

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

AGITATION ESSENTIAL TO REFORM.

The power of truth is irresistible. Truth does not, however, make its impression upon the public mind with the momentum of an Alpine avalanche, but rather moves like the swelling tide of the ocean, gradually yet effectually accomplishing its purpose, and by its inherent power establishing its sovereign supremacy.

Reform is the development and application of truth to the progress of human society. Through the potency of reform, the golden sunshine of learning has chased the gloom of ignorance and superstition away back into the shades of oblivion. Reform has established freedom and equal rights upon the ruins of despotism, and is even now kindling in the Old World the glowing fires of liberty beneath the very altars of tyranny. It has supplanted monarchies by the introduction of democracies, and, as a crowning triumph, has secured a wide dissemination of Christianity. In a word, reform has unrobed the world of barbarism's dark enshrouding mantle, and having borne it safely through the refining fires of moral, social, and political revolution, to day it appears clad in the golden garb of civilization—the brilliant ensign of a glorious destiny.

But this reformation has not been achieved in a moment. It has been the labor of ages. This significant fact teaches us, that no great moral truths, embodied in reform, with all their resulting consequences, are ever universally adopted at the moment of their introduction. The mind does not generally embrace truth on its first presentation. The beautiful imagery of fine wrought conceptions, drawn in its support, may entrance the soul; and its power, pictured in strains of enchanting eloquence, may touch the sympathies; but its continued contact with the mind will alone convince the judgment. Through its devotees, assisted by the fervor of enthusiasm, may secure its momentary reception, by the exhibition of its inherent excellencies, in the ideal representations of its realities, it will never be adopted as a standard truth, until its application has become seen, and its influence on the progress of society becomes manifest.

Hence there must be some principle, by which these reforms are sustained, and carried from their incipient stages through a long series of progressive gradations, in which open views must be met and vanquished—skepticism supplanted by clear and philosophic evidence—and prejudice, its chief antagonist, subdued—until it bear universal sway. This principle, which is the prime operating agent in all reform, and in which we recognize the summary of its philosophy, is *agitation*. Just as the rambling cataract of Niagara, thundering in its solitude, gradually wears its base of solid adamant away, as Erie's waters dash down their waves over its deepening steep, so truth, by its continued agitation in the mind, gradually implants its impress there.

Truth gains its ascendancy by the continued action of countless minute impressions. This action is fitly illustrated by the sculptor, who commences carving the crude marble with a single stroke of the chisel. That single touch does not complete the statue; but with myriad successive ones, by slow degrees, he brings out the outlines of his ideal image, until with a master hand he produces a perfect imitation of nature's symmetry.

It is a true principle of philosophy, that the action of any property is secured only by the action of its elements; hence, as one of the component parts of reform consists in the impression of truth, or in summary agitation, so it progresses and triumphs only through the agency of this motive cause. The most triumphal proof of this position is recorded in the fact that the last century has witnessed the introduction of nearly all the reforms which have been accomplished through human agency since the day when Greece was the world's sole repository of learning, and Rome her only laboratory of science and art, simply because within this intervening period the fires of truth were never kindled, and the principles of truth never agitated. Hence ages rolled down the stream of time, enveloped in the gloom of moral, social, and political night. But when the rays of truth gleamed along that darkened horizon, and roused her devotees, the world woke from that sleep of error, just as the dog-moose of the ivied tower, having slept the winter away, is energized by the warm sunshine of spring, and its dormant body invigorated with life, anew. Why, we might as soon expect oceans of liquid lava to burst from earth's subterranean vaults, without her internal fires ever having been kindled, as to look for a reform accomplished without the operation of its prime constituent element, agitation. Agitation is to reform just what flame is to the conflagration; and the hero in the strife, mantled with the panoply of right, may ever rest sure of final victory, as long as he shall keep those flames brightly glowing.

And yet the world, even at the present day, as though insensible of this, the source from whence has sprung the age of light—this era of knowledge and equal rights—denounce

agitation, and denominate the agitator a fanatic, even while they unconsciously reap the reward of his labors. They strive to hush the still small voice of truth, unfolded in reform, and cry, "its agitation will ruin the cause." Did Wilberforce ruin the cause which he espoused? Ere ye respond, think how he wiped out the stain of slavery from England's civil code. Did Luther overthrow the Reformation by agitation? Let the millions who have enjoyed the religious freedom which he secured, respond. Did our forefathers defeat the struggle for independence by agitation? Aye; respond ye, as ye rejoice in the full fruition of the liberty which their immolation on the altar of freedom procured. Oh, the glorious heritage of an agitator's fame! How noble the appellation to him who thus labors for the good of humanity—despised while he lives—his memory revered when he dies.

But the contest is not yet ended. Present reforms are to be completed, and new emanations of truth will introduce others. Even now, inspired by the teachings of the past, I seem to see, with a prophetic eye, a generation which shall rise up in the decaying footprints of their ancestors, among whom oppression shall be unknown, and from whose history the stain of human servitude shall have long since been effaced. Away in the dim future, I behold, too, no curse of inebriety existing. I view the practical substituted for the ideal, and learning united with labor; and I see a nation who seem to regard commerce only as an opening avenue to the introduction of christianity, and whose highest and noblest destiny is to "fear God and work righteousness."

Oh, ye revered agitators of the past—ye present shades of reform—as ye survey with earnest solicitude the triumphant progress of those truths, whose incipient fires ye yourselves have kindled, come, come stooping from your celestial habitations, and animate those who, through the will of Heaven, are to be the agents in establishing this millennium of truth; and inspire them with a holy zeal for the noble consecration.
W. A. R.
ALFRED ACADEMY, July 6, 1853.

IMMORTALITY—SPIRIT-RAPPING, & C.

To the Editors of the Sabbath Recorder:—

While looking over your paper of July 21st, I noticed a communication from the pen of R. F. Cottrell, with the above caption. Mr. C. commences by asking you a few questions about "spirit-rappings," "the soul's immortality," and the "millennium;" and then, to convince you how firmly he stands opposed to spirit manifestations, he adds, "If you ask me how I know that the spirit-rappers are liars, I answer, The Bible says, 'the dead know not anything.'" Now, ought not Mr. C. to give better testimony that all spirit-rappers are liars than the passage referred to? The passage quoted by no means stands as a proof that all spirit-rappers are liars, for spirit-rappers admit the truth that "the dead know not anything." Not only do they not know any thing in relation to things that "pertain to this life," or "things that are done under the sun;" but it is evident that they "know not any thing"—neither "under the sun" nor over the sun; for the passage emphatically says, "The dead know not anything." And why? Simply because they are dead. The spirit rappers do not claim that the body, after death, knows any thing; for the Bible plainly teaches the doctrine that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10. This I conceive to be the true and the only meaning of the passage that Mr. C. quotes to prove that spirit-rappers are liars.

