacy, and has naturally elicited the intervention of Russia, the power nearest at hand and most concerned. To go no farther back than the treaty of Paris, signed in 1856, Turkey bound herself to the great powers to execute such reforms in her laws and internal administration as should put an end to the abuses complained of. Accordingly, the famous decree or proclamation known as the "Hatti-Humayoun," was issued, guaranteeing the civil equality of all subjects of the Sultan, and complete liberty of worship. But it has been a dead letter in most parts of the Empire ever since. Whether the central government at Constantinople has never been in earnest about the matter, or it found itself unable to control the Moslem bigotry of the provincial officers, the failure was the same, and it was so marked and defiant of the sentiment of Europe as to give the general impression that the Turk is incapable of the first principles of constitutional government, and that all his promises of reform are worthless.

Thus the Eastern Question—or the question of the "Sick Man" in Europe, who was unable to attend to his duties, and who was not likely to recover, and yet showed no signs of taking himself out of the way, hung on the horizon of Europe till a rebellion broke out in Herzegovina, in July, 1875, caused by the attempt of Turkish tax collectors to enforce payment of certain arrears from the Sclavic Christians. The Bosnian provinces joined in the revolt, and, ultimately, Servia. This brought on a war, in which the Servians had the assistance of numerous Russian volunteers. The powers which had signed the treaty of Paris, England, France, Austria, and Russia, made an earnest effort to induce the Porte to agree to peace, but the latter refused to do anything in advance of the surrender of its rebellious subjects, although it promised the desired reforms after such a submission. The contest continued, and was disgraced by the horrible Bulgarian massacres, which aroused the indignation of Christendom. The Turks pretended that these outrages were really the work of Russian emissaries, although they substantially acknowledged their responsibility for them, by raising a fund for the compensation of the sufferers, and promising to punish the perpetrators. The latter, however, enjoyed an immunity as complete as the Ku Klux and White Leaguers in our Southern States; not a man of them was ever punished. An armistice was finally secured through European intervention, and then came the conference at Constantinople. It addressed itself to the old work of securing Turkish reforms, and failed even to get the promise thereof. When the conference had broken up, and its members gone home, Russia began to ply the other powers with the question, what they were going to do about it. They had made the Eastern Question a joint European question; they had been in common insolently disregarded; were they going to let the matter drop there? For her part, she could not do it; the state of feeling among the Russian people—to say nothing of other reasons—would not allow it. Count Schouvaloff, the Russian Minister at London, said to Lord Derby: "After the sacrifices which Russia had imposed upon herself, the stagnation of her industry and of her commerce, and the enormous expenditure incurred by the mobilization of 500,000 men, she could not retire, nor send back her troops without having obtained some tangible result as regards the improvement of the condition of the Christian population of Turkey. The Emperor was sincerely desirous of peace, but not of peace at any price." The result of these appeals on the part of Russia was the protocol, enforcing anew the European demands upon Turkey, but meeting with the same summary rejection. And yet it is noticeable that the reply of the Porte, by declaring that it had been ready to undertake the required reforms if it had been allowed time for the purpose, plainly admits the right of Europe to make these demands. The effect of the protocol thus rejected, was to give Russia a power of attorney to carry out the will of Europe, and, if possible, to obtain by arms that redress and security for the Christians of Turkey which had been denied to the urgent solicitation of the great powers.

This is the substance, ostensibly at least, of the issue now committed to the arbitrament of the sword in Turkey. It is, as we have said, complicated with many political and race influences, of all sorts of moral value. It will be asked, for instance, whether Russia is so wholly disinterested as she claims. Is she not on the road to Constantinople, or bent, at least, upon territorial acquisition in Southeastern Europe? Unquestionably the impulse of "manifest destiny" is strong among the Russian people. They see their old enemies cooping them up against any outlet upon their southern and finest border, where they feel that so mighty a nation has a right to reach the sea by channels that are not frozen up half the year. What other people so situated would not feel the same? When Italy was congratulated upon the enlargement of her area, by the expulsion of the Austrians, and the German Empire, with the acquiescence of Europe, expanded her boundaries to suit itself, equal indulgence may be accorded to Russian national aspirations, if worked out without injury to civilization. It is impossible to say how much effect these aspirations have had on impelling Russia into this war. Mr. Roebuck said in a recent debate in Parliament, that it was impossible to meet with a Russian who did not give the impression that he believed his nation was bound to go to Constantinople. And yet the Czar has solemnly disavowed any designs of territorial acquisition, and Gen. Ignatieff has even declared that if Constantinople were tendered Russia as a gift, on a waiter of gold, she would not take it. Nevertheless, it will be observed that the Russian declaration of war omits all such disavowals, and the reason is said to be that Russia can not be expected to deprive herself of a means of action—that is, the idea of Russia's advancement to the south is either admitted to be the means of securing the active support of some of the subject populations of Turkey, or else it fires the heart of the people of Russia. We are merely considering this topic as among the covert causes of the war, without animadverting upon its reasonableness, or its prospects of realization.

The question to which side of this contest the sympathies of the American people should be given is, also, aside from this subject, though it naturally springs out of it. On the main cause of war, the conduct of the Turks has been as bad as it could be, and capable of no excuse which does not in an equal degree condemn their religion. So far, then, as the Russians confine themselves to their professed object, they will have the sympathies of the civilized world; so far as they are moved by national ambition, they will be accorded respect in proportion to the justice and fairness of the means used for their advancement. So far as selfishness and intrigue mingle in their programme, they will be condemned by disinterested public opinion, and will probably be held in check by the powers of Europe. The American people, as to this whole matter, stand on dispassionate ground, and can afford to await the unrolling of events.—*Boston Journal.*

FRETFUL PEOPLE.—Look into the home of a fretful man or woman, and mark the discomfort, the unhappiness, the positive misery, they often cause within its sacred enclosures. Notice a fretful man in his business relations—

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 24.

REV. N. V. HULL, D. D. - - - EDITOR.

☞ All communications, whether on business or for publication, should be addressed "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

LAW AND GOSPEL.

In the plan of religion taught in the Bible, the ceremonial law of the old covenant gives place to the gospel of the new covenant. The ceremonial law answered a double purpose. In form it was first the enforcing of the penalty of the violation of the moral law. "The wages of sin is death." The slaying of an offering was typically the punishment of him who was represented by the sacrificial lamb. The lamb stood for the sinner against whom death was denounced, and so it was a system of death. Let it be understood that it was only a system of death. If it be said that it prefigured the death of Christ, to this we do not object, only let it be borne in mind that it prefigured the taking of his life and not its restoration. It was, then, the death-dealing system. But it must always be borne in mind that this transaction was a righteous one. In it no violence was done to justice. It is acknowledged that it is but the enforcement of an appointment of heaven. And it was under the same appointment that Christ died; and had it not been for what occurred after this, the sinner would still have remained under condemnation. This was only a part of the plan. That we are redeemed by the death of Christ we know, but it is what follows on account of it that gives it effect; that is, the life out of death. Christ's resurrection is a sure pledge of the efficacy of his death as an atonement for sin, and hence of the justification and eternal life of his people. Nor again is there here any collision between the curse of the law and the work of Christ, as the full demand of the law is had in so far as the putting of the sinner into a state of death is concerned. From this state, however, Christ takes him, brings him back, and puts him under the reign of an endless life. Only then in this work of Christ is the sinner delivered from the curse of the law. But what of the effect of Christ's mission upon the man? Does it release him from obligation to obey? If so, how? Certainly there was nothing in Christ's example or teaching leading to this, as in both he everywhere honored the law. That Christ taught obedience to the law in its strictest and fullest sense is certain, as witness his sermon on the mount. How clear this statement of his, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." That there was a great difference between the teachings of Christ and the Jews on the observance of the law is true. Theirs regarded the act, but his went to the state of the heart as well as to outward actions. Especially did he dwell upon motives, and everywhere did he condemn actions where the motives prompting them were not pure; and here we come to a vital point showing that any one whose heart is not right with God can not render acceptable obedience to him. Christ says: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

It is the heart, then, that gives character to our words and ways, and hence the necessity that we should be born again. In the new birth we have new hearts given us. It is not enough that we be lineal descendants of Abraham. This does not constitute us children of God. We must be begotten by the Spirit of God in order to be born his, and so being made partakers of the divine nature, we become heirs of God, and joint heirs with Christ, our elder brother.

In this new state it is pertinent to ask what our relation is to the law of God. To us it seems clear that the effect of the new birth is to bring us into harmony with the law. Paul, describing the nature of this law, says: "Wherefore the law is holy, and the commandment holy, just, and good." And again: "For we know that the law is spiritual; but I am carnal, sold under sin." Now, when one has passed out of his carnal state, is it not clear that he has come into spiritual harmony with the law? Indeed, does not this same writer tell us plainly, that when we are touched by the Spirit of Christ we cease to walk after the flesh, and are no longer in bondage to it, being filled with the spirit of life in Christ Jesus? If the Spirit of Christ was in harmony with the law of God, how could any one receive that spirit into his heart and not himself be brought into harmony with that same law? But that Christ and the law harmonized with each other is put beyond question by the following Scripture, Psalms 40: 7, 8: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, my law is within my heart." That this Scripture refers to Christ all agree.

But the only evidence that we are born anew is this: that we delight in righteousness. Every natural impulse of the renewed heart is in this direction. As soon might we expect to hear the murderer removed from the drop by the pardoning power of the Governor, inveigh against the law, and declare his freedom from its claims to his obedience, as to hear the newly pardoned sinner declare that in his case the law was done away, so that in the future he was released from obedience to its commands.

SABBATH-KEEPING.

The *Sabbath Recorder* replies to our good-natured article somewhat tartly, thus:

"Let the *Cynosure* and all others wash themselves clean of Sabbath violation before they reprove others of sin in this matter. Whatever the purpose of the *Cynosure*, it certainly never kept the Sabbath in its life."

If by "*Cynosure*" in the above sharp extract, the *Recorder* means the Senior Editor thereof, he shall be put down by an "o'er true tale" never before published, which is as follows:

In his youthful zeal, this senior editor left Harrisburg, Pa., to cross the Alleghany Mountains for the first time, to share in a debate against slavery in Washington, Washington county, to which he had been invited by Dr. Lemoyne of that city. Railroads were not. The stage upset; and three days and nights were consumed, and Sunday morning found us thirty miles short of Pittsburgh, and fifty-five away from Washington. The debate was to open Monday, next day; and the stages were running so full that stopping over Sunday might detain us a week before we could get a seat in another stage. Nevertheless we got down at a little country inn, and, as we verily thought, kept Sabbath.

Years passed on and we shipped self, wife and two babes, for St. Louis, on our way to Knox College, Ill., in good time to reach St. Louis by Saturday night. But lo! that time found us one hundred and fifty miles below St. Louis, at the little slave-holding village of Cape Girardeau, where we left our good boat to go on to St. Louis; to which point we had paid our fare, and went ashore, and, as we supposed, kept Sabbath, with all our abolition honors

"Blushing thick upon us,"

in a small, cold, slave-holding tavern. The Mississippi froze over. Not another boat came up till Spring, and it cost us one-fifth part of our earthly estate to keep that one Sabbath by refraining from traveling on that day.

Now the question we submit to our brother of the *Recorder*, is, Did God accept that Sabbath-keeping at our hands, since we acted fully up to our knowledge and belief? If so, though "the *Cynosure* never kept Sabbath in its life," its editors have kept many, and God has met and blessed us in them, though we rested as Paul did from his journey, "on the first day of the week when the disciples came together to break bread," which "first day" Christ "blessed and sanctified" by meeting with his disciples three successive "first days" after his resurrection from the dead; so that first day became "the Lord's day" ever since! Yea, doubtless, and he would meet with and bless us, if we did the best we could to keep a seventh part of the time for religious rest, though we lived in that zone where days are months between sun and sun.

We assure the *Cynosure* that tartness was the farthest removed possible from our feelings when we penned the article quoted from or the particular passage named. We mean to deal fairly and kindly while we speak plainly and truthfully. That in the cases named, the editor of the *Cynosure* really meant to keep Sabbath, we have no doubt; but that he did not keep it, is certain from his own statement. The commandment requiring the observance of the Sabbath is based upon the fact stated, that in six days Jehovah created the world and rested on the seventh, which he blessed and sanctified. The commandment, then, is to rest on the seventh day, and it is certain that this editor did not do this if his own statement of the case is to be taken. He rested on the first day, and not on the seventh. Nor is this all as we judge, as it is clear that he did not intend to keep the day God blessed and sanctified, but another one that God never sanctified, nor commanded to be observed. Under these circumstances the editor asks, "Did God accept that Sabbath-keeping at our hands, since we acted fully up to our knowledge and belief?" We have always declined to stand in the place of God as judge. In this and all kindred questions, we simply go to the Bible and leave the matter there. But to meet the matter in hand, we also will ask a question. Suppose when the editor, on paying his bill at one of his stopping places, had, all unconscious of what he was doing, offered counterfeit money. His landlord might have regarded his purposes innocent, but would he have taken his money?

But we now come to some statements of the editor that, to say the least of them, are very carelessly made. Where is it said that Paul rested from his journey on the first day of the week? In the case referred to, Paul remained at Troas seven days, instead of stopping "over the first day of the week." At the close of his stay, say the evening after the Sabbath, the disciples came together to break bread, and Paul preached all night to them, the breaking of bread occurring after midnight, and in the morning of what seems to have been the first day of the week, Paul went on his journey, going on foot to Assos. Now let any one turn to the twentieth chapter of Acts and read from the sixth to the close of the twelfth verse, and see if there is any statement going to show that Paul stopped in his journey that he might not travel on the "first day of the week." Surely, there is not a word of this in the narrative.

But this editor proceeds to make other strange statements as follows: "Which 'first day' Christ blessed and sanctified by meeting with his disciples three successive 'first days' after his resurrection from the dead, so that the first day became 'the Lord's day' ever since." Now what are the facts here? Christ never held a religious meeting with his disciples on the first day in the daytime at all. On one occasion he met with his disciples on the evening of the day following his resurrection, to convince them that he had risen; and after eight days from this time he met them again for the purpose of convincing Thomas of his resurrection, and that is all! And now we ask, what kind of a sanctification this conferred upon the first day of the week? As for the expression, "so that the first day became the Lord's day ever since," we have only to say that there is not an instance that we have seen where the first day is indisputably called the Lord's day until two hundred years after Christ.

ARGUMENTUM AD EXEMPLUM CHRISTI.

To the Editor of the Sabbath Recorder:

A quotation from the *Alfred Student*, with comments by yourself, appeared in the last number of the RECORDER. In those comments you either attach a deeper meaning to my words than I do myself, or you do not see clearly the aim of the item which you quoted. In that item I merely meant to say, and tried to say, that our conceptions of what Christ would do in any given circumstances would be no proof that the opposite would be wrong, but merely that it would be inconsistent with his character as God-man or God revealed in the flesh (or imprudent as you express it.) I did not intend to express any opinion on the tobacco question or any other similar question, but on the method of presenting such questions. I still think that such a question should be discussed on its own merits. In an appeal to Christ's example, some might regard it as inconsistent with his character that he should have smoked during his earth-life, while others might consider it entirely proper and becoming. A study of the influence of tobacco on the human system might show that the use of tobacco was opposed to the spirit of Christ's teachings. If so, condemnation of it immediately follows. My great objection to such appeals to Christ's example is that it proves nothing to tha one who should be reached by the argument, and that it seems to degrade Christ by taking him out of his proper sphere as the highest ideal of spiritual development, to make him a mere social yardstick on subordinate moral, or seemingly moral, questions.

A STUDENT EDITOR.

