AMUSEMENTS.

ATTENTION!

THE BLUFF CITY GRAYS,

ASSISTED BY GENTLEMEN AND LADY FRIENDS,

Will present the Chaste and Thrilling Drama

LOVE'S SACRIFICE,

AT THE NEW MEMPHIS THEATER,

Friday Evening, April 25th.

This Drama will be well presented. Of this the public may be assured.

CAST:

MATTHEW ELMORE.....Mr. RAINE
Paul Lafont.....Mr. Cameron
Eugene de Lonne.....Mr. Carson
St. Lo.....Mr. Freeman
Merlac.....Dr. Rogers, Jr
Le Vieux.....Mr. Rhett
Friar Dominic.....Mr. Davis
Jean Russ.....Mr. Dent
Servant.....Mr. ——
MARGARET.....Mrs. RAINE
Herminie de Vernont.....Miss Taylor
Jenny.....Miss Foute
Marion.....Miss Robinson

TICKETS, ONE DOLLAR.

☞Reserve Seats and Tickets can be obtained at Holzenberg's Tuesday, Wednesday, Thursday and Friday mornings.

GREENLAW OPERAHOUSE.

Third Week!

ART EXHIBITION!

FOR BENEFIT OF LEATH ORPHAN ASYLUM.

Monday, April 21st.....ENGLAND
Tuesday.....ITALY
Wednesday.....ROME
Thursday.....HOLY LAND and EGYPT
Friday.....PARIS
Saturday Matinee.....ENGLAND
Saturday night.....GERMANY

General admission, 50c; Balcony, 25c; Children half price. Doors open at 7, to commence at 8 o'clock.

☞The Grand Piano used has been kindly tendered by G. H. Hollenberg.

PERSONAL.

ANY good family wishing to adopt an orphan girl, of excellent parentage, can learn of one by addressing O. P., Appeal office.

DR. J. K. BLACK, Office, 243 Main. | Residence, 365 Poplar.

DR. C. BASKERVILLE, PHYSICIAN AND SURGEON.

FOR SALE.

HORSE—Good saddle horse. Apply at CITY HOSPITAL.

DWELLING—The two-story frame dwelling, eight rooms, 221 Madison street, will be sold at public auction, for cash, on Wednesday, April 23d, at 11 o'clock, on the southwest corner of Main and Madison streets. I. D. CONAWAY, Real Estate Agent, No. 8 Madison.

HORSE—One fine buggy-horse. Apply at 299 MAIN STREET.

HOUSE—A large and well constructed brick building, suitable for dwelling; 14 rooms; situated in the beautiful town of Marion, Southwest Virginia. Price $2500. Address F. Alexander or D. C. Miller.

BUGGY—The handsomest and lightest trotting buggy in city. Inquire at W. A. FAIRES'S Stable.

HORSE AND ROCKAWAY—A fine rockaway and horse also, seven years old. Apply at DEES—some Italians. Apply to G. R. PETERS, Jr., No. 289 Main street.

DESIRABLE FARM—Of thirty acres, with three orchards, and under good cultivation. Apply to R. W. CASKIN, 436 Main street.

HITZFELD'S non-explosive burning fluid; pure flint chimneys; Danforth erasive fluid. 293 SECOND STREET.

GROCERY—A rare chance for a man with small capital to start in a first-class grocery and location. Satisfactory cause given for selling. Apply at 74 Jefferson street, or 317 Second, R. W. & Co.

BRICK—Shipped cheap by river or railroad. Leave orders at John A. Denie's, 352 Front street. Large consignments will be shipped on steamer Joe Salmon Brick, suitable for chimneys or setting boilers, etc. O. R. P. PIPER.

FOR RENT.

HOUSE—No. 123 Court street. Furnished if desired. Apply to me at 308 Front street, or at the house. T. C. PARK.

COTTAGE—Six rooms, 348 Georgia, near Hernando street. Apply at E. B. LYNN, 249 Main.

RESIDENCE—A very desirable two-story brick residence, with six rooms, newly painted inside, modern improvements, good neighborhood, and convenient to business. Apply to THOS. FISHER, No. 79 Linden street, or at Emmet bank.

DESIRABLE RESIDENCE—For rent low. Apply to 184 Adams, Martin street. MRS. J. H. CASEY.

HOUSES—On Mosby street, between Jones avenue and Winchester street, house 155, nine rooms, $35; house 157, four rooms and kitchen, $15; 112½, four rooms—all in first-class order, and walls newly papered and ceilings calsimined.

Second street, half block from street cars, two houses, four rooms in each, in good order.

JAMES REILLY, 57 North Second st.

HOTEL—A large, new three-story brick hotel in Belwar, containing twenty rooms, beside a comfortable cellar, spacious and garden, with good well; situated on the public square, and in all premises in good order. For further information, addres BOLIVAR HOTEL COMPANY, Bolivar, Tennessee, or JEROME HILL, Memphis.

A FURNISHED BOARDING HOUSE—Centrally located. Address "Boarding," Appeal office.

