

The First vs. Second Christian Church.

From the Gazette.

It is a fact, now well known, that, at present, there exists a difficulty between the Main street church and the congregation, worshipping at the Library. The immediate cause of the difficulty, is that, the members who compose the Second Church, could not agree with the authorities or overseers of the First Church government, and thereupon resolved to form the nucleus of a Second congregation at the Library, and worship God according to the dictates of their own conscience.

This they did. The Main street authorities convened an ecclesiastical council, and cited certain parties to appear before them to answer the charge of being "disorderly."

Disavowing and ignoring creeds and confessions of Faith, as the Christian Church has ever professed to do, it is now guilty of promulgating an unwritten article of faith, only equalled in its spirit of persecution and oppression by the dark ages themselves. Let us pause here to ask how the congregations were originally built up? They were organized just as the members of the Second Church propose to organize and build theirs.

Mr. Campbell and others preached, the gospel the people obeyed, and formed congregations, among themselves, as they saw fit. Without going up to "Rome" to ask permission and consent of the Council. As a friend to the cause of Christianity and bound by ties to good men and women of that church may I not ask, if they are not rapidly degenerating to the most beggarly elements of the vilest sectarianism?

Instead of teaching the first principles of a Christian faith, do they do not need to be taught the first principles of its practice? Why if those brethren differ with them, shall they not go and build up a church—a society—maintaining the faith, and be followed by the "God speed you" and prayers for success by all Christian men and women? Call to mind the godly people of the Bible, taking fraternal leave of such other one going to the right, the other to the left, and be admonished, that they held the same faith, so may you separate, and do likewise. The leaders of the church in days gone declared the faith to be the bond of Unity and not "opinions" of church government or organization. It had been naively said by some of the members of the First Church, by way of apology for wrong-doing, that they did not, or ought not to have asked for letters, before they began to work elsewhere. They knew too well the temper of the "overseers" to do that, if they deemed it a duty. For, afterward, when a female member of the First Church (whose christian character is a bright and shining example) asked for a letter, upon the eve of going on a long visit to a distant city, it was refused because it was suspected that she would join the Second Church when she returned.

Last Sunday the day of "trial" was set again, and postponed until next Sunday because of the absence of members.

Like culprits on trial for some dark deed of infamy in the presence of judge and jury. Is it profane or irreverent to say it bore the semblance of the trial of felons for a capital crime in the presence of a gaping and staring crowd—and all this because a few men and women of the most irreproachable christian character, true to God, true to Christ, true to their fellow-citizens, made an effort to build up a church and defend the faith.

Shame on this burlesque of primitive and apostolic christianity.

Meet next Sunday and expel these brethren, and strike the cause you profess to love a blow; in the spirit of love, persuade your brethren back, if you believe it best, or bless them and let them alone until they find it out and come back of themselves to the embrace of *Christlike affection*.

Has not the spirit of the world taken possession of churches? I see more of the true spirit of goodness in the honest greeting and good fellowship of the secular professions and more real love than is found among men who stand up in church and talk about the love of Christ. There is a growing spirit of intolerance and a sad want of christian charity, obvious to the most casual observer, on the part of many leading spirits of this church. The eye of the world is on it, and it readily discerns and detects the departure from the faith and practice taught by the founders of the church. The old landmarks are not faded out in the public mind. There is a proscriptive spirit running through the church newspapers, which is driving out religion and setting parties in. The professors of Kentucky University are assailed as infidels and heretics by editorials in leading church papers.

Because these gentlemen, prominent as scholars, do not hold the same religious opinions the self constituted overseers of the church do.

Overseers are not allowed to oversee other than the master's business, and only that part of it about which he gives express orders. "Feed the flock," not whip and dog them out of the sheep fold. If one goes astray, better leave the ninety nine and go after him. Some Pharisee says we are commanded to withdraw ourselves from them that walk disorderly." Is not that only an exhortation not to walk disorderly yourselves? Which is most "disorderly" to neglect to apply for letters, or to refuse them when applied for?

There exists, and is being cultivated in this church, the narrow and bigoted views, which are evidently at war, with the true and tolerant spirit of Religion, and so they are doing their otherwise good influence, irreparable injury.

The Regent of Kentucky University, who has done more for God and humanity than any ten of the leading preachers of the church, in the building up, by his great energy and Christian philanthropy, a noble institution, splendidly endowed, because he too, did not accept the opinions of these Elders is set upon, and a bitter hostility is waged incessantly against him. "Ye are an epistle known and read of all men."

But, it is to be hoped, indeed it cannot be doubted that, his broader and more enlightened views will signally triumph over the narrow and petty spirit which opposes him. If, these gentlemen and ladies, alike conspicuous for irreproachable Christian character and adherence to "The Faith once delivered to the Saints" are expelled, begins, then, a war between the bigoted defenders, conscientious though they be of an intolerant religion and proscriptive party spirit and the advocates of a true Faith, and a pure practice, indulgent to diversity of opinion.

The one will turn the tide of Christian civilization backward by its influence; the other give it a new impulse forward. As to which will triumph, we have but to turn the eye backward upon the past, for a moment, to know. If this war extends its efforts to Kentucky University, it may be well to recollect that the people and the Kentucky Legislature, are still over it, and a religious party contributing less than one fourth of the money to build it up, will not be looked upon in silence, while the spirit of its charter is violated by the blind and bitter partisans who assail it.

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You continue
Curators think that "no one
have any legal claim whatever
the beneficial interests of its property,
have any other individual a right to say a
word in regard to its government except
those who are termed the "brotherhood."

For myself, I deny that I have ever said
or written that others have no *beneficial*
interests in the property. I have said, and
now say, that they have *no legal interests*.
Cannot the sons of all men receive tuition for
ten months for some seven or eight dollars,
and what will Dr. Peter call this? Is it
beneficiary or not, Doctor? Will any mem-
ber of the Baptist or Methodist Churches
claim the control of Danville College?
Scarcely so simple, Doctor. They have more
respect for law and personal rights or the
rights of corporations. We not only assert
our legal right, but will control our own Uni-
versity.

Has the Legislature of Kentucky com-
plained of any breach of trust by the Cura-
tors? I have heard of none? Have the donors
who gave liberally to buy the Agricultural
farm made out a case of misappropriation?
You know they have not. Who then is the
party or donor, Doctor? Who has been so
outraged by the Curators? Did you make any
special gift which has been misapplied? If so
what is it, and where is the record of your
special directions how to be applied? Did you
really give anything Doctor?

But you say that Regent Bowman made
promises to the donors which cannot be re-
spected should the control pass over to the
brotherhood. What were they? It is really
high time that either Regent Bowman or the
complainers should state the pledges. This
assertion we shall pronounce false until some
proof is given. Does Dr. P. not know that
neither Regent Bowman or any one else can
make pledges in violation of the charter? And
does he not know more, that the Curators are
wholly unbound by the Regent's pledges unless
they accept them? Wherefore all this eternal
agitation which you and your co-operants are
striving to keep alive? What is your object
Doctor? You prove your allegations by assert-
ing that the donors of Mercer county had
their subscriptions repaid. Strong proof truly.
Those who had made subscriptions from *lo-
cal considerations* had no right to claim a re-
turn of their money, but this is truly a
strong proof of your allegations against the
present ownership of the University now un-
der a new charter. You assert that "the
great bulk of the funds raised by Regent
Bowman by the authority of the Curators,
has been procured on conditions which would
be violated if the policy of these exclusive
gentlemen be carried out, viz: that of exclu-
ding from the government as well as from
the professional corps of the University, all
who do not belong to their special" christian
brotherhood "as they understand the phrase."
This sir you have written contemptuously.
There is no bigotry and sectarian spirit shown
by Dr. P. And he is one of the many who
detest sectarianism. But Doctor I flatly chal-
lenge the truth of your statement and call for
the proof. You have volunteered your as-
sertions long enough. You allege again that
in the "act to consolidate Kentucky Univer-
sity and Transylvania University" approved
February 28th, 1865, it is provided in sec. 2,
that the Curators shall be bound by the trusts
and conditions to which said trustees of
(Transylvania) were subject, and sec. 3 states
that the charter of Kentucky University
herein changed, shall be the charter of the
consolidated University." Who disputes
this Doctor? You know that the transfer of
Transylvania was bone fide, conveying every
species of her property in fee simple with
only one promise. That should Kentucky
University cease to exist or be moved from
the county the property is to be returned to
the old trustees or their successors, and what
comfort does Dr. P. draw from this fact?
He thus mean to prove by it that the

KENTUCKY UNIVERSITY.

A HISTORY OF ITS CONSTITUTION AND ITS CHURCH CONNECTION.

THE COLLEGE OF THE BIBLE THE ONLY EC-CLESIASTICAL DEPARTMENT.

Regent, Bowman and the Lexington Church Muddle.

We desire to place before the public the facts, so far as we have been able to gather them, respecting the relation of Kentucky University to the recent difficulties in the Main-street Church at Lexington, of which we have recently been and soon to be again, it is only to regard to the fact, that the general public is specially interested. In order to a right understanding of the relation of Kentucky University to the State and to the Christian Church, a large and influential ecclesiastical body in this State, it will be necessary to advert to

THE HISTORY OF THE INSTITUTION. Many years ago Bacon College, under the control of the Christian or Reform Church, was founded in an adjoining county. This, after being in existence for some years, collapsed through lack of means to sustain it. Mr. John B. Bowman, a citizen of Mercer county, determined to found, instead of this, a large and well endowed university in its full and true sense, a "modern American and Christian base." Entering heartily into the work, he soon secured an endowment fund of \$30,000, mostly in notes of from \$500 to \$1,000, given by the substantial farmers of Central Kentucky. As the payments fell due the proceeds were invested, and in 1827 the new institution, under the title of Kentucky University, began operations at Harrodsburg. A few years afterward the college building with library and apparatus was consumed by fire.

In the meantime the Congress of the United States passed an act granting to each State 30,000 acres of wild land for each Representative and Senator in Congress, in order to found an Agricultural and Mechanical College. About two or three years, if we mistake not, was allowed to each State to avail itself of the grant, at the expiration of which time, unless accepted in good faith, the donation should be void. The grant and its conditions had been before the public for two years and no movement had been made by State, or by any of the denominational institutions in the State, to secure the grant, either by founding a State institution or engaging an Agricultural and Mechanical College upon some of the existing colleges of the State. At last the trustees of Transylvania University made application for the Agricultural College, offering their buildings, grounds, museum, and apparatus to the State for this purpose. While the application was under consideration, the buildings, apparatus, &c., of Kentucky University were consumed by fire at Harrodsburg, as above stated. The Board of Trustees of Kentucky University, by virtue of an enabling act passed by the Legislature, determined to remove their institution from Harrodsburg.

Being unable to select a location, a committee was appointed for the purpose, with Mr. Bowman as Chairman. Negotiations were opened simultaneously with the Board of Trustees of Transylvania and the Legislature of Kentucky, with the first for a consideration of the interests, resources, and endowments of Transylvania and Kentucky Universities, under the corporate management of Kentucky University; and the second to engrain upon this consolidated interest the Agricultural and Mechanical College as one of the colleges of the new university.

Mr. Bowman, the moving spirit of the whole enterprise, proposed to raise \$100,000 to purchase an experimental farm and a site for the buildings required for the several colleges of the university. The negotiation was concluded with the trustees of Transylvania on the implied condition that all the franchises and immunities belonging to it should be respected by the Trustees of Kentucky University. Buildings and grounds worth not less than \$100,000, and a cash endowment of \$50,000, were then equated from Transylvania. Meanwhile the Legislature of Kentucky passed an act regarding the Agricultural and Mechanical College upon Kentucky University as one of its constituent colleges, upon the following conditions: That the land scrip should be sold by an agent appointed by the State, and the accruing funds invested by the State in her own hands, the interest on which should be paid to the Treasurer of the University, semi-annually, for the support of said college; that matriculation in said college should be entitled to tuition in several classes, college of arts, and tuition in any other department of the university, except law and medicine, without the payment of extra fees; that no religious or denominational should characterize the organization of the Faculty of this college, and in order to provide against this, that a majority of its Faculty should, at no time belong to any single denomination of Christians; that in consideration of the land thus annually paid, each representative district in the State should be entitled to send three properly prepared students free of tuition; and that the State reserved the privilege of withdrawing at any time this annual appropriation if it became apparent that this contract was not complied with in good faith.