To the above we have to say that we are glad to be informed of the real purpose of the article in the *Student*, to which we referred last week. We would neither misunderstand nor misinterpret. The question, however, is too deep and far-reaching to be allowed to pass by without more careful thought. We had always supposed that Christ's spirit and life were to be studied as examples for us to follow, so that whatever was inconsistent with these was certainly to be condemned. A disciple of Christ is a learner, he being the Master. Our unlikeness to Christ has often given us pain, and to imitate him has been one of our cherished ambitions. In order to make Christ our pattern, it is not necessary to itemize his life. He had a human spirit, but this was filled with the spirit of everything excellent, and it was on this account that he grew in favor with God and men. Nor was this all; he came to make men like himself. To be a Christian is to be Christ-like. That which constitutes us the children of God is the receiving of Christ's spirit into our hearts; that is, we become possessed of dispositions like his. But the end of disposition is to impart principle or quality to action, and not simply to one but to all actions. To give to Christ man-likeness does not necessarily eliminate from him God-likeness. Nor when men are exhorted to pattern after Christ are they exhorted to pattern after his God-likeness, but after his man-likeness. God reaches men through Christ's humanity, and Christ joins men to God by joining himself on the one side to God, and on the other joining men to himself. We can not then accept the position of our critic. We must still hold that Christ is, in a high and clear sense, our example. This thought is a comfort and inspiration to us, and is essential to us in our Christian efforts, and is the most certain guide in all our feeling after the right path, when the mists of human reasonings and weakness of human passions begin to darken our way. To us, spiritual intuitions and a cultivated religious sense are essential in all our reasonings concerning a spiritual life. We can not safely omit them anywhere in this realm of thought. If this were a matter of dry speculation or a simple process of reasoning, as in resolving problems in mathematics, it would be a very different thing, but it is not. It concerns spiritual things, and therefore the spirit must have largely to do with it.

The position taken by our correspondent, as it seems to us, is full of danger. The ground occupied is too near the sensual plane, where the flesh is more likely to become our helper than is the spirit. There is much more fear of degrading Christ and his religion from this standpoint than from the other. And we may say this is one of the great dangers to the cause of Christ in this age. Men professedly born of the Spirit live according to the flesh in a sort of mild way. They do not wish to degrade the Christian religion, and they have not enough of it to cause them to draw a straight line between it and the world. They are always raising the question whether this and that can be wrong. May I not walk with the world in things not clearly morally wrong? We are not an ascetic except in this sense, that of walking *with* Christ while we are walking *in* the world. And of this we are fully convinced that when a Christian begins to mingle with the world on their terms, even if it be in what are called innocent pleasures and amusements, he begins to lose Christian power over them. We know this both from experience and from a wide field of observation long continued.

THE WORKING OF A GOOD CONSCIENCE.

No person has more need for the exercise of a good conscience than the professor of religion. How thankful we should be that a kind Providence has given us that faithful monitor—that instinctive judgment of right and wrong, which enables us to decided on the lawfulness of our own actions and affections without conscious premeditation. This is a principle of moral sense that all, either in a greater or less degree, possess. Notwithstanding the importance of this universal attribute, in all probability there is no one principle more neglected than this. And by continued neglect, it may lose its power, "and the conscience be seared as with a hot iron." If every person in the beginning of religious life would let conscience have her perfect work, there would be fewer stumbling blocks thrown in the path of the pilgrim, and fewer backslidings in our churches. Conscience will lead the Christian on from victory to victory, until he becomes perfect in Christ Jesus our Lord. Instances that I have known lead me to this belief. In youth, I was intimately acquainted with a young man who married, professed religion, and engaged in a business that made it necessary to employ a number of men. He was strongly impressed that he ought to have an altar in his own house, and worship God in his family, but he tried to excuse himself on the plea of inability. In a few months, two of the young men were converted, and united with the church of which he was a member. He was then more strongly impressed with that duty as the head of a family and a professed Christian. He often made it a subject of conversation, saying that he believed it was a duty that every Christian should practice, but that he could not as he had not the gift. Soon he was present at a prayer meeting where there was some religious interest, and one of the converts, who lived with him, kneeled down and prayed. "No tongue can describe," he said, "my feelings." The head of the family and of the business in which they were engaged, a professor of religion, and yet no living person ever heard him pray. He became very much excited, his whole frame trembled, tears flowed freely; he dropped upon his knees, and cried out from the deep conviction of his heart, "Lord, help me," and there he made a humble, penitential confession to his God, and fully consecrated himself to God's service. The next morning, after the family had taken their breakfast, he said to one of the young men, "Get the Bible, read a chapter, and we will pray before we go to our work." Years after that he told me that he had never omitted his family devotions when he had been at home, and it had been the comfort and joy of his life. He finally entered the ministry and finished the work his Father had for him to do.

Another circumstance is recorded in history. An English minister says that it has been his practice previous to the Assizes to preach a sermon applicable to the occasion. At one time he took for his text 2 Cor. 5 : 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." A particular reference was made to the judgment of the last day; that what is done here in darkness will soon be brought to light; that that which is in darkness shall be revealed upon the house top; that, though at present it may be concealed from every living person, if unrepented of, it will cover them with disgrace and confusion in the judgment day. The next morning a gentleman called on the minister, requesting a private interview, saying, My business with you is of a singular character. The sermon you preached last evening has produced a wonderful effect upon Mrs. T. She sent for me early this morning, and wished me to wait upon you and entreat you not to send the officer to take her to prison, saying that you knew all about it. It may be easily supposed that the clergyman was greatly surprised at such a communication. When she explained to him the real cause of her alarm it was as follows: On a dark evening of a market day, she had occasion to go out for some articles of food; and in her way she stumbled against something that lay in the road; she turned back for a light, and perceived that it was a parcel of considerable size dropped from a cart. She took it to her own apartment and suffered it to remain some time without making any inquiry for the owner. Curiosity led her to examine the contents of the parcel which consisted of linen and woolen articles of various kinds. Having, like Eve, looked and admired, she was tempted to take them for her own use, and by degrees the parcel was considerably diminished. No one but herself and he, whose piercing eyes strike through the shades of night, knew of the act, and no one was likely to reproach her but the vicegerant of the Almighty—*conscience*. Conviction and sorrow was not sufficient, but soon all was returned to the owner with full satisfaction for what she had appropriated to her own use. The convictions of conscience often prompt people to confess that they have done wrong. Is that sufficient? Can we have a good conscience and be fully satisfied with only a confession? The wrong may not be so easily remedied. Wherein have you done wrong? If your general course has been heedless and unchristian, speak it out; it is no news, your neighbors and friends know it. If you have entertained unkind feelings toward a neighbor, a relative, a brother, a sister, a father or a mother, that belongs to yourself and them only. Let conscience have her perfect work, and you will go to the wronged ones and make it right between you and them alone. There is no necessity of its being made public; the world has no business with it. Do that, and you will have a conscience void of offense before God and man.

We are of the opinion that a cultivated conscience will not rest contented short of carrying out its own convictions. Many people are solemnly convinced that the seventh day is the Sabbath of the Lord; but surrounding circumstances and associations are such that they excuse themselves in resisting their honest convictions. Another class are very zealous to remember the Sabbath-day, yet they seldom keep it holy. They can defend the fourth commandment zealously and logically, and yet they will with impunity infringe upon its sacred hours. It is an easy thing to remember the Sabbath-day, but in order to keep it holy, self must be denied. In this I fear there is a deficiency. That person who is often seen traveling in the stage coach or in the railroad cars on the Sabbath-day is not keeping it holy. He is a Sabbath-breaker. He is not sabbatizing, and if he has a good conscience it tells him so. God says, "Remember the Sabbath-day to keep it holy." We understand that the Sabbath is the seventh-day, twenty-four hours, no less, and no more; and a person who robs God of one hour of that sacred time is a Sabbath-breaker, and infringes on the teachings of his own conscience. To continue our worldly occupations after the Sabbath has begun, or to commence before the sacred hours are past, is an infringement on the divine law, and the murdering of a good conscience. There is no difficulty about knowing the time, for the light is day, and the darkness is night. We can not always tell when it is sunset, but we can tell when it is dark. I do hope that our Sabbath-loving people will remember that some of us live among the hills where the sun may be hid from our view while it shines upon others; therefore, be not too anxious for the sacred hours to pass; they are none too long, neither do they come too often.

A truly conscientious person is a true representative of heaven; he is called of God to work in his vineyard. Such a person is inquiring daily, "Lord, what wilt thou have me to do?" His love for God inclines him to keep his commandments. He believes, and is baptized in the name of the holy Trinity. By that ordinance he is brought into the society, union, and fellowship of Christians. He has put off the old man and put on the new man, having risen to newness of life in Christ Jesus our Lord and Redeemer, who has gone before us. As a disciple, he is bound to remember his Lord and Redeemer—his sufferings and death. To perpetuate this, the communion of the Lord's Supper has been instituted. It is a sacred ordinance, essential to the growth and prosperity of the church. Can a person have a good conscience and neglect this holy institution under any ordinary circumstances? I think not. It is a requirement of Christ Jesus our Lord. It is a duty between you and himself; and one who refuses the sacred elements, in my opinion, refuses to acknowledge Christ as his Lord and Redeemer. You may say, Lord, Lord, but why not obey his holy commandments? O, that conscience may have her perfect work!

W. B. GILLETTE.

THE CHRISTIAN UNION began May 16th a series of articles on "How to Spend the Summer," furnished by a variety of contributors, who write out of their own experience. In these articles they will furnish some advice to those who have a Summer to spend, showing them how they may do it heathfully, so as to come back from their vacation with better blood, better muscle and better brains. They will suggest methods expensive and inexpensive; all the way from yachting, which costs rather more than housekeeping, to pedestrianism, which cost little besides shoe leather. And they will afford enjoyable excursions to the great majority who spend their Summer at home and take their excursions by proxy.

ITALY AND SABBATH REFORM.

The following interesting article appears in the April number of the *Sabbath Memorial*, London, Eng., as the leading editorial:

Is Italy to become a promising, yea, the central field of Sabbath Reform? Other countries have their individual points of interest and urgent claims for the diffusion of Sabbath truth, and Italy surely has hers; for where has been the seat of all this Sunday festival business and down-treading of the Lord's Sabbath, and where nursed and sent forth to blind and confuse the theology and practice of the Christian world, if not in and from Rome and her country? It is less than a year since, by means of Sabbath publications sent from London, that the work was begun in Southern Italy. A valiant few report themselves as having embraced the Sabbath. The *Appello*, a large tract of four pages, said to have been the first evangelical tract ever known to have been printed in Naples, has been sent over Italy, and another is about to be printed. A room has been rented for about forty francs per month, for meetings on the Sabbath and for preaching the gospel. A friend, whose praise is among all Christian Sabbath-keepers, has provided for the first month's rent, and a lady pays for another month. Who will pay for the third, and who for the fourth and fifth months? That religious liberty should exist in Italy is wondrous in our eyes, and that the Sabbath should find favor there, though bitterly opposed, is a marvel. One point of interest is that the universal name in Italian for the seventh day is not Saturn's day, but *Sabato, i. e.*, Sabbath. This is a convenience and an advantage to the Sabbath cause. Another thing worthy of consideration is the facility for acquiring the Italian language, and the ease to the organs of speech with which it is spoken. Italian is quite the language of commerce for the shores of the Mediterranean. We have only space to say to our brethren, pray for the little band in Naples, that they may soon become a thousand.

The work of Sabbath Reform proceeds with unabated interest. While veteran laborers are falling, new hands are coming into the field. While the general public is indifferent to the question, and Christian ministers teach their flocks, "Remember *one* day in seven, but take special care that you keep the Sunday;" while every possible obstacle is thrown in the way, the word of God is overcoming the consciences of numbers, and leading them to obey the fourth commandment. Never was there so much activity among Sabbath-keepers as at the present time. In the American Seventh-day Baptist churches, hundreds of converts have been baptized and added to the membership. Brethren Huffman and Burdick, one an evangelist and the other a singer, are laboring together among the churches with success. The progressive labors of the Seventh-day and Sabbatarian Adventists are marked with their usual fervor. Within a few months hundreds of converts have been gained to the cause. The brethren in the United Kingdom serve the cause manfully and devoutly. The inquiry is, "What means the circulation of these Sabbath publications? There is something in them that requires serious consideration." On the Continent, the energetic work of Eld. Andrews and his co-laborers is producing marked results. The weekly, semi-monthly, monthly, and quarterly publications—American, and European—numbering ten periodicals, besides nearly a hundred different tracts and books, all devoted, more or less, to the Sabbath, are a power for good, as is evident from the increase to our ranks and the agitation of the public mind. Coming from every point of the theological compass, without any preconcerted action, the authors of our Sabbath publications have treated the Sabbath, the Law, and the Gospel, with remarkable unanimity; so that our publications are common property, and a bond of union and brotherly co-operation. This seeing "eye to eye," is because each comes frankly and honestly to the Bible, accepts its teachings, and obeys them regardless of human consequences.

THE ROTUNDITY OF THE EARTH.

Its Effect on the Sabbath Law.

We find in the April number of the *Sabbath Memorial*, London, Eng., the following instructive letter from the pen of Rev. S. Carpenter, D. D., our late missionary to Shanghai, China, which will be perused by our readers with interest:

The earth being globular, and revolving upon its axis from west to east, causes the sun to appear to revolve around it from east to west; hence, in common parlance, we say the sun rises in the east and sets in the west. In traveling around the world we gain or lose a day. Two persons circumnavigating the globe in opposite directions, without change in their reckoning, on meeting at the point of starting, would find themselves two days apart. The one taking a westerly direction, *i. e.*, with the apparent motion of the sun, each day being more than twenty-four hours, on reaching his starting point, would find himself one day behind his neighbors; while the other, taking an easterly direction, *i. e.*, against the apparent motion of the sun, each day being less than twenty-four hours, on reaching his starting point, would find himself one day ahead of his neighbors. Supposing these two persons to be Sabbath-keepers, what should they have done to avoid the discrepancy above referred to? It is evident that each should have rectified his reckoning somewhere on his passage. The one going west, on some meridian, should have advanced his time one day. For instance, on some Monday, the 14th of the month, he should have called it Tuesday, the 15th of the month. And the one going east, having passed some Monday, should have called the next day Monday also. Then, on meeting at the place of starting, they would have found themselves, and their non-traveling neighbors, all in harmony.

The next question is, on what meridian ought the change to be made. Longitude is generally reckoned from Greenwich. It is also reckoned from Washington. And it may yet be reckoned from St. Petersburgh and from Pekin. But when a day is made sacred by divine enactment, we can not exercise too much care to find when it should begin in all parts of the habitable globe. The law of the Sabbath has been given to the race, and hence the question of the time of its occurrence should concern all alike. It was proclaimed from Mount Sinai under circumstances that were adapted to arrest the serious attention, not only of the many thousands who were present, but also of all who, in after times, should read the account of it. It was also embraced in the charge delivered to a company of responsible and devoted men, upon another mountain on about the same meridian. It was in these words: "Go ye, therefore, and teach all nations," &c. Now those who went in an easterly direction would have the same reasons for carrying with them the natural reckoning of time as would those who traveled in a westerly direction; and these reasons would hold good until one hundred and eighty degrees of longitude were reached. Then and there a change of their reckoning should naturally and rightfully take place. That line would pass through the Pacific Ocean, so that but few would find any practical inconvenience in observing, apparently, a different day from their neighbors.

PLAINFIELD, N. J., March 6th, 1877.

[Many persons assert that it is impossible to keep the Sabbath (Saturday), or any uniform day in all parts, and yet they cling to Sunday observance, and always know in all parts of the world when Sunday comes! Dr. Carpenter, having repeatedly traveled both east and west from New York to Shanghai, is well prepared, by personal observation, to write the foregoing lucid and satisfactory statement of facts, for which we heartily thank him.—*Ed. Memorial.*]

SABBATH CORRESPONDENCE BY BRO. N. WARDNER.