STOREHOUSE—No. 1 Howard row, corner Shelby and Union streets. H. WETTER & CO.

TWO PLANTATIONS—Cheap to desirable tenant; one near Memphis, and one near Forrest City, Ark. Apply to A. N. M'KAY, 371 Main st.

HOUSE AND FURNITURE—Centrally located; a man and wife will board with the occupant. Address No. 6 Mulberry street.

ROOMS—Pleasant sleeping rooms and offices, 438½ Madison. J. J. LOCKART, 438½ Madison.

ROOMS—Furnished or unfurnished; suitable also for families to housekeep. 101 JEFFERSON.

FURNISHED ROOMS—With or without board No. 266 Third street.

NEWLY FURNISHED ROOMS—Cheap to gentlemen. New brick house, 34 Mulberry street.

WANTS.

TEACHERS—September positions. Lady for vocalist and instrumental music, $700; lady vocalist (Methodist), good salary; gentleman for classics. Many other vacancies. Teachers wishing promotion should send stamp for circular. CENTRAL SCHOOL AGENCY, 514 Pine street, St. Louis, Mo.

PACKERS WANTED—Packers of collars and cuffs on commission. A good opportunity is offered for a first-class salesman who is willing to apply himself, with a chance to do business for himself. For particulars, inclose stamp and address, HURSTIS & BUSENBERRY, 485, 487 and 489 River street, Troy, N. Y.

PARTNER—With some capital, in the Whitemore house. No. 199 Adams street. Address LYNN WYNN, Whitemore house.

GOOD BUTCHER—Apply at 79 Madison street. CHAS. SMITH.

PARASOLS—To re-cover, re-line or repair, at the New York Parasol Shop, 317 Main street, near Washington. Practical parasol makers.

GOOD SOLICITOR—None but a gentleman of good address need apply. Apply at Appeal office.

HOUSE—Will pay cash for house and lot; house to contain not less than six rooms. Must be a bargain. Address B. B., Appeal office.

THE American widow, who called at No. 16 Adams street, on Thursday, to inquire about a home in the country, will please call at the same place again.

PERMANENT AND WELL—To take a furnished house, and board one or two persons for use of house. Address GOOD, Appeal office.

COOK—A good cook, with good references. Apply at 209 UNION STREET.

WHITE GIRL—As nurse. Reference required. Apply at 16 MADISON ST. (basement.)

SITUATION—As copyist, or teacher of the English, in the city or country, by a lady who can guarantee satisfaction in either. Call on or address Mrs. G. B., 66 Johnson avenue.

THE OWNER—For one brown horse MULE, 16 hands high, 6 or 7 years old; was left at my stable, 55 Union street, about the 8th inst, and is supposed to be stolen. W. A. FAIRES.

TWO MILLINERS and one Seamstress. MRS. A. K. SLOAM, 251 Main st.

SITUATION—By a competent widow lady as housekeeper. Apply at 482 Main street, Mrs. Crosby's; reference unexceptionable.

TROTTING STALLIONS FOR SEASON OF 1879. "BLUE GRASS," by Rysdyck's Hambletonian dam by Long Island Black Hawk.

"COL. JEFFERSON," by Dr. Herr's Mambrino Patchen; dam, Lady Jefferson. We also have a very large Mallese Jack. We are prepared to graze stock. HUGH D. AND JOHN R. GREER, 3½ miles southeast of city.

COTTAGE—To rent a cottage in Fort Pickering, with garden and stables. Call by Saturday evening, at 267 Main street. DR. MARABLE.

BOARDERS—At 121 Court street. Rates to suit the times. Front or back rooms. Also day boarders wanted.

Chas Herzog & Bro

Manufacturers of and Dealers in

STATIONERY,

Blank Books,

SCHOOL BOOKS,

Wrapping Paper,

PAPER BAGS,

306 MAIN ST.,

MEMPHIS, : TENN.

NEW YORK OFFICE,

No. 28 Reade Street.

GOVERNMENT BONDS.

German National Bank

OF MEMPHIS

HAVE for sale the 4 per cent U. S. Bonds for immediate delivery. All other issues of U. S. Bonds taken in exchange.

AUCTION SALES.

GENTEEL HOUSEHOLD FURNITURE, CARPETS AND PIANO, AT AUCTION, 294 Third street,

Tuesday Morning, April 22d, 10 o'clock,

A. M. STODDARD, Auctioneer.

☞See Red Flag.

GUARDIAN SALE OF

Elegant Household Furniture,

BY A. E. FRANKLAND, AUCTIONEER.

At 85 Exchange street,

Wednesday Morning, 23d, at 10 o'clock.

Parlor, Chamber and Dining Room Furniture, Carpets, Mirrors, Chinaware, one Piano, Jewelry, White Goods, Table and Bed Linen. Five-dollar deposits required from purchasers.

STRAYED OR STOLEN.