Now, if Mr. C. intends to throw out the doctrine that the soul, or the spirit of man, goes down to death, or lies in the grave, and "knows not any thing," he should disclose it plainly. The only inference that I can draw from his application of the text is, that he embraces the doctrine, either of the annihilation of the soul, or that it goes down to death with the body, and "knows not any thing," which, it seems to me, is a much more dangerous doctrine to embrace than that spirit-rappers may sometimes tell the truth.

Now, if you ask me how I know that the spirits of men know some things after death, I answer, The Bible says, "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me," &c. Luke 16: 22—24. Mr. C. will observe, from this case, that men after death do know something, for this man knew that he was in hell, and that he was tormented; he also knew how to cry for mercy; he knew that he wanted water to cool his tongue; and if we look a little further into the conversation between the rich man and Abraham, we shall find that others beside the rich man knew something; for Abraham reasons the case, and shows him how unreasonable his petition is. In the 27th and 28th verses, the rich man says, "I pray thee, therefore, that thou wouldst send him (Lazarus) to my father's house, (for I have five brethren), that he may testify unto them, lest they also come into this place of torment." Now he knew that his father had a house, and the five brethren spoken of no doubt, were still in this life; and "under the sun," for it seems that their future destiny was not yet sealed, else he would not have had fears that they would come to that "place of torment." Again, Abraham's answer is positive, "For I think, that they were, still in this life, for he says, (verse 25), 'They have Moses and the prophets. And now hear a thing that thou knowest not any thing.' (if Mr. C. is correct), reason's question concerning things "under the

sun." "And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." "If more was necessary to prove the doctrine I would advocate on these points the Scriptures are full, and so plain that a wayfaring man, though a fool, need not err therein."
D. F. RANDOLPH.
Scrr, July 31, 1853.

AMOS LAWRENCE ON TOBACCO.

Rev. George Trask, a clergyman of Massachusetts, has been for some years carrying on a warfare against Tobacco, in all its forms. Hon. Amos Lawrence, lately deceased, was one of the most wealthy merchants of Boston. His benevolence was almost without bounds. He bestowed immense sums in relieving the distressed, aiding the unfortunate, and promoting the public welfare—thus setting a noble example for the wealthy to imitate. About a year ago, he wrote the following letter to Mr. Trask, whom he denominates "Uncle Toby."

VENERABLE UNCLE TOBY.—When I was a school-boy, like other little fellows, I was anxious to be "manly" as the larger boys who "chewed;" and by the advice of one took a "quid," and kept it in until I was very sick; but did not tell my parents what the matter was; and from that time to this (fifty-five years or more) I have never chewed, smoked, or snuffed. But I served customers as a country store-boy more than six years, and so much an epicure of tobacco in all its forms did I become, that I could not have made myself a better judge if I had made the study of it a profession; in short, I enjoy the smell of it to this day as much as any man can use it; and to this abstinence from its use, and of rum, "under God," I owe my present position in society. So much for my Anti-Tobacco habits. Further, I have always given a preference, for more than forty years, to those persons I have employed that I knew avoided Rum and Tobacco, and my experience confirms me in the opinion, that this has been true wisdom; a preference is a profit, and the mass of those enjoying this preference will succeed in their pursuit. In the twenty-five years of my active oversight of business, no one of the pupils in our mercantile business failed; while within a less period, thirty-eight out of forty of the young men in a large mercantile concern within "gun shot" failed. Among those who served in A. & A. Lawrence's store, are now many gray-headed and rich old men, among the most respectable merchants in this country, and who are truly "merchant princes," and are honored as such; therefore, I may well advise all lads to keep clear of Rum and Tobacco slavery; thus ensuring for themselves a preference, all other things being equal.

God speed you in your good work, venerable and truthful Uncle Toby. So prays
AMOS LAWRENCE.
BOSTON, Aug. 10, 1852.

THE HAPPY MAN.

The Commonwealth makes the following extract from a recent sermon by Rev. Theodore Parker, of Boston. The original of the picture is understood to be a highly esteemed resident of Newton:—

"The happiest man I have ever known is one far enough from being rich in money, and who will never be very much nearer to it. He calls his fit him, and he likes it, rejoices in its process as much as in its result. He has an active mind, well filled. He reads and he thinks. He tends his garden before sunrise every morning—then rides sundry miles by the rail—does his ten hours' work in the town—whence he returns happy and cheerful. With his own smile he catches the earliest smile of the morning, plucks the first rose of his garden, and goes to his work with the little flower in his hand, and a great one blossoming out of his heart. He runs over with charity, as a cloud with rain; and it is with him as with the cloud—what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud that pours it out. The happiness of the affections fills up the good man, and he runs over with friendship and love—connubial, parental, filial, friendly, and philanthropic besides. His life is a perpetual 'trap to catch a sunbeam'—and it always 'springs' and takes it in. I know no man who gets more out of life; and the secret of it is, that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men—men of great social position; and if there is genius in America, I know that; but a 'happier man I have never known!'"

A POINTED SERMON.

Many a discourse of an hour's length is not half as impressive as the following from an eccentric English divine:—

"Be sober, grave, temperate."—Tytus ii. 9.

1. There are three companions with whom you should always keep on good terms:
1. Your wife.
2. Your stomach.
3. Your conscience.
2. If you wish to enjoy peace, long life, and happiness, preserve them by temperance. Intemperance produces:
1. Domestic misery.
2. Premature death.
3. Infidelity.

To make these points clear, I refer you:
1. To the Newgate Calendar.
2. To the hospitals, lunatic asylums, and workhouses.
3. To the past experience of what you have seen, read, and suffered, in mind, body, and estate:
1. Temperance, with happiness and long life; or
2. Intemperance, with misery and premature death."—Harper's Magazine.

THE IVY IN THE DUNGEON.

BY CHARLES MACKAY.

The ivy in a dungeon grew,
Untidied, unchereared by dew,
Its pallid leaflets only drank
Cave-moistures foul, and odors dank.
But through the dungeon grating high
There fell a sunbeam from the sky;
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibers to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, though veiled in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong,
Its stem expanded firm and long,
And in the currents of the air
Its tender branches flourished fair.

It reached the beam—it thrilled, it curled;
It blessed the warmth that cheers the world;
It rose toward the dungeon bars;
It looked upon the sun and stars.

It felt the life of bursting spring;
It heard the happy skylark sing;
It caught the breath of moans and eyes,
And wooed the swallow to its leaves.

By rains and dews and sunshine fed,
Over the outer walls it spread;
And in the day-beam waving free,
It grew into a steadfast tree.

Upon that solitary place
Its verdure threw adorning grace;
The mating birds became its guests,
And sang its praises from its nests.

Would'st thou know the moral of the rhyme?
Behold the heavenly light! and climb!
To every dungeon comes my
Of God's interminable day.

TROUTING.

BY HENRY WARD BEECHER.

Where shall we go? Here is the More brook, the upper part running through bushy and wet meadows, but the lower part flowing transparently over the gravel, through the grass and pasture grounds near the edge of the village, where it curves and winds and ties itself into bow knots. It is a charming brook to catch trout, when you can catch them, but they are mostly caught.