WHO DONATED THE MONEY. Mr. Bowman immediately applied himself to raise the \$100,000 as a condition accepted by the Legislature for the purchase of an experimental farm. In the short space of three months the money was obtained by subscription, principally from the citizens of Lexington and vicinity. A farm was purchased, and in addition the Woodland tract adjacent, numbering six acres of land, upon both of which all the payments have been made, principal and interest, amounting in the aggregate to \$100,000. Part of the funds belonging to the university, now existing, it will be seen, was subscribed by the Christian or Reform Church, part existed in the amount transferred by Transylvania University; part in that accruing from the State; part the contribution of citizens, irrespective of religious denomination—Presbyterians, Methodists, Baptists, Episcopalians, and Reformers. It was manifest that the university, made up of these different funds, and representing as many interests, must, as a whole, also show any narrow partisan feeling. But, in order that good faith should be kept with the original donors, who gave principally for the education of a ministry in their own church, a department or college was specialized, called

THE COLLEGE OF THE BIBLE. The faculty of which is composed exclusively of men belonging to the Christian or Reform Church. This was rendered the more necessary by the fact that the aggregate endowment and property now existing much less than a third was contributed to this specific purpose, and the university, as a whole, must become, in a large and liberal sense, unsectarian. In 1836, when this was done, J. B. Bowman, by whose sole exertions it had acquired its large proportions, brought in a

SCHEME OF ORGANIZATION. Which was adopted, viz: A College of Literature, Science, and Arts, in which the ordinary collegiate curriculum is taught, comprising Latin, Greek, mathematics, and English, with a mixed faculty, seen in the constitution of the Christian Church and others not. An Agricultural and Mechanical College, in which was to be taught Agriculture and Mechanics, besides an extended course of Geology, Mineralogy, Botany, Zoology, Practical Chemistry, Civil History, Metallurgy, Mathematics, English, French, and German. In the composition of this Faculty, no preference was given to any denomination. An entirely secular Prof. Patterson, its president, and Prof. Harrow, principal of its Preparatory Department, are both Presbyterians; Dr. Peter, its Professor of Chemistry is not a member of any church, but of Episcopal profession; Prof. Clark, the ablest astronomer in the West, likewise a member of no church, but of Congregational profession; Major Howell, its Professor of French and German, member of no church, but of Lutheran profession; Prof. Shankleford, member of the Christian Church. An adjunct professor and tutor are also members of the last. To its president is committed solely and exclusively the conduct of its religious exercises, and if there be any denominational alien chargeable thereto, it lies with him alone.

The Commercial College has not a single member of its Faculty in the communion of the Christian Church. The same may be said of the College of Law.

Mr. Bowman, elected Regent in 1840, is charged with a general supervision of the interests of the existing colleges which compose the University. It has been his constant aim to lift the great institutions of which he is justly regarded the founder, to a higher level than a narrow denominationalism, and in this he has been nobly seconded by a majority of the Board of Curators who control it. With large and outside views and an unshakable devotion to the cherished object of his life, he is determined to resist all efforts, come from what quarter they may, to promote the funds given by the State, by Transylvania and by private citizens to subserve the interests of any church or of any political party. It is this feeling of determination to keep faith with all and rightly administer the trust committed to him that has brought him into collision with some of his overlords of the Main-street church.

THE CONTRACT SACRILEGIOUS. Mr. Bowman alleges that the restraints of conscience to which he must be subjected if he remained, and the landowner and illiberality with which he was brought into contact, was such as to make his further connection unpleasant and untenable, and determined him, in common with others, to withdraw and establish themselves as a worshipping assembly upon no allegiance to the Main-street church. This he, in common with others similarly aggrieved, did, among whom were J. D. Pickett, Professor of English in the College of Arts, and known to many throughout the South as chaplain in the Confederate service during the entire war; G. W. Rank, who also served in the Confederate army, and late editor of the Democratic Standard and Register of Lexington, Ky. The seceding members allege that their action was in entire conformity with the spirit and traditions and discipline of the church, which recognizes the entire and complete independence of each church. For this action they were cited to appear, and were excommunicated as schismatics.

It is understood that an attempt will probably be made by the adherents of the Main-street church, to displace Gregory Bowman from the relation which he now sustains to Kentucky University. Mr. Bowman feels assured that he will be sustained by the majority of his co-colleagues in Kentucky and throughout the South and West; that this church is not an isolated one, and that no man so bold of men self-constituted are the authorized exponents of the limits within which he may hold Christian fellowship with all who profess the name of Christ irrespective of church organization. He believes that a faction authority of schismatics, who mistake intolerance for piety, and hypocrisy for piety, unfortunately, there are too many in all churches, have been for some time intruding to obtain control of Kentucky University, and that this determination to resist is now to the last. He knows the men with whom he has to deal. He believes that a large majority of the Board of Curators will sustain him, and challenges an appeal to the arbitrament of that body. He knows that they will not ignore the interests of Transylvania and of the citizens of Lexington, whose funds liberally contributed bought the magnificent estates on which the Agricultural and Mechanical College is located. He knows that they will respect the interests of the State of which they are the delegated custodians. Should he be mistaken, one thing is certain, he will be the first to resign to the State a trust which he can no longer conscientiously administer.

TRANSYLVANIA WOULD THEN WITHDRAW HER VESTED INTEREST, and the money to the real estate fund would be returned to her. What remains would be worked out its own hand in its own way. The State and Transylvania interests, combined with the estate attached, supplemented by the liberality of Kentucky, would then constitute an independent, unconfessional enterprise, the grandest in the South-West. The individual energy of Regent Bowman, seconded by all who love freedom and tolerance, and an enlightened catholic liberality, would refound and reconstitute, on a liberal basis, a new Kentucky University, which would ere long make the old forgotten. We can assure Mr. Bowman that the people of Kentucky will sustain him.

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TO DISPLACE GREGORY BOWMAN FROM THE RELATION WHICH HE NOW SUSTAINS TO KENTUCKY UNIVERSITY.

The Schism in the Lexington Christian Church.

The Main Street Church Excommunicates the Library Church.

"LET THEM BE ANATHEMA."

For some time there has been dissension in the ranks of the Christian Church, growing out of the establishment of a second church with separate officers from the other organization, at the hall of the city library. It seems that the conduct of Regent Bowman in attempting to destroy the sectarian character of the University, gave great umbrage to the members of the Main street church. These differences culminated on Sunday in a decided split, when, by a vote of the members present, after a heated discussion, the second church was severed from the Main street body of Christians. Below is a synopsis of the discussion, in such it may be called:

M. E. Lard, Chairman: "We will now proceed to the business we have set for this morning. The report of the Elders is now before the House. Before acting upon the general report, there is a special report to be heard. It is now in order to read that special report, which charges J. B. Bowman with violating M. H. 18."

Joe. Woolfolk—"I request that the matter be postponed for one week."

G. W. Elley—"I ask Bro. Woolfolk to give his reasons."

Jas. Woolfolk—"I have a hope that the appointment, mutually, of a Conference Committee will be agreed to, and this matter finally settled peaceably. A dispatch was sent to Bro. Lard by eminent brethren of Cincinnati, Ohio, asking that the matter be delayed, so that a Committee may be appointed by both parties to advise in regard to this matter."

G. W. Elley—"I wish to make a statement. I take no action in this matter. I long had a conference with Regent Bowman, in which I asked him if a Committee of Conference were appointed, would he pledge himself and his church to abide by its decision? He declined to thus bind himself, but stated he would yield in all matters that did not come in conflict with his conscience. He could see no cause for delay."

Prof. J. D. Pickett (Second church)—(Ordered to sit down by Mr. Lard.)—"I appeal to the congregation."

Mr. E. Lard—"Are you going to speak to the question?"

Prof. Pickett (Second church)—"I arise to a point of order. Has Brother Lard a right to ask me this question? If I get off the question he can then call me to order." Interrupted by

W. D. Standeford—"I was in favor of allowing these brethren a hearing previous to this time. I doubt their right to be heard now. If Prof. Pickett has a right to be heard at all, he has a right to be heard on this motion. I ask those brethren now present whether they are willing to abide by the decision of the committee—I mean brethren Pickett, Luxton and Smith."

W. T. Withers—I am in favor of letting Prof. Pickett, speak if he wishes to, whether in order or out of order."

Prof. Pickett (second church)—"I have always made it a rule to seek peace and pursue it. I most earnestly wish now to adjust this difficulty, and to harmonize all things in Christ. I have personal opinions in various matters, and so have the brethren before me. I allow them the perfect right to their opinions, and only ask them to concede me the same right. Bro. Bowman and I both have kindly feelings toward this church. I have—"

M. E. Lard (interrupting)—"Bro. Pickett, do you love the brethren, all of them?"

D. W. Standeford—"Has J. B. Bowman no evil feeling against any particular members?"

Prof. Pickett; (2d church)—"In what I said, I referred to the church at large. I cannot speak for Brother Bowman's heart in regard to every particular member. Brother Bowman and I are both in favor of submitting this matter to an advisory committee."

Dr. Jas. Smith—"Brother Woolfolk and I have been earnestly laboring to settle this matter peaceably. In a matter of conscience, we could not ask these brethren to submit to the decision of a committee, as the committee would thus come between their consciences and their God. As to what name you give the committee, practically, makes no difference. I do not think a committee would ask these brethren to yield in a matter of conscience. I see no injury to come to the church from delay."

Dr. J. G. Chinn—"If these persons would consent to abide by the decision of a committee, no matter what it was, I would be in favor of the committee. I am opposed to any delay. I think it would be child's play to have a committee and then leave each party free to accept its advice or not."

G. W. Elley—"There is no conscience in the matter. The question is, 'Have these brethren a right to go off and form a separate congregation?' I can see no reason to delay, from what Regent Bowman said to me."

Joe. Woolfolk—"God is powerful, Brother Elley, and might change him just as he did you." (Mr. Elley was a leading member in the new congregation, but finally went back to the Main Street Church.—Rer.)

E. D. Luxton (Second Church)—"I wish to speak about three minutes, brethren, I have—"

M. E. Lard (interrupting)—"I want to know if you are going to speak to the question, first." (Mr. Luxton sits down.)

Professor Pickett (Second Church)—"I think Bro. Lard has a right to call Bro. Luxton to order if he gets off the question, but not to ask him what he intends to say."

D. W. Standeford—"That was all Bro. Lard did. I am sorry to see Bro. Luxton in such high indignation. I see no reason for postponing this matter. These persons will not bind themselves to abide by the decision of the committee. I ask if they will?"

Prof. Pickett—"We will abide by it if it does not conflict with our consciences."

D. W. Standeford—"Yes; they make a great noise about their consciences. I am willing to abide by the decision of the committee. I know that a paper has been circulated and signed by a good many members of this congregation, stating that we ought not to act in this matter. I want to know how their consciences have got so tender all of a sudden."

"One of these brethren, now in this house, said he would rather have his throat cut than come back—that he considered it an honor to be tured out. That was brother Smith."

E. E. Smith (Second church)—"I beg leave to say that I deny having made any such statement at any time."

Prof. Pickett, (Second Church)—"The question of conscience has been twice alluded to this morning. I know there is conscience in this matter. Let us, brethren, not judge one another's consciences."

Dr. Jas. Smith—I ask the Church to think seriously about this matter. Will it lose or gain anything by delay? They will consider the matter earnestly in the light of God's word. There can certainly be nothing lost by delay."

Dr. J. G. Chinn—"I call for the question."

E. D. Luxton, (Second Church)—"I wish to say—"

M. E. Lard, (interrupting)—"Are you going to speak to the motion? I must know that first."

E. D. Luxton, (Second Church)—"I will let Brother Lard decide as I go along. I am in favor of an advisory committee, (Is that to the question, Brother Lard?) (Voices, "to on.") I have labored to that end. I do hope the brethren will postpone this matter for at least one week more. The committee, I must say, though, cannot decide for me in a matter of conscience."

M. E. Lard—"If the committee decide that you have done wrong, will you confess?"

Mr. Luxton—"I would not."

Col. Withers—"There is no proposition before the church. I see no reason to delay. If the committee would decide to suit these brethren, they would accept. Otherwise they would not care one particle for it. I am in favor of putting this matter through now."

M. E. Lard—"I am opposed to delay. I now put the question: Shall we postpone the action in this matter?" Vote decided in the negative: "I now call for the reading of the charges against Regent Bowman."

Colonel Withers—"I will read the charges." (The substance of the charges was that Regent Bowman had violated the xviii. of Matthew in a personal controversy with Elder Wilkes.)

E. D. Luxton (Second Church)—"I rise, to make an explanation." (The substance of the explanation was that the charges were erroneous.)

M. E. Lard—"You have not heard the charges against Mr. J. B. Bowman. This makes the charge against him: 1st. Disorder. 2d. Creating schism. 3d. Violating 15th Matt."

Prof. Pickett—"If allowed, I will now read an answer to these charges, both in regard to brother Bowman and the rest of the brethren who have united in forming the new church." Reads.