COW—On Sunday, April 13th, a small red cow, with pieces of one horn broken. A liberal reward for her return to NO. 49 SECOND STREET.

LOST.

BRACELET—On DeSoto street, between Vance and Linden, a narrow, black enameled bracelet. The finder will be liberally rewarded by returning same to cashier at B. Lowenstein & Bros.

STRAYED.

RED HEIFER—Heavy white calf, and marked by a crop of the left ear and a swallowfork in the right. A liberal reward will be paid for her return to 42 AVERY STREET.

COWS—Two spotted red and white cows, one with crumpled horns; the old one has the shell of one horn broken off. A liberal reward will be paid for any information leading to their recovery by W. W. CANADA, Hooks avenue, near Hernando road.

TAKEN UP.

COW—At the Cottage dairy, south of Tate street, on the 19th instant. Owner can have same by proving property and paying charges. N. DIXON, at the Cottage dairy.

COW—A large size brindle cow, with a calf 4 months old, which the owner can have by paying charges and proving property. Chas. Boyde, colored, Bass avenue, two miles from city.

ROOMS AND BOARD.

A LADY having a large house in one of the pleasantest parts of Western Ontario, Canada (near Guelph), with every comfort obtainable from a garden and dairy, is anxious of receiving a few ladies, or a family, seeking a bracing climate for the summer months, upon reasonable terms. References exchanged. Address MRS. GRAIN, Fergus, Ont.

BOARD—Persons wanting board for the summer can be comfortably accommodated at a delightful country place, on the L. C. and L. railroad, fourteen miles north of Louisville, Kentucky. Apply to MRS. L. E. WILLIAMS, O'Bannon's Station, Jefferson county, Ky.

BAILEY SPRINGS—Those desiring summer board at reasonable rates, in a healthy location, convenient to the city, with abundance of amusements, and every facility of communication and travel, and absolute exemption from epidemic diseases, should correspond with ELLIS & CO., Bailey Springs, Ala.

ROOMS—Two nicely furnished rooms, with or without board, at 187 Washington street.

DESIRABLE ROOM—With board, at 72 COURT STREET.

BOARDERS—At 81 Union street, corner Hernando; rates to suit the times; 25 day-boarders wanted. by Mrs. Z. H. WHITEMORE.

GENTLEMAN AND WIFE—Or two gentlemen; one a beautiful, unfurnished room and good board with a private family, in a pleasant locality, convenient to street cars, all in a private house. Address W. P. H., Appeal office.

BOARDERS—A few gentlemen day-boarders at 66 Union street. Terms moderate.

ROOMS—Elegant front and back rooms, with board, can be had at 431 SHELBY STREET. Day-boarders also wanted.

ROOMS—First-class, with good board. Terms moderate. 104 MARKET ST.

ROOMS—Desirable rooms and good board at 69 JEFFERSON STREET.

ROOMS—Suit of front rooms, with board, at 111 Court street. Day boarders wanted.

FIRST-CLASS rooms, with or without board. Terms very moderate. No. 34 Mulberry.

Single Dash!

150 tcs. Whittaker Hams.

75 tierces Magnolia Hams.

25 tcs. other brands Hams.

The Largest Single Shipment of Whittaker Hams ever received in Memphis.

Oliver, Finnie & Co

LOCAL PARAGRAPHS.

The ice fleet has arrived at our port.

—The Shelby docket was called at the supreme court, at Jackson, yesterday.

—In a few days home-raised strawberries will be in abundance in the market.

—Cotton dropped down yesterday, so speculators did not speculate as of yore.

—Scores of attorneys have left the city for Jackson, to attend the supreme court.

—The art exhibition at the Greenlaw Operahouse continues to attract crowds of visitors.

—Twenty-three persons were arrested by the police yesterday on charges of doing business without license.

—Yesterday motions were heard and prisoners were arraigned to plead to indictments at the criminal court.

—The general assembly of the Cumberland Presbyterian church will meet in Memphis on the fifteenth of next month.

—The new system of interment by the Sunday law, said to be universal here last Sunday, and will probably turn up to-day, and return home to his friends at Louisville.

—A colored man named Bonds yesterday knocked down a large bird, which has been puzzling the naturalists. It is about fourteen inches high, of a brownish color; looks like a crane, but is not web-footed. It is on exhibition at the American museum.

—The Howard association *History of the Yellow-Fever Epidemic of 1878*, written by Colonel J. M. Keating, will be out by the first of next month. The work is now being rapidly worked off from the presses of Allison, Smith & Johnson, Cincinnati, Ohio.

—A colored horse-thief who rode away with a mule from Star Landing, Mississippi, some time since, was arrested on Sunday last by Deputy-Sheriff Cannon, near Rowell station, a few miles from the city. He was committed to jail, yesterday, by Esquire Quigley.

—At the United States court yesterday, in the famous case of Calvin A. Stephens and others against the Tennessee railroads, attorneys argued motions made on behalf of the defendants, for further time to plead. Judge Hammond presided and heard the arguments.