Well, there is the Candy brook. We will look at that. A man might walk through the meadows and not suspect its existence. The grass meets over the top of its upper section and quite hides it; and below, through that iron-injured marsh land, it expands only a little, growing open-hearted by degrees, across a narrow field; and then it runs for the thickets—and he that takes fish among those thunders will certainly earn them. Yet, for its length, it is not a bad brook. The trout are not numerous, nor large, nor especially fine; but every one you catch renews your surprise that you should catch any in such a ribbon of a brook. Still farther north is another stream, something larger, and much better or worse, according to your luck. It is easy of access, and quite unpretending. There is a bit of a pond some 20 feet in diameter, from which it flows, and in that there are five or six half-pound trout, who seem to have retired from active life and given themselves to meditation in this liquid haven. They were very tempting, but quite untemptable. Standing afar off we selected an irresistible fly, and with long line we sent it pat into the very place. It fell like a snow-flake. No trout should have hesitated a moment. The morsel was delicious. The nimblest of them should have flashed through the water, broke the surface, and with a graceful but decisive curve plunged downward, carrying the insect with him. Then we should in our turn very cheerfully lend him a hand, relieve him of his prey, and admiring his beauty but pitying his untimely fate, buried him in the basket. But he wished no translation. We cast our fly again and again; we drew it hither and thither; we made it skip and wriggle; we let it fall splash, like a surprised miller; and our audience calmly beheld our feats.

Next we tried ground bait, and sent our vermicular hook down to their very sides. With judicious gravity they parted, and slowly sailed toward the root of an old tree on the side of the pool. Again changing place, we will make an ambassador of a grasshopper. Laying down our rod, we prepare to catch the grasshopper; that is in itself no slight feat. The first step you take at least forty bolt out, and tumble headlong into the grass; some cling to the stumps, some are creeping under the leaves, and not one seems to be in reach. You step again; another flight takes place, and you eye them with a fierce penetration, as if you could catch some one with your eye. You cannot, though. You brush the grass with your foot again. Another hundred snap out, and tumble about in every direction. At length you see a very nice young fellow climbing a steep stem. You take good aim and grab at him. You catch the spire, but he has jumped a safe rod. You are another, creeping among some delicate ferns. With broad palm you clutch him and all the neighboring herbage too. Steadily opening your little finger, you see his leg; the next finger reveals more of him; and opening the next you are just beginning to take him out with the other hand, when out he bounds and leaves you to renew your entomological pursuits. Twice you snatch handfuls of grass, and cautiously open your palm to find that you have only grass. It is quite vexatious. There are thousands of them here and there, climbing and wriggling on that blade, leaping off from that stalk, twisting and kicking on that vertical spider's web, jumping and bounding about under your very nose, hitting you in your face, creeping on your clothes, and yet not one do you get. If any tender-hearted person ever wondered how a humane man could bring himself to such cruelty as to impale an insect, let him hunt for a grasshopper in a hot day among tall grass, and when at length he secures one, the afflicting him upon a hook will be done without a single scruple, as a mere matter of penal justice, and with judicial solemnity.

Now, then, the trout are yonder. We swing our line to the air, and give it a gentle cast toward the desired spot, and a puff of

of south wind dexterously lodges it in the branch of the tree. You plainly see it strike, and whirl over and over, so that no gentle pull loosens it; you draw it a jerk up and a pull down, you give it a series of nimble twitches; you coax it in this way 'and solicit it in that way in vain. Then you stand and look a moment, first at the trout and then at your line. Was there ever any thing so vexatious? Would it be wrong to get angry? In fact you feel very much like it. The very things you wanted to catch, the grasshopper and the trout, you could not; but a tree, that you did not want, you have caught fast at the first throw. You fear that the trout will be scared. You cautiously draw nigh and peep down. Yes, there they are looking at you, and laughing as sure as trout ever laughed. They understand the whole thing. With a very decisive jerk you snap your line, regain the remnant of it, and sit down to repair it, to put on another hook, catch another grasshopper, and move on down stream to catch a trout.

Meantime the sun is wheeling behind the mountains, for you are just at the foot of the eastern ridge of Mount Washington, (not of the White Mountains, but in Massachusetts and Connecticut.) Already its broad shade begins to fall down upon the plain. The side of the mountain is solemn and sad. Its ridge stands sharp against a fire-bright horizon. Here and there a tree has escaped the axe of the charcoaler, and shaggy marks the sky. Here and there through the heavens are slowly sailing continents of magnificent fleecy mountains—Alps and Andes of vapor. They, too, have their broad shadows. One you see caught upon yonder hill far to the east, while the base is radiant with the sun. Another cloud-shadow is moving with stately grandeur along the valley of the Housatonic, and if you rise to a little eminence you may see the brilliant landscape growing dull in its sudden obscuration on its forward line, and growing as suddenly bright upon its rear trace. How majestically that shadow travels through those steep and precipitous mountain sides; how it swoops down the gorge and valley; how it moves along the plain.

But now the mountain shadow is creeping down into the meadow. It has crossed the road where your horse stands hitched to the paling of a deserted little house. You forget your errand. You select a dry tuft of knoll, and lying down you gaze up into the sky. Oh! those depths. Something within you reaches out and yearns; you have a vague sense of infinity—of vastness—of the littleness of human life, and the sweetness and grandeur of divine life and of eternity. You people that vast ether. You stretch away through it and find that celestial city beyond, and therein dwell, oh! how many that are yours! Tears come unbidden. You begin to long for release. You pray. Was there ever a better closet? Under the shadow of the mountain, the heavens full of cloudy cohorts, of armies of horsemen and chariots, your soul loosened from the narrow judgments of human life, and touched with a full sense of immortality and the liberty of a spiritual state. An hour goes past. How full has it been of feelings struggling to be thoughts, and of thoughts deliquescing into feeling. Twilight is coming. You have miles to ride home. Not a trout in your basket! Never mind, you have fished in the heavens, and taken great store of prey. Let them laugh at your empty basket. Take their railing good naturedly; you have certainly had good luck.

But we have not yet gone to the brook for which we started. That must be for another tramp. Perhaps one's experience of "fancy tackle" and of fly-fishing might not be without some profit in moral analogies; perhaps a mountain stream and good luck in real trout may afford some easy side-thoughts not altogether unprofitable for a summer vacation. At any rate it will make it plain that often the best part of trout fishing is not the fishing.
[Independent.]

COLLEGES AND SEMINARIES.

Rev. Mr. Tarbox, at a religious meeting in Boston, gave the following statistics relative to the present state of our Colleges and Theological Seminaries:—

There are, said he, 120 Colleges and other Literary Institutions in the country, having upwards of 10,000 students, and, if we include those in a preparatory course, intending to pursue a collegiate course, the number swells to 20,000.

In New England there are 13 Colleges; 8 of these are Congregational, 3 Baptist, 1 Episcopalian, and 1 Methodist.

At the Bowdoin College there are at present 152 students, 37 of whom are studying for the ministry.