Mr. E. Lard (interrupting)—"I want the brethren to worry through this matter this morning. This is a terrible worry, but we must worry through it."

E. D. Luxton (Second Church)—"I am exceedingly sorry the brethren are determined to carry out this matter. I am sorry the brethren are going to say to me that I cannot meet them on the street and shake their hands as brethren. I have done all I could to bring the matter to a peaceable conclusion."

M. E. Lard—"These persons have made out themselves a calf, and are kneeling and worshipping it at their new organization. We will now take this vote."

Dr. Jas. Smith—"If allowed, I propose the following substitute." (The substance of this substitute was, that the Church had no Scriptural authority or precedent in the matter, and therefore the wisest course would be to take no action whatever. It received no second.)

M. E. Lard—"You have now the motion before you. These persons have been guilty of disorder and schism in withdrawing and setting up a new organization without your consent. You must now withdraw yourselves from them. We will take the vote, and immediately proceed to the dismissal of the parties mentioned in the charges, as presented by your Elders. We will take the vote on J. B. Bowman's case first."

(The vote being taken, stood about 50 for to 10 against withdrawing from Regent Bowman. The size of the congregation is about 400.)

E. E. Smith—Before announcing the decision—"I call for the yeas and nays."

M. E. Lard—"The yeas and nays are not necessary. I refuse to take them. I will now take the vote on the other parties mentioned, and then immediately proceed to their dismissal."

(The vote being taken, stood about 50 for to 10 against withdrawing fellowship.)

E. E. Smith—"I again call for the yeas and nays on the question."

M. E. Lard—"I see the demand for yeas and nays; I am attending to this matter."

The church then withdrew from the parties and the meeting adjourned.

THE GOOD MAN.

A DISCOURSE BY F. W. FLEMING.
"For he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord."—Acts xi. 24.

Perhaps there is no word of our language more common; more in every one's mouth, from the infant child of a year old to the adult old man; none, the general import of which is more universally understood, and yet to define which, comprehensively and accurately by two or three others, is more difficult than the descriptive, qualifying adjective, good. We look in vain for such a definition of it in Webster's large dictionary, though instead thereof we there find some forty other definitions. The first three of which read: "1. Valid; legally firm; not weak or defective. 2. Valid; sound; not weak or fallacious. 3. Complete or sufficiently perfect in its kind; having the physical qualities best adapted to its design and use; opposed to bad, imperfect, corrupted, impaired."

"Opposed to bad," a negative, is the nearest approach to it, that we have here. The next nearest is numbered the twentieth, and reads: "Kind; benevolent; affectionate." This will do. Such we understand to be the character of him, who in the text is declared to be "a good man." Such was Barnabas, the early friend and companion of Paul. He was kind, benevolent and affectionate; all this, and what more the word good imports. What it is, or in what more the goodness of Barnabas consisted; how he manifested it; and why he is introduced to us in this character in this place; or, what it is to us; and the improvement we should make of it, will more fully appear as we proceed. He is first introduced to us in the fourth chapter of the Acts of the Apostles, thus: "And Joseph who, by the Apostles, was surnamed Barnabas, (which is interpreted, son of consolation,) a Levite, born in Cyprus, having land, sold it and brought the money and laid it at the feet of the Apostles." (Verses 36, 37.)

It hence appears that he was a Christian; that he had forsaken all and given up all to follow Christ. He received the name Barnabas, no doubt, because of the natural amiability and sweetness of his temper,—son of consolation brings the import offit.

We here, we can not help loving; and it is right that we should love; an act of large conscientiousness, benevolence, adhesiveness and approbation, and every one who is so endowed. Such was Barnabas; and such, too, was the Apostle John. He is called "the disciple whom Jesus loved."

The name of Barnabas acts occur in the ninth chapter of Acts: "And Saul having come to Jerusalem, attempted to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the Apostles, and related fully to them how he saw the Lord in the way, and that he spoke to him, and how he preached boldly at Damascus in the name of Jesus." (Verses 26, 27.)

It next occurs in the eleventh chapter of Acts, in connection with our text: "Now" says the sacred historian, Luke, "They who were scattered abroad by the persecution that arose on account of Stephen, went far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews. But some of them were men of Cyprus and Cyrene, who having come to Antioch, spoke to the Greeks, publishing the good news of the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned to the Lord. But the report concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas to go as far as Antioch; who having come, and seen the grace of God, rejoiced; and exhorted all, that with purpose of heart they should cleave to the Lord. "For," now follows the text, "For he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord."

Barnabas was now sent forth by the Apostles from Jerusalem, because he was a good man; and not only so, but because he was of the country of Cyprus, where disciples had been made which now needed exhortation and confirmation. The sacred historian proceeded to say: "And Barnabas departed to Tarsus, to seek for Saul, and having found him, he brought him to Antioch. And it came to pass,

that a whole year they came together in the church; and taught a great multitude; and the disciples were first called Christians in Antioch."

In the thirteenth chapter of Acts, we have an account of the ordination, or setting apart of Barnabas and Saul to the work of the gospel ministry, by fasting, prayer, and the imposition of hands; of their first mission to the Gentiles; of the success of their labors, which is continued also in the fourteenth chapter; and the last mention we have made of him (I mean of Barnabas), is in this book of Acts, in the 20th verse of the fifteenth chapter. It reads: "And Barnabas took Mark, and sailed to Cyprus." But this is not all that is said of Barnabas in this connection, and it may be profitable for us here to consider it all. We begin back, therefore, with the 35th verse: "Paul also and Barnabas continued in Antioch, teaching and publishing the glad tidings of the word of the Lord, with many others also. And some days after, Paul said to Barnabas: 'Let us return, now, and visit the brethren in every city where we preached the word of the Lord, and see how they do.' And Barnabas determined to take with them John who was surnamed Mark. But Paul thought it proper not to take with them him, who departed from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted one from the other; and Barnabas took Mark and sailed to Cyprus."

That there should be contention, sharp contention; (a sharp fit of anger,) as it is rendered in the translation of Doddridge, and so sharp as to separate between Paul and Barnabas, at first view looks dark, very dark! Which was to blame?

Not Barnabas, says one: "For he was a good man, and full of the Holy Spirit and of faith." Not Paul, says another; for he assigns a good reason for not taking with them Mark at this time; because "he departed from them from Pamphylia, and went not with them to the work." And Paul having chosen Silas went forth, being commended by the brethren to the grace of God." But we say that Paul and Barnabas were both good men, and both to blame. They were to blame for making a matter of opinion—an act of expediency, a matter of dispute, and an occasion of ill-feeling and strife. But of the two, from all the data before us, we think that the best man was the most to blame. Barnabas we call the best man, the best in his natural organization, the best by nature. He was more so in his temper, more affable and winning in his manners. He, no doubt, had a sweeter voice, and more noble and commanding presence. For Paul it is said, that "his bodily presence was weak," that is no way prepossessing, and that "his speech was contemptible." It is supposed by some, that he had what is called a squeaking voice, or perhaps, some impeding in his speech; and that this was his "weakness in the flesh," if fitted to humble him, he should be exalted above measure. But this only in passing. Whatever might have been that thorn, it is manifest that by nature Barnabas was a much better man than Paul; and from all the testimony we have in the New Testament of both, it is equally obvious that by grace Paul was not only as good as he; but as good as Peter, James and John, or any other man; and his temper, in the affability of his manners; and his goodness by grace consisted in his being a Christian, in the superaddition of Christian principles, in the detronement of self and the enthronement of God and of Christ in his affections; and in his being moved by Christian motives, and acting from Christian feelings.

That Paul and Peter and others—apostles and ministers of Christ—and indeed, that all others were not and are not as good by nature as was Barnabas, was and is their misfortune, and not their fault. For no one is to blame for his natural organization. But we can not love what is naturally unlovely. As we can not, therefore, expect complacency in our deficiencies, in our want of ease, affability and amiability of manner, may we not be speaking pity and sympathy? Just so according to appearance, but judge righteous judgment. Under the influence of that charity which "rejoices not in iniquity, but rejoices in the truth," which "bears all things, believes all things, hopes all things, endures all things, and never fails";

standing and his heart. He was good for, possessing the Spirit of Christ, and for the likeness of which he bore to God in becoming reconciled to him.

The question, "How did Barnabas manifest his goodness?" we answer, by referring to the mention which is made of what he did and said in the Scriptures, we have quoted.

In the first we are informed, that having a possession he sold it, and laid down the price at the apostles' feet. If he had not been a good man, he would not have done this. I thought to become a disciple of Christ, he was required to give up all to him, and to account himself a steward of all; yet he might have retained the management of his possession in his own hand, as other Christians then did and since have done. This appears from the address of Peter to Ananias, in the beginning of the next chapter. (Acts ii.) "That a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the feet of the apostles. But Peter said: 'Ananias, why didst thou fill thy heart, that thou should lie to the Holy Spirit, and keep back part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own power? Why did you conceive this thing in your heart? You did not lie to men, but to God.'"

But Barnabas gave up all. He consecrated all to the treasury of the Lord, to feed the poor disciples and to promote the common cause. In the next Scripture quoted the goodness of Barnabas appears in the good offices he performed for Paul. It had been some years now (three at least) since Paul was converted. He had been a wanderer in the deserts of Arabia; he had arrived at Jerusalem a stranger; he had attempted to join himself to the disciples and been repulsed, for they were afraid of him. Barnabas now steps forward and takes him by the hand. He brings him before the apostles and declares to them his conversion, and "how he was commended by the brethren to the grace of the Lord Jesus." And in the next Scripture quoted, which embraces our text and context, the goodness of Barnabas is shown in that having seen the grace of God, he was glad, and exhorted them that with purpose of heart they should cleave to the Lord." This is the immediate antecedent. He was glad, for he felt an interest in the promotion in the cause of Christ and in the happiness of his fellow men. And therefore did he exhort them all, that with purpose of heart they would adhere to the Lord. It is because he felt thus, and acted thus, under this feeling; and because this feeling was the gushing forth of a living, abiding principle of pure, disinterested Christian benevolence, that Barnabas was a good man and is called good in our text. "For he was a good man, and full of the Holy Spirit and of faith." Here let it be remarked, that being filled with the Holy Spirit and with faith, are additional manifestations of Barnabas' goodness. The Holy Spirit dwells not in an impure heart. The heart of every Christian is purified by faith; and then the Holy Spirit is given by Christ to all them who obey him.

Yes, Barnabas was a good man, and his goodness by nature consisted in his happy organization, in the sweetness of his temper, in the affability of his manners; and his goodness by grace consisted in his being a Christian, in the superaddition of Christian principles, in the detronement of self and the enthronement of God and of Christ in his affections; and in his being moved by Christian motives, and acting from Christian feelings.

That Paul and Peter and others—apostles and ministers of Christ—and indeed, that all others were not and are not as good by nature as was Barnabas, was and is their misfortune, and not their fault. For no one is to blame for his natural organization. But we can not love what is naturally unlovely. As we can not, therefore, expect complacency in our deficiencies, in our want of ease, affability and amiability of manner, may we not be speaking pity and sympathy? Just so according to appearance, but judge righteous judgment. Under the influence of that charity which "rejoices not in iniquity, but rejoices in the truth," which "bears all things, believes all things, hopes all things, endures all things, and never fails";

should every minister of Christ become all things to all men, that by all means he may save some. So did Paul; and so would we, to the extent of our knowledge and ability.—But we return to Barnabas.

The question, "What influence, consequent upon his goodness, did he exert?" is answered by the concluding sentence of the text: "And a great multitude was added to the Lord." It was not for the natural, unsanctified goodness of Barnabas that such was the effect; but because to this was superadded and co-operated with it the goodness of the grace of God. And the same influence also was consequent upon the goodness of the grace of God in Paul and others, who in nature's goodness were deficient. "But for this cause I obtained mercy," says Paul, that in me first Christ Jesus might show forth all long suffering, for a pattern to those who should hereafter believe on Him to life everlasting." (1 Tim. i. 16.) Again: "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. ii. 8.) "Not by might, nor by power, but by my Spirit, says the Lord of hosts." (Zech. iv. 6.)