—The Riversides, of this city, will play with the Nashvilles, of Nashville, at Olympic park, on next Sunday afternoon. After that, other foreign clubs will be engaged to appear in Memphis. The Riversides feel confident of winning the game next Sunday. They are practicing daily.

—The Ladies' aid society will meet at the Cumberland Presbyterian church, Court street, at half-past ten o'clock this (Tuesday) morning. It is most urgently requested that all attend and assist in preparations for the entertainment of the general assembly, May 15th to 22d inclusive.

—All wagons, drays, carts, hacks, and all vehicles run either for hire, use or gain, including free deliveries, will in future be compelled to pay a State and county tax in addition to the Taxing-District licenses. The State and county licenses will have to be paid to the county court clerk.

—The number of derricks, masts, spars and ropes seen on the cosmopolitan grounds make the grounds look like a marine-dock with shipping therein. A countryman on Main street yesterday, on looking down Madison street toward the customhouse, said to a friend, "Let's go down and see the ships."

—The Bluff City Grays are making arrangements to give a drill and hop at the Exposition building on the fifteenth of May, the proceeds to be given to the Butler P. Anderson fund. The popularity of the members of the company, and the cause in which they are laboring, will insure this to be the event of the season.

—The business season in Memphis continues brisk. The volume of business transacted this season is equal to that of the year 1868–69, when Memphis was believed to be in a flourishing condition. The business this season keeps up well, an astonishing fact to those who predicted a decline in business in consequence of the epidemic of last year.

—J. Madison Wells's famous expression, "am I a vassal or a peer," received additional point yesterday, when an excited Irishman, discussing the enforcement of the Sunday law, said to our reporter: "I want to know, am I a *ship* or a *pier*?" He got the word *vassal* mixed with *vessel* or *ship*, but the transition of *peer* to *pier* was much easier.

—Mr. J. G. Nance, Massard postoffice, Sebastian county, Arkansas, desires to learn something of the relatives of Mary E. and Albert Milton Walls, children of the late Dr. Walls. The children are in great distress and desire to find their relatives. Those knowing anything concerning these people will please communicate with Mr. Nance by mail.

—On Sunday night a colored chicken-thief named Jim Watson was shot and captured by Deputy-Sheriff Pope, near the Raleigh road. Jim Watson, discovering who was after him, broke and ran, followed by the officer. The "Stranger" is our representative in that very law, fairly implying that we should obey it whenever we have opportunity to know it. God claims the venerable consecration of one entire day from all men. All men may not be able to consecrate the same exact twenty-four hours as a Sabbath to God. The first day of the week and the seventh day of the week do not indicate the same exact twenty-four hours by any mode of reckoning that are now or ever have been in use among men. If time be reckoned from sunset to sunset as the Hebrews tried to do, the sunset varies at every point from a due east and west. If in modern fashion we use "sidereal time," and count from midnight to midnight, still "midnight" and "noon" are not the same for any two points on a circle of latitude. And as you move north or south from the equator, the periods of light and darkness change at every step from twelve hours each to six months at the poles. The Sabbath law, as it stands in the decalogue, is free from all such complications. It calls for one-seventh part of our time. Six days of work and one of religious rest, such is the law. And President Edwards, regarded in Europe as the greatest intellect of America, as well as one of the holiest men that ever lived, long ago noticed that the wording of the law does not, *of itself*, locate the religious observance in any one of the seven days; it says: "*the seventh*" has reference only to the preceding "six days," he thinks. And I see not how his reasoning can be set aside. The old testament worshipper knew, indeed, to observe the day was explained the matter, did not believe, and went out to gather on the seventh day. We know how hard it is to keep people from doing a little secular business on the Sabbath. Where the Israelites got the idea of a Sabbath is a question that ought to be settled, if it can be settled, by the history. And in reviewing the history we are led back to the days of innocence and find the Sabbath to be a part of man's primitive religion (Genesis ii, 18). This conclusion has been set aside by the suggestion that Moses does not here record what really took place so much as he indicates what God *meant* to do more than two thousand five hundred years afterward. But the record bears no traces on its face of such a violent rhetoric as the figure of "Prolepsis." The incidents are all interwoven as a continuous whole. The past tenses in our version are the same. The inspired Hebrew is yet more concatenated, the verbs being in that peculiar form (the future with "waw consersive") which expresses an unbroken historic narrative. Dr. Hodge, of Princeton, than whom no man commands a wider respect as a safe exegete, is fully justified in saying that no man would have dreamed of such a violent "prolepsis" in such an interwoven narrative unless he went to holy writ to prove a preconceived theory which unconsciously colors his mind. The word "remember" in the fourth commandment looks backward to this primitive institution, and enforces the command to observe one day in seven by using the same words as we find in Genesis ii, 1–3. There is no force whatever in the suggestion that the "days" of creation were not periods of twenty-four hours, but long ages. Such may be the fact. We know that God's rest from creating has lasted, so far as this world is concerned at least, many thousands of years. But it is not necessary that a picture should be life-size. The *carte de visite* gives us the image of a friend. And so a human day of twenty-four hours may be a sufficient representation of a divine period to be a memorial of it. Lastly: We maintain the perpetuity of the Sabbath because it is the engraver by the hand of God upon the nature of man, not only of Jew, but of Gentile. Experience proves it. All men who toil with hand or brain feel the need of a rest day. The sleep of night does much, but not all we need. The wearied body seems to cry, "Bless the good God for the day of rest." The exhausted brain re-echoes the cry with double force. M. Proudhou, a French political writer, in 1850 published an able treatise on the effect of Sunday observance upon the public health and morals. He argues that men are more healthy, live longer, do better work and more of it, for a day of rest. He argues to show that just about one day in seven is the best arrangement. He might have added that the brutes will do the same. Experience has proved it over and over again. And much more does the higher nature of man, his moral and spiritual nature, require this rest by total change of thought and employment. We therefore hold fast to God's good gift. It has been said that we owe our strict notions to the Puritans. Well, history tells me that I owe much to the grand old Puritans. The muse of history has vindicated them from senseless abuse. They had their faults, as all men have. But by their hands God saved Britain from hopeless slavery and ruin. But for them England had been another Spain, the United States as poor Mexico. We owe them much. And if we owe to them such a blessing as the Sabbath, our debt is great indeed. But we go back beyond the Puritans, beyond Moses himself, to God the giver of every good and perfect gift. On another occasion, I shall hope to consider the Sabbath in the new testament. I shall undertake, if God spares me, to show, not that Jesus Christ and his apostles re-enacted the fourth commandment or any other of the ten. They did no such thing. They occasionally expounded such of the ten as specially needed to be called to mind. They assumed their obligation and did not attempt to add thereto. But I shall show that our Lord and his apostles honored God's ordinance; and that by observing the first day, instead of the seventh, they added to our obligations to "keep it holy" by associating the great work of redemption with the creation.