GLASGOW, April 26th, 1877.

Dear Bro. Clarke,—I was glad to see your letter to Mr. ——, which I will hand to him. He has become a thorough Sabbatarian in sentiment (he and wife are busy scattering our tracts as well as others), and I suspect he keeps the Sabbath privately, and he declares that he shall keep it openly. He says his wife's parents now are keeping it by themselves, and he and they want me and my son to go and spend some time with them before we go to America. He says he knows of about fifty persons whose views harmonize with his on the subject. I am told that a concerted movement is talked of among them. But I shall wait to see results before I *hope* much. He says my sermon in the Belgrove U. P. Church made a very favorable impression, and has led some to read my tracts who refused them before, and the results are hopeful. I am to preach there again next Sunday. Bro. Molyneux and Bro. Menzie seem to be zealously at work and have lately called for more tracts. . . .

The following letter from England was received last evening, and shows how truth is winning its way:

APRIL 24th, 1877.

Rev. N. Wardner, A. M., Sir,—Through the kindness of the Rev. ——, our Baptist minister here, I have been favored with your eight tracts on the subject of the Sabbath; also with the little book, "Nature's God and His Memorial," and I beg to express my thankfulness for the privilege and gratification of the perusal, and hope you will succeed in bringing the subject before the minds of the people very extensively, a work in which I should greatly delight. I have circulated a considerable quantity of the tracts here, provided by Mr. ——, and wherever they are read, conversion to your views is the result. Thinking it a matter that deserved the consideration of those in authority, I posted the eight tracts to Earl Beaconsfield, knowing that he was of Jewish extraction, and would probably be more interested in the subject than any other that I could think of in Parliament. I received an acknowledgment from his secretary at Whitehall, and hope he will take as much interest in the matter as all do who enter into it. I have since learned that Lord Beaconsfield is the son of a converted Jew. Imploring the richest blessings of the Sabbath's Author on your labors, I am, sir,

Yours sincerely, ——.

HOME NEWS.

Independence, N. Y.

MAY 10th, 1877.

We are having a very dry, pleasant Spring. Farming is progressing finely. The cheese factory is doing more than usual business. April cheese sold at factory at 14 cents per pound.

A flag-stone quarry has been opened on the farm of O. G. and H. M. Clarke; samples of which may be seen in the walk in front of Esq. Green's new house.

Rev. J. Kenyon has accepted an invitation to labor with us as pastor another year, which will make twenty-three years with this church, and we hope he may be with us many more. The ladies, wishing to express their kind regard for Mrs. Kenyon, contributed and invested eighty dollars in furniture for her parlor, as an expression of their unanimous esteem.

We are looking forward with pleasure to the time of the Association, and hope to see many of our friends in attendance.

S. G. C.

POTTER'S AMERICAN MONTHLY.—This instructive and attractive periodical for June comes as usual laden with choice original articles, from the best writers of the day, on Education, History, Romance, Literature, Art, Science, Mechanics, Home, State, and National Topics, with a happy sprinkling of Current Gossip, Wit and Humor—many of the subjects being superbly illustrated, giving River, Mountain, and Valley views of some portions of our picturesque America. The steady growth in public favor of this American Magazine is well deserved, as no expense is spared to make it the most welcome monthly visitor among our periodicals. The Editorial departments show thought and taste. This periodical should be in every family. Published by John E. Potter & Co., Philadelphia.

GOVERNOR'S VETO.

Gov. Robinson of New York, returned to the Assembly, May 16th, the Supply Bill with a message in which he gives the reasons for withholding his approval from certain items: Item of $85, for Duncan C. McMillen for services as stenographer in 1876, because it is a private claim of six years standing, never audited. For each of the law libraries of the state in the several judicial districts the sum of $1,000. This is objected to because it does not state the number of libraries, nor the sum necessary to pay the appropriation, as required by the Constitution. It is also objected to for the reasons stated in disapproving the next item for the purpose of establishing a law library at Canton, St. Lawrence county, for the use of the Supreme Court, $2,000. This item is objected to, because it is unjust to compel the tax-payers of the State to contribute money for the establishment of libraries in various counties of the State. The practice has gone much too far already. It never should have been begun, and should be stopped at once. There is no more reason for the supplying of lawyers with their books, than for the supplying of doctors and clergymen with theirs, or farmers and mechanics with implements and tools. The item of $10,000 for a monument in Saratoga county, commemorative of the Revolutionary battle, is not approved, because it is an inopportune moment to levy taxes for this purpose, there being hardly a county in the State which is not signalized by such historic events, and there is no more reason for monuments in one than another. The $15,000 for a monument in the city of Kingston is disapproved for the same reason; $10,000 for a monument in Brooklyn is disapproved for the same reason; $2,000 for John I. Davenport's services as investigating committee of 1876, because he has already been paid liberally therefor; $325 for a frame for the Lincoln portrait in the State Library, because it was disallowed by the board of audit; $4,230 for Syracuse, being an assessment for constructing a sewer, because the municipality has no authority to impose a liability on the superior power which created it; $3,000 for the widow of Rev. Ichabod B. Sharpe, who was killed by the fall of a canal bridge near Canada, because Sharpe was not in the service of the State and there is no proof that death resulted from any negligence of the State; $75,000 for a new group of buildings for the use of women, because the present is no time to commence the erection of new buildings. We have too many under way already, and the heavy burdens resting upon the taxpayers ought not to be increased by the commencement of new ones until more auspicious times; $200,000 for the completion of the Buffalo State Asylum, for the same reason and because the appropriation is unusually large; $134,000 for the State Lunatic Asylum for the same reason, with the additional one that there is a balance of the previous appropriation unexpended; $30,000 for the Institution of Deaf Mutes at Rome, for the same reason; $1,600 to pay for the land taken for the State Lunatic Asylum at Utica, because it was not allowed by the board of audit; $1,866 for the Susquehana Valley Orphans' Home, because of within prohibition of Section 10 Article 8 of the Constitution; $5,000 for the promotion of agriculture, because of the prohibition by the same Section; $5,000 for the reconstruction of the Elmira Fair Grounds, for the same reason; $2,500 for the wagon road on the St. Reges Indian Reservation, because the Legislature has no power in the premises; $500 for the road across Onondaga Reservation, same reason. One million dollars for the new capital. In disapproving this item the Governor says, the building was only to have cost $4,000,000 and nearly $7,700,000 have already been expended, and according to the original plans it will cost from fifteen to twenty more to complete it. He says, it is without parallel for extravagance, more than double the size needed and by no means fitted for the use intended. He enumerates its many advantages and speaks of a change of plans, &c. He states that in this period of financial embarrassment, appropriations in the supply bill are increased from previous year.

He thinks it time to pause, and argues that it is better to wait a year before continuing work on the capitol, and if it finally be decided to finish the building, better plans may be devised.

The item of $750 for the draw in the bridge over Oneida river, at Brewentown, is disapproved, because no money is properly applicable, therefore, the probability being revenues will not be sufficient to pay expenses of running the canals; $3,000 for a bridge over the canal at Scott's and Buffalo for the same reason; $5,000 for rebuilding bridges in Tonawanda, same reason; $12,000 for light bridges over the canal at Syracuse for the same reason; $500 for a foot bridge at the junction of the Seneca canals, same reason; $2,500 for three bridges at Tonawanda, same reason; $4,500 for bridge at Brighton, same reason.

The following items are disapproved because of their being private and unaudited claims: $1,000 to pay the late clerk of Kings county; $54 to James B. Paddock, late clerk of Oneida county; $60 for Tyrus H. Ferris, late clerk of St. Lawrence county; $2,100 for counsel fees; $300 for services of experts, and $394 for stenographer J. W. Eaton, in his late investigation; $769 for Darling, Griswold & Co., for board of New York Investigating Committee in 1876; $6,720 for Cayuga county, for expenses in the trials of several covicts for crimes committed in Auburn Prison.

MAY-DAY POETRY.—Last week we published what was handed in, as we supposed, as an original article, under the heading of "Allegany and New Jersey May-days Contrasted," without a suspicion that it was other than was implied; but having since found in *Harper's Weekly* the beautiful poem, from which it would seem the former article was mainly taken, we publish it entire, that our readers may have the benefit of the unmutilated original.

THE EASTERN WAR.

Operations begin to assume active and important features. The reports, though varied and conflicting, as they happen to be reported by the one side or the other, seem to indicate good fighting qualities on both sides, with a preponderance of success in favor of the Turks.

A severe battle was reported at Batoum, near the earstern extremity of the Black Sea, on the 11th of May.

A Batoum special to London says: "About five o'clock this morning the Russian forces, largely augmented, advanced with batteries and made a furious attack upon the Heights defending Batoum on the land side, occupied by the Bashi Bazouks. Ottoman troops were entrenched upon slopes and ledges of hills, and opened a fire of cannon and musketry, which literally mowed the Russians down in swaths. They fell by scores and hundreds on the plain below the Turkish position. During their attempt to make way against this fire a body of Turkish horse and foot taking advantage of the thick forest, broke forth upon the flank of the Russian column and effected a great slaughter. The Muscovites being upon the ground perfectly open they had no choice but to fight or fly. In a short time the spot which was the scene of this flank movement, became covered with dead and dying Russians. But the enemy quickly brought up reinforcements and the battle was renewed with much determination. For many hours the efforts of the assailants were desperately maintained, but toward midday their artillery fire gradually slackened, and they at length withdrew."

A dispatch of the next day says: "The victory was won by the extraordinary courage of the Bashi Bazouks. The dead and wounded on the Russian side exceed 4,000. The engagement lasted over eight hours. The Russians lost many guns. The only Turkish officer of note killed is Kehelim Bey, Major of irregulars."

An engagement took place at Suchum Kale, a Russian port on the Black Sea, May 14th, which is reported by a special to the London *Standard* as follows:

"Admiral Hassan Pasha, after bombarding the fortification of Suchum Kale, landed a number of soldiers who were immediately joined by 3,000 natives. A violent combat ensued. The Russians were driven out of Suchum Kale to-day (May 15th). Upwards of 10,000 natives joined the Turkish forces, who held the fortifications. The town is in flames. All the surrounding country is rising in support of the Turks. The Russians are massing large forces in the neighborhood of Kars. Cannonading is proceeding at various points on the Danube. The Turkish squadron bombarded the fortified port of Suchum Kale. A body of troops landed and remained masters of the situation. The population of the neighborhood are joining the Turks."

Six Russian iron clads were in the engagement.

Erzeroum dispatches of May 18th say that a Russian attack on Ardahan has been bravely repulsed. The Russians attempted to bombard Kars with four heavy siege guns. The shots flew over the town without doing any damage. The assailants were compelled to retire, but subsequently again attempted the erection of siege works. Mukhtar Pasha lost some munitions by having been suddenly attacked on the flanks.

A Pera dispatch of the same date says the Russians are falling back from Kars. The Kurds and Circassians are advancing on the extreme Moscovite left from Van to Erivan. A great battle is expected to take place at Toprak Kalch. Severe fighting is imminent at Batoum. A large force of Circassian emigrants, with great stores of arms and ammunition are being shipped from Bosphorus for some point upon the Black sea coast. The expedition will be protected and assisted by two iron-clad frigates.

An official telegram from Tiflis states that while Gen. Komaroff was reconnoitering before Kars on the 17th instant, the Turks attacked the Russian irregular cavalry. After a stubborn fight the Turks left sixty-four dead on the field. Two prisoners were captured. The Russian loss was one officer and twenty men killed, and fifty-four men wounded.

An official telegram from Akalkalaki of the of the 17th reports that the Russians carried two outworks at Ardahan, with nine guns, fourteen men killed, and four officers and fourteen men wounded. The Turkish loss is considerable. A St. Petersburgh dispatch of May 20th, gives the following as the official account of the battle: "The outworks of Ardahan, its fortifications, citadel, sixty guns, immense stores of provisions and ammunition, and the camp formerly occupied by the Turks, lie at the feet of the Czar. May 17th, the admirable fire of our artillery, between three and six o'clock in the afternoon, made a breach in the walls. At six o'clock the Erwan, Tiflis, and Baku regiments and sappers advanced to the assault. The enemy could not withstand the onslaught and fled, leaving a great number dead. At nine o'clock, our troops traversed the whole town and fortifications. The troops are full of enthusiasm. Our loss is believed to be one officer and fifty men killed, four officers and a hundred and eighty soldiers wounded.

The Turks bombarded Suchum Kale a second time and burned the town, which was subsequently evacuated.

The New York *Sun's* London special says: "England's participation in the war is a foregone conclusion. Austria will aid England. The Russian Ambassador has gone to warn the Czar, who will hold Austria in check by the presence of half a million soldiers on its frontier.

The citizens of Hanover county, Virginia, have been in pursuit of a strange wild beast, supposed to be a lioness which had escaped from a menagerie. The alarm was finally allayed by the death of the animal, which proved to be a large dog.

GERMAN SABBATH-K[...] TENNESSEE.

A writer in the *Ad*[...] says:

"Last Summer, while [...] Newport, Page Co., Va[...] tered the tent, sanctio[...] course all the way thro[...] mained till after the [...] had broken up. While [...] tion with him we lear[...] had walked thirty miles [...] preach, his home being [...] county, Va. . . . He sa[...] Sabbath-keeper, that his [...] man lady, now deceased [...] a Sabbath-keeper in Te[...] that he had observed [...] since their marriage. H[...] that his wife's father, [...] near Knoxville, Tenn., [...] also that there was a ch[...] or fifty members, who h[...] of worship and regul[...] meetings. We obtaine[...] and P. O. address of h[...] law; and during the p[...] one of the members of [...] M. Society has written [...] received a reply, from w[...] tract the following:

'. . . I was born in [...] Came to this country in [...] taught to observe the [...] the Lord when fifteen y[...] by my parents, which [...] deavored to do since th[...] the present; and I hope [...] to do so until I shall [...] home, "where congreg[...] break up and Sabbaths [...] and that will not be lon[...] am seventy-two years o[...]

FOREST FIRES.—In s[...] the State, last week, g[...] was caused by forest [...] continued dry weather h[...] the way, and when fire[...] under way it was impos[...] trol them. A dispatch [...] Junction, Clinton cou[...] 15th, says: Since midni[...] fire has spread so rapidl[...] forests that the entir[...] hundreds of miles now [...] in dense smoke.

Clinton Mills, yeste[...] ing village, is level with[...] not a house standing[...] families are burned o[...] and children were fou[...] ing huddled together [...] way of the heat a mile [...] ton Mills. In the wo[...] twenty families. Wo[...] dren will be provided [...]

At Cherubusco, thre[...] the scene is heartren[...] both sides of the Og[...] Lake Champlain Railr[...] this station and Che[...] woods are fiercely in fl[...]

At Cannon's Corne[...] from here, in the fo[...] the fire, which had be[...] ing all day yesterday, [...] fanned into a terrible [...] by high winds. By t[...] was impossible to sto[...] Every dwelling in th[...] burned. Families wh[...] out of doors in the nig[...] tic. The large mills [...] Coy, and Wood & Co[...] sumed. No insurance [...] nor dwellings of the fa[...]

At Clinton Mills a wo[...] are reported missing.

The families are mo[...] The town records are [...] There can be no est[...] losses for some days. [...] mense.

Another conflagratio[...] veloped the town of Sta[...] miles from Altona Stat[...] gram from Altona say[...] place is in flames.

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THE EASTERN WAR.

Operations begin to assume active and important features. The reports, though varied and conflicting, as they happen to be reported by the one side or the other, seem to indicate good fighting qualities on both sides, with a preponderance of success in favor of the Turks.

A severe battle was reported at Batoum, near the eastern extremity of the Black Sea, on the 11th of May.