Finally, why is Barnabas introduced to us as a good man in the text? Or, what is it to us, and what improvement should we make of it? Our text seems to be an incidental remark. It might be enclosed in a parenthesis, or it might have been omitted altogether, and the preceding and following sentences would have joined, and no injury would have been done to their sense; nor would there be a break in the thread of the narrative. Why, then, is this sentence thrown in? Or, rather, in this place hung on? I answer: "Because it is an apple of gold! Because it is a jewel and a precious gem! It was hung on here to be looked at and admired by every reader of this sacred narrative. It was hung on here to test the piety of every Christian and minister of Christ. God alone is good absolutely and independently; but we all may be good derivatively, by grace. Yes, his goodness was Barnabas, or Paul, or Peter, or John. There is no bound, short of perfection in goodness, to which the humblest disciple of Christ—to which the man or woman of one talent, and the smallest of the ones—may not attain. As we can not add to our bodily stature, so neither can we add much to the stature of our minds. But we can, by our will, bring our body under and keep it in subjection to the will of Christ. We can fill and improve our minds with heavenly knowledge, and by his assisting favor we can enthronize God in our affections, and be governed by him in all things. The best man is not he who has by nature the best natural organization, nor he that has derivatively the greatest amount of goodness by grace; but he is the best who, to the extent of his knowledge and ability, best serves the Lord. A man with five talents may know more than I with two, or one; and yet I may be the best Christian, and an the best, if to the extent of my knowledge and ability I obey; and to the extent of his knowledge and ability he obeys not."

Do you remember what our Lord said as he once sat over against the treasury? He saw the rich cast in much; and he saw a poor widow cast in two mites. And he turned to his disciples and said: "Verily, I say to you, that this poor widow has cast in more than they all; for they have contributed from their abundance, but she from her poverty all her living." (She was then exalted on the Books of Heaven more than they, because she did all she could!) And what more did our Lord say in this connection? He said: "Wherever this gospel of the Kingdom shall be preached hereafter in all the earth, this, what the woman has done, shall be told of to her honor." For this purpose was it recorded, and in every copy of the New Testament since written and printed, it has been repeated, and repeated, and repeated,—and, oh, how many ten thousand times repeated! And I repeat it now to encourage all who hear me to do something to do the promotion of the cause of Christ in the world.

My poor brother, my poor sister, you can do as much as this poor widow did; and if you can do no more, do it; and so lay up treasure in heaven, where neither moth nor rust corrupt, and where thieves break not

through, nor steal. We can not all be great, or wise, or learned, or rich, or noble, or honorable in this world's esteem; but we can all be great and wise in the view of Heaven, and good in the view of all. For great as was John the Immerser—declared by the Savior to have been the greatest of all who had then lived—yet the least in the kingdom, said he, is greater than he." By the improvement of one talent we may enter this kingdom, and the fear of the Lord is the beginning of wisdom. Again: "If any one lack wisdom," says an apostle, "let him ask it of God, who gives to all liberally, and upbraids not, and it shall be given him." Let us improve the talent or talents that we have. Oh, let us emulate the character, that we may have the reputation of the good of the world! Let us do well, that we may at last stand on the right hand of the Judge, and hear the welcome plaudit of "Well done, good and faithful servant, enter you into the joy of your Lord."

LETTERS TO YOUNG CHRISTIANS.

NO. XXIV. TEMPERANCE.

Away from the city, in their quiet country homes, but few of this class of persons have any adequate idea of the terrible features of this demon that is stalking so defiantly over the land and especially in large cities and villages. They cry peace when there is no peace. They hear no noise though drunkenness is lit up with kind fires and in a state of continual eruption.

Not long since a writer in one of the New York dailies gave the following vivid description of the monster intemperance.

"Last Saturday night in a walk from Nassau Street to South Ferry we had ample food for comment. Broadway was a perfect hell of drunkenness, a howling, staggering Pandemonium of brutalized men. The side walks were traversed by men in every stage of intoxication. The air was loaded with snatches of drunken songs, fragments of filthy language, or incoherent shouts from those who were too drunk to articulate. Drunkenness in every dark lane and alley, only discovered by its disgusting ravings. Drunkenness in the wide lamp-lit streets, staggering along with swimming heads, paralyzed limbs and contumacious and imbecile sensuality. Drunkenness in the kennel stentorously respiring its fetid breath. Drunkenness clinging to the lamp-posts. Drunkenness coiled upon the door-steps waiting to be robbed or murdered. Drunkenness screaming on the tops of solitary omnibuses, or hanging half out of the windows of belated hackney cabs, and disturbing the night pass walking along apparently steady but idiotically to itself, thickly rearing the drunken jokes and drunken songs, the indecencies that adorn the convivial meeting it has just left. Drunkenness waiting at the ferries, snoring on the benches, quarrelling with its drunken company, or falling off the edge of the pier into the water, and being fished out half sober." The despotism of drunkenness is remorseless. Like the "fiery spirit of the glass and sythe" it cuts down its victims without mercy. There is but one way by which a drunkard can reform, or a sober man a truce keep from becoming a drunken man to-morrow, and that is: "The practice of total abstinence from everything which can intoxicate whether it be a liquid, a solid, or a gas." I am well aware that "total abstinence" is not "temperance." A man can not be temperate in the use of that which he does not use.

Total abstinence is one extreme. "Intemperance" is the other. Temperance lies midway between the two. Intemperance is always to be dreaded. Total abstinence in the large majority of cases is the only safe way.

It is said of the father of Newman Hall, the great English preacher who lately visited this country, that at one time in his life he was very intemperate. He was a habitual drunkard. As an illustration of what intemperance in reforming a drunkard, and of what total abstinence will do in his reformation, I will relate the story as told by Dr. Newman Hall, himself:

"My father was a generous soul and everybody loved him. He was a capital singer, full of anecdote, brilliant in conversation and of course, was invited to drinking parties. Alas! what a sad record there was of those early years. Then he was impressed with divine truth and there is no doubt, from reading his own pages, that he was truly converted. It was not a sham but a real conversion to God evinced by deep sorrow, confession, earnest prayer, and a burning desire to lead a holy life; and then perhaps a dreadful gap, the record of having been led away into fearful excess; that going on for weeks, then restoration, and then again family prayer, attendance at the prayer-meeting, and joy in the "class-meeting" for he was first laid hold of by the Wesleyans; then a terrible fall and a conflict which went on for several years. * * * Everything was done directly for him of a spiritual nature—ministerial advice—the sympathy of friends, and outward religious services, and yet, owing to his temperament and constitution which through long indulgence had become of such a nature as to occasionally there was a burning craving for the drink, and that drink being furnished in ordinary life, it was almost physically impossible not to plunge into excess. It was a disease with him. Teetotalism was not known in those days; almost everybody indulged to excess. At length some of his friends suggested that a physician might be applied to; perhaps something might be recommended that would help him. Oh! how he rejoiced at the idea that possibly there might be some disease in his case which might be cured. He signed a statement to the effect that he was willing to be put into an asylum, and deprived of his liberty to be cured of his disease. The physician prescribed and although there was no help afforded he took the prescription three times a day, the record stating: "Every bottle taken with prayer."

But in spite of the medicine, after a little while, in which he was rejoicing in being fully delivered, he was overtaken again. The physician said: "It is evident you are not able to stand the brandy and you must give it up." He resolved at once, however fond he was of a glass of brandy and water straight as it is my father's custom. The date was then put down and ever afterward that day was kept as an anniversary to God, to recall the time when brandy was given up.

By and by, after weeks of rejoicing the entry in his record is: "Fallen through intemperance in taking wine." The physician said: "Well my dear friend you must give up wine and confine yourself to porter." Whereupon, the entry was made, "from this time resolved to take no wine," and that day was another anniversary in my father's life. On the recurrence of it you will always see that day kept up in thanksgiving to God. The diary then burns with piety and we come across another dreadful confession: "fallen through excess in porter." The physician said: "You must give up porter and confine yourself to small table beer." The date in the record is given with this entry: "Resolved any thing to be delivered from this evil" and "from this time no more porter." And that day was kept up to the end of his life. Finally the physician said: "It is very evident you must touch nothing of the sort at all." He resolved even that and then came the crowning triumph. He was saved—saved from a dishonored grave; saved for immortal honors.

It is totally abstaining from all intoxicating drinks there is always safety. No drunkard's grave will ever be filled by him who touches, tastes, or handles not. F. M. GREEN.

ages of the men of the present time that he was 55 years old when he made his first voyage to the Indies. He had been 25 years old when he made his first voyage to the Indies. He had been 25 years old when he made his first voyage to the Indies.

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MADISONVILLE DEBATE.

SECOND DAY.

Bro. Lucas opened by exposing Dr. Ditzler's summary of view of disposing of authorities. When I quote authorities the reverend gentleman never heard of, oh! says he, I never heard of them! Well, as he has traveled in Europe, corresponded with philosophers, critics, and the most learned ones of the world, of course whom he does not know, is no authority. And of those who do not give pop or pump, or draw water, or some such far-fetched tropical meaning, he with equal presumption, in his inimitable ex cathedra style, denounces them as "no scholars, not worth three snaps of his finger, a disgrace to any man's library, mere secondary," etc. etc.

So he speaks of Scapula, Noah Webster, Stevens, Groves, etc. Such presumption, for a man thus to speak of Webster and A. Campbell, from the former of whom he has learned nearly all he knows of the English language, as he has been raised in Kentucky, where Webster is almost the exclusive authority, as everybody knows; and to Mr. Campbell he is almost as exclusively indebted for all the new developments in sacred hermeneutics that have been made in the last forty years, as is patent to every one who is conversant with the writings of A. C. He quotes from Conant on Baptizo, garbles Conant, and then charges him with dishonesty, as he has already done A. C. Bro. L. in reply exposes his garbling, and he said he did it on purpose; he was setting a trap to catch Bro. Lucas. The trouble was in discovering the whereabouts of the trap, and the superior moral excellence of garbling, when a trap was to be set by a divine who piqued himself upon his exceeding moral perpendicularity, and who pronounced so flippantly upon the want of moral honesty in A. Carson, A. Campbell, Conant, and all the leading Immersionists. I suppose the idea is from the grandmother of his church—"the end justifies the means." Bro. L. caught him in a second just such display of moral excellence. He had occasion to read one of his letters of correspondence with Bro. L., and read it very badly. Bro. L. adverted to it. "Oh," says he, "another trap!" I wrote and punctuated badly on purpose, so that you would not know what manner of man you would have to meet till you came together. (What a Samson he was, we all suppose.) "But," replied Bro. L., "that don't explain writing the copy so badly that you kept it home and never sent me, never intended for me, and which you now read from!" Thus evaporated his moral excellence through this second trap. It is perfectly plain this excuse could not be reconciled with his letter kept at home.

Bro. L. then went on to describe a papyrus, and to show that they were now just what they were in the days of Hippocrates, notwithstanding Mr. D's assertion that a modern papyrus differed from the ancient Egyptian papyrus. Bro. L. then placed his copy of Hippocrates on Mr. D's table, and challenged him to find any blister-plaster in it, or any difference in the papyrus from that of the present day. Dr. D. would not touch Hippocrates! Bro. Lucas then showed from Blackstone, Bishop Taylor, and others, that the primary and correct meaning of a word must always be taken in laws and ordinances, unless the context or circumstances clearly forbid. And then re-affirmed what he has already shown that dip, immerse, etc., were the meaning primary of baptizo, from B. C. 300 to A. D. 300.

Mr. Ditzler, again noticing the Quaker authority, said that every argument they used they got from somebody else. They were ignorant anyhow. Some of their wise ones had said and proposed to prove that the sun was only about 23 miles high. Bro. L. resorted by reminding him of the foolish superstition of John Wesley (the founder of his church) in believing that the devil made his horse tumble and throw him down. Mr. D. then commented on the Greek terms, polta udata. Said it meant many rivulets—might mean many drops! If Bro. L. noticed that, I omitted to note it. He then said that Paul never wrote classic Greek, and Luke only three or four verses. (I suppose Luke found it difficult and gave it up—Mr. D. did not assign a reason.) He said that Wesley, Doddridge, Campbell, McKnight, and all the commentators of that school, did not enjoy the advantage of the men of the present time, and gave their views according to the lights they then had; but modern discoveries in Biblical interpretation had entirely changed the aspect of things. Well, this is a pretty candid admission, that immersion had the evidence on its side in the days of Wesley, etc.; and if the honest inquirer will only bear in mind the unscrupulousness of modern trap-setters to foist in new meanings (see late editions of Groves), after will have no difficulty in determining where the non-preponderance, but the unanimous testimony still is. Not a single lexicon down to the beginning of the eighteenth century gives either sprinkle or pour as a meaning—even as a secondary or tropical meaning of baptizo! If so, why do not Pedobaptists produce it?