"The Gospel of Peace."

Rev. Mr. Womack, pastor of the First Baptist church, on Sunday night, taking his text from Luke ii, 14, "On earth peace," preached a discourse to a very large congregation, of which the following is a synopsis:

It is fundamental in the nature and mission of the religion of Christ to be promotive of peace. It means peace in the narrowest and widest sense of that term. So the angels understood it when they made vocal the astonished earth and vaulted sky with the rapturous shout, "Glory to God in the highest! On earth peace!" The sons of God sang for joy on creation's morn, and now tune their harps for a loftier strain on redemption day. And no wonder; the occasion is eminently worthy such ascriptions of praise, for it is the crowning evidence of God's personal interest in, and benevolent design toward the children of men. It is the consummate fulfillment of His ancient promise that the seed of woman should bruise the serpent's head, and that in Abraham's seed all the nations of the earth would be blessed. Now, the profound mysteries of the past are explained and the problem of the mighty future is solved. "Glory to God in the highest!" exclaim the heavenly host. Peace on earth! Let humanity's throbbing heart exult, and all the nations shout for joy. God is conciliatory, and here is the proof; He is friendly to man, and here is the evidence; He purposes a mission of love in the world, and now inaugurates it in the person of His son. Peace is the avowed purpose, and must be the legitimate effect of the religion of Christ. Observe, first,

THE RACE WAS NOT IN THE ENJOYMENT OF PEACE.

1. It was not at peace *with itself*. Cain slew Abel. This ominous chronicle stands at the very threshold of human history; from that sad hour on down the stream of time, dissention, strife, bloodshed, desolation and war have disgraced the race. Nation against nation, province against province, man against man in fearful conflict. Suppose universal history, in minute detail, could be accurately delineated in the photographer's plate, what a gallery there would be! How many pictures like the following—Here heaps of the slain weltering in their own blood; there multitudes trodden under foot by the iron hoof of the war-horse; here sufferers that live, but without hope. Justice dispatches the criminals with a single stroke; but the victories of war, falling by casual, undirected blows, often expire in lingering agony, their deep groans moving no compassion, their limbs writhing on the earth with pain, their lips parched with burning thirst, their wounds open to the chilling air, the memory of home rushing on their minds, but not a voice of comfort reaching their ears. The birds and beasts of prey gorge themselves with the dead, and human plunderers rifle the remains of the slain. Yonder are scattered flocks, smoking ruins, and affrighted inhabitants fleeing in despair. Witness, in the retirement of home, a scene still more sad, in the widow's countenance, in the orphans' cry, in affection cherishing the memory of the slain weeping that it could not minister to the loved and lost in the dying hour. Such scenes are familiar to the historian's eye. They have been enacted all along the pathway of the race; no nook nor corner of the earth, no age nor nation has escaped. Wherever man has generated, whether civilized or barbarian, he has cultivated division, strife, war with himself, and traveled in his own blood.