At the Waterville College there are 86 students, 46 of whom are professors of religion, and 18 preparing for the ministry.

At the University of Vermont there are 123 students, 25 of whom have the ministry in view.

At the Williams College there are 237 students, 71 of whom are preparing to enter the ministry.

At Amherst College there are 187 students, 77 of whom are upon a theological course of study.

At Harvard there are 319 students. The number preparing for the ministry had not been returned, but it was fair to presume that the proportion was fully equal to that of other Colleges.

At Yale, 446 students, 70 studying for the ministry.

At the Wesleyan University, 103 students, of whom 35 have the ministry in view.

There are in all our New England Colleges, 2,163 students, of whom, as far as reported, 358 are studying theology; the actual number is probably much greater. About one-third are professors of religion; of these, about one-half are preparing for the ministry, which is considerably less than has been the case in former years; many students enter the ministry some time after leaving College, so that somewhat over one-sixth of the graduates become ministers of the gospel. About 65 converts are reported since the last anniversary, in the Western Colleges, out of New England, the number is somewhat over 300.

The state of things among us is entirely different from that in the largest part of Europe. Our Colleges are more like schools of piety, and their tendency is more in support of the Church than the Literary Institutions of Europe. There is something in the noble dignity of purpose, of useful aim, in the College course in this country, which contrasts strongly with the frivolous and petty ambition for superiority, and for refinement of learning, in the ancient Institutions of the Old World.

There were in Maine, in 1851, 225 churches and 166 ministers; in 1852, there were 227 churches and 155 ministers.

In New Hampshire there were, in 1851, 178 churches and 165 ministers; in 1852, 184 churches and 153 ministers.

In Vermont, in 1851, 199 churches and 164 ministers; in 1852, 199 churches and 166 ministers.

In Massachusetts, in 1851, 467 churches and 422 ministers; in 1852, 461 churches and 406 ministers—a deficiency in the reports.

In Connecticut, in 1851, 267 churches and 220 ministers; in 1852, 273 churches and 232 ministers.

In Rhode Island, in 1851, 24 churches and 22 ministers; in 1852, 25 churches and 20 ministers.

THE RIGHT KIND OF PREACHING.

It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes. He says, "the people would go down from one of Cicero's orations, exclaiming, 'What a beautiful speaker, what a rich, fine voice! what an eloquent man Cicero is!'"

"They talked of Cicero;" but when they left Demosthenes, they said: "Let us fight Phillip!" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavor to send away from our ministrations the Christian, with his mouth full of the praises—not of "our preacher," but of God; and the sinner—not descending upon the beautiful figures and well-turned periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved!"

So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem—through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard,

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last!"

[Dr. Clark's Sermon.]

THE EXTEMPORAL SERMON.

One of the most eminent preachers of the present day related to me, some time since, a very interesting fact.

He had prepared with much more than usual care a Sunday evening sermon, which he was on his way to deliver to a very crowded audience in his own church, when his attention was arrested by half a leaf of a religious tract or book, which he stooped down and picked up. What it was, he never could learn, but a passage of Scripture, and an incidental remark which followed it, took a firm grasp of his mind, and suggested a long train of striking and original thoughts, which so fully occupied his heart, and excited such strong feelings, that he found it absolutely impossible to return to the subject which filled the manuscript in his pocket.

As he passed along, he offered an ejaculatory prayer for Divine guidance, and entered his pulpit fully satisfied that it was his duty to extemporize a sermon. He did so, especially directing the attention of the congregation to a train of instructions fitted to a semi-skeptical mind which he thought might possibly be appropriate to some of his hearers, and closed with a most solemn appeal to such persons on the vast importance of examining truth in its own spirit, and of becoming immediately decided for God.

As he left his pulpit, some of his senior brethren said to him, "Most assuredly, sir, this was a message from God." "I hope it may prove so," was his reply; "indeed, I believe that it will, though I had no idea of either text or sermon when I left my own house," and related to them the facts we have stated.

A few weeks passed on, when a young lawyer called upon him, saying, that he hoped the freedom taken by an entire stranger would be pardoned, but that a few weeks ago, he had strolled idly into his church, when, by the blessing of God, he had been relieved from a struggle of a skeptical character, which had long kept him in a state of indecision, but this sermon had entirely revolutionized his heart and life, and that even before he had united with a church, he had arranged to renounce the bar and prepare for the pulpit. That young man has been for nearly twenty years past a most eloquent and successful minister of Jesus Christ. Did not the finger of God point out the duty of preaching at least that one sermon extemporarily?

[Christian Watchman and Reflector.]

WE SHALL HAVE A REPORTER THERE.

Thus remarked a young friend thoughtlessly, as he was about to leave home to attend a social ball, given in a country village. My heart responded with a deep and lively interest to his assertion, as I thought of the immortal souls who would gather there, thus to employ the fleeting moments in mercy allotted them to prepare for eternity. A reporter was there! A report was written, which must finally be made.

A report of what? Of every thought, word, and deed. Of violated vows to live for Christ, and not for the world. Of paternal vows solemnly made, and now forgotten, as parents with their children, measure of time, precious time, to the "sound of the viol!"

Where is the report written? On memory; to be traced by conscience, as it shall wake from its slumbers, and recall wasted opportunities, abused mercies, blighted edifications, loud warnings, when death is at the door.

Where will the report be read? At the bar of God. [Am. Mos.]

The Sabbath Recorder.

New York, August 25, 1853.

CHINA.

The subjoined letter from Mr. Carpenter to the Missionary Board, will be read with much interest. It gives the "latest intelligence."

The reported Christianity of the leaders of the Rebellion receives credit, to some extent, with our missionaries, although Bro. C. is of opinion that such fanaticism adheres to their movements. But who could reasonably expect it to be otherwise? Whence could the Revolutionists have derived the instruction, that would render them intelligent Christians? Even under the best of tutorage, converts just emerging from the depths of idolatry do but "see men as trees walking;" and it ought not to be supposed, that those whose notions of Christianity have been so crudely formed as those of the Revolutionists have doubtless been, would be any thing but disciples of the roughest character.

But whether the Revolutionists deserve to be called Christians, or not, we think that their success is more to be desired than deprecated. It is not at all probable, that the overthrow of the present Tartar dynasty would be followed by any form of government worse for the Chinese, or more unfavorable to the introduction of the Gospel into the heart of the empire. The present state of things is almost as bad as it can be.

It was rumored, some time since, that the Russian Autocrat was intending to offer his services, to assist the Chinese Emperor in putting down the rebels. The rumor may have had no real foundation, notwithstanding the Czar is fond of interfering in the affairs of other nations. But whether it had or not, the attention of the Czar is now likely to be taken up a little nearer home, and we may hope that the Celestials will be allowed to manage their own affairs in their own way.