Dr. Ditzler quoted Alfred, Elhard, Rosenmuller, Fairbairn, Bengel, Olshausen, Lightfoot, etc., as giving wash, and then makes a great flourish as though he had proved his favorite practice of sprinkle or pour, as though every candid mind could not see that if any difference, there is a greater gap between these two words and wash, than between them and immersion. They could sooner immerse a man by sprinkling water on him than they could wash him, by that process. Now, when we recollect how the ancients understood wash, we see how little consolation Pedos can draw from this word. The Prophet told Naaman to "go wash in Jordan, and he went and dipped himself." We see then that in that day they were sometimes used as equivalents. And God so recognized it, for Naaman was healed. So much sprinkle is there in wash!

Bro. Lucas next presented seven questions to Dr. D., to which an answer can not be given reconcilable with the Pedobaptist theory, viz.: 1. Are baptizo and rano synonyms? 2. Is baptizo the only word for sprinkle? 3. If not, what other word? 4. Does rano mean sprinkle? 5 and 6. Do rano and cheo ever mean immerse? 7. Does any classic ever use baptizo in the sense of sprinkle, or pour? Does any ancient lexicographer so define it? Does any great commentator ever contend for it only by inference? and then only Pedobaptists?

Bro. Lucas then gave Dr. D. these sentences to translate into Greek: I immerse you into the name of Father, Son, etc. I sprinkle you into the name of Father, Son, etc. I pour you into the name of Father, Son, etc. None of these would the redoubtable Champion of Methodism, and defamer of Alexander Campbell try to translate! Bro. L. then made an argument from John. Unless a man be born of water, etc. Quoted Ditzler upon himself, as admitting that this allusion was to water-baptism. That it was a birth and there could be no birth without being in that of which we are to be born. Could not be sprinkle or pour. Condemned by Corinthians, where our "bodies" are said to be "washed." "we are washed," "washing of water by the word." Quoted Wesley, Clark, Doddridge and McKnight to prove it refers to baptism. Also, Rom. vi. 4. "Buried by baptism." Cal. ii. 12. "Buried in baptism." Clark, Barnes, Wesley, McKnight, Whittly all say water-baptism referred to. Mr. Ditzler quotes Grimshard, Snidas, Baileins, Gas, as giving definitions implying sprinkle! The definitions were wet, wash, moisten, pump, drawwater, drench. Now sprinkle is not implied in any one of those meanings, and is possible, in only two, viz., wet and moisten; and even in them a tenfold more copious sprinkling is required than the Pedo-rantism. Mr. D. next pitched into the authorities again! Vitringa is "too ancient!" And yet Mr. D. gave a philosophical argument to prove that the primary meaning of baptizo was to stain! Then this ancient lexicographer was the very one to have so testified! But he does not! McKnight is too loose! "Calvin is a scholar, and will do (i. e., he) will not do for me to run him down here, for his party are with me in this fight, but his mind was taken up with other matters—he expressed opinions without having thoroughly examined—hence conceded too much! Wesley was young when he made his concessions!" Dr. Lucas showed from Discipline and other Methodist documents

that he was 55 years old when he made these concessions! very young! He then flew for relief to the baptism of tears and the baptism (epi tes pagas) at the fountain. Forgetting that the former was not a pouring nor a sprinkling upon but a flowing over (the face), and in any event clearly metaphorical, and the latter was done in the night, for which there can be no solution upon his hypothesis. Why wait till night to sprinkle? Why did he wait till night because she dipped, and in those days it was the custom to dress. He argued from epi, that she did whatever the act was, at the fountain and not in it. But his reasoning is at variance with common usage. At, with regard to the place where, often means in. For instance a man votes, preaches, teaches lectures, at Madisonville, merchandises, deals in tobacco, etc.; in all these it is understood he does these things in that town. But suppose epi did mean only at, it then would remain for him to show that she sprinkled, as the lexicons all say baptizo means immerse, dip, and the sacred Historian says she baptizo of herself.

Mr. D. next came to Elijah's altar, and said it was baptized with twelve pitchers full of water! I tell you how he made it in my next.

METHODISM—CHRISTIANITY.

It is well that our laws allow every man to worship God as he pleases, or not at all, if he chooses. Different religious sentiments are left free to plead their acceptance with the people on their real or supposed merits. All the religious parties in this country, with perhaps one or two exceptions, claim their sentiments are taught in the Bible. If the doctrines of two or more parties differ, it is certain that there is error somewhere, either in the doctrines, or in the Bible whence they are claimed to be derived. All admit that the Bible is correct, but each claims for his party the authority of that book. Each thinks his party nearest right, though he may admit that others who differ from him may be saved, because he believes the "fundamental, essential doctrines of the gospel."

In a twelve-year old book, written by Rev. Daniel Wise, and published in Boston, which claims to be "Objections to Methodism answered," is this statement, page 97. "I wish you to note first, that the fundamental doctrines of Methodism are in strict harmony with the Evangelical Church of all ages and in all countries. Methodists hold, in common with Calvinists, the doctrines of human depravity, the Deity of Christ, the atonement, justification by faith only, regeneration by the Holy Spirit, the future punishment of unbelievers, the inspiration of the Scriptures, and their sufficiency for salvation." From this language one would almost conclude that the writer regards Calvinism as about as good as Methodism. Yet such is not the case. "On the contrary, if you embrace Calvinism, you will be involved in a labyrinth of perplexities. Ultra Calvinism with its horrible decrees of unconditional election of some to life, and its fore-ordainment of others to death, with its infant damnation and passive regeneration, will disgust your reason, wound your sense of justice, pain your sensibilities, and embarrass your experience. Moderate Calvinism, with its fallacious distinction between gracious and natural ability will equally perplex you, if you are honest and inquiring, because you will always feel conscious that you are obliged to dogmatically reject its logical consequences, or be compelled to accept the most repulsive features of ultra Calvinism. Added to this mental embarrassment, will be the fact that the Calvinistic theology will chill your experience."

Now, all this about Calvinism may be true, and if so, how are Calvinists evangelical and orthodox? If it is not true, is Mr. Wise orthodox and evangelical in opposing Calvinism? In the passage before us, he tells us what Methodists and Calvinists hold in common. Then it is concerning these very "doctrines which they object in common," that he raises his objections to a young convert joining a "Calvinistic branch of the Church!" According to this author, Methodism furnishes means of grace superior to any other "Christian denomination," and that cannot, he says, be found outside the pale of Methodism.

1. "You will find in Methodism such a degree of direct and habitual culture of the great elements of the Christian life, as is found in no other denomination." This is assuming high ground for a system of religion one hundred years old only.

2. "The peculiar doctrines of Methodism have also a direct tendency to stimulate the Christian life, and thereby to promote its growth." What are these peculiar doctrines of Methodism? "The doctrines of Methodism are as old as the gospel—Jesus taught them. So did his Apostles and their successors, through the purest periods of the history of the Church. I do not wish it to be understood that Methodism has introduced any novelties into her theology." "No indeed! If the young convert to Methodism should understand that there are novelties in the doctrines of Methodism, he might not unite with the Methodist branch of the Church. This must be prevented. Jesus and the Apostles taught the "peculiar doctrines" of Methodism. Where have they taught that man is justified by faith only? Where have they taught that Christ died to reconcile his Father to us? Where have they taught that in his death Christ made atonement for all sins, both actual and original? Where have they taught that baptism is a door into the Church? Where have they taught that baptism came in the place of circumcision? Where have they taught that baptism is a seal of our engraving into Christ? On the contrary, Christ and the Apostles taught that men are justified by works and not by faith only. That Christ is the door of the sheepfold, that circumcision is of the heart in the spirit whose praise is not of men but of God. That believers are sealed with the Holy Spirit. That Christ died for all men and that he is gone into heaven itself with his own precious blood to make atonement there.

3. "The peculiar institutions of Methodism are also eminently fitted to develop the elements of the Christian life." It would seem to be a sufficient answer to this assumption to refer to the conditions loss to the membership of the Church of those who "join" in 700,000 additions reported in ten years, with only an actual increase of 100,000. Where in this is seen the fitness of the peculiar institutions of Methodism to develop the elements of the Christian life? Such loss as this is sustained by no other branch of the Church in Christendom. And yet with these facts plain before the world, this writer speaks of the "peculiar institutions of Methodism as eminently fitted to develop the elements of the Christian life." Of every seven persons who join the Methodist Church, there is but one left in ten years. Eminently fitted to develop the Christian life! How much Christian life has the man to be developed, who can not allow another to call in question the soundness of his sentiments without being offended?

4. "In its provision for the cultivation of the highest forms of Christian fellowship, Methodism stands peerless among the churches." This statement is made on the assumption that Methodism is Christianity. If this be true, then, every other church is wrong. This introduces to us the question is Methodism Christianity? Whatever Bible truth Methodism embraces was three centuries before Methodism was thought of in the world. Men can be Christians without being Methodists. They may then be Methodists without being Christians. But a man cannot be a Christian and not a Christian at the same time. A man may be a Christian and an Odd Fellow. He can be either without the other. A man may be a Christian and a Methodist. He can be either without the other.

I have used the word, Methodist often in this article. It is more frequently used in this book than any I have ever read. Indeed a secondary title appropriate to its character would be, "Methodism Glorified." J. M. HENRY.

THE GOSPEL IN THE EAST.

Our cause is marching on finely in these parts. Several new congregations have been gathered during the past year, and many old ones revived and encouraged. The brethren of Worcester, Massachusetts, have put forth a great effort to establish the gospel permanently in Swampscott, Massachusetts, and have been very successful so far. Bro. W. P. Hayden, a very gifted and thoroughly devoted

laborer has been there, and done some good work. The brethren of Worcester were after Bro. A. B. Chamberlain, of Pittstown, to take up his abode at Swampscott, but the Pittstown folks would not part with him just yet.

Bro. Belding has opened fire in Amsterdam, a thriving town about thirty miles west of Albany, on the line of the N. Y. Central. Here Bro. Utter first, and then Bro. Olin, who, for the past year, was preaching at Postskill, commenced laboring to turn sinners to God. Some thirty-five have confessed the Lord, and been enrolled among the chosen ones of the earth. The State Missionary Society has assumed the expenses of Bro. Olin's labors for the coming year. Bro. Belding is ever on the alert to seize an opening for doing good, and ere long you may hear from him in another large city on the beautiful banks of the Hudson. He is the friend of the cause who never doubts its success.

At West Rupert, Bro. Gordinier is holding forth the word of life. At West Pawlet, Vermont, Bro. W. W. Hayden has labored for the past year, but may not continue there next year. Whether he is going I cannot now tell, but he will be faithful to him whom he owns as his Redeemer.

Batonville, Washington county, N. Y., has a noble little band of Disciples, who are striving to serve God faithfully. Pittstown has about 100 noble and devoted ones who yearly greet all the Disciples who choose to visit them. The June meeting at Pittstown is now an institution revered and desired by all the saints in these regions.

At Postskill we have a goodly number of those who delight in the law of the Lord, and desire to honor him in all their doings on earth. Our Sunday-school is a useful auxiliary, and we hope to see it continue thriving as heretofore. I have taken up my abode in this pleasant village for the ensuing year, and pray that the Lord will guide and bless us in our labors to bring men to Christ, the Savior of the world.

Yours for the gospel,
J. S. BELL,
Postskill, N. Y., April 30, '68.

A NEW PREACHER.

I want to find employment for a young man who is already a good preacher, with a church where he can partly sustain himself by teaching a common school.

Address
A. D. FILLMORE,
Cincinnati, O.

DISCUSSION.

Brothers Franklin & Rice: There is to be a discussion of the issues between the Methodist Episcopal Church and the Church of Christ on the following propositions. Conducted by Joseph McVay Barnes, of the Methodist Episcopal Church, and A. Burns, of the Christian Church. Discussion to take place at Blackleysville, Wayne county, O., commencing on the 16th day of June, 1868, to continue one day on each proposition: Proposition I. Do the Scriptures teach Immersion, as being Apostolic Baptism? Burns affirms. Barnes denies.

Proposition II. Do the Scriptures teach that sprinkling or pouring is Apostolic Baptism? Burns affirms. Barnes denies.

Proposition III. Do the Scriptures teach that penitent believers are commanded to be baptized for the remission of sins? (That is from the day of Pentecost until the final amen of the revelation of Jesus Christ. No person was said to be converted or turned to God until he was buried in and raised up out of the water.) Burns affirms. Barnes denies.

Proposition IV. Do the Scriptures teach that man is justified by faith alone or only? Barnes affirms. Burns denies.

Proposition V. Do the Scriptures recognize the eligibility of infants to Baptism under the gospel? Barnes affirms. Burns denies.

Proposition VI. Do the Scriptures teach that the evidence of pardon is rendered conclusive to man by the emotions or feelings produced? (That is: He is assured of pardon by the emotions or feelings produced in his own mind or heart.) Barnes affirms. Burns denies.