2. It was not at peace *with God*. Once it was, but the friendly relations between man and his God came suddenly to a perpetual end. Man made himself a sinner in the moral government of the Majesty on high; tore himself loose from his moorings; swore eternal enmity; turned his face away from God; took up his fatal line of departure from the source of all good; forgot the peace he had lost, and careered forth without map, or chart, or compass, or guide, into the unexplored regions of the boundless, dark and terrible future. If the bible is true, man, unregenerate, is a rebellious sinner, a *lost* sinner. He is not on friendly terms with God. He is certainly at war, unconditional and absolute, with Him who made him. He is not at peace with God. And so universal human experience has ever testified, as the history of all men in all ages, whether heathen or christian, whether barbarous or civilized. The conscience of all men render this testimony now. The sinner everywhere quakes with fear at the thought of being ushered into the presence of God. He knows he is not at peace with the Almighty, and fears the result. Second:

NO HUMAN AGENCY CAN BRING ABOUT THIS PEACE.

Men have thought so, some think so now. But all scripture, reason and history affirm to the contrary.

1. No *civilization* can do it. Civilization is a mighty power, but to superinduce peace between man and man, or between man and his God, requires the use of means which it cannot command. Civilization may chasten the manners and soften the feelings of men, but it has no means at its disposal by which it can reach the heart, the mainspring of human action, and root out the evil and plant instead the graces of the Holy Spirit, love, joy, peace. Civilization affects the outward, but cannot produce any radical change in the internal life of man. Civilization represents *education, government* and *union of interest* in a general sense, and these are friendly to human happiness. We know that it is not in the power of these to secure perfect peace among men. For those governments which have been the cause of the greatest effusion of blood, were, perhaps, those enjoying the highest degree of civilization. But why delay with generalizations? Such sentiments were contrary to the nature of things; and besides, the facts are before us, the experiment has been long and fairly tried. Discoveries known to the civilization of the Egyptians have perished from the knowledge of man. The attainments of the Greeks in sculpture, architecture, painting, philosophy, oratory and poetry, stand out without an equal, perhaps, in the annals of human excellence. But what effects did these have in fraternizing the race and cultivating peace? None. From this humanity learns that it cannot, of itself, restore its primitive relation with God, nor be the author of its own happiness and peace in the life that now is.

2. No alliances or *centralization of power* can do it. Much may be done in this way to extend the dominions of a crowned head, but peace that is forced is no peace. The heart must be touched and swayed by the scepter of love; but no external alliances can do this. Third:

THE RELIGION OF CHRIST IS ADAPTED TO CULTIVATE AMONG MEN THE BLESSINGS OF EXTERNAL AND INTERNAL PEACE.

This is true, both in theory and in fact, as can be proved from scripture, the nature of things and history of religion. I cannot elaborate this thought to-night, but will present, briefly, two arguments. First:

1. It contemplates all men in the *same light*. In the eye of the Divine Being all men have sinned and come far short of the glory of God. The race as a whole has become estranged from God; has rebelled and become an enemy to him; and what the race, as a whole, has done, every man, as an individual, has done. This is the real position of man as described in the bible; and he is so continued by the religious system inaugurated by Christ. Second:

2. The change it seeks to make in men is *universally identical*. As the evil is universally the same, so the process, and the agencies employed in removing it, are, and must be, the same. Hence the results are the same. Every subject of the christian religion is, at first, a child of wrath; at the last, he is a child of God. God is the father of them all, and they are all brethren. Brethren should be at peace. The conclusion is irresistible. It is fundamental in the religion of Jesus to introduce and preserve peace on earth, in the broadest and narrowest sense of that word. Fourth:

REMARKS.

1. Christian, the cause you have espoused is the best in the world. It means peace and happiness for the race in the life that now is and that which is to come. Fight with hope.

2. All men are interested in the institutions of religion as they love their country and their race. It is the best and only safe civilizing agency in the world. Come, bow at its shrine and worship at its altars. Its design is benevolent, its author is God.

3. All men are interested in it as they love their souls. Be mindful, then, of your highest interests, by giving your heart to God and becoming an humble christian man.

The Oldest.

When you are troubled with ague and fever, preparatory to or after taking quinine, there is nothing so good as the genuine Dr. C. M'Lane's celebrated liver pills, prepared by Fleming Bros., of Pittsburg, Pennsylvania. None genuine without their signature. Look for it on every wrapper. The market is full of imitations of the name M'Lane, spelled differently, but having same pronunciation. Try them for headache and you will be astonished at the result.

HEARING restored. Particulars free. Verry & Harper, Madison, Indiana.

REED'S gilt edge tonic restores the appetite and is pleasant, safe and efficient.

A Grand Free Lunch

At C. Quentel's, sr., 238 Main street, near Jefferson, will be set every day

LADIES' hats reshaped. 250 Second street.

Notice—Railroad and Steamboat Agents.

There will be a meeting of the railroad and steamboat agents at the committee-room of the cotton exchange, this afternoon, April 22, 1879, at three o'clock, sharp. All are requested to be present. Business of importance. COMMITTEE.