In the mean time, it is well for Christians, and particularly for the people of our own denomination, to inquire what their duty is in view of the present crisis. We thank God that we have even two sonarions, and their wives, on the ground, to take advantage of such openings as may be afforded them. Why was it, that we were moved to send them there some six years ago, so that by the time of the revolution they might be qualified to act the part to which they would be called? Was there no Providence in this? And why have their lives been so mercifully preserved, and their health maintained, amid all the vicissitudes to which they have been exposed? Other missionaries have fallen around them; some victims to the climate, some drowned, and many compelled to abandon the field and return home. Yet upon yours no serious sickness has fallen, no important interruption to their labors has occurred, and they are still where they first located themselves, ready to suffer for the truth's sake. Surely, we have much reason to bless God for this goodness to them, and to us, and to ask whether there is not, in all this, something which looks like a call upon us as a people to go up and possess that land.

SHANGHAI, June 1, 1853.
On the 29th of April last, I dispatched a letter of two sheets, by overland, containing extracts from my journal from day to day since my previous date. But, the sad news came yesterday, that the steamer Lariston, which took that mail, was lost on its way to Hong Kong; and not only the mail, but every thing on board, and about thirty lives, were lost.

About the middle of last month Bro. Warden sent a letter by overland; and I put in a very hasty note, in which I said we should try to get to Nankin as soon as possible. We have gone so far as to make arrangements for a trip to Ching-keang; but, in the evening before the boat was to start, the Mandarin forbid it to proceed. We were to have had a free passage. The only safe way of getting there, at present, is to go in a steam ship-of-war.

As my letter of April 29th is lost, I must repeat a sketch of what I then wrote. But it can be nothing more than a sketch, for it is now about 11 o'clock, A. M., and this must be off at 3 P. M.

Since February 16, the date of my letter sent by the ship Mandarin, I have tried to preach about fifty times. About half of the time it has been in the chapel, to congregations which would average about twenty, and half of the time in the great Tea Garden connected with the temple of the god of the city. Here my listeners have averaged about one hundred. It is now rather too warm to occupy that place frequently. If I had not met with some encouragement, I should not have pursued this course to the same extent. But although I have been cheered on by the attention given by the crowd, yet I have not often recognized the same person twice, especially in the Tea Gardens.

If, in my haste, I should recapitulate some things contained in Bro. Warden's letter of two weeks ago, you will know how to excuse the matter. The month of April was pretty full of excitement to us all, both natives and foreigners, and May has in some respects been equally so. In the former part of April there was so much apprehension of the approach of the Revolutionists, that the native population of Shanghai moved the greater part of their property out of the city; and many of the women and children, as well as old men, retired to country places. The officers of the foreign ships of war, together with the civil authorities, determined within what limits they would prepare to af-

ford protection, and those without those limits (principally missionary families) were invited to move in, and volunteers were called for. A portion of the merchants, and also of the missionaries, enrolled themselves. It became a personal and practical question with each of us to settle, whether, in case of an attack from the revolutionary army upon the foreign community, we would take up arms in self-defense. I made up my mind to trust in God, and rely upon other weapons than powder and lead, or steel.

But the excitement produced by this question had scarcely died away, before we had another from a different source. On the evening of the 14th of April, at about 11 o'clock, we were aroused from our slumbers by the reeling to and fro of the house, another fearful work of God. Springing upon my feet, I opened a window, and, in the darkness of the night, the combined sound of millions of tiles, as they were grating against each other from a thousand roofs, can be better imagined than described. The first shock was succeeded by four more that night, and two the next day. The next night found us in snug quarters on ship-board, where we remained nearly a week.

Altogether, we have had more than a dozen shocks. On the 24th we had one that made my book-case rattle against the wall. Next day we took up quarters in the house of Bishop Boone, (who is now in the United States) where we remain to the present time. This move was partly in consequence of the earthquakes, partly on account of the political state of the country, and partly on account of the approaching hot season. Dr. Boone's house is so situated, that, in case of earthquake, if we can get out, there is no danger from falling walls. In case of an attack, it is convenient to remove to ship; and in the hot season, it is much more airy and cool than any house can be in the city. But I go into the city almost daily, meeting the teacher there.

I had sent Tong into the country, to teach a school, and see what he could do by way of extending the truth in the neighborhood. Owing to various circumstances, I was unable to go and see him, till I found myself in want of his services; then went and visited the school and people, and dismissed the business. His pupils were very young. How much good he had done (besides conciliating the good will of the neighborhood) towards extending the truth, I could not tell very definitely. On my going, the neighbors crowded into his school room to see me, and listened to my talk.

Tong and I have been engaged for the last few days in getting out a tract on the Sabbath question, designed particularly for the Revolutionists, who are said to keep the Seventh day, while their calendar marks the Sundays as the worship days. It may be that they keep the Sabbath by mistake, intending to keep Sunday. It will not, probably, be many weeks before there will be free access to them. The tract I have been preparing, is designed to confirm them in their present practice of Sabbath-keeping, (supposing them to be in the observance of the seventh day,) and at all events to give them our views of some of the most important points of this controversy. I hope to have it ready in a week.

Independently of this question, however, viewing things on the scale of both duty and privilege, our hearts would bound at the prospect of a speedy acquaintance with these strange Revolutionists, and a permanent residence among them in the heart of the country. And with ecstasy of joy would we hail the coming of another couple, burning with a holy ardor for the work that is opening up for us in China. Long have you, and long have we, been praying for the demolishing of the idols of China, and a hearty recognition by this great people of the God that made them.

But the time is short; our movements are too slow, and the earth is waxing old. Perhaps it is owing to the disgust of the Almighty for the deformed Christianity that has been brought by foreigners, and perhaps it is out of a compassionate regard for their long-cherished prejudices against foreigners, (a prejudice not altogether without foundation,) that God has, in a measure taken the work away from us, reserving it more unmistakably to himself, to whom belongs all the glory of its accomplishment. At all events, by a strange and astounding providence, he has raised up, in the heart of the country, and almost independent of foreign aid, a power which is doing what the combined efforts of Christendom were found inadequate to do. At the approach of this power, the idols of the land vanish like mist before the blazing sun, and the name of the Great Creator and his Law are brought up before the notice of the whole empire, in a manner not to be soon forgotten or despised.

Some fanaticism adheres to the Revolutionists, and perhaps more than we dream of; but all this may yield to more ample instruction, (but the eighteen provinces are not likely to be soon consolidated again into one empire; for in a variety of places parties are rising in rebellion against the Emperor, and also independently of each other. Already do we hear of this from the Southern Horan and the Northern Horan, from Shansi, from Fukien, and in the western portion of the empire amongst Mahomedans.

It is impossible to say whether tea, to any considerable extent, will be shipped from Shanghai the present year or not, but the prospect is not bright. If the trade be not resumed, the selling of bills of exchange here will be a very dull business. At the present time, the rate of exchange is ruinously bad, viz. 6s. 6d. on the dollar.

We hear that some ships are on their way from New York, and are expected here soon.

The vessels belonging to the Japan expedition have left, except the Plymouth.