A Batoum special to London says: "About five o'clock this morning the Russian forces, largely augmented, advanced with batteries and made a furious attack upon the Heights defending Batoum on the land side, occupied by the Bashi Bazouks. Ottoman troops were entrenched upon slopes and ledges of hills, and opened a fire of cannon and musketry, which literally mowed the Russians down in swaths. They fell by scores and hundreds on the plain below the Turkish position. During their attempt to make way against this fire a body of Turkish horse and foot taking advantage of the thick forest, broke forth upon the flank of the Russian column and effected a great slaughter. The Muscovites being upon the ground perfectly open they had no choice but to fight or fly. In a short time the spot which was the scene of this flank movement, became covered with dead and dying Russians. But the enemy quickly brought up reinforcements and the battle was renewed with much determination. For many hours the efforts of the assailants were desperately maintained, but toward midday their artillery fire gradually slackened, and they at length withdrew."

A dispatch of the next day says: "The victory was won by the extraordinary courage of the Bashi Bazouks. The dead and wounded on the Russian side exceed 4,000. The engagement lasted over eight hours. The Russians lost many guns. The only Turkish officer of note killed is Kehelim Bey, Major of irregulars."

An engagement took place at Suchum Kale, a Russian port on the Black Sea, May 14th, which is reported by a special to the London *Standard* as follows:

"Admiral Hassan Pasha, after bombarding the fortification of Suchum Kale, landed a number of soldiers who were immediately joined by 3,000 natives. A violent combat ensued. The Russians were driven out of Suchum Kale to-day (May 15th). Upwards of 10,000 natives joined the Turkish forces, who held the fortifications. The town is in flames. All the surrounding country is rising in support of the Turks. The Russians are massing large forces in the neighborhood of Kars. Cannonading is proceeding at various points on the Danube. The Turkish squadron bombarded the fortified port of Suchum Kale. A body of troops landed and remained masters of the situation. The population of the neighborhood are joining the Turks."

Six Russian iron clads were in the engagement.

Erzeroum dispatches of May 18th say that a Russian attack on Ardahan has been bravely repulsed. The Russians attempted to bombard Kars with four heavy siege guns. The shots flew over the town without doing any damage. The assailants were compelled to retire, but subsequently again attempted the erection of siege works. Mukhtar Pasha lost some munitions by having been suddenly attacked on the flanks.

A Pera dispatch of the same date says the Russians are falling back from Kars. The Kurds and Circassians are advancing on the extreme Moscovite left from Van to Erivan. A great battle is expected to take place at Toprak Kalch. Severe fighting is imminent at Batoum. A large force of Circassian emigrants, with great stores of arms and ammunition are being shipped from Bosphorus for some point upon the Black sea coast. The expedition will be protected and assisted by two iron-clad frigates.

An official telegram from Tiflis states that while Gen. Komaroff was reconnoitering before Kars on the 17th instant, the Turks attacked the Russian irregular cavalry. After a stubborn fight the Turks left sixty-four dead on the field. Two prisoners were captured. The Russian loss was one officer and twenty men killed, and fifty-four men wounded.

An official telegram from Akalkalaki of the of the 17th reports that the Russians carried two outworks at Ardahan, with nine guns, fourteen men killed, and four officers and fourteen men wounded. The Turkish loss is considerable. A St. Petersburgh dispatch of May 20th, gives the following as the official account of the battle: "The outworks of Ardahan, its fortifications, citadel, sixty guns, immense stores of provisions and ammunition, and the camp formerly occupied by the Turks, lie at the feet of the Czar. May 17th, the admirable fire of our artillery, between three and six o'clock in the afternoon, made a breach in the walls. At six o'clock the Erwan, Tiflis, and Baku regiments and sappers advanced to the assault. The enemy could not withstand the onslaught and fled, leaving a great number dead. At nine o'clock, our troops traversed the whole town and fortifications. The troops are full of enthusiasm. Our loss is believed to be one officer and fifty men killed, four officers and a hundred and eighty soldiers wounded.

The Turks bombarded Suchum Kale a second time and burned the town, which was subsequently evacuated.

The New York *Sun's* London special says: "England's participation in the war is a foregone conclusion. Austria will aid England. The Russian Ambassador has gone to warn the Czar, who will hold Austria in check by the presence of half a million soldiers on its frontier.

The citizens of Hanover county, Virginia, have been in pursuit of a strange wild beast, supposed to be a lioness which had escaped from a menagerie. The alarm was finally allayed by the death of the animal, which proved to be a large dog.

GERMAN SABBATH-KEEPERS IN TENNESSEE.

A writer in the *Advent Review* says:

"Last Summer, while laboring in Newport, Page Co., Va., a man entered the tent, sanctioned the discourse all the way through, and remained till after the congregation had broken up. While in conversation with him we learned that he had walked thirty miles to hear us preach, his home being in Madison county, Va. . . . He said he was a Sabbath-keeper, that his wife, a German lady, now deceased, was raised a Sabbath-keeper in Tennessee, and that he had observed it with her since their marriage. He also stated that his wife's father, now living near Knoxville, Tenn., observed it, also that there was a church of forty or fifty members, who have a house of worship and regular Sabbath meetings. We obtained the name and P. O. address of his father-in-law; and during the past quarter, one of the members of our T. and M. Society has written to him, and received a reply, from which we extract the following:

'. . . I was born in Germany. Came to this country in 1833. Was taught to observe the Sabbath of the Lord when fifteen years of age by my parents, which I have endeavored to do since that time until the present; and I hope to continue to do so until I shall be gathered home, "where congregations ne'er break up and Sabbaths never end;" and that will not be long, for I now am seventy-two years of age.'"

FOREST FIRES.—In some parts of the State, last week, great damage was caused by forest fires. The continued dry weather had prepared the way, and when fires were once under way it was impossible to control them. A dispatch from Mooers Junction, Clinton county, of May 15th, says: Since midnight the great fire has spread so rapidly among the forests that the entire woods for hundreds of miles now are enveloped in dense smoke.

Clinton Mills, yesterday a thriving village, is level with the ground, not a house standing. Fifty-five families are burned out. Women and children were found this morning huddled together out of the way of the heat a mile west of Clinton Mills. In the woods are some twenty families. Women and children will be provided with shelter.

At Cherubusco, three miles west, the scene is heartrending. Upon both sides of the Ogdensburg and Lake Champlain Railroad, between this station and Cherubusco, the woods are fiercely in flames.

At Cannon's Corner, five miles from here, in the forrest district, the fire, which had been smouldering all day yesterday, was last night fanned into a terrible conflagration by high winds. By ten o'clock it was impossible to stop the flames. Every dwelling in the village was burned. Families who were turned out of doors in the night were frantic. The large mills of Cannon & Coy, and Wood & Coy, were consumed. No insurance on the mills nor dwellings of the families.

At Clinton Mills a woman and boy are reported missing.

The families are mostly French. The town records are all destroyed. There can be no estimate of the losses for some days. It will be immense.

Another conflagration has just enveloped the town of Stackpole, three miles from Altona Station. A telegram from Altona says the entire place is in flames.

Along the Hudson river extensive fires were reported. A dispatch of May 15th, to the Poughkeepsie *Eagle*, says: Near Nyack and of different places from Spuyten Duyvil north to Tarrytown, fires are raging. A large fire is raging south of Peekskill, on the west side of the river. The fire is also spreading on the east shore about Fort Montgomery, from Marlborough to New Paltz. On the west shore there are many fires.

A GANG OF FEMALE ROBBERS.—The *Proof Sheet* contains the following: "The Paris police have just captured a romantic gang of robbers. They were women, who habitually passed as men, and, in blouse and trowsers, sought what they could devour. The band was well organized, and had long pursued its career triumphantly. A certain Annette Roux, *alias* Troppmann, was the chief, and to her boldness the society owed its origin. The six did not live together, but they dwelt within a short distance of each other, all on the route to d'Asnieres. Three are married. The long immunity they have enjoyed is owing in part to their habit of disguise and in part to a salutary rule which forbade them to operate in Paris itself. There is prey as rich outside the fortifications, and not a tithe so much of danger. So things went on satisfactorily with Troppmann and Company until it happened to Mlle. Poillu, *alias* Madame Henri, to fall in love. She fell very deep indeed, and the object of her young affections was Alfred Robert, a carman, who squinted, but was in other respects an Apollo. Like King Gyges, of classic memory, Mlle. Poillu could not resist the delight of showing her treasure to envious rivals, and she presented her charming carman to Mlle. Sclafer, *alias* Bismarck. Soon was this confidence regretted. Black suspicions of her friend arose. One day the rival ladies concluded it was time to betake themselves to action. They drew long knives and hacked each other, while M. Robert looked on like Baal. The police ran in, the ladies were arrested, and in their wrath they denounced each other and all the band. All six are committed for trial."

THE CHURCH UNION.—Some one has sent us a copy of the Philadelphia *Evening Star*, calling attention to the following article:

"E. B. Grannis, editor, publisher and proprietor of the *Church Union*, a New York religious paper devoted to breaking down sectarian barriers, is something of a character. Grannis bought the paper when it had 500 subscribers, and has raised it to 10,000, and made it valuable, and does the heavy work in it, excepting the book-keeping, which is done by a young girl. Among the contributing editors whose names appear on the title page are Rev. Drs. Duryea, Howard Crosby, S. D. Burchard, and J. Hyatt Smith. The editor's correspondents address their letters variously to 'Rev. Mr. Grannis,' or 'Rev. E. B. Grannis, D. D.,' and begin them 'My dear sir,' or 'Dear Brother Grannis.' But Grannis is a woman, 'a little, nervous, active, black-eyed woman, who weighs about 90 pounds, but represents 100 horse-power,' as a letter in the Baltimore *Bulletin* describes her. At first she preferred this ignorance of her sex, thinking that it was really nobody's business, and that 'perhaps my recommendations and arguments would seem weaker and less weighty if it were known that a little woman uttered them. So I have never intruded my womanhood on the readers of the *Church Union*. I think it would not disturb their confidence now.' The other day she had a letter from an Ohio minister, who wanted 'Brother E. B.'s' opinion as to whether women ought to be allowed to speak in prayer meeting. 'I wrote confidentially that I did not think it would do any hurt.'"

CHRISTIANITY IN MEXICO.—Dr. Butler, Methodist missionary in Mexico, wrote thus to the recent New England Conference: "Notwithstanding the terrible year of uncertainty, revolution and bloodshed through which Mexico has passed, it is a joy to report that God has protected all our missionaries and their fellow-laborers, and has advanced and consolidated their work, so that it is in better a and more spiritual condition than it was twelve months ago. In illustration of this, I may mention that I have just returned from visiting our central mission at Guanajuato, where I saw one hundred and thirteen persons in morning service, one hundred and one in Sabbath-school, one hundred and fifty-three in the evening service, and at night forty-nine received the Holy Sacrament of the Lord's Supper (all of whom are members in full, or on probation in our church), while at all of these services fully one-half were women. And yet, my brethren, when you held your last session there was not one native Protestant in that city! It is now only eleven months since our missionary entered and began his work for Jesus in that dark and bigoted community. Modern missions have few, if any, more blessed examples of success than this—a success achieved in the face of deadly persecution, and where every effort has been put forth by a cruel priesthood to crush this rising work of God. You can indeed rejoice with us to-day that even in Central Mexico

'The morning light is breaking;
The darkness disappears.'"

SUNDAY IN EUROPE.—The *Christian Union* reforts a Federal Congress which has been recently held in Geneva for the purpose of reviving and developing a reverence for the Lord's day. Four hundred and forty delegates from Switzerland, Germany, France, Norway, Greece, Austria, Russia, Roumania, Spain, Great Britain, with officially appointed representatives from Emperor of Germany, King of Wirtemberg, the Grand Duke of Baden, as well as from the various railroad companies, Chambers of Commerce, and other industrial bodies, attended at this conference. The Federation which has grown out of this meeting will seek, both by moral and by legal measures, to secure a better Sunday, especially by a discontinuance of public works and by protection for women and children against the demands of capital. The management of the Federation is confided to an executive committee composed of one or two delegates from each nationality. A general conference is to held once in two years, to be composed of delegates from the several national committees. It is somewhat curious that while the demand is made for the abolition of Sunday laws in this country, abroad a reaction is setting in, apparently with vigor, for the establishment of Sunday laws on the Continent of Europe.

STRIKERS' REVENGE.—A dispatch from Streater, Ill., of May 15th says: Sixty miners employed by the Vermilion Mine Company, during the recent strike, were poisoned with arsenic yesterday. Some can not recover. Wide excitement prevails. The perpetrators are unknown.

A later special to the Chicago *Tribune* from Streater says the coal miners who struck some time ago, and whose places were filled by new men, but who were subsequently taken back, so that only a hundred new men were retained, had for a long time been kept separate from "Blacklegs" as novices are called, to avoid trouble. Of late two gangs have been allowed to mingle. Yesterday the rankling hate of the old miners found expression by some of their number putting poison in the dinner baskets of the new men. Last night sixty were in the throes of agony and many will die. The lives of all hang upon a thread. A subsequent dispatch says all the poisoned miners will probably recover excepting five or six. It has been ascertained that arsenic was put into their coffee.

PERE HYACINTHE.—The *Congregationalist* says that Father Hyacinthe may prove to have done more by his recent single request for leave to lecture in Paris than he has by all his labors in Geneva and elsewhere since he cut loose from his early relations to the Romish church. He has brought the French government and people face to face with the question whether freedom of speech about religious matters is to be permitted or refused in France. The Minister of the Interior offers him leave to lecture on questions of morality, but not of religious doctrine, although Father Hyacinthe has declared that he will avoid all irritating controversy. The papers have taken up the matter, and declare that France is humiliated by the illiberal action of her government in the matter, and urge Father Hyacinthe to file a declaration at the Prefecture of Police of his intention, and then to deliver his lectures without hesitation.

LINCOLN TERRITORY.—A dispatch from Cheyenne, W. T., of May 20th, says: "Gen. Crook is here for the agencies where a final grand council is to be held, which must be mere formalities, the disarmament of the Indians rendering their consent to any proposition easily obtained. A small band of Cheyennes arrived at Red Cloud Wednesday, bringing in 200 horses. There was a convention at Deadwood to-day with the object of forming a new territory to be called Lincoln. They elected C. W. Meyer and H. C. Walker to present their petitions to the next Congress."

CARDINAL MANNING, as we learn from the *Christian Statesman*, has been preaching on the "Roman Question," by which he means the restoration of the temporal power of the Pope. He declares that temporal power is necessary as a condition for the peaceful exercise of the spiritual power; that no pope ever acknowledged himself the subject of any government, and no pope ever will. In estimating the probabilities of a general European war we must not forget that the whole power of the Romish Church, working in a thousand secret channels, will be exerted to widen the area of conflict, hoping thus to create an opportunity for the separation of Rome once more from the kingdom of Italy.

GRADUATES.—Forty-seven young men were recently graduated from the Union Theological Seminary of New York, among whom we notice the name of Wardner C. Titsworth, of New Market, N. J. We also notice among the graduates of the Chicago Theological Seminary, the name of Rev. Elston M. Dunn, of Milton, Wis.

FIRE IN WOODSTOCK, N. Y.—A fire broke out at two o'clock on the morning of May 17th, on the corner of Main and Court streets and spread rapidly east, west, north and south, destroying everything in its course. The loss is estimated at $300,000. Insurance two-fifths. The principal portion of the town is destroyed, together with the finest residences and two hotels.

ANOTHER VERSION.—A telegram was received at Washington May 19th, from Collector Mill at Lynchburg, in which he says the shooting affair in that district recently resulted in the shooting of four illicit distillers and one citizen, and not in the mortally wounding of one and shooting of four United States officers, as was first supposed.

A FIRE in St. Stephens, N. B., May 14th, destroyed 95 buildings comprising about half the business portion of the town, including the post office, agency of the Bank of Montreal, St. Stephens Bank, and railroad depot. Between seventy and eighty families were deprived of a home. The fire was supposed to be incendiary.