REED'S gilt edge tonic cures the most obstinate cases of liver complaint.

EVERYBODY is smoking to-day. 140,000 cigars at auction. 302 Main street. Sales morning and night.

Opinion of the Eminent H. R. Walton, Annapolis, Md.

Colden's Liebig's liquid extract of beef is a most excellent preparation. Superior to cod liver oil or anything I have ever used in wasted or impaired constitutions.

SUNDAY SERMONS.

The "Perpetuity of the Sabbath," from the Standpoint of the Presbyterian Church, as Rev. Dr. Boggs, of the Second Church, Knows It.

A Sermon for the Times, and one Worthy the Most Careful Consideration—The "Gospel of Peace," as Rev. Mr. Womack Interprets it for the Baptists.

In pursuance of a design the APPEAL has long had in view, we present to our readers this morning notes of two sermons delivered on Sunday last, both of which we commend especially to those who have not heard them. The first, from Rev. Dr. Boggs, has been heard with pleasure and, no doubt, profit by many of our citizens, and differing from him though we may in some particulars on the subject of which he treats, yet we are anxious that he shall be heard by the APPEAL congregation:

"Perpetuity of the Sabbath."

The following are the notes of a sermon delivered in the Second Presbyterian church on Sunday afternoon, by Dr. Boggs, pastor: "Remember the Sabbath day." etc.—[Exodus xx, 8–11.

These words teach us that it is the will of God that all men who receive the bible shall consecrate to Him one day in seven as a season of religious rest and worship. This carries us far beyond the province of civil government, which deals chiefly, if not exclusively, with the temporal welfare of men. The church, and not the state, is God's witness for this ancient and holy institution in its higher, spiritual aspect. Doubtless the state may feel bound to treat the day as a holiday, and provide for the public good by closing such places of business as would work evil or tend to disturb christians in their worship, at home or in public, but this law of God deals with man as immortal, and as account able to God at the last day. The substance of my argument is this: The moral law, consisting of the ten commandments, was given to Moses and the Israelites, not for themselves only, but for all men. The law of the Sabbath is an essential part of the ten commandments, and therefore it is of perpetual obligation. Into the ten commandments nothing was admitted of a typical, ceremonial or political nature, nothing peculiar to the Jew as such, but only such regulations as prescribe man's duty to God or man's duty to man. The law in ten commandments was enacted with peculiar solemnity. The words were pronounced audibly by God, and then engraven by Him on two tablets of stone to be laid reverently away in the holy Ark, underneath the mercy seat, which was understood to be God's throne, as if to indicate that they were the very basis of religion. The fourth commandment belongs to the moral law, prescribes duties immediate duties to God, and therefore the most sacred, if comparison be admissible. The first commandment names the person whom we are to worship, the second and third prescribe the mode of worship (without imagine images, with reverence and fear). The fourth names a special time for worship, and especially for united worship. The reasons by which this commandment are enforced are peculiar in no sense to the Jew—God claims the exclusive service of the Jew of Gentile as well as Jew. And the Gentile appears *by name* in this one of the Jew. The "Stranger" is our representative in that very law, fairly implying that we should obey it whenever we have opportunity to know it. God claims the venerable consecration of one entire day from all men. All men may not be able to consecrate the same exact twenty-four hours as a Sabbath to God. The first day of the week and the seventh day of the week do not indicate the same exact twenty-four hours by any mode of reckoning that are now or ever have been in use among men. If time be reckoned from sunset to sunset as the Hebrews tried to do, the sunset varies at every point from a due east and west. If in modern fashion we use "sidereal time," and count from midnight to midnight, still "midnight" and "noon" are not the same for any two points on a circle of latitude. And as you move north or south from the equator, the periods of light and darkness change at every step from twelve hours each to six months at the poles. The Sabbath law, as it stands in the decalogue, is free from all such complications. It calls for one-seventh part of our time. Six days of work and one of religious rest, such is the law. And President Edwards, regarded in Europe as the greatest intellect of America, as well as one of the holiest men that ever lived, long ago noticed that the wording of the law does not, *of itself*, locate the religious observance in any one of the seven days; it says: "*the seventh*" has reference only to the preceding "six days," he thinks. And I see not how his reasoning can be set aside. The old testament worshipper knew, indeed, to observe the day was explained the matter, did not believe, and went out to gather on the seventh day. We know how hard it is to keep people from doing a little secular business on the Sabbath. Where the Israelites got the idea of a Sabbath is a question that ought to be settled, if it can be settled, by the history. And in reviewing the history we are led back to the days of innocence and find the Sabbath to be a part of man's primitive religion (Genesis ii, 18). This conclusion has been set aside by the suggestion that Moses does not here record what really took place so much as he indicates what God *meant* to do more than two thousand five hundred years afterward. But the record bears no traces on its face of such a violent rhetoric as the figure of "Prolepsis." The incidents are all interwoven as a continuous whole. The past tenses in our version are the same. The inspired Hebrew is yet more concatenated, the verbs being in that peculiar form (the future with "waw consersive") which expresses an unbroken historic narrative. Dr. Hodge, of Princeton, than whom no man commands a wider respect as a safe exegete, is fully justified in saying that no man would have dreamed of such a violent "prolepsis" in such an interwoven narrative unless he went to holy writ to prove a preconceived theory which unconsciously colors his mind. The word "remember" in the fourth commandment looks backward to this primitive institution, and enforces the command to observe one day in seven by using the same words as we find in Genesis ii, 1–3. There is no force whatever in the suggestion that the "days" of creation were not periods of twenty-four hours, but long ages. Such may be the fact. We know that God's rest from creating has lasted, so far as this world is concerned at least, many thousands of years. But it is not necessary that a picture should be life-size. The *carte de visite* gives us the image of a friend. And so a human day of twenty-four hours may be a sufficient representation of a divine period to be a memorial of it. Lastly: We maintain the perpetuity of the Sabbath because it is the engraver by the hand of God upon the nature of man, not only of Jew, but of Gentile. Experience proves it. All men who toil with hand or brain feel the need of a rest day. The sleep of night does much, but not all we need. The wearied body seems to cry, "Bless the good God for the day of rest." The exhausted brain re-echoes the cry with double force. M. Proudhou, a French political writer, in 1850 published an able treatise on the effect of Sunday observance upon the public health and morals. He argues that men are more healthy, live longer, do better work and more of it, for a day of rest. He argues to show that just about one day in seven is the best arrangement. He might have added that the brutes will do the same. Experience has proved it over and over again. And much more does the higher nature of man, his moral and spiritual nature, require this rest by total change of thought and employment. We therefore hold fast to God's good gift. It has been said that we owe our strict notions to the Puritans. Well, history tells me that I owe much to the grand old Puritans. The muse of history has vindicated them from senseless abuse. They had their faults, as all men have. But by their hands God saved Britain from hopeless slavery and ruin. But for them England had been another Spain, the United States as poor Mexico. We owe them much. And if we owe to them such a blessing as the Sabbath, our debt is great indeed. But we go back beyond the Puritans, beyond Moses himself, to God the giver of every good and perfect gift. On another occasion, I shall hope to consider the Sabbath in the new testament. I shall undertake, if God spares me, to show, not that Jesus Christ and his apostles re-enacted the fourth commandment or any other of the ten. They did no such thing. They occasionally expounded such of the ten as specially needed to be called to mind. They assumed their obligation and did not attempt to add thereto. But I shall show that our Lord and his apostles honored God's ordinance; and that by observing the first day, instead of the seventh, they added to our obligations to "keep it holy" by associating the great work of redemption with the creation.