The books brought here from Nankin are translated by Dr. Medhurst, and shed some light on the much-controverted question as to a genuine word for God, god and gods, in this language. For although they (the Revolutionists) use Waung Shangte as a title of the Supreme Being, they unmistakably use *Skin* as the genuine word, that can be applied to the true God, and to false gods, as Elohim and Theos were. But Medhurst, wearing the straight jacket he had made for himself, translates *Skin* Spirit, and then, as it would make nonsense (as he used to tell Dr. Boone) in certain places, so he explains under a parenthesis by writing (God) or (god).

But my time is exhausted.
Yours in Christ, S. CARPENTER.

Accompanying the foregoing came a few lines from Mrs. Carpenter, which we take pleasure in laying before the readers of the Recorder. Alluding to the revolutionary movement, she says:—

Can you imagine, dear brother, the excitement consequent upon the state of things in which we live, and how intimately we all feel ourselves connected with the elements around us? Could you see how desolate our dwellings have all seemed for the last few weeks; our *valuables*, (i. e. our indispensable,) packed up for a speedy flight, or deposited at the Consul's for safe keeping; schools dismissed, (at one time nearly all were so); our neighbors in crowds fleeing from the city for protection, and all the inseparables from such movements constantly before our eyes; you would have felt, that the "romance of missions" was not all imaginary. We are quiet now, but unsettled, and must remain so until there is a better state of things around us. While these things are going on, imagine how much our gloom must be increased by the sad news from our late departed missionary friends. Mrs. Jenkins, (so yesterday's mail says) died near St. Helena; Mr. Myers within five days sail of New York; and Mrs. Taylor still in decline. O, the perils of a missionary's life! Yet are we not called upon, particularly on their behalf, to weep for the living, and not for the dead? Dear brother, shall we not be still more earnestly remembered by you all, than we have ever been?

Since the foregoing was in hand, we have received an interesting letter from Mr. Warden, dated the 19th of May. We copy that portion of it which relates to the movements of the Revolutionists.

Since Nanking has been threatened and taken by the Insurgents, the Taoutai has frequently appealed to foreigners to take Shang-hae under their protection, and has been very eager to charter their war vessels to go against the rebels, and has sent false proclamations into the interior to intimidate the enemy. Mr. Meadows, the interpreter in the British Consulate, found one posted up between Loo-chow and Nanking, in which the Taoutai asserts, that "the barbarian braves, with the first detachment of more than ten war steamers, had gone against the enemy, and that they were so filled with hatred towards them, and were so eager to exterminate the rebels, that they bore all the expenses themselves." The Taoutai has purchased several merchant vessels, at great prices, and fitted them up for service, rather than use Chinese junk. In these things he has very emphatically acknowledged the superiority of foreigners.

Another result which will be quite sure to follow this revolution, and a very desirable one, will be the opening of the Interior to foreigners. If the Imperialists succeed, they cannot well *teeboo* Nanking again to foreigners, after all their efforts to get them there to serve their purposes. If the Insurgents succeed, then a new treaty will be formed; and it is not likely, that one more stringent than the present will be acceded to.

But these are not all. The Lord is Commander in Chief in this movement, and is guiding matters in such a way as to show proud man that all things are under His control, and that the glory belongs to Him alone. Gov. Bonham, with Her Majesty's war-steamers, has lately paid a visit to Nanking, for the purpose of ascertaining the true state of affairs, as no reports coming through Chinese hands could be relied on. The news they brought back is most thrilling, and produces great excitement, as you will probably see by the *North China Herald*.

It is truly wonderful, that a body of obscure men from the Interior, so little acquainted with foreigners and their religion, should start with the Bible as their standard, and attempt to revolutionize their nation, religiously as well as politically; and that, from a mere handful, they should so soon be able to defy the combined forces of so great a nation. The more so, since the religion which they adopt is so much despised, and since they most emphatically discredited the religion of their own nation, although their whole success (humanly speaking) depended upon public sympathy and volunteers to their standard.

What would appear to be the work of a century, seems now about to be accomplished at a single stroke. What is best of all, they appear to be thorough Protestants, and anti-idolaters of the strictest order. They acknowledge but one God, the Creator of all, to whom alone divine honor is due; and that Jesus Christ is the Saviour of men. Their Leader, whom they call "Ta-ping-wang" (Prince of Peace), though he considers himself divinely commissioned, forbids by an edict the application to himself of the terms *Supreme, holy, &c.*, as has always been customary among the Emperors of China. Such titles (he says) belong to God alone. The Ten Commandments compose their moral code, which they style the "Heavenly Rules," and they strictly enforce their observance.

What they have accomplished, they attribute wholly to the power and grace of God. With proud humility, and with glistening eyes, they point back to the fact that, at the beginning of their enterprise, some four years ago, they numbered only one or two hundred, and that, but for the direct help of their Heavenly Father, they never could have done what they have done. "In Quang-Seo," said they, "when we occupied Tang-Gan, we were sore-

ly pressed; there were only some two or three thousand of us. We were beset on all sides by much greater numbers. We had no powder left, and our provisions were all spent. But our Heavenly Father came down; and showed us the way to break out. So we put our wives and children in the middle, and not only forced a passage, but completely beat our enemies. The Imperialists say we use magical arts. The only magic we have used is prayer to God."

The officers of the *Hermes* were treated with great cordiality. Horses were furnished, and they were permitted to ride through the city and country at pleasure.

They (the Insurgents) destroy all the idols they meet with, punish adultery and opium-smoking with death, and prohibit the drinking of wine, smoking tobacco, gaming, &c. Lucky and unlucky days, charms, enchantments, fortune-telling, sooth-saying, and ancestral worship, are all discarded. "On funeral occasions," say they, "no Buddhist ceremonies are to be employed. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, presentations of animals, wine, tea and rice, should be offered up to the Great God, accompanied by the following prayer: 'I thy unworthy son (or daughter) kneeling down upon the ground, present my supplications to thee the Great God, our Heavenly Father. There is here present the soul of thy unworthy servant, such an one, who on a certain day, month and hour, departed this life. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, I reverently present animals, wine, tea and rice, offering them up to the Great God our Heavenly Father, beseeching thee of thy favor to admit the soul of thy unworthy servant, such an one, up to heaven, to enjoy abundant happiness with thee. I also pray thee, the Great God our Heavenly Father, to regard and support me, thy unworthy son or daughter, granting peace to every member of my household, both great and small, warding off all kinds of fear, causing all demoniacal influences to retire, and every thing to happen according to our wish, accompanied by great prosperity and bliss, through the mercy of our Saviour and Elder Brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the Great God our Father in Heaven, that thy will may be done on earth as it is in heaven. That thou wouldst look down, and grant this my request, is my heart's sincere desire.'"

"When the coffin is closed, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, 'In obedience to the command of the Great God, our Supreme Lord, in obedience to the command of the Saviour of the world, the Lord Jesus, and in obedience to the command of the Celestial King, the Sovereign Director of the Great Doctrine, we pray that every kind of fear and dread may be removed far away, and demoniacal influences be compelled to retire. May every thing happen according to our wishes, and we obtain great prosperity and bliss.'"