Proposition VIII. Do the Scriptures teach that the Holy Spirit operates otherwise than through the Holy Scriptures? Barnes affirms. Burns denies.

DISCIPLES.

May 2, 1868.

THE SILVER SPRAY.

A new and choice collection of popular Sabbath-school music, consisting of duets, quartets, chants, choruses, etc., adapted for anniversary meetings, Sabbath-school and temperance celebrations, home and social circle, etc. By W. Howard Doane, Cincinnati. Published by John Church, Jr., 66 West Fourth Street, 1868. 149 pp. 12mo.

There is no book which requires more frequent renewing than our Sabbath-school music-book. The church hymn-book will last for a generation, or more; the choir music-book will do for a series of years; but the children are impressionable, and demand new stimulants in the way of song. Hence the old tunes wear out, and new melodies are demanded. This is furthermore required because the character of melodies demanded by the tastes of children is of a light rapid sparkling sort; qualities that do not wear, although they please and attract.

Mr. Doane has given us in this, a first-rate book, full of pleasing gems of song, which must become very popular with the children. The lyrics too, are of a character well adapted to Sunday-school uses. The book is mostly made up of new and original melodies; though a number of standard Sunday-school pieces have been retained—such as "Beautiful River," "Never be Afraid," "The Lion of Judah," "Battling for the Lord," "O, We are Volunteers," "Marching On," "Angels in the Air," etc., etc.

Mr. Doane has a happy genius for this class of composition, and a large part of the book is of his own composition. In addition we have some of the choicest pieces of Bradbury, Root, Phillips, Rev. Robert Lowry (than whom no one writes better Sunday-school music), and others. We hope our Sunday-school men will send for a copy of the book, and give it an examination. Its merits will secure it an extensive introduction.

SEMI-ANNUAL CONVENTION.

The Indiana C. M. Society will convene at Columbus, June 3, at two o'clock P. M. Arrangements are being made for a joyful reunion of both old and young. Brethren at Columbus say: "Let them come. Churches, Sunday-schools, preachers, delegates, individually and in mass, let them come." Many of our best talents will be there. Railroad benefits will be obtained as far as possible. We hope to have a good time.

N. A. WALKER.

CORRESPONDENCE.

HARRISON, O., May 1, 1868.

Brothers Franklin & Rice: After one month's absence from the church at Lebanon, Ohio, I revisited them, and contrary to the many prophecies made for them who desired their downfall, found them in good condition.

Their social meetings had been well attended, the only complaint made was, want of room, so many turned out to enjoy them. Bro. Garvin had visited them once and gave them great encouragement, as you know he can do. Bro. Martin, of Dayton also gave them a visit and baptized two young men, students at Mr. Holbrook's Normal School. There were seven more added to their number during my stay, which was short, making in all 200. The Lord's day school numbers 300 and fine prospects ahead. We began raising subscriptions to build a house, had fine success, and no doubt they will have a house before long. At present they occupy Washington Hall which is filled almost every meeting.

May the Lord bless them and all his people abundantly, is the prayer of your fellow servant,
K. SHAW.

Clipped from Louisville Daily Journal May 3, 1868.

The Rev. Mr. Rooney, of Meriden, Ct., preached a sermon in the Roman Catholic Church of that city last week, in which, after explaining and defending the doctrine of transubstantiation, he called upon God to send down fire and consume him, and then "bury his ashes in the depths of hell" if he did not believe the doctrine he had just preached. He challenged the advocates of any other creed to say the same and undergo as stern a test.

American Christian Review.

CINCINNATI, MAY 26, 1868.

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REVIEW OFFICE: No. 148 West Fourth Street.

SPECIAL DIRECTIONS.

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"BRO. HAYDEN ON EXPEDIENCY AND PROGRESS."

In another column the reader will see an article from the pen of John W. McGarvey, under the above heading, which we have copied from the April number of the Harbinger, commencing on page 213. No article has appeared in the past half dozen years, for which we were and are more thankful. We lay the article entire before our readers with mingled emotions of grief on the one hand and joy on the other. We are grieved that there should be a necessity for such a document, but rejoiced that when there was a necessity for it, such a noble document made its appearance so promptly, and that too, on the pages of the glorious old Millennial Harbinger. We do not ask the Harbinger to shut its columns against the error, but hold them open to the truth; to shut out the poison, but to admit the antidote. This it has done, and the way is now open for the settlement of a species of sophistry, a source of annoyance and grief, and remove a disturbing and corroding element, that has been giving trouble to the body more or less for the past dozen years. It has made its appearance in different forms, and through various agents, but has been noticed and recognized as the same disturbing element all the time.

We regret that Bro. Hayden is in any way identified with the matter, as he is much loved and esteemed and all feel a most tender regard for him. But since he has seen fit to lead the way and openly identify himself with the movement, it will work one good, viz. all will know that the opposition is from principle and not from antagonistic feeling toward the man. Where good men look on a man as one of the most kind, pleasant and affable of his species; a man of unblemished character, in the hearts of many of the best of mankind, they feel a reluctance to show the least opposition to him, make any issue with him, or give him any unhappiness. We know of no man whom we are more sorry to differ from than Bro. A. S. Hayden; not because we fear that he will strike back with great force, or resent what we may say, with fierceness, wit or sarcasm; but because we love the man and would much rather add to his happiness than to say anything that we know will make him unhappy. But the cause is dearer to us than any man. Jesus is dearer to us than all beside. The gospel that saved our soul from sin and folly is dearer than all the world. We can not see sacred principle trodden down, no matter by whom.

If the article of Bro. Hayden were simply a freak of his own, thrown out as a feeler, we should not trouble our readers much about it, nor would we give us much trouble over it. But this is not the case. It may be that there was no concern about it; that no one knew that he was preparing such a document; that he simply did it without consulting any one. No matter if this were all so; it alters not the case. It contains sentiments well known among intelligent brethren. True, the number entertaining the sentiments of his article, is not large; but it is large enough to be a source of much grief to us fully determined to stand on apostolic ground. It is large enough to be vigilant, continually on the alert and watching for an opportunity to make an impression. No matter whether any one knew that he proposed writing the article, or that he did write it, till it was done; it nevertheless carefully embodies the central idea of a few among us, and that idea has been seen cropping out every now and then for a dozen years past.

We would that every man entertaining that idea would plant himself squarely on it and let there be no longer any lurking in ambush, but boldly defend and maintain it. Readers do you inquire what that idea is? It is that we must be recognized by the denominations around us, as Orthodox, or as Christian, before we can succeed. The wording may be different, in stating the central idea, as looked at from different points of observation, but, in substance, it amounts to the same. Whether we are right or wrong, good or bad, we are willing to plant our foot squarely and let all know where we stand. We stop not to count noses, to ascertain how many are going this way or that; but we are as averse to the entire idea of bowing and scraping before sectarian courts, of fawning, cringing and whining to be recognized by us, as we would be to bowing to the Pope of Rome and kissing his great toe. When we bowed the knee to the Lord Jesus the anointed and turned our back on the world, we, at the same time, turned our back on all sectarian courts, creeds and parties, and now recognize none of them and want no recognition from them. We know what urbanity means, courtesy or common politeness, but that has nothing to do with principle. The sectarian parties around us will not recognize the Savior of the world in any Scriptural way, nor will they ever recognize us till we depart from Him and become "another sect," "another denomination." This we do not intend to do, than to deny the Lord that brought us, to trample the blood of the covenant under our feet, or to dispute against the Spirit of grace. We are not going that way.

The older we get, the more we see of the sectarianism of our own time and read of its history in the past, the stronger and more determined is our opposition to it. If we were a sectarian and determined to be one, and any man occupying the ground we do, were to come, hat in hand, bowing and cringing, trying to get recognition, we would tell him, to go back and denounce your Campbells, Scoots,亨格, Smiths, Rogers, etc., etc.; you, Christian Baptist, Christian system, Millennial Harbinger, Heretic Detector, etc., etc.; recent all you have said against sects and sectarianism, come to the mourners-bench, ask forgiveness for all your sins against sects and sectarianism and we will receive you on six months' probation. Then, if you will renounce all you talk about "one body," "one Spirit," "one hope," "one Lord," "one faith," "one immersion" and "one God and Father of all," tell an "experience" and that you never knew what religion was before, we will take you in, but hold you in doubt. No, sir; if there is any good in sectarianism, recognition by sectarians, or their courts, we do not deserve it, and ought to be ashamed to talk or think of such a thing. What! after all, we are the Romish Church, Mystery Babylon, the Great, the Mother of Harlots and Abominations, and the modern sects her daughters, to turn round and ask for recognition! We could not have the affront. We solemnly believe, before the heavens, that the Romish Church is "Mystery Babylon," and that modern sects split off from her, are her daughters, have written and published in many times, and have not repented of it. We do not, therefore, blame any sectarian, determined to be one, for refusing to recognize us. We are a determined enemy to his cause, an open and a decided opponent to his sectarianism, continually aiming and laboring, as we have been for many years, night and day, with tongue and pen, to overthrow it—to disband all sects and unite all the children of God in the "one faith," on the one foundation. In the midst of all this, to ask these parties, as such, to recognize us, is certainly bold affront. We shall never ask it. We desire to be recognized by the King who sits on the throne in the heavens.

The matter in hand is no mere matter of urbanity, or courtesy. We desire to treat all men, Jews, Romanists, Pagans, Infidels, courteously, but it has nothing to do with ecclesiastical recognition. The religion of Christ is not that flexible, elastic and changeable thing, that can be extended, contracted, turned this way and then that. It is stereotyped. Nothing can be added to it or taken from it. Others may, if they cannot dissuade them from it, by reason and argument, by the authority of Scripture, nor in any lawful way, bring their foreign wares from the Jews or Roman-

ists, in the shape of dumb instruments, into the worship, or anything else of this kind; they may thus degrade, carnalize and corrupt the worship, but by the help of the Lord, they shall never hold us responsible. If innovations must come, they shall not only come without any aid or comfort from us, but in spite of the best efforts we can make to keep them out. The instrumental music question, in worship, is but an item in the programme. Admit Dr. Expedition, his right-hand man, Dr. Progression, the Rises-Osion, Fashion, etc., into the church and let them rule; and it will soon be all right to dance, attend the theater; have all the fairs, festivals, and other clap-traps of the age in the church. We regret, indeed, that we cannot count on any permanent peace in the church—that some disturbing element must be at work all the time to destroy our happiness and success in the work; any more, not only to destroy our peace and happiness, but to defeat the great work of the Lord committed to our hands. In our great undertaking, we have gathered more into the one body in the past fifty years, than the whole number of Presbyterians of all sorts in the United States put together, and more than three times the number of the Episcopalians. What do we want with any recognition from any of these jarring and divisive parties? In a century or two they will have divided, subdivided and frittered away to nothing, or become transformed into something else. But it makes no difference to us whether our number is great or small, whether we shall ever succeed largely or not; the ground is right, and we desire to stand on it, and have the satisfaction to die on it. It is recognized by all the hierarchs of the upper world.

EDITORIAL DISHONESTY. The following item is clipped from the Pittsburgh Christian Advocate: "Some Campbellites don't believe in family prayer. A correspondent of the paper, asks for any Scripture text enjoining such a duty, and the editor astutely replies: 'We never read of family prayer in the Bible. How can there be any heels of error among the disciples of the prophet of Bethany?'"

We have not seen a more shameful manifestation of editorial dishonesty than is found in this. There is no apology for this disgraceful thing. The very article to which this silly petty editor refers advocates and defends prayer in the family, but shows the sophistry of calling it "family prayer," and then inquiring where the Scripture is found for it. We admitted that we do not read of "family prayer" in the Bible, but showed that the thing called "family prayer," is mentioned in the Bible. "The prophet of Bethany," as this religious demagogue calls the departed A. CAMPBELL, had prayed regularly in his family. We would not give much for the prayers of such a one as the one who made the above item, in the family or out of it. If the editor of the Advocate intended fairness, he would copy the piece alluded to and make a manly concession. But this we do not expect. Men who try to deceive the people, and lead them to believe falsehoods, no matter whether by some sharp clerical trick or direct and straight out lies, need not trouble themselves about their neighbors praying in their families, for such men, unless they repent, will not be saved whether they pray in their families or not. It is no difference either what creed such men have. In the eye of the Lord they are out of the question, having neither part nor lot in it.

FAIRFIELD, Ill., March 17, 1868. Brethren Franklin & Rice: In No. 10 of the REVIEW, in the article on Church Independence, there is a remark to the effect that evangelists have power to create elders at pleasure.

1. Do elders have but local authority over a congregation, while evangelists have general authority over both Elders and congregation? 2. Are elders amenable to evangelists for misconduct? Comment on the above is respectfully solicited. T. J. TURNER.