"The Gospel of Peace."

Rev. Mr. Womack, pastor of the First Baptist church, on Sunday night, taking his text from Luke ii, 14, "On earth peace," preached a discourse to a very large congregation, of which the following is a synopsis:

It is fundamental in the nature and mission of the religion of Christ to be promotive of peace. It means peace in the narrowest and widest sense of that term. So the angels understood it when they made vocal the astonished earth and vaulted sky with the rapturous shout, "Glory to God in the highest! On earth peace!" The sons of God sang for joy on creation's morn, and now tune their harps for a loftier strain on redemption day. And no wonder; the occasion is eminently worthy such ascriptions of praise, for it is the crowning evidence of God's personal interest in, and benevolent design toward the children of men. It is the consummate fulfillment of His ancient promise that the seed of woman should bruise the serpent's head, and that in Abraham's seed all the nations of the earth would be blessed. Now, the profound mysteries of the past are explained and the problem of the mighty future is solved. "Glory to God in the highest!" exclaim the heavenly host. Peace on earth! Let humanity's throbbing heart exult, and all the nations shout for joy. God is conciliatory, and here is the proof; He is friendly to man, and here is the evidence; He purposes a mission of love in the world, and now inaugurates it in the person of His son. Peace is the avowed purpose, and must be the legitimate effect of the religion of Christ. Observe, first,

THE RACE WAS NOT IN THE ENJOYMENT OF PEACE.

1. It was not at peace *with itself*. Cain slew Abel. This ominous chronicle stands at the very threshold of human history; from that sad hour on down the stream of time, dissention, strife, bloodshed, desolation and war have disgraced the race. Nation against nation, province against province, man against man in fearful conflict. Suppose universal history, in minute detail, could be accurately delineated in the photographer's plate, what a gallery there would be! How many pictures like the following—Here heaps of the slain weltering in their own blood; there multitudes trodden under foot by the iron hoof of the war-horse; here sufferers that live, but without hope. Justice dispatches the criminals with a single stroke; but the victories of war, falling by casual, undirected blows, often expire in lingering agony, their deep groans moving no compassion, their limbs writhing on the earth with pain, their lips parched with burning thirst, their wounds open to the chilling air, the memory of home rushing on their minds, but not a voice of comfort reaching their ears. The birds and beasts of prey gorge themselves with the dead, and human plunderers rifle