"Every seventh day is to be observed as a day of worship, and for thanking the Great God for his goodness. Every time that the four days of the twenty-eight constellations, called Heu, Fang, Sing and Maou, occur, is to be observed as a day of worship."

The last is from an Almanac for 1852, and points out Sunday for the Sabbath. But the officers of the *Hermes* assert, that at Nanking they found them keeping the *seventh* day as the Sabbath. It would seem that there must be some mistake somewhere, or else that they have changed their practice since that book was published. Time will prove.

Within a few days after the return of the *Hermes*, the Rev. Mr. Muirhead started for Nanking, by the overland route, but was obliged to return. And Rev. Dr. Taylor started in a boat, by way of the River Yang-tz', but I learned yesterday that, when he got as far as Ching-kong-foo, he found piles driven across the river, so that no boat of any kind could pass. Whether he will attempt any other course, or return, is not known. I have conditionally engaged a passage on the same boat that took him, when it returns; and it was expected two or three days ago. It may not be possible to get there now, and may not be prudent to attempt it, as in all probability they are having warm times there. But if Mr. T. succeeds, why cannot I?

Before closing, I wish to quote a few remarks from one of their books:—

"The true God of Heaven is one God. But men in general are ignorant, and walk in error. When you bow down to images of clay, wood and stone, we beg to ask, how long have you parted with your reason?
Do not try to comply with Heaven is to follow foreigners.
For the generality of mankind are stupid and disobedient.
Think of the reverence displayed for the Deity by Tang and Wan.
And outrageously break through the Devil's barriers. Comply with Heaven, and be happy; disobey and perish."
What is the use of disputing about minor matters? You are none of you the children of Buddhist idols. Why do you not then repent, and strive to get to Heaven?"

As might be expected at this stage, their religious views are mixed with superstitious notions. But they have light enough to show them the road to heaven, which is infinitely better than heathenism. It seems as if I could almost hear His voice, as it once spoke, "Say *not* ye here a few months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." But where are the reapers? O, where! If Christians were as ready to work as God is to bless their labors, how soon would idolatry be banished from the earth!

As soon as possible, we ought to have one or two mission families in Nanking, which will probably be the capital if the new Emperor succeeds. One or two more should be in readiness to proceed to Honan, as soon as the way is opened. But where are the men, and who will write them?

P. S.—Since writing the above, I learn that Mr. Taylor has returned, and that about one hundred foreigners have gone in a fleet of boats to Ching-kang-foo, in the employment of Taoutai against the Insurgents, of which the latter have knowledge, and have offered large rewards for their heads. About six hundred Canton men, dressed in foreign uniform, and armed with foreign weapons, are also among the Imperialist land forces at that place, who are taken to be foreigners by the enemy, as was intended. This is a game to involve foreigners in the struggle.

In consequence of these things, Mr. T. thought it not prudent to go on shore; but he succeeded in getting as far as Silver Island, a little this side of "Ching-keang," which is in

possession of the Insurgents, though he saw none of them. But he found a few priests, with whom he left a quantity of books for their favor. From this island he saw the suburbs of the city of Ching-keang in flames, fired by the Insurgents, to get it out of the way. When he left, he brought away some fragments of the gods that formerly presided there.

Mr. T.'s teacher, a convert, and a native of Nanking, went to that place a short time before the *Hermes* did, and I am told that he brought back word, that the Insurgents are *Sabbatarians*.

THE CHINESE REBELLION.

Every thing relating to the Chinese rebellion continues to be interesting as well as strange. The *London Times* of August 2d, says that the movement of the disciples of Tai-ping-wang, which is interpreted to mean 'the Prince of Peace,' has nowhere been effectually resisted by the Imperialist troops; and at every point on which the Mandarins and the Manchoo authorities have been attacked, they have been routed and overthrown.

The British Plenipotentiary in China proceeded, toward the end of April, in her Majesty's steamer *Hermes*, up the Yang-tz' kiang, to confer with the chiefs of the rebellion, and to announce to them the neutrality of the British Government. The object of this expedition not being at first clearly understood, the *Hermes* was repeatedly fired upon from the forts along the river, but she succeeded in making good her voyage without loss of life. As Sir George Bonham approached Nankin, a singular indication was seen of the sudden change effected in the religious opinions of the Chinese, for the river was strewn with the floating fragments of wooden idols, like the figure-heads of ships scattered from a wreck. Shortly afterwards the interpreters went on shore, and a letter from Sir George Bonham was communicated to the Chinese chiefs, in which he appears to recognize their claim to the title of sovereign authority. The natives visited the ship freely, and great cordiality and eagerness to trade seemed to prevail. The interpreters succeeded in obtaining copies of some of the religious books circulated among the new sect, and it is impossible to doubt that they are derived from the Old and New Testaments, with some slight adaptation to the manners of the Chinese Empire. Thus, in the commentary on the seventh commandment, we are informed that smoking opium is to be considered as included in the crime of adultery. The prayers and thanksgivings to be used by the faithful in the various occasions of life are expressly offered "through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin." The form of praise is evidently taken from the Christian doxology; the observance of the Sabbath is enjoined, and the whole dispensation of the Old and New Testaments is set forth in a poem or psalm, called the "Trimetrical Classic," which is one of the most singular productions we can remember to have perused. In point of morals and language, the conduct of the new sect is described as extremely decorous, and strikingly different from the usual habit of the Chinese.

A letter of Bayard Taylor to the *N. Y. Tribune*, dated May 15th, says that the rebels still held Nanking, Ching-kiang-foo, and all the river between. The imperial troops were becoming disgusted with the struggle, and were inactive; if they had not already begun to retreat. There was very little excitement at Shanghai; either among the Chinese or the foreign residents. The former had very generally returned to their homes and opened their shops in accordance with the Taoutai's commands.

The U. S. sloop-of-war Plymouth was to remain at Shanghai, and not accompany the Japan Expedition, as expected. The American mercantile houses had addressed a letter to Commissioner Marshall, asking that they should not be left defenseless, exposed to any emergency that might arise. Commodore Perry, therefore, had detached the Plymouth for the present from the Japanese Squadron. The Commissioner had as yet received no answer from Peking with regard to his reception; and if none should come within two or three weeks, he would probably proceed to the mouth of the Pai-ho, in the Yellow Sea, and communicate directly with the Capital. The Expedition to Japan was to sail from Shanghai on Tuesday, May 17, and though its immediate destination was not known, it was supposed that it would rendezvous at the great Loo Choo islands, there to await the *Saratoga* and *Powhatan*. A rumor was in existence that the Japanese had fortified their shores and stationed war-junks to prevent the entrance of the strangers into their waters, but this was regarded as a piece of Chinese exaggeration, it having come through Celestial mediums. The Expedition would probably not be able to remain in the Japanese waters longer than the beginning of the typhoon season, in August, when the coasts of the islands become dangerous, and in case that, in spite of the resolution and energy of Com. Perry, nothing had been accomplished by that time, the purposes of the enterprise would have to be postponed till another season.