1. Evangelists have no power to create elders or overseers only in conjunction with the church, after the church selects the men, and invites them to participate with them in the work. Even then their advice and assistance belong more specially to new congregations of their own planting, by way of setting them in order and starting them in their great work. 2. The jurisdiction of elders, or overseers, is limited to the congregations in which they live. In the first churches there were no overseers over many churches, but a plurality of overseers in every church. The authority of an overseer is local—confined to one congregation. 3. Overseers are not amenable to evangelists for misconduct, but to the congregations where they belong. When an evangelist visits a church he is amenable to the overseers, and should labor with them for the advancement of the cause. He teaches all from the Holy Scriptures, exhorts, administers and preaches, but has no authority over the bishops and overseers.

PRINCETON COLLEGE. Were it not that we know Bro. Dearborn and know that he would not intentionally say an untruth, we would grumble at one sentence in his late article under the heading, "Princeton College." That sentence is: "I trust the REVIEW will review its position on the above subject, arrive at a different conclusion, and be enabled, conscientiously, to pursue a more liberal course toward our struggling colleges generally, than simply to insert their advertisements and pocket the money therefor." Were it not that this opens the way for several explanations that we trust will do good, we should pronounce it "the most unkindest of all." But we are not to be induced to think hard of Bro. Dearborn, to scold at him, nor grumble. We know how the matter looks to him, from his angle, but still think he will not judge us so harshly, when he considers a few things.

1. In the first place, he will notice, that we have not placed all colleges on the same footing, nor even all young colleges. There is a vast difference in the necessities for colleges coming into existence, in different cases. There is a vast difference between a college coming into existence under the shadow of another college, and one hundred miles from another. We are somewhat posted in the extent of the country and the necessities for colleges in remote districts, and have acted on that section of country. They have to do so more and more. Princeton College is hundreds of miles from any of our other colleges, in a rich country and abounding with brethren, abundantly able to sustain it, and while it may have been a benevolent enterprise and a good work to project and sustain it, it is not a benevolent enterprise nor a good work to project and undertake to sustain a college, under the shadow of another, which is struggling for existence, as is the case, in our acquaintance. In a small district of country, where the brotherhood are comparatively weak, and where leading men acknowledge that two colleges can not be sustained, the projecting and bringing into existence of a second one is not a benevolent enterprise, nor a good work, but injurious to the cause of education in general.

II. Bro. Dearborn has no reason to conclude that, if our proposition is true—that we have too many colleges—"Princeton College is one of those not needed." We are satisfied perfectly that we have too many colleges, and stand ready to be called on for the proof, but we do not propose to prove that Princeton College is one of those not needed. It may be wise and prudent for Princeton College to go ahead, and yet our proposition be entirely true, or it may be that Princeton College is actually needed, and that we still have too many colleges. But any man who knows the country, can see that we cannot have a good college in Bethany, Va., another in Hiram, another in Alliance and another in Wilmington. This is certainly too many by one-half. The utmost extent that can be expected, of the comparatively small number of brethren in the section of country embracing these institutions, and the means they can command for educational purposes, is that they should properly endow two of these institutions. The others, in the nature of the case, can attain to nothing more than good high schools, of local interest and value. There are several reasons against so many: 1. The money can not be had. 2. The men for presidents and professors, who are scholars, can not be had. 3. The students can not be had. 4. They are filling the country with graduates, who

are not scholars, thus making graduates and a diploma void of significance. III. If Bro. Dearborn desired us to notice Princeton College, he should have written us a statement, furnishing information about buildings, students, endowments, general prospects, etc., etc., as others have done, and the notices would have been forthcoming. But if he will acquaint himself with the business of our office, he will find that we have no time to hunt up catalogues and gather information of that kind. The thing is impossible. We have inserted every thing he has sent us, so far as now recollect. IV. We are not responsible for the argument put into the mouths of men, that "we have too many colleges." It is true, that we have too many colleges, and we had no hand in making it true. We are sorry it is true, but are in no way responsible for it. We did not desire the creation of so many, but could not avoid it. It is a truth, that having so many colleges is in the way of raising means, and we have no doubt that it will do good to mention it, and thus prevent more springing into existence, where they are not needed. But it is no argument against sustaining Princeton College, away in Southern Kentucky, hundreds of miles from any other college in the control of Christians, where vast wealth abounds and the numerical strength is great. The brethren in that vast district of country ought to feel an interest in building up one first-class college in that section of country. They have the men and the material and ought to go ahead. Their college is a rival of no other. They have a clear open field, without encroaching on the rights of any body. We wish them every possible success.

The way we "pocket the money" received for advertising, is to turn it over to run the cheapest paper ever published by the brethren, without sinking its proprietors. It requires the most careful economy to run our publication so as that section of country, give us a reasonable compensation for our continual hard toil. We aim "to live and let live," and, at the same time, publish the most liberal sheet ever published. Our columns are open for Bro. Dearborn, or any other brethren engaged in educational enterprises, to set out their work frequently and fully, free of charge. For the advertising we charge the regular rates, and "pocket the money" as above explained.

There is nothing in this about infant membership, in the Church of Christ, nor in any other Scripture. Why do not our Pedobaptists take the ground that the believing wife sanctifies the unbelieving husband, in such a sense fit for baptism? He is sanctified in the same sense as the child, so that a Christian wife may live with him, but to fit him for baptism.

PARKERSBURG, Ill., Feb. 24, 1868. Brethren Franklin & Rice: The United Brethren have a big meeting going on in this place. On last night there were some "mourners," as they call them, at the "altar of prayer," as they phrase it, and I went forward and requested the preacher to let me read, or quote, from the Bible a few passages for the benefit of the mourners. He said he would not, for it would pull down what he was building up, and that I knew it. Mr. Ross was the man that forbid my reading the Bible to the mourners. Please insert this in your good paper.

Yours in the one hope, J. W. SEMMER. EDITORIAL COMMENT. These case puts us in mind of our Methodist friends shutting us out of their meeting-house, in El Paso, Ill. some year and a half ago. Brethren complained to Bro. Howe about being shut out. He said we had no right to complain a word—that if he were in their place, believed their doctrine and intended to maintain it, he would shut us out too. So we say in reference to the above case. If we had been in the place of Mr. Ross, and intended going on with a regular mourners-bench revival, we would not have permitted any man to read from the Bible to the mourners. If he had been permitted to read from the Bible, he would have read the apostolic answer to inquiring persons, or, as like as not, the commission: "He who believes and is immersed shall be saved." How would this have sounded to a circle of mourners at the altar of prayer? It would have been out of place as much as snow in August. Or suppose he had read the answer of Peter to the three thousand on Pentecost: as he probably would have done: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit;" how would it have effected such a meeting? Any man of intelligence can see what inevitable discord would have resulted. No, my brother, you were entirely out of your place in proposing to read the Bible in such a meeting. The Bible was not intended to be used in conducting such meetings. They have no more use for a Bible in such meetings than a last year's almanac. The idea of going to the Bible for rules for conducting such a meeting, or reading the Bible to mourners at the bench, is as ridiculous as going to the Bible for infant baptism, extreme unction, or Romish penance. The Bible knows nothing of any such procedure, except as one of the most manifest departures from the right way of the Lord. To attempt to read the Bible at such a meeting would not only "pull down" what Mr. Ross was "building up," but be a clear attempt to give divine instruction instead of human, the Lord's teaching for the teaching of unimpaired men, the commandments of the Lord instead of the commandments of men. This would be sufficient to convict a man of Campbellism! What a bold and daring attempt! What affront! To propose to let mourners at "the altar of prayer" hear the apostles and evangelists of the New Testament tell inquiring penitents what to do to be saved, instead of listening to the conductor of a modern mourners-bench revival! This is too much!

The New Testament read in such a meeting would be as much out of place as solemn worship at a Shaker dance. We are amazed at our brother attempting to induce people at such a meeting to hear the Lord. Their ear is not set in that way, nor are their instructors turning their attention in that direction. We would not, if we were a United Brother, intending to live and die a United Brother, right or wrong, and conducting a mourners-bench revival, permit any man to come in and read the Bible to the mourners! Such an one might read the words of Ananias to the inquiring Saul, Acts xxii. 16: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of

ACKNOWLEDGMENT.—Bro. Wm. B. Carman, of Hartsville, Tenn., acknowledges the receipt of the following, in response to the appeal for means to assist in building a meeting-house: Sister Humphrey, Leacon, Ill. \$1. Bro. G. M. Patrick, Anderson, Texas, 85.

QUERY. Mr. YERSON, Feb. 24, 1868. Brethren Franklin & Rice: Paul says in 1 Cor. xii. 12: "If any brother hath a wife which believeth not, and she be pleased to dwell with him, let him not put her away." 13th verse: "And the woman which hath an husband, let herself be sanctified by the husband, as the church is sanctified by water with the word, that he may live with her without sin, associate with her—and not abstain from all contact with her as a Jew did from a Gentile. In the same sense were their children sanctified, or made holy—simply that they could care for them; have all the necessary contact with them, and not consider them unclean in the same sense as a Jew did a Gentile, and have no contact with them. They were "sanctified," or "holy," in no other sense, but simply so that they could live and associate in the domestic circle without sin.

14th verse: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." Query: Are the children of these parents more holy than those of unbelieving parents? If so, in what respect? It is contended that they are, and urged in favor of infant baptism by some. Please answer through the REVIEW, and oblige.

H. N. ROGGS. EDITORIAL COMMENT. The "clean" and "unclean" here, "holy" and "holy," "sanctified" and "un-sanctified," as uttered and implied, had a special application. These phrases are used in the sense in which a Jew looked on a Gentile, as unclean or unholily—that is unclean for a Jew to associate with. In this sense, and in no higher sense, is the unbelieving wife sanctified by the believing husband—that he may live with her without sin, associate with her—and not abstain from all contact with her as a Jew did from a Gentile. In the same sense were their children sanctified, or made holy—simply that they could care for them; have all the necessary contact with them, and not consider them unclean in the same sense as a Jew did a Gentile, and have no contact with them. They were "sanctified," or "holy," in no other sense, but simply so that they could live and associate in the domestic circle without sin.

"THE LORD'S PLAN."

In the letter to the brethren at Philippi, the Apostle Paul, referring to certain persons who preached the Christ from a contentious disposition...

Let the Lord's Plan be faithfully pursued, and the result will be more power for the spread of the gospel, and more preaching than by all the plans and devices of man.

"FATH" (?)—The author of *Ecco Homo* under the head of "Christ's Winning Fan" attempts a definition of faith, and declares that it was the fan with which the Christ should separate the chaff from the wheat.

When a brother or a congregation is appointed to contribute to the funds of the missionary society, he may legitimately refuse to do so in consequence of its being an unauthorized organization...

Many brethren regard organizations similar to the "Illinois Christian Missionary Co-operation" as more Scriptural and less objectionable than the missionary societies.

"ON THE SHELVE"—One of the latest efforts of *Baptism* is directed to a "Presbyterian divine," of Mattoon, Illinois.

"TO RAIN" MEANS TO "BURN"—God determined to destroy the cities of Sodom and Gomorrah. In doing this he rained fire and brimstone upon them and burned them up.

Subscriptions to the LADDER'S CHRISTIAN MONITOR, received at this office. We have received for unauthorized contributions...

BOOKS:

Orders for any of the following described books will be filled on receipt of the price enclosed, per Mail or Express, as designated. We will also accept of filling orders for any books not named in the list.

Christian Baptism—A Campbell—With copious references to the Scriptures. 1.00
Christian Science—Campbell—This work explains the restoration of the Kingdom of God on Earth. 1.00

Mohel's Ecclesiastical History, from the birth of Christ to the beginning of the Reformation. 1.00
The Bible Dictionary—A complete and accurate reference work. 1.00

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MISCELLANEOUS ITEMS.

REASON—It is strange that such books as *Ecc Homo* should come to light and make great sensations when "orthodox divines" should make such statements as the following from Dr. Barnes? "Apart from any revelation, and back of any revelation, we form our conceptions of God, and we cannot think of him otherwise than we do?" or the following from Rev. A. A. Hodge? "The ultimate intuitions of right are themselves a direct revelation from God, and when legitimately interpreted and applied, they are of as high authority as any dogma of theology."

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I cannot refuse to state the salutary effect in my own unobscured case of your excellent Hair Oil. For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain.

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LAST WEDNESDAY, MASS., June 9, 1886. MASS. BURNETT'S COCAINE was used for some time, and I had been six years, when he had had the hair cut off. When her hair came off she had been afflicted with a disease of the scalp, which was not cured until, during that time, many powerful applications of BURNETT'S COCAINE were used. The hair, turned her hair so badly that, in October, she had to wear a wig, which she wore until her hair was as smooth as her face.