SUMMARY OF NEWS.

The Secretary of War has received from Drexel, Morgan & Co., of New York, a proposition to furnish sufficient means, at not to exceed 5 or 6 per cent., to pay the army until the appropriations shall be passed. The Secretary says he can not enter into such a contract without violation of law. He however favors a plan to advance pay to officers. Transactions must be purely private between the officers and firm. He expresses willingness to aid in such arrangement, provided he can legally do so, and has referred the question to the Attorney General.

The Internal Revenue Department has referred the telegram from Collector Rives at Lynchburg, giving an account of the assault upon and the shooting of United States officials in the discharge of their duty, to the Attorney General, who will issue instructions for the prompt prosecution of such offenders. The matter creates a profound sensation at the internal revenue office, and the subject will probably be considered at the next Cabinet meeting, with a view to the employment of troops to assist revenue authorities.

Rev. Dr. Brown, of Japan, in a letter to the *Evangelist*, says, "Recently a new church has sprung up in the province of Shingbiu, where no missionary led the way, more than a hundred miles from any open port where foreigners reside, and it now has nearly forty communicants. Since this new year commenced, half a dozen converts to Christianity beyond the summit of the Hakone Mountains, have been baptized by a member of our Mission who went there is response to a call broght by a messenger from the converts."

It is understood that a company of United States troops will be sent to Teach county, adjacent to Calcasien, and will take care of the interests of the government in that section, should force be required. The logmen claim that the action of Marshal Pitkin has been arbitrary and unjust in seizing all the logs found, without regard to where they were cut, whether off government land or not; that the whole question is in the courts, one officer of which will be quite sufficient to enforce its decrees.

The longest tunnel of America is to be constructed in connection with the Baltimore water works now in progress. The water is to be brought from the Gunpowder river, a distance of seven miles, the channel for which will be a tunnel, circular in shape, and twelve feet in diameter. Five miles of the distance are through solid rock, and the rest of the way will be bricked. The estimated cost is $3,000,000. About 1,500 men are employed, chiefly negroes, and the work will probably consume three years.

In the absence of information, there is abundance of speculation as to the destination of the Russian fleet which left New York harbor. The opinion has been expressed that it is the intention of these vessels to intercept on the ocean all vessels suspected of having arms or munitions of war for Turkey on board, but old naval officers who have had years' experience in command of men of war, declare that Russia will not attempt to search any vessel at sea bearing the American flag.

A Hungarian nobleman recently gave a million of dollars to the Protestant Church in that country, and soon afterward renounced the Roman Catholic Church and became a Protestant.

Secretary Sherman has declined presenting the proposition for a compromise of Hesing, Powell, Rush, Dickinson, and others of Chicago, in a certain class of whisky cases. He concedes them an opportunity to appeal to Congress for such relief, but the department meantime will put all them in judgment, and see that the property of defendants is not put beyond the reach of legal process, or their ability to evade the law increased by this delay.

It is stated that within a short time the Russian government has loaded three vessels with war material at New York, and that one of them sailed with the Russian squadron, who are to convoy her. Each vessel is said to have carried two hundred tons of brass metal, three to five million cartridges, and five thousand barrels of gunpowder. Up to the present time, 200,000 pistols have been shipped to Russia. Another vessel with war material will sail for Turkey in July.

Dr. Hiscox recently read a paper before the New York Ministers' Conference in which he maintained that ordination in the New Testament generally means appointment, and in no case a ceremonial induction to office, that the right of ordination is in the church, and that a church is complete in itself and not dependent on the officials of any other church to sanction its appointment to office.

The Pennsylvania State Superintendent of schools, Mr. Wickersham, has sent circulars to the County Superintendents directing that, in place of the usual annual report, an educational history of each county be prepared. These sketches are to begin with mention of the earliest schools on record, and to trace the course of educational progress down to the present time. They are not to exceed twelve printed pages in length.

The *Presbyterian at Work* reports a Roman Catholic Bible Society in Belgium, of a striking description. It is organized for the purpose of buying up and destroying Bibles and other bad books circulated by Protestants. Have these Belgian Romanists forgotten that by the buying up and burning of Tyndale's Testaments, in their own Antwerp, the translator was enabled to produce an improved version?

The fifty-third anniversary of the American Sunday-school Union met in St. Louis May 16th. The report shows the society to have established Bible schools in 64,920 communities; brought 2,787,794 children under Bible instructions, and led 425,246 men and women to act as teachers. At the close of the last fiscal year it was free from debt, with its missionary force undiminished.

The one hundredth anniversary of the baptism of the first negro in Surinam, Dutch Guiana, was celebrated in 1876, by the Moravians. The first converts were among the Indians and bush negroes some twenty or thirty years earlier. The present number of the mission is 22,130. At the anniversary services the *Te Deum* was sung in Negro-English, the negroes taking part in the singing.

The Mollie Maguires, Hester, Tully, and McHugh, were sentenced on the 14th of May, to be hanged for the murder of Alexander McRea, nine years ago. It is to be hoped that enough of these scourges of the Pennsylvania coal regions, who have ruled the miners by intimidation and murder for a long time, may be brought to justice, to restrain those who escape from further outrages.

On the morning of May 15th, as reported by a Port Stanley, Ont., dispatch, a tidal wave five feet in hight came rushing ashore, accompanied by a loud, hissing noise. The wave lasted but a few minutes and as quickly receded, followed at intervals for an hour by smaller waves a foot and more high. There was very little wind at the time, Lake Erie being almost calm.

Gen. Sheridan telegraphs to the War Department that discharged Pawnee soldiers, while proceeding to their reservation, stole thirty-eight horses. He asks whether, if caught, they are to be turned over to the civil authorities, or punished with ball and chain. It is understood that the Interior Department will advise that they be turned over to the civil authorities.

Pere Hyacinthe, who had such a famous reputation as an eloquent preacher in Paris before his rupture with the Roman Catholic Church, has lately returned to that city, and is preaching every Sunday in the amphitheater of the Chateau d'Eau. It is said that he has an audience of 4,000 people. He claims still to be a Catholic, but not a papist.

The bark King Oscar arrived at London announces having spoken the bark Gyller, who reported having rescued from a raft five of the crew of the barge C. C. Bearce, from Charleston for Boston, which foundered at sea. Two men had been washed off the raft, and the Captain of the Bearce and another seaman are unaccounted for.

Major Reno, convicted by a court-martial of gross impropriety toward an officer's wife, and senteficed to expulsion from the army, has, on account of former gallant services as a soldier, received clemency from the President, in changing the punishment to suspension from rank and pay for two years. He is deservedly a disgraced man.

The University of the City of New York has decided to admit women to all of its schools. This action involves for the present equal education, but not coeducation. The same recitation rooms will be used by both men and women, but at different hours. The question of employing female teachers has not been decided.

The Secretary of War has issued an order calling the attention of disbursing officers to sections of the revised statutes forbidding the expenditure of moneys in excess of the appropriations. He also directs that all employes whose pay depends on appropriations for the next fiscal year be discharged unless they agree to serve voluntarily.

The steamer Huntsville, from Mayogus, arrived in New York, May 17th, reports that in latitude 34 deg. 57 min., longitude 72 deg. 58 min., passed a vessel on fire, masts all gone, the decks, bowsprit, and jib-boom were standing, and appeared to have been burning two or three days. The name was not seen.

The Meriden, Ct., Savings Bank was robbed recently during business hours. The Secretary was called to the front door by a man in a carriage. While talking with him, two confederates entered a rear door, opened the vault, and took between four and five hundred dollars, and $1,600 in Wallingford bonds.

The steam collier Harrisburg, from Boston for Philadelphia, collided with the schooner Marietta Tilton, from Hoboken for Boston, off Cross Rip, on the night of May 17th. The schooner sunk with the captain and wife, mate, cook and two seamen. Two seamen were saved.

Attorney General Devens has received a letter from United States Marshal Smyth of Georgia, denying the statement that he had persecuted innocent men, and says he has proceeded against none but illicit distillers, eight hundred of whom pleaded guilty at the March term of court.

"Lately, twenty-seven of the choicest young men in one of our universities offered to go as missionaries to the heathen," says Rev. J. B. Vinton, of Burmah (now in this country). And he adds: "The trouble is that we are not willing to pay the express charges on the answers to our prayers."

The extent of the destitution prevailing throughout the coal fields of Pennsylvania, is again assuming alarming proportions, and the announcement that the principal coal operators have concluded to suspend mining operations for a month, has caused great consternation.

It is reported from New Orleans that large numbers of logs, cut from public lands, having been seized and keepers put in charge, the log men threatened their lives. A call was made for United States troops, which Marshal Pitkin referred to Washington.

Ford, Oliver & Co., distillers against whom the government has a claim of $19,000, has sold out to their principhl book-keeper. U. S. Marshals have seized the concern and will institute proceedings for fraudulent transfer.

Internal Revenue Commissioner Raum believes that the aggregate returns of revenue at the end of the next month, which closes the fiscal year, will be fully up to the estimate, $120,000,000, and perhaps in excess thereof.

The Secretary of War has notified the disbursing officers that no funds will be available for army supplies after July 1st. Contracts to meet actual necessities are permitted with payment dependent on a future appropriation.

Col. McKenzie telegraphs the War Department that the Northern Cheyenne Indians, numbering 1,400, desire to go to the Southern Agency at Fort Reno, I. T. Gen. Sheridan favors it, and the request will probably be granted.

A bottle has been picked up in Lond Island Sound, containing a card on which was written: "Our sail boat capsized May 3, 1877. Charles Morgan, Paul Drible, and Wm. G. Lord, Jr." It is supposed all three were lost.

The Christian Chinamen in San Francisco, Cal., are doing more Christian work, and paying more money for Christian purposes, in proportion to their number and ability, than any other class of Christians.

A huricane passed over the village of St. Hypholite, Canada, May 18th, destroying the new Catholic church and several houses. Two brothers named Boileau were killed and their father and another man badly hurt.

Minister Washburne telegraphs from Paris that intense feeling exists over the retirement of the Simon ministry. Serious embarrassments to MacMahon's government are feared.

Five European steamships sailed from New York, May 19th, with full cargoes. There was not sufficient freight room for all offering, and large quantities had to remain over till this week.

Advices have been received at Boston of the total wreck of the ships Uncle Tobey and Geneva, and the bark Shamrock, on the coast of Peru. The vessels all belonged to New England ports.

The South Carolina House have decided to pay the January and July interest on the consolidated certificates of stock issued to decrease the volume of public debt, by act of December 3d last.

A law has passed the Indiana Legislature allowing negro children to attend school with white children. Twenty years ago the black population were ordered to leave the State.

A Rome dispatch says the Pope's health again causes disquietude. He has no special ailment, but is extremely and increasingly weak. He has again taken to being carried in his chair.

The Governor of Massachusetts has vetoed the local option bill on the ground that the existing license law having been in operation only a year, its efficiency has been but partially tested.

A dispatch to the *Freeman's Journal* from Rome says Bishop Gibbons, of Richmond, has been named Coadjutor of the Archbishop of Baltimore, with the right of succession.

A contract has been let at Culpepper, Va., to furnish the State with 5,000 liquor registers, on the bell punch plan. Each bar room being required to keep account of the drinks sold.

$4,690,000 of the five million dollars of the four and one-half per cent. bonds placed on the market by the Treasury Department were taken in a week, and coin to that amount placed in the Treasury.

The French Chamber of Deputies has adopted a resolution that the Chambers will only place confidence in a Cabinet free to and resolved to govern in accordance with the republican principles.

Poindexter Edmonson, who was to have been hanged at Bloomfield, Mo., May 15th, has been respited, a dying man having confessed to the murder of which Edmonson was convicted.

Dispatches from Lynchburg, Va., say Deputy Collector Joslyn, Deputy Marshal Anctin, and three others were shot in Lee county, while discharging their duties—one mortally.

The Governor of Connecticut refuses to comply with the requisition of the Governor of New Jersey for Fay, one of the indicted directors of the New Jersey Mutual Insurance Company.

A Presbyterian clergyman who was leaving the ministry, is reported to have been offered $5,000 for his manuscript sermons to be retailed to ministers of the Church of England. The offer was declined.

Madame Gallaudet, mother of Prof. Gallaudet, President of the Deaf and Dumb Asylum, Washington, died Sunday of appoplexy, at family worship. She was the first mute educated in this country.

The Free Church of Scotland started into existence with less than 500 clergymen on its roll. It has now over 1,000, a fact which goes far to prove its steadily growing popularity.

The Presbytery of New York reports a net loss of 843 members during the year. The decrease is from deaths and removals, by which about 2,500 were lost to the Presbytery.

The American brig, C. C. Sweney, of New York, returned to Havre on the 16th, the crew having mutinied and shot the mate dead. The crew were arrested.

The postal card contract will be awarded to the American Phototype Company of New York, at about half the price for the last four years, thereby saving $2,800,000.

A bridge on the Midland Railway, five miles from Petersboro, Ont., was burned by incendiaries. A train narrowly escaped being precipitated into the river.

Private advices from Constantinople say that the steamer J. Bramall has arrived there with a million dollars worth of munitions of war from New Haven, Conn.

Great consternation exists among the Long Island farmers caused by by the reappearance of the potato bug, which the recent warm weather has brought in swarms.

A Calcutta dispatch says the aspect of the India famine is unchanged. 700,000 persons are employed on relief work, and 275,000 are receiving gratuitous relief.

At the close of the revival meetings conducted by the Rev. E. P. Hammond, in Seneca Falls, N. Y., 642 signed the "covenant." Their average age was eighteen years.

According to the dictionary of Protestant Missions in India, lately published, there has been a gain of about 4,000 communicants in a year and 10,000 native Christians.

There are 960 living missionaries and ordained native pastors in India proper, excluding Burmah and Ceylon, and 116 lady missionaries connected with the various societies.

Careful estimate leads to the belief that at least 16,000,000 of 21,500,000 of fractional currency outstanding will never be presented for redemption.

From the first of April to the 14th of May, the lumber exports from Canada to the United States has been three times larger than for the same period last year.

Thousands of birds have been driven out of the woods, along Long Island Sound, by the smoke, and hundreds of them are dropping on passing boats and in the water.

Down's saw mill and a row of houses at Oshkosh, Wis., were burned May 18th. Loss $60,000. Rain prevented a great conflagration.

In the United States Court in the case of Mrs. Goldsmith, whose jewelry, valued at $2,000, was seized as smuggled goods, the jury found for the government.

A Washington dispatch says the only powers who can search vessels at sea for contrabands, under existing treaties, are England and Russia.

The State Department has received information of an alarming cholera epidemic about Chittinong, India. Fifty thousand deaths have occurred.

In consequence of difference with President MacMahon, of France, Jules Simon, President of the Council, and Minister of the Interior, has tendered his resignation.

$1,950,000, mostly in silver, was shipped from San Francisco one day last week for Hong Kong and Yokohama, mostly on European account.

A fire at Stephens' Point, Wis., originated in E. M. Copp's plaining mill, and destroyed a large quantity of lumber. Loss estimated at $100,000.

The Darlaston Steel and Iron Company, of Birmingham, Eng., has failed. Liabilities a million and a quarter; assets a million and a half.

The authorities are investigating the systematic and long continued robbery of mail along the Midland and Erie railroads.

A rich discovery of gold has been made at Findley, Ga. A gold mine near Dahlonega, it is said will assay $3,000 per ton.

An additional $275,000 has been paid into the treasury from the Centennial appropriation, leaving $325,000 unpaid.

The elevator and freight house opposite Winona, Minn., together with a lot of flour and grain, were burned May 18th. Loss $100,000.

At a joint session of the South Carolina Legislature, McIver was unanimously elected Associate Justice of the supreme Court.

A bill to remove the capital of the State of New York from Albany to New York has been defeated in the Assembly.