BURNETT'S COCAINE is the best and CHEAPEST HAIR-DRESSING in the world. It promotes the GROWTH of the HAIR, and is entirely free from all irritating matter.

JOSEPH BURNETT & CO., Boston, Manufacturers of Burnett's Cocaine.

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SWAIN'S PANAOEA is the best and most perfect remedy for the cure of SCROFULA, GONORRHOEA, AND ALL THE AFFLICTING AFFECTIONS OF THE LIVER AND SKIN, AND ALL AFFECTIONS ARISING FROM THE BLOOD AND THE SYSTEM OF MERCURY.

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25. School of Transportation Planning.

peers' room were a number of hats, on all sides a cigar box, a great number of phials containing essences of iron, books, papers, a lever case, and piles of journals. In the rooms of the Prince Imperial were his books and a number of historical exercises, written in a plain round hand, and on the floor his ladies soldiers were lying about. It is stated that the officials remaining in charge of the palace, and all those whom the Emperor had so favored, deserted him, and not one remained to see her off. Nothing of the palace was injured. Some of the National Guard required the coats to prevent them from seeing him as he went to the train. He was not seen. He was not seen. He was not seen.

The Observer

New York, September 15, 1870.

The Editor does not return or procure the manuscripts which they are unable to publish.

NOTICE

Being unable to detect the thieves in the Post-Office Department, we are obliged to caution our subscribers concerning remittances. Follow the directions below, and no loss will be incurred.

Our own Government first, and other powers represented in Paris have, as in the *de facto* government of France. It is in answer, and it is not a matter of course for foreign governments to sit in judgment upon its claims to legitimacy.

WILL A FRENCH REPUBLIC STAND?

Our own Government first, and other powers represented in Paris have, as in the *de facto* government of France. It is in answer, and it is not a matter of course for foreign governments to sit in judgment upon its claims to legitimacy. Will a French Republic stand? The Emperor has a great power, and it is in answer, and it is not a matter of course for foreign governments to sit in judgment upon its claims to legitimacy.

THE POPE'S PROSPECTS.

The latest intelligence in regard to Rome is contained in the following dispatches: Florence, Sept. 14.—The Cabinet council of the Italian Government is not able to agree on the Roman question, and determines to resign. A telegram arrived announcing a republic in France, whereupon the resignation was immediately abandoned and the whole Cabinet resolved to occupy Rome. All the plans of the opposition have been abandoned, and the government taking the lead and announcing its decision to the other powers.

MOVEMENTS FOR PEACE.

The reports are renewed this week, and with greater force, that several of the governments of Europe are combining to secure peace between France and Prussia. A dispatch from Brussels, via London, on Monday says: "Italy, Austria and Russia are agreed in principle, and have arranged to vote to the French Republic." A dispatch to Paris from Brussels, dated Monday, says: "The French Republic is not only a reality, but it is a reality which will survive."

AMERICAN INSTITUTIONS.

The thirty-third annual fair of the American Institute has just opened at the Metropolitan Hotel, New York. It is the largest exhibition of the kind ever held in this city. The exhibition embraces all the arts, sciences, and manufactures of the United States. It is a grand display of the progress of our country since 1837. The fair is a grand display of the progress of our country since 1837.

POLITICAL MOVEMENTS.

The Honorable Mr. Corcoran is now preparing to visit his constituents in the District of Columbia. He is expected to arrive in the city on Monday next. His visit is a grand opportunity for the people to see their representative in person. He is a man of great energy and ability. His visit is a grand opportunity for the people to see their representative in person.

REPUBLICANISM IN EUROPE.

Not one can claim to compute the results of the present war upon the future of Europe. Not France and Prussia only, but the whole Continent is to be affected by it. It is not a mere local war, but a war which will affect the whole of Europe. It is a grand opportunity for the people to see their representative in person.

THE FUTURE OF EUROPE.

The French Republic has just been proclaimed in Rome. It is a grand event for the world. It is a grand opportunity for the people to see their representative in person. It is a grand event for the world. It is a grand opportunity for the people to see their representative in person.

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THE SCIENCE OF ADVERTISING.

It is now well understood that judicious and extensive advertising is essential to success in all kinds of business, and by every one. It is a grand opportunity for the people to see their representative in person. It is a grand event for the world. It is a grand opportunity for the people to see their representative in person.

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the security of English and French subjects in that country in the future.

A large unknown American vessel was wrecked on the East coast of England last Saturday.

Spain continues to send reinforcements to Cuba.

Domestic.

THE BUILDING IN CENTRAL PARK.—Mr. R. Roosevelt, Commissioner of Fisheries in this State, has written to the Central Park authorities proposing to add to the attractions aquaria and fish-feeding establishments.

LOSERS BY THE FIRE NEAR OTTAWA.—Fire, at this distance, has any adequate idea of the magnitude of the disaster that has fallen upon the people in the burnt district adjacent to Ottawa.

THE REBELLION IN THE STATE.—The next day an American steamer, the Herman, brought the Hermanite party with several boxes holed in her bottom.

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Financial & Commercial.

New York, Tuesday, Sept. 13, 1870.

At this season of the year abundance of trade is secured by the regular trade.

THE TREASURY HAS OVER FORTY MILLIONS OF CURRENCY LOCKED UP IN WALL STREET.

REPRODUCTION OF THE NATIONAL DEBT.—Last week we published a statement of the National Debt, as it stands at the present time.

MONEY MARKET.—Money still continues abundant at 5 to 6 per cent. on non-secured advances.

STOCKS AND BONDS.—The market for stocks and bonds is generally quiet.

REVENUE AND CUSTOMS.—The revenue and customs receipts for the month of August are as follows:

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Business Notices.

THE ANCHOR LINE STEAMERS.

THE ANCHOR LINE STEAMERS.—Call every Saturday and Alternate Wednesdays.

COGNATE & CO'S.—Fragrant Toilet Soaps are prepared by skilled workmen.

LOCKWOOD & CO., BANKERS.—41 Broadway, New York.

IVES' PATENT LAMPS.—The Best and Most Reliable!

BOYNTON'S.—Portable and Break up Parance, for heating all classes of Parance.

HATCH & FOSTER, BANKERS AND DEALERS IN GOVERNMENT SECURITIES.

NEW JERSEY SEVEN PER CENT. TOWN BONDS.

NEW BRITAIN KNITTING CO.—FOR SALE BY THE CONGREGATIONAL PUBLISHING SOCIETY.

MOTHERS & MERCHANTS UNDERWEAR.—FOR MEN—Ladies—Misses, and Boys (all ages).

Financial.

PER CENT. GOLD LOAN OF A COMPLETED TRUNK LINE.

THE INDIANAPOLIS, BLOOMINGTON & WESTERN RAILWAY.

TURNER BROTHERS, BANKERS, NO. 14 NASSAU ST.

LOCKWOOD & CO., BANKERS, 41 Broadway, New York.

IVES' PATENT LAMPS.—The Best and Most Reliable!

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New Publications.

READY OCTOBER 1.

A Work of Absorbing Interest to every Presbyterian.

PRESBYTERIAN RE-UNION. A Memorial Volume. 1837-1871.

THE ILLUSTRATED LIBRARY OF WORDS.

LIGHT-HOUSES AND LIGHT-SHIPS.

THE WORKS OF PRESIDENT EDWARDS.

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EDUCATIONAL.

Agricultural.

of the product of the former who has an interest in Agriculture, Horticulture, Poultry, Pteridology, Entomology, and various branches of Natural History...

MORGAN'S ELEMENTS IN THE SOIL.

In a paper read by James A. Whitner, Jr. of the members of the Farmers Club, it was stated that an acre of ordinary wheat soil...

Mr. Field states in his "Book on Prunes" that it is only by contact with the atmosphere...

Olds and Cuds.

It is well known that the masticatory organs are the most important of the human body...

Co Farmers and Owners.

BONE FLOUR.

Ground Bone Meal and Superphosphate of Lime are well known to be the most valuable...

Dutch Flowering Bulbs.

HYACINTHS, TULIPS, CROCUSES, ETC.

BULBS A SPECIALTY.

Our Annual Catalogue of Hyacinths, Tulips, Crocuses, etc., is now ready for the press...

FRUIT AND ORNAMENTAL TREES.

We have the satisfaction to state that we have secured the services of the most experienced...

WHAT IS A PURE BRED?

It is a hare-pure bred animal; because it is entirely distinct from all other animals...

THE ADVANTAGE OF A DEEP AND MELLOW SOIL.

The power of deep soil, as compared with a shallow one, to retain the heat of the sun...

TRADE IN EGGS IN FRANCE.

The egg business has attained an extraordinary development in France...

THE FINEST VERMOREL IN THE WORLD.

For the production of superior quality of wine, the most important element is the soil...

SAVE YOUR MONEY.

EVERYBODY SHOULD BUY THEIR TEAS, COFFEES, Sugars, Molasses, Syrups,

Miscellaneous.

SPRING FASHION.

LADIES' BOUND HATS, GENTS' & BOYS' HATS, CHILDREN'S FANCY HATS, &c., &c.

J. R. TERRY.

19 Union Square. BUSINESS SUITS FOR MEN, SCHOOL SUITS FOR BOYS, READY MADE OR TO ORDER.

Large Assortment.

Lowest Prices. WADE & CUMMING, GRAND OPERA HOUSE, CO. 58 AVE. A, N.Y.

TO WATCH BUYERS.

THE UNDERSIGNED, Agents for the celebrated BOREL & COMTEUR'S SILK WATCH MOVEMENTS...

FOR SALE BY QUINCE & KRUGER.

15 MAIDEN LANE, (at St. 10th Ave., to North.) ONLY WHOLESALE AGENT FOR THE MANUFACTURE OF THE RAILROAD CLOTHES WASHER.

ITS SUPERIORITY.

The weight of iron in the case of the railroad clothes washer is such that it can be used for many years...

THE "SCHOOL" PIANO.

A thoroughly complete instrument of 5 octaves, with all the latest improvements...

At Exceptionally Moderate Prices.

STERN & SONS also desire to call special attention to their new Patent Upright Piano...

W. & J. SLOANE.

HAVE JUST RECEIVED A LARGE ASSORTMENT OF NEW & FINE GOODS.

PUMPING WATER.

FOR ALL KINDS OF BUILDINGS AND FACTORIES.

CASSIDY & OXLEY.

113 & 115 Walker Street, MANUFACTURERS OF GAS FIXTURES AND CHANDLIERIES.

PRESERVED LIME JUICE PREPARATION.

FOR THE PREVENTION OF SCURVY AND ALL THE DISEASES OF IMPURE BLOOD.

WARREN WARD & CO.

Established 1850. Wholesale and Retail Dealers of the Latest Styles of Furniture...

FURNITURE.

C. A. P. & S. Wholesale and Retail Dealers of the Latest Styles of Furniture...

BELLS.

HENNEL'S PATENT, as used by the U.S. Army, Navy, and Marine Corps.

TROY BELLS.

Established Troy Bell Foundry. The only Bell Foundry in the State of New York...

Miscellaneous Instruments.

ESTABLISHED IN 1838.

Invariably the Highest Prices ever offered for complete instruments, whenever and wherever exhibited at Exhibitions in the United States and Foreign.

Chickering & Sons'

GRAND SQUARE & UPRIGHT PIANOS.

ONE PRICE SYSTEM.

And that prices the very lowest which will warrant ONLY FIRST-CLASS WORK, and justify a full and reliable guarantee.

CHICKERING & SONS,

11 East 14th Street, BETWEEN BROADWAY AND FIFTH AVENUE, N.Y.

STERN & SONS,

GRAND SQUARE, and Upright PIANOFORTES, TO BE ANNOUNCED.

A GENERAL REDUCTION.

In their prices, in accordance with the decline in the price of the raw materials of the Piano...

THE "SCHOOL" PIANO.

A thoroughly complete instrument of 5 octaves, with all the latest improvements...

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J. G. BARNES,

25 Years with Chickering & Sons, MANUFACTURER OF FIRST-CLASS PIANOS.

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The New York Observer.

REDUCTION OF PRICE.

The proprietors of the New York Observer have determined to increase the value and number of copies...

NEW YORK.

Our arrangements for Landour on the 1st of April, 1871, are now in the hands of the Hon. the Secretary...

AMONG THE H.

A TOUR TO THE EAST. BY REV. J. W. B. But as for human nature...

THE NEW YORK OBSERVER.

The proprietors of the New York Observer have determined to increase the value and number of copies...

BEST FAMILY PIANO.

The best Family Piano is one that is well adapted for the parlor and the study...

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