Dr. Ayer, the pill man, is insane. Cause, business application and disappointment in not being elected to Congress. He is worth $15,000,000.

Reports from Upper Ottawa state that twelve rafts have stuck in the tributaries of Ottawa river; 600 men are thrown out of employment.

The long expected fleet held by ice at the entrance of Lake Huron and River St. Clair, has arrived at Buffalo.

A struck jury of forty-eight has been drawn in New York for the trial of the city suits against Peter B. Sweeney.

A hurricane passed over Fulton, Wis., on the evening of May 16th, demolishing buildings, and killing one man and injuring many others.

The Attorney General decides it to be lawful for paymasters to endorse officers' vouchers as correct, thus making them negotiable.

Representative Goode, of Virginia, announces his candidacy for the Speakership.

Commodore Edward W. Carpenter, U. S. Navy, died at Shrewsbury, N. J., May 16th, aged 80.

The Secretary of War believes army officers will accept Drexel, Morgan & Co.'s offer to advance pay.

Heavy rains in Nebrasko have so raised the streams as to cause great damage.

The rinderpest has broken out again at Whitechapel, in the suburbs of London.

An effort is to be made to recover $3,000,000 sunk at Hell Gate over ninety years ago.

Two hundred and sixty-four lawyers were graduated at New York, on Wednesday of last week.

Judge Emmons, of the Sixth Circuit U. S. Court, died at Detroit, Mich., May 14th.

The Rochester Paper Mill was burned last week. Loss $100,000.

Count Hippolyte de Tocqueville, life Senator of France, is dead.

Willard has been elected Chief Justice of South Carolina.

The Important Question.

Of all loathsome diseases, Catarrh stands pre-eminent. It renders its victim as disgusting to himself as to others. And the most humiliating of all is the consciousness that his presence is offensive to those around him. If any disease deserves the name of universal, it is this. Dietetic errors and the follies which fashion imposes upon us tend to foster and disseminate it. To the pitiful cry of its victims, *is there any cure for Catarrh?* there is but one answer consistent with Christian reason. God has never sent one evil into the world for which he has not sent the remedy. For the greatest of all spiritual and moral evils, the Great Physician has prescribed a potent and never-failing remedy. He has given explicit rules for the treatment and preservation of the spiritual and moral man, but he is silent in all matters relating to the physical man. It would be an unwarrantable detraction from his beneficent character to suppose that he has afflicted the greater portion of humanity with an incurable disease. The day of plagues is past. The God of Christianity is a God of love, of mercy; his message is "good will to all men." The earth and all contained therein was intended by the great Designer to supply man's wants; and surely he has no greater wants than remedies for his infirmities. Science is rapidly proving that the earth is fitted to supply man's uttermost need. New medicinal plants are constantly being discovered and new properties developed from those already known. For Catarrh, the most potent remedy yet discovered is Dr. Sage's Catarrh Remedy. Its efficacy has been tested in many thousand cases with uniform success. Cases that had been repeatedly pronounced incurable, readily yielded to it. In confirmed, or obstinate cases, Dr. Pierce's Golden Medical Discovery should be taken in connection with the use of the Catarrh Remedy. Full particulars in Pierce's Memorandum Books. They are given away by druggists.

LIST OF GRAND JURORS for June Term of Circuit Court and Court of Oyer and Terminer to be held at the Court House, in the village of Angelica, N. Y., on Monday, the 4th day of June, 1877:

Angelica—Milton H. Yale, Norman Webster.
Allen—Clodius N. Smith.
Almond—Charles Allen, Isaac Helmer, John F. Sisson.
Birdsall—Henry R. Newton.
Burns—William B. Brown.
Belfast—Sidney A. Ford, Hunter M. Chamberlain, Otis C. Marsh.
Caneadea—Charles R. Parker.
Granger—David Van Gulder.
Grove—Henry D. Marsh, Sullivan F. Bardwell.
Hume—William Doud, Elias Tiffany.
New Hudson—John L. Holden, Spencer Carnes.
Rushford—Andrew Ackerly, Miner A. Taylor, Lemuel D. Farwell.
West Almond—Sherman G. Hurd, Dennis Margeson.

LIST OF PETIT OR TRIAL JURORS.

Angelica—James C. Duncan, R. R. Seeley.
Allen—Henry S. Redman.
Almond—C. S. Tefft, Andrew Allen.
Birdsall—Peter Young, Gehiel Abby, Albert Doolittle, Andrew Leo, Warren Goodell, Martin M. Miles.
Burns—Edward Taylor, Luin Kennedy, James Craig, George Yocum.
Caneadea—J. T. Russell, William Hendry.
Granger—William Wellsted, John L. Dudley, George Goodenough, Gurdon H. White, William Phipps, Hugh Bennett.
Grove—George Pitcher, Mark Heath, Charles Van Nostrand, J. H. Blakesley.
New Hudson—Albert Fargo, Royal Marsh, Levi Rogers.
Rushford—Charles B. Kendall, Calvin Scott, Samuel A. Hardy, Charles C. Himes.
West Almond—Justin Renwick, Darius White.

EXHILARATES ALL THE VITAL FUNCTIONS.—Dr. Fenner's Capitol Bitters increases the appetite, warms up the stomach and promotes digestion. Relieves dullness and flatulency. Tones up and regulates the whole digestive tract, including stomach and bowels. Exhilarates all the vital functions. Increases the strength and vigor of the system.

When all other medicines disagree with a delicate stomach, this mild but efficient Bitter will set kindly. It so invigorates the system as to ward off disease, guarding against Agues, Fevers and bowel disorders in the summer, colds and inflammations in the winter, and all epidemic diseases at all seasons of the year. No laboring man or woman should pass through the vicissitudes of spring or the trying summer season without guarding themselves against exposure and disease, by taking one or more bottles of Capitol Bitters. It is not a vile compound of bottled nastiness, but beautiful in appearance and flavor, and certain in its health-giving, appetite-producing, strengthening and invigorating effects.

From J. L. Bugbee, late Supervisor of the town of Stockton, N. Y.:

STOCKTON, N. Y., July 21st, 1873.

Dr. M. M. Fenner, Fredonia, N. Y.—Dear Sir—I have been testing the merits of your Capitol Bitters, and find them in every respect equal to the recommends so freely made by others. They seem to be compounded on scientific principles, giving tone to the stomach and a healthy action to the blood, digestive organs and general system. Yours truly,

J. L. BUGBEE.

For sale by dealers in medicine.

A RESTORER OF INTRINSIC WORTH AND ONE THAT PLEASES ALL.—Wood's Improved Hair Restorative is unlike any other, and has no equal. The Improved has new vegetable tonic properties; restores gray hair to a glossy, natural color; restores faded, dry, harsh and falling hair; restores, dresses, gives vigor to the hair; restores hair to prematurely bald heads; removes dandruff, humors, scaly eruptions; removes irritation, itching, and scaly dryness. No article produces such wonderful effects. Try it; call for Wood's Improved Hair Restorative, and *don't be put off with any other article.* Sold by all druggists in this place and dealers everywhere. Trade supplied at manufacturers' prices by C. A. COOK & Co., Chicago, Sole Agents for the United States and Canadas, and by J. F. HENRY, CURRAN & Co., New York.

GIVEN AWAY!—In order that every one may see samples of their goods, J. L. PATTEN & Co., of 162 William St., N. Y., will send a handsome pair of 6x8 Chromos, and a copy of the best 16 page literary paper now published, to any reader of this paper who will send them two 3ct. stamps to pay mailing expenses.

SULPHUR BATHS 3 cents. The beneficial results of Sulphur Baths are too well known to require comment. The effects of Glenn's Sulphur Soap in the bath are truly electrical, completely deodorizing offensive accumulations, and thoroughly purifying the entire surface of the body. Sold by all Druggists, 25 cents.

Hill's Hair and Whisker Dye, black or brown, 50 cents.

SPECIAL NOTICES.

☞ THE SOUTH-EASTERN SEVENTH-DAY BAPTIST ASSOCIATION will convene with the Middle Island church, at New Milton, W. Va., May 24th, 1877, at 10 o'clock A. M. S. D. Davis was appointed to preach the Introductory Discourse; Jacob Davis alternate. Conveyance will meet delegates at Long Run, on B. & O. R. R., on the arrival of the accommodation trains on Fourth and Fifth-days, May 23d and 24th. Any one desiring conveyance at any other time, will please apply to W. H. H. Davis, New Milton, W. Va. Persons wishing to come to New Milton *via* M. I. R. R. will leave B. & O. R. R. at Middle Island Junction, near Smithton, five miles west of Long Run.

F. F. RANDOLPH, *Cor. Sec.*

☞ THE SEVENTH-DAY BAPTIST EASTERN ASSOCIATION will convene for its annual session with the church at Berlin, N. Y., on Fifth-day before the first Sabbath in June (May 31st), 1877, at 10 o'clock A. M. Introductory Sermon by S. S. Griswold; D. H. Davis, alternate. Essays will presented upon the following subjects: (1.) "Revivals in church work; true idea and place of, and how best to promote," by L. A. Platts. (2.) "The proper position and special work of the laity in building up and edifying the church," by D. E. Maxson.

T. L. GARDINER, *Cor. Sec.*

☞ APPOINTMENT FOR PREACHING AT AKRON.—The undersigned will, by divine permission, meet with the brethren and sisters in Akron, N. Y., Sabbath day, May 26th, hoping to see all who can be present from Darien, Alden, Clarence, and Tonawanda.

T. R. WILLIAMS.

☞ ORDINATION.—The examination preparatory to the ordination of W. C. Titsworth will take place, Providence permitting, at the Seventh-day Baptist church at New Market, N. J., May 29th, 1877, at 2 P. M. All interested are cordially invited to be present.

L. E. L.

☞ THE next Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will be held, according to appointment, with the church at Dodge Centre, commencing at 2 o'clock P. M., on Sixth-day before the second Sabbath in June next, (June 8th.) Eld. James E. N. Backus was appointed to preach the opening sermon, and Eld. Z. Campbell as alternate. It is desirable that all who can attend will do so, and that *all* the churches shall be represented by letter.

C. R. LEWIS, *Clerk.*

☞ SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall Entrance 148 Madison St.

☞ THE next Quarterly Meeting of the Scio, Stannard's Corners, Friendship, Richburgh, West Genesee, and Portville churches, will be held with the Portville church, commencing on Sabbath evening, June 1st, at 7½ o'clock. Preaching by Eld. J. Summerbell, followed by conference, led by Eld. J. L. Huffman; Sabbath morning, preaching by Eld. W. B. Gillette; conference meeting at 3 o'clock, led by Eld. C. Rowley; evening after the Sabbath, services commence at 7½ o'clock, conducted by Eld. J. L. Huffman. First-day morning, at 11 o'clock, preaching by Eld. Jared Kenyon. Singing services during the meetings conducted by Bro. J. G. Burdick. A cordial invitation is extended to all.

WM. E. HORNBLOWER, *Clerk.*

☞ THE Quarterly Meeting composed of the Seventh-day Baptist churches of Hartsville, Second Alfred, Andover, and Independence, will hold its next meeting with the church at Independence, commencing Sixth-day evening, May 25th. Preaching Sabbath morning by T. R. Williams; afternoon, by U. M. Babcock; First day morning, L. R. Swinney. Come brethren and sisters and work for Christ.

J. K.

Eld. A. H. Lewis will fill my appointment on Sabbath morning, as above.

T. R. WILLIAMS.

☞ SEVENTH-DAY BAPTISTS who are in New York upon the Sabbath, are most cordially invited to meet with their brethren of the New York Church, in the hall of the New York Historical Society, corner of 2d Avenue and 11th St. Services at 10.45 o'clock A. M.

☞ SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doctrine, are requested to make their wishes known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

☞ SEVENTH-DAY BAPTISTS IN HORNELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbath—Sabbath-school at 2 o'clock, and preaching service at 2½ P. M. The services are held in the lecture room of the Baptist church. All interested are most cordially invited to attend.

T. R. WILLIAMS.

☞ TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given.

E. R. POPE, *Treasurer.*

Plainfield, Union Co., N. J.

☞ AGENTS double their money selling "Dr Chase's Improved ($2) Receipt Book." Address DR. CHASE'S PRINTING HOUSE, Ann Arbor, Mich.

☞ PIMPLES.—I will mail (free) the recipe for preparing a simple Vegetable Balm that will remove Tan, Freckles, Pimples and Blotches, leaving the skin soft, clear and beautiful; also instructions for producing a luxurant growth of hair on a bald head or smooth face. Address BEN. VANDELF & Co., Box 5121, No. 5 Wooster St., N. Y.

MARRIED.

In Lincklaen, Chenango Co., N. Y., May 9th, 1877, by Rev. J. Clarke, Mr. AVERY C. NICHOLS and Miss ELLA STANTON, all of Lincklaen.

DIED.

At Adams Centre, N. Y., May 11th, 1877, Mrs. ROSANA GURLEY, aged 57 years. She was a woman of great energy and industry, and during the last year of her life, though gradually wasting under the power of disease, she was very active and hopeful. She was about and hopefully planning for the future until within less than a week of her death. She was always a very active Christian, especially delighting in the prayer meeting, where she was a willing witness to the love of Jesus. She was warmly attached to her friends and her family, and desired to live, but cheerfully yielded to the will of God, having no doubts of her acceptance. Her death is another example of the power of Christian faith in the mortal hour. She was a member of the Adams church, who, with her family, mourn her loss. But "as one whom his mother comforteth, so will I comfort you," (Isa. 66: 13,) is God's promise to the mourner.

A. B. P.

In Scott, N. Y., May 9th, 1877, FRANKIE, adopted son of Hiram and Electa Burdick, in the 5th year of his age. He was a bright and lovely child, and his foster parents deeply mourn their loss.

A. W. C.

In Charlestown, R. I., May 7th, 1877, ALZADA, wife of Scott Brown, aged 17 years, 11 months, and 8 days.

H. S.

LETTERS.

P. A. Stillman, H. W. Stillman, T. L. Gardiner, J. B. Clarke, L. T. Clawson, S. L. Johnson, E. R. Maxson, A. H. Davis, D. B. Carpenter, F. F. Johnson, Preston F. Randolph, Tapha Smith, D. C. Frazeur, M. L. Angleman, W. R. Potter, Amos Burdick, Gilbert Hurley, W. B. Gillette, E. W. Vars, C. R. Lewis, J. Clarke, A. W. Coon, Horace Stillman, A. B. Prentice, Stephen Burdick, S. G. 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.

	Pays	to Vol.	No.
Mrs. O. S. Green, Alfred,	$2 50	33	52
D. Benjamin, Scio,	2 50	33	52
A. Burdick, Andover,	2 50	33	52
PAStillman, Mariner's Harbor,	2 50	34	6
E. R. Maxson, Syracuse,	2 50	34	21
L.FRandolphNewSalemWVa	1 75	33	52
J. Bonnell, Sr., "	1 75	34	13
L. H. Davis, Long Run,	2 50	33	52
J.A.Heritage, Edgerton, Wis.,	5 00	32	52
E. J. Wentworth, "	1 25	32	52

FOR LESSON LEAVES.

L. T. Clawson, Westerly, R. I.,	$7 80
E. W. Vars, Niantic,	25
A. H. Davis, New Milton, W. Va.,	70
W. R. Potter, Farina, Ill.,	2 25

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending May 19, 1877, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 22,999 packages. Exports 2,206 packages. A sudden heated term is upon us, receipts are heavy, and prices are easier for butter. This is a delicate season of the year in the butter market. The last of the hay make from northern New York districts, and from the mountainous ridges through the Catskill and Delaware regions, come in competition with grass make from the Lake and Southern tier counties, and if the newly arrived grass butter is plenty and cheap, the remnants of hay make fare hard, and may go down 5 to 10 cents. Hence, just at this time, on the turn from hay to grass, there are always one or two tubs of fodder make on dairies from farms that have a cold, bleak exposure, or from districts where the Spring is backward, that are likely to be sold for about half price. Western butter begins to show itself, and is picked up by Western packers at, say 12 @ 13 cents, and reworked and salted and packed by the buyers; the style and quality of this butter and its cheapness commend it to buyers here, and is in much favor for market cutting and refrigerator shipment to Europe. We do not change quotations, but recommend the inside of the price list. We quote:

Fine fresh creamery make.........25 @ 28
Fine, fresh, high-flavored private dairy.........25 @ 27
Fair to good fresh State.........20 @ 23
Fresh Western mill butter.........20 @ 23
Fresh Western common.........15 @ 20

CHEESE.—Receipts for the week were 42,941 boxes. Exports 35,976 boxes. Gold 107. Cable 92s. The week opened wavering at 15½ for the extreme. Went to 15½ and 15, which may possibly be considered as a nominal top at the close. Choice cheese have been sold at 14½, some at 14, and the tendency is strongly toward basilar prices. We quote:

New, fine factory.........14 @ 15
" fair to good.........12 @ 13½
" part skims.........6 @ 10

EGGS—The egg consumption is much lessened by the plentiful use of early vegetables and fruits. Prices are lower. We quote:

Fresh, near by marks, ℞ doz.........12½ @ 13
Western, Southern, and Canada..10 @ 12

LIVE POULTRY.—We quote:

Fowls per lb.........10 @ 12
Roosters.........6 @ 8
Turkeys.........10 @ 12

BEANS are higher. We quote:

Medium, per bush., 62 lbs...2 75 @ 3 00
Marrows, " ...3 25 @ 3 50

BEESWAX.—We quote:

Southern and Western, pure...31 @ 33

DRIED APPLES are dull; slow sale here. Exporters will not now bid over 5½ for round lots of prime quarters, and at the moment there is not much inquiry for sliced. We quote:

Choice sliced, dried apples.........6½ @ 7
" quarters, " ....5 @ 6

DAVID W. LEWIS & Co.,
85 & 87 Broad St., cor. South William,
NEW YORK.

Market your produce faithfully at market rates and promptly for cash.

For 25 years near our present location, and for the last 15 years engaged in the sale of

DAIRY PRODUCE ON COMMISSION.

SIX SPLENDID SHIRTS FOR $6.

WILLIAMS, "THE SHIRTMAN,"

ALFRED CENTRE, N. Y.

D. DUNN & CO., GENERAL Produce Commission Merchants, 480 and 482 Greenwich Street, New York, are prepared to receive consignments, or

BUY FOR CASH

Butter, Eggs, Cheese, Potatoes, Apples, Flour, Grain, Hops, and Fruits in their Season.

A No. 1 reference given when required, and all letters of inquiry promptly attended to, and Shipping Tags furnished on application.

AGENTS WANTED.

THE FULL HISTORY OF THE Wonderful Career of MOODY and SANKEY in Great Britain and America. Is the latest, fullest, and best. Has double the amount of matter, more and better illustrations, and is every way superior. 744 large pages. Price $2. Be not deceived. Buy the best. Agents send for circular with best terms ever heard of. Address H. S. GOODSPEED & CO., New York, or Cincinnati, Ohio.

LIFE OF P. P. BLISS, BY WHITTLE, MOODY and SANKEY. Steel engravings of the BLISS FAMILY. New songs and music. The most salable book before the public. Price $2. Apply for an agency for your town or neighborhood. A. S. BARNES & CO., Nos. 111 and 113 William Street, New York.

A SAFE, SURE, AND CHEAP Destroyer of the POTATO BUG, CABBAGE, CURRANT WORMS, and other insects is our *PEST POISON*. Unlike Paris Green, it dissolves in water, and is sprinkled. Sure death. No danger to plants, or in using. Costs 25 cents an acre. Sample mailed for 30 cents (¼ lb box.) Send for Circular with hundreds of testimonials. Discount to the trade. KEARNEY CHEMICAL WORKS, P. O. Box 3139. 66 Cortlandt St., New York City.

TRIFLING WITH A COLD IS ALWAYS DANGEROUS.

USE

WELLS' CARBOLIC TABLETS,

a sure remedy for Coughs, and all diseases of the Throat, Lungs, Chest and Mucous Membrane.

PUT UP ONLY IN BLUE BOXES.

SOLD BY ALL DRUGGISTS.

C. N. CRITTENTON, 7 Sixth Avenue, New York.

The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1877.

SECOND QUARTER.

LESSON XXII.—THE LAMENTATION OF AMOS.

For Sabbath Day, June 2.

AMOS 5: 1-15.

1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.
2. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.
3. For thus saith the Lord God: The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.
4. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:
5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.
6. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.
7. Ye who turn judgment to wormwood, and leave off righteousness in the earth,
8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:
9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.
10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
11. Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.
12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.
13. Therefore, the prudent shall keep silence in that time; for it is an evil time.
14. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.
15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

TOPIC.—Important choice.

TOPICAL READINGS.

1. Amos 5: 1-15.	4. Amos 5: 16-27.
2. Amos 1: 1-15.	5. Amos 6: 1-14.
3. Amos 3: 1-15.	6. Amos 8: 1-14.
	7. Amos 9: 1-15.

GOLDEN TEXT.—"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."—1 Chron. 28: 9.

OUTLINE.

I. **Sorrow in Israel.** v. 1-3.
II. **Salvation for Israel.** v. 4-15.

QUESTIONS.

Introductory. Where did Amos live? What was his occupation? Chap. 1: 1, and chap. 7: 14, 15. Was he a prophet to Israel or to Judah? Who were kings of Israel and Judah at this time? How long after the death of Elisha? How long before Christ? What was the moral condition of Israel at this time?

I. What does Amos take up against Israel? What is a lamentation? What was the occasion of this lamentation? Had Israel experienced any trouble? Chap. 4: 9, 10. What is meant by the "virgin of Israel?" Why was there none to raise her up? What sins had she committed? v. 7, 10, 11, 12. What should be her fate? v. 5. What is meant by "went out by a thousand?" By "leave a hundred?"

II. Was there any escape from these calamities? What is meant by "seek the Lord?" By "live?" For what was Beth-el and Gilgal noted? What is then meant by not seeking these places? Where was Beer-sheba? Was idolatry practiced there? What should happen to the two first named? What would happen to Israel if they did not seek the Lord? What is meant by "turn judgment into wormwood?" What description does the prophet give of God's power and providence? What particular business was transacted in the gate? How had they oppressed the poor? Should they prosper in so doing? For what had the judges taken bribes? Read what is said about the matter in Deut. 16: 18, 19. Who keep silent? Why? How must we regard the evil and the good? Who are the remnant of Joseph? Why so called?

INTRODUCTION.

Amos, it seems, was a shepherd and "a gatherer of sycamore fruit," or, as Kitto renders it, a "draper of sycamore fruit," 7: 14. His residence was Tekoa, a small town of Judah, six miles southeast of Bethlehem, and twelve from Jerusalem. The Lord called him from his business and home to prophesy to Israel. The place where he warned and exhorted Israel seems to have been Bethel. 7: 13. At this time the nation was given over to idolatry and every form of wickedness. Uzziah or Ahaziah was king of Judah, and Jeroboam II. was king of Israel. Jeroboam was the third generation of Jehu's descendants. In a material point of view, the kingdom was quite prosperous, but as "sin is a reproach to any people," it soon caused the overthrow of Israel, as Amos here foretold. The time of this prophecy could not have been later that B. C. 784, and was not probably much earlier. Its fulfillment was in 721 B. C.

NOTES AND SELECTIONS.

I. **Lamentation.** A wail of grief over the corrupt condition of the nation, and in view of the terrible judgments about to overwhelm her. The people had already been severely chastised that they might learn God's displeasure with them for their sins, and that they might understand their fate unless they returned to the Lord. 4: 6-12. **Virgin of Israel.** "The Israelite state, heretofore unsubdued by foreigners. Virgin, as applied to a state, implies its beauty, and the delights on which it prides itself, its luxuries, power, and wealth."—*J., F. & B.* **Forsaken upon her land.** *Prostrate upon her own land*, is agreed to be the better rendering. The prophet sees the nation fallen, her beauty gone, and no power able to help, unless she turn again to the Lord. **Went out by a thousand.** "The city from which there used to go out thousands equipped for war. City is put for the inhabitants of the city. **Shall leave a hundred**—shall have only a hundred left, the rest being destroyed by the sword and pestilence. Deut. 28: 62."—*J., F. & B.*

II. **Seek ye me.** Turn to the Lord by repentance and faith. To seek the Lord is to seek his mercy. **Ye shall live.** Escape the judgments impending. Not simply have preserved to you your natural lives, but have those blessings which make life desirable. You shall have God's favor. John 5: 40. **Seek not Bethel,** etc. That is, the idol gods of these places. Beth-el, Gilgal, and Beer-sheba were noted places for idol worship. Seek the Lord, but seek not these idols, if you would escape the calamities predicted. **Gilgal shall surely go into captivity.** "A play upon similar sonnets in the *Hebrew. Gilgal, galah, yigleh.* Gilgal (the place of rolling) shall rolling be rolled away."—*J., F. & B.* **The house of Joseph.** The tribe of Ephraim, descended from Joseph's son, was the reigning tribe among the ten tribes of Israel. "Ephraim" is often used to represent the nation of Israel; Joseph, very rarely. **None to quench it in Beth-el.** None of these idol gods can stay the Lord's judgments. **Wormwood.** A word used to express the bitterness of the wrongs which the people endured from unjust judges. **Leave off righteousness in the earth.** "Better rendered, *Who cast righteousness to the ground.* The words imply, also, that they make it lie there."—*Cowles.* **Seek him that maketh,** etc. He only is worthy of confidence who created the heavens, who is the author of day and night, who provides rain in its season, and who can make the weak strong. Zech. 4: 5. **Him that rebuketh at the gate.** Justice was generally administered at the gate of a town. Here causes were tried and judgments rendered. But the corruption was so great that he who should lift up his voice in behalf of justice and right was hated and abhorred. Judges did not care for the right, but took bribes and decided against the poor. v. 12. **Burdens of wheat.** They oppressed the poor with burdensome rents. But they shall not profit by these unlawful gains. If they continue in this way they will soon be dispossessed of all their wealth. **Manifold transgressions . . . mighty sins.** It is probable that not a tithe of the evil practices of the people were enumerated by the prophet, and yet the catalogue is great—swearing, lying, killing, stealing, adultery, drunkenness, and idolatry. **The prudent shall keep silence.** "Not mere silence of tongue, but the prudent shall keep himself quiet from taking part in any public or private affairs which he can avoid, as it is 'an evil time,' and one in which all law is set at naught."—*J., F. & B.* **As ye have spoken.** They had claimed to be God's people, and that God was with them; but their claim was not true. If they would have it true, they must "seek good and not evil." **Hate evil . . . love good.** There must be more than outward propriety of life. The heart must be brought into exercise in loving virtue and in hating vice. **Remnant.** Already the lord had begun "to cut Israel short," for "Hazael smote them in all the coasts of Israel." 2 Kings 10: 32, 33.

PRACTICAL SUGGESTIONS.

1. The spiritual declension of the people is an occasion for grief and mourning.

2. The people always have set before them the choice of "life and good, and death and evil." Deut. 30: 15.

3. Persistence in sin will surely result in destruction.

4. "What is not honestly got is not long enjoyed."—*Orton.*

5. Life eternal is to know God and Jesus Christ whom he has sent. John 17: 3. "Seek the Lord and ye shall live." v. 6.

Miscellaneous.

MAY-DAY.

R. H. STODDARD.

If I were asked the season,
I could not tell to-day;
Should say it still was winter—
The calendar says May.

If this, indeed, be May-day,
I must be growing old;
For nothing I was used to,
Do I to-day behold.

On May day in New England,
In that old town of ours,
We rose before the daybreak,
And went and gathered flowers.

If there are woods in Hingham
I have forgot; I know
That there were woods in Seekonk,
Some forty years ago.

And thither went the children,
For there the wild flowers grew;
They plucked them up by handfuls,
With fingers wet with dew.

And then in pretty baskets,
With little sprigs of green,
They placed them, and stole homeward,
And hoped they were not seen.

Along the roads and by ways
The merry creatures crept,
And round their sweethearts' houses,
While still their sweethearts slept,

The baskets on their windows
They hung, and stole away;
And no one knew who did it,
Or, knowing, none would say.

It spoiled her simple pleasure
If any maiden knew
Who sent her her May basket—
She had to guess out who.

Ah! those indeed were May-days!
But *this* day's this dreary day—
The calendar's mistaken,
'Tis not the first of May.

Why, if it were, my lady,
I would have gone in time,
And made you your May basket,
If only one of rhyme!

But I haven't done it, darling;
The words that I have sung
Are faded recollections
Of May when I was young.

—*Harper's Weekly.*

THE STOLEN RAILS.

Good old Deacon Meigs has been, for a long time, missing rails from a fence around one of his lots. As the Winter grew cold, more rails were missing almost every night. The Deacon suspected a poor man who lived near the lot whence the rails were taken, and so he determined to watch and discover the thief, if possible.

Accordingly, late one evening he buttoned his warm overcoat snugly about him and kept nocturnal vigils perambulating his spacious acres. As the night grew long, and the Deacon grew chilly, he nursed his wrath, pent up to be poured out upon the head of the culprit who should be caught in the act of stealing rails.

Soon after midnight the Deacon heard footsteps, and watched behind an apple tree until he saw a man making up a bundle of those precious rails. As the poor fellow stooped to lift the bundle to his shoulder, the Deacon sprang from his hiding-place and pounced upon the offending victim, with anger in his looks and voice, and vengence in his heart. As he caught hold of the collar of the man's threadbare, thin, and ragged cost—and the garment was torn into halves or pieces—the Deacon discovered that it was a life-long neighbor, Mr. Dea.

"What do you here?" the Deacon shouted. "Are you a thief?" "I'll have you up before the justice of the peace to-morrow, and put you where you won't steal my rails any more."

The old man, thus apprehended and addressed by one with whom he had been brought up in the same neighborhood from their youth, laid down his bundle of fagots, threw his torn hat upon the frozen ground, and looked with blood shot eyes into the Deacon's face, which, white with rage, the pale light of the cold moon made look more ghastly, he said:

"Deacon Meigs! I know that I have done wrong, I ought not to have stolen your fence for fire-wood. But I tell you what it is Deacon Meigs, when I saw my wife take off her poor ragged shawl and put it on the children as they slept in our only bed, and heard her sob, as she tried not to cry so that I could hear, and saw her shiver, and knew that she had got to sit up all night and walk the house to keep the warmth of life within her (and I had to keep walking so as not to freeze, but I didn't care anything about myself only for her and the little ones), and when I thought that they would all be hungry in the morning, and we should have no fire so as to boil the last potatoes which had been given to us, and how the children would cry and my dear old wife would cry too, I just put on my hat (there 'is on the ground) and started out to steal some rails, and so get 'em warm once, anyhew, before they die. And I wish we were all dead together, and then no deacon would ever scare me to death again, at dead of night, when I knew I was stealing his rails," and the tears ran down the old man's face as he spoke, and added in tones and attitude of wildness: "Deacon Meigs! put you where I was to-night, and where I've been many a night this Winter, with your wife and children crying around you, and almost frozen, and almost starved, and you a lookin' on and seein' and hearin' 'em, and *you'd steal rails.* Yes, Deacon Meigs, I tell you that you'd steal rails though you be a deacon, and a good 'en too so far as I know. Ah! Deacon Meigs, there's no tellin' what a man will do, 'till he's put to't."

The Deacon took out his handkerchief from his inner coat-pocket, and wiped his eyes, and looked—no longer in anger—but calmly, and in pity, and in love (for the Deacon was a real kind, good man), and replied:

"Mr. Dea! take home those rails to-night and make a good warm fire. I am rather inclined to think you are right, and that I might steal rails if you put me to't. God only knows. But, Mr. Dea, if you want any more wood this Winter, come to me and I will give you all you need, only don't take any more of the fences, because I am afraid that this will displease God; but—hang it—I'd rather all my fences were burned up than have my neighbors suffer as you have done."

So those old men separated that night, and Mr. Dea never stole rails again, and Deacon Meigs looked out for him and for other poor people too, to be sure that none whom he could help should suffer so as to be tempted to steal.

This occurence took place in my native town of Madison, Conn., when I was a little boy. Those old men are now both dead; but I can never forget their looks, nor lose the impression which my father's narration of the incident made upon me. Since then, I have seen young men grow old in corruption and in crime, and old men fall into acts of meanness and vice, and Christian men do wrong—and I have seen them repent and weep, and sin no more in those same ways in which they had fallen under strong temptation—and when I think that I have not committed just those acts of sin into which they fell, I think that I might have done the very same, if I had been tempted as they were tempted; and so I have learned to pity them, and pray for them, and say no harsh word about them. God only knows under what power of temptation even good men may fall.

There is no telling what a man will do until he is put to it. God help us all.—*Church Union.*

FREQUENT STIRRING OF THE SOIL is all important for hoed crops. Begin, if possible, before the crop is up, as may always be done with corn or potatoes if the soil is not stony. Breaking the hard crust which forms on the surface with a smoothing harrow will do more good than an expensive hand-hoeing, two or three weeks later. Cultivate as soon as the rows are plainly seen, and continue cultivating until the corn or potatoes cover the ground. One of the best farmers of our acquaintance makes a point to cultivate as much corn as possible while the dew is on the ground, which, being charged with ammonia, he considered equal to a dressing of manure.—*Rural New Yorker.*

THE PANAMA HAT PLANT.

The Bolivians give this plant (Carludovica palmata) the name of Jipagapa, a town in the Republic of Ecuador, which is the principal seat of the hat manufacture, "Panama," like "Mocha" in the case of coffee, and "Brussels" in that of carpets, being a misnomer. Before the leaf has begun to open—when, in fact, it resembles a closed fan, it is cut off close to the petiole, the base of which forms the center of the crown of the hat. It is then divided longitudinally into strips with the thumb nail, the thick part forming, the mid-rib being rejected. The number of shreds into which it is divided of course depends on the fineness of the hat into which they are to be manufactured. The split leaf, which is of a greenish-white color, is next dipped into boiling water, then into tepid water acidulated with lemon juice, and lastly it is allowed to soak in cold water for some time, and afterward dried in the sun. Each hat is, or ought to be, made of a single leaf. They vary in price according to fineness, from eighteen pence to as many pounds. The damping and drying operations cause the shreds to assume a curled or cylindrical form which increases their strength without injuring their pliancy. Before plaiting, the coarser qualities are damped with water, but the finest sorts are left out in the morning dew, and worked on before sunrise. A hat of the finest quality, made out of a single leaf, will take several months to make it complete, and the plaiting will be so fine as hardly to be perceptible at a short distance. The Carludovica palmata is by no means hard to cultivate, and it is one of the most hardy species of the genus. It grows well in the damp heat of an orchid-house where the temperature does not fall below sixty degrees.—*The Garden.*

"EXCUSE MY GLOVE"

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort, with some persons, even in large cities, is to say, "Excuse my glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for moment that he is simply ridiculous.

If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for compliance with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for a hot removing your coat before bidding him welcome.

The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impriprietty.

Gloves are now made to fit exactly, so that, were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly.*

GAPES IN CHICKENS.—A writer in the Lancester *Farmer* says that, in a recent conversation with an experienced chicken grower, "he informed us that he had been very successful in conquering that precarious disease in his young fowls by the application of air-slaked lime. As soon as a manifestation of gapes appears he confines his chickens in a box, one at a time, sufficiently large to contain the bird, and places a coarse piece of cotton or linen cloth over the top. Upon the top of this he places the pulverized lime, and taps the screen sufficiently to cause the lime to fall through. This lime dust the fowl inhales, causing it to sneeze, and in a short time the cause of the gapes is thrown out in the form of a slimy mass or masses of worms, which had accumulated in the windpipe and smaller air-vessels. This remedy he considers superior to any he has ever tried, and he seldom fails to effect a perfect cure. He has abjured all those mechanical means by which it is attempted to dislodge the Entozoans with instruments made of whalebone, hog's bristles, or fine wire, alleging that people are quite as certain to push the gape-worm further down the throat of the fowls as to draw them out."

SURE REMEDY FOR THE BOTS.—The Department of Agriculture publishes the following experiments which a gentleman from Georgia tried and found effective in dispelling that serious trouble in horses: About thirty years ago, a friend lost a very fine horse by bots. He took from the stomach of the dead horse about a gill of bots, and brought them to my office to experimnt upon. He made preparations of every remedy he had heard of, and put some of them into each. Most had no effect, some affected them slightly, but sage tea more than anything else; that killed them in fourteen hours. He concluded he would kill them by putting them into nitric acid, but it had no more effect upon them than water; the third day they were as lively as when put in. A bunch of tansy was growing by my office. He took a handful of that, added a little water, squeezed out the juice, and put some in; they were dead in one minute. Since then I have had it given to every horse I have seen affected with the bots, and I have never known it to fail of giving entire relief.

THE amount of muscle that can can be saved by a little brain labor is wonderful. And yet the science of doing everything in proper season and place, in fact, properly; is something that agricultural papers, or farming books, can not teach. Experience, calculation, and forethought are the mentors. A month before a piece of machinery is to be used, a glance at it will show where it is defective. A rainy day, a spare hour, a chance to take it to town to be repaired without going on purpose—these present themselves to the intelligent farmer, and when the harvest is ripe, or the corn ready for the cultivator, there will be no delay for the mending of damaged machinery.

TYPHOID FEVER.—A distinguished physician of Nancy has sent to the press a remedy for the typhoid fever. Here it is: Wash the mouth as often as possible, and the throat and nose also, with water lightly vinegared. Then a quart of hulled barley water mixed with 100 grammes of vinegar and 120 grammes of purified honey, gargle twice at a time with this, as well as wash the mouth and nose every half hour, while the patient is awake, and as often as he wakes during the night. The earliest and constant application is recommended, and a sure cure is promised. This medicine has been used extensively in French hospitals with success.

TIME WELL SPENT.—To plant each tree carefully. Allow no heavy boots to stamp down the roots, but when all are well and carefully covered, an even pressure with the foot may be used to compact the earth. A tree so set will need no stake.

REMOVING TAN.—Tan can be removed from the face by dissolving magnesia in soft water—beat it to a thick mass, spread it on the face, and let it remain a minute or two. Then wash off with Castile soapsuds, and rinse with soft water.

CROPS IN THE ORCHARD.—While the trees are small, it is well to cultivate manured crops between the rows; potatoes, or other root-crops, or corn, if kept far enough from the trees, are best.

ODDS AND ENDS.

The *Post* says Wm. H. Vanderbilt recently offered to reduce the rent of one of his railroad eating houses from $6,000 per annum to $1,500 if the lessee would give up his bar. The offer was accepted.

South Carolina has trouble in electing a Chief Justice. The Senate, which is Republican, refuses to go into an election until the House has admitted all members of the Mackey House.

The public are cautioned against well executed counterfeit fifty dollar notes on the Central National Bank of New York. The paper is a little heavier and stiffer than the genuine.

The Roman Catholic Bishop of Nebraska has issued a circular to the clergy calling for special masses during May and June, for relief from the grasshoppers.

The annual meeting of the American Bible Society was held in New York May 10th. There is a treasury balance of $9,500. Missionary operations have been very satisfactory.

There are enough stores at Malta and Gibraltar to last British forces a year in case of Eastern complications. The victualing has been quietly proceeding for weeks.

Were all men to bring together their burden of sorrow to be equally divided, each on reflection would choose his own.—*Socrates.*

A million dollars of the Centennial fund have been repaid to the treasury, and the remaining half million will be paid this month.

The whisky ring has abandoned its efforts to secure release from civil prosecution, and will fight to the bitter end in the courts.

The foreign trade of this country for March was, imports $47,544,954; domestic exports, $44,317,596; foreign exports, $816,030.

Commodore Benj. J. Totten, of the United States Navy, died at New Bedford, Mass., May 9th, aged 71 years.

The American Board of Commissioners for Foreign Missions will hold its annual meeting in Providence Oct. 2–5.

Mrs. Phebe A. Hanaford has been engaged for five years as pastor of the Second Universalist Church, Jersey City.

The bonds next subject to call for redemption are the consols of 1865, of which $202,000,000 are outstanding.

Dr. Begg, of the Free Church of Scotland, accuses hymns of having been the chief source of heresy in the church.

Twenty thousand people have been rendered homeless by the overflowing of the river Dnieper at Krementching, Russia.

China has opened to foreign trade the additional ports of Ichaus, Wuhu, Wenchon and Pakhoy.

Some of Christopher Columbus' letters are carefully preserved at the Bank of Genoa, Italy.

Six free floating baths will be opened June 1st, on the North and East River shores of New York.

The Episcopal clergy of Massachusetts have organized a Clerical Life Insurance Society.

The African Methodist Episcopal church has just sent Mr. Mossell and wife as missionaries to Hayti.

Salvation is permanent deliverance from both the love of sin and the guilt of sin.—*Joseph Cook.*

The Niagara water power property was sold on the first of May for $71,000.

The town of Iquique, Peru, was destroyed by an earthquake May 10th.

The President of Buenos Ayres has proclaimed general amnesty.

TO ALL, PARTICULARLY INVALIDS, Spring is a trying season. Indications of sickness should at once be attended to. Fatal diseases may be caused by allowing the bowels to become constipated and the system to remain in a disordered condition, until the disorder has time to develop itself. An ounce of prevention is worth a pound of cure, is an old and truthful saying. Therefore, we advise all who are troubled with the complaints now very prevalent—headache, indigestion, disordered liver, want of appetite, nausea, or feverish skin—to take, without delay, Schenck's Mandrake Pills. We know of no remedy so harmless and decisive in its action. It at once strikes at the root of the disease and produces a healthy tone to the system. Therefore, we need suffer from any disease arising from a disordered condition of the liver, if they would take this excellent medicine when they feel the first indications of the malady. Families leaving home for the Summer months should take three or four boxes of these pills with them. They have an almost instantaneous effect. They will relieve the patient of headache in one or two hours, and will rapidly cleanse the liver of surrounding bile, and will effectually prevent a billious attack. They are sold by all druggists.

VEGETINE.

HE SAYS IT IS TRUE.

SENECA FALLS, Nov. 9, 1876.

MR. H. R. STEVENS:

Dear Sir,—As you are an entire stranger to me, I want you to know what Vegetine has done for me. Only those who have been raised from death's sleep can know the value of such a good medicine. I am 58 years of age. Three years ago I was taken sick with what the doctors called LUMBAGO. For weeks I was confined to my bed. I had three different physicians, without any help. I received no relief; I was a great sufferer; finally I became entirely helpless. The last doctor told me there was no help; he said he might possibly save my life by ejecting morphine in my arms and legs. The encouragement for saving my life by having this done was so small a chance I could not consent to run the risk. About this time my son read your advertisement in our paper, a testimony of a person who had been very sick with about the same complaint, and was cured. My son went right away to the apothecary store and bought a bottle of Vegetine. Before I had used the first bottle I found great relief; I could move myself in bed. After taking three bottles I was able to sit up and move about my room. I continued taking the Vegetine, and I was in a few weeks restored to my former health. The Vegetine saved my life after the physicians said there was no help for me. I have had no doctor since. If I feel unwell I take a dose of Vegetine, and I recommend it to my friends.

Your Vegetine ought to be in every family. My doctor was surprised to see me in good health. He says Vegetine is a good medicine. I tell him it cured me. He says, "It is true." I can not feel too thankful.

Very gratefully yours,
MRS. CATHERINE COONS,
Seneca Falls, Seneca County, N. Y.

VEGETINE.

ALL DISEASES OF THE BLOOD.

If Vegetine will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the *Great Blood Purifier.* The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention

VEGETINE.

WILL CURE

CANKER HUMOR.

ROCKPORT, March, 31, 1876.

MR. H. R. STEVENS:

Sir,—Last fall my husband got me two bottles of your Vegetine to take for the Canker Humor, which I have had in my stomach for several years. I took it and the result was very satisfactory. I have taken a good many remedies for the Canker Humor, and none seemed to help me but Vegetine. There is no doubt in my mind that every one suffering with Canker Humor can be cured by taking Vegetine. It gave me a good appetite, and I felt better in every respect.

Yours with respect,
MRS. ELIZA ANN POOLE.

VEGETINE.

NOTHING EQUAL TO IT.

SOUTH SALEM, MASS., Nov. 14, 1876.

MR. H. R. STEVENS:

Dear Sir,—I have been troubled with Scrofula, Canker and Liver Complaint for three years. Nothing ever did me any good until I commenced using the Vegetine. I am now getting along first rate, and still using the Vegetine. I consider there is nothing equal to it for such complaints. Can heartily recommend it to everybody.

Yours truly,
MRS. LIZZIE M. PACKARD,
No. 16 Lagrange St., South Salem, Mass.

VEGETINE thoroughly eradicates every kind of humor, and restores the entire system to a healthy condition.

VEGETINE.

PREPARED BY
H. R. STEVENS, BOSTON, MASS.

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BENJ. F. LANGWORTHY, Executor.

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MARY POTTER, *Administratrix,*
VOLNY A. POTTER, *Administrator*

Dated, Nov. 24th, 1876.

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MORTGAGE SALE.—Whereas, default has been made in the payment of the money secured by a mortgage dated the 30th day of December, 1875, made and executed by Orin Cook and Betsey Louisa, his wife, of the town of Alfred, county of Allegany, and state of New York, to Jesse B. Gibbs, of the town of Almond, county and state aforesaid, and which mortgage was duly recorded in the Clerk's office, of said county, in liber 44 of mortgages, at page 76, on the 31st day of December, 1875, at 2 o'clock P. M., which said mortgage was, on the 11th day of December, 1876, duly assigned by the above named Jesse B. Gibbs to Charles M. Marvin, of the village of Belmont, in the town of Amity, in the county and state aforesaid, by written assignment, which assignment of mortgage was duly recorded in the office of the Clerk of Allegany county, on the 11th day of December, 1876, at 11 o'clock A. M., in liber 4 of assignments of mortgages, at page 375, and entered in liber 44 of mortgages, at page 76; and whereas, the amount claimed to be due upon said mortgage at the time of the first publication of this notice is the sum of six hundred and forty-eight dollars and seventy-seven cents, to wit: Six hundred dollars of the principal, and forty-eight dollars and seventy-seven cents of interest, and which is the whole amount due and unpaid on said mortgage. Now, therefore, notice is hereby given that by virtue of the power of sale contained in said mortgage, and duly recorded as aforesaid, and in pursuance of the statute in such case, made and provided, the said mortgage will be foreclosed by a sale of the premises therein described, at public auction, at the front door of the Burdick House, a hotel kept in the village of Alfred Centre, in the county of Allegany, in the state of New York, on the 24th day of May, 1877, at 1 o'clock P. M., of that day. Said premises are described in said mortgage as follows, viz: All that tract or parcel of land situate in the town of Alfred, county of Allegany, and state of New York, and being in township number three in the seventh range of townships in said county, known and distinguished as the east forty acres of the north one hundred acres of lot number 48. Also all that certain other tract or parcel of land situate in the same town of Alfred, county of Allegany, and state of New York, lying and