BURMAH AS A MISSION FIELD.

Rev. Eugenio Kincaid writes from Rangoon, March 18, 1853, to the *Christian Chronicle*; that they have baptized 84 converts since July. He says:—

"If there is one field more hopeful than another—more ready to the harvest than another—it seems to me, that field is Burma. One thing I know, here is a vast field open to our efforts; and there is an extraordinary readiness to hear. To me, it seems clear that God designs to save this nation. I cannot doubt, if the apostolic plan was adopted and carried out, in preaching the things of the Kingdom of God, churches would spring up along our pathway in every city and district over the land. But if we will take our own way regardless of Christ's command and apostolic example, and sit down and work in a very narrow circle, then we cease to be evangelists. Why should we not expect to evangelize Burma within the next twenty or twenty-five years? Let there anything extravagant in thinking that it can be done? A few such men as Paul and Barnabas, and Timothy, and Silas, would; I am quite sure, do the work—the fact that God gives the increase, is the reason why it

could be done, if the heaven-appointed way was adopted. The modern plan of repopulating the world by tracts, and books, and schools, must be abandoned. As means for evangelizing the nations they are worse than useless. 'They cannot precede the ministry of the Word and be harmless; they will follow and be useful.' 'Go ye therefore, and preach the Gospel to every creature.' No wisdom of man can improve on this plan."

EFFECT OF READING NEWSPAPERS.—Rev. Dr. Daniel Baker, of Texas, says he has traveled through a great many States, mixed with the people, conversed at the country fireside, and preached in the open forest as well as in the thronged city. Where he found newspapers he could talk or listen to with pleasure, and among whom his good work prospered. As a general thing, where a newspaper was not taken, he could tell it in the slovenliness of the household, the ignorance of the children, and the difference in civilization between those who do take a newspaper and those who do not; and that the traveler in the country will be pleased and entertained by the one, while he will despise the other, without knowing the cause to which the difference is attributable.

THE YELLOW FEVER AT NEW ORLEANS.—During last week the deaths at New Orleans from yellow fever averaged about 200 per day. On Fifth-day, August 15th, the whole number of deaths was 242, of which 227 were from the fever. The distress there is very great, notwithstanding the Howard Association is doing all in its power for the sick, and pecuniary assistance is flowing in from all parts of the country. At Mobile, Natchez, and other southern cities, the fever is raging, and proves very fatal.

MORTALITY IN NEW YORK.—The whole number of deaths in New York during last week was nine hundred and sixty-nine. Of these, 214 were from sun-stroke, to which should be added 15 before reported, making the whole number of deaths from sun-stroke during the recent hot weather 229. The deaths during the same week of 1852, were 524, and of 1849, 469.

THE TRAINER FAMILY.—Several weeks ago an appeal was made for contributions to purchase Emma Trainer, the mother of the colored girl Jane Trainer, about whom so much has lately been said in the New York papers. Up to last Second-day, only \$274 75 had been contributed towards the \$700 to be raised.

RELIGIOUS INTELLIGENCE.

The *Savannah Republican* says: "We understand that Rev. J. P. Tustin, of this city, forwarded to the treasurer of the Southern Baptist Board of Foreign Missions a check for \$100—the contribution of the colored Baptist churches of Savannah to the African Mission. This is the amount of their annual subscriptions, though they exceed it some years. As an example of liberality, it might well be imitated by many churches in Georgia, whose members possess fairer complexions and more extensive means."

In Burlington, Vt., there have been remarkable conversions to Protestantism, eight adults in one day having publicly disowned the church of Rome. Two of this number were men of education, sent out as faithful missionaries to the States among the French. By many their lives are thought to be in danger. One of the number was conspicuous as a Bible burner at Champlain, some years ago, who represents his conscience as being a tormentor.

The *Montreal Witness* states that to the Wesleyan Methodist Church in Canada, the past year has been one of great prosperity in many respects; that seasons of spiritual refreshing have been numerous, and have resulted in the admission of about 2500 to the membership of the churches, above all that have been removed by death, expulsion, or other ways.

Rev. A. P. Williams writes to the *Western Watchman*, under a late date: "I had the pleasure of baptizing Dr. B. B. Bonham, a minister of the Cumberland Presbyterian church, last-Saturday. He is now a member of the Sugar Creek Baptist church in Buchanan county, Mo. Brother Bonham is a man of more than ordinary talents, and will prove to be, I have no doubt, a profitable accession to our denomination."

Mr. John Eyre, a member of the parish at Eastville, Northampton county, Virginia, with the most commendable liberality, presented two thousand dollars to the parish for the erection of a rectory; provided the parish would contribute five hundred dollars for the purchase and enclosure of a suitable site. This condition was immediately fulfilled.

The *Christian Watchman and Reflector* says it is reported, and with what seems to be reliable authority, that the American Bible Union will so far modify its practical aims, as to restrict its operations to the revision of the English scriptures; and in this manner avoid antagonism to the American and Foreign Bible Society.

Two hundred pupils have been instructed, during the present year, in the American Asylum for the Deaf and Dumb at Hartford. Of these there were 38 from Maine, 15 from New Hampshire, 23 from Vermont, 83 from Massachusetts, 6 from Rhode Island, and 30 from Connecticut.

The *New York Chronicle* states that Rev. Mr. Latham, pastor of the Methodist Wesleyan church, Yorkville, N. Y., has sent in his resignation to the president of the Conference, for the purpose of uniting with the Baptist denomination.

The pious physician, Dr. Kelley, through whose instrumentality mainly the Gospel light was rekindled in Madeira, is now in this country, visiting his humble friends, the exiled Portuguese, who, after many troubles, have found a home in Illinois.

The Faculty of the Western Military Institute, at Drumron, Ky., at its commencement on the 23d ult., conferred the degree of D. D. upon Rev. S. Y. McManis, the rector of St. Paul's church, Albany.

The king of Prussia has, at his own expense, circulated more than two hundred and fifty thousand copies of the Bible among the troops of his army; and these are printed in six different languages.

General Intelligence.

European News.

By the Humboldt at New York, and the America at Halifax, we have one week later dates from Europe.

The Eastern difficulty is within a few days of being settled, either for peace or war. The public generally look on the state of affairs as less satisfactory. The present position of the question stands thus:—Until the 10th or 12th of August, the Czar's final answer to the ultimatum of the four powers, (Austria, France, England, and Prussia,) cannot be known. If he accepts that ultimatum, his troops must be immediately withdrawn from the Principalities, and the Conference at Vienna, pursuing its arrangements, will conclude a Treaty to protect Turkey in all time coming. If the Czar refuses the ultimatum of the four powers, or evades a reply, (which will be considered equivalent to refusing it,) the allied fleets will be ordered to the Bosphorus, if not further, and active measures will be taken by France and England to maintain the integrity of their ally. The question, therefore, is on the point of solution for peace or war. The choice rests solely and wholly in the personal will of the Emperor Nicholas.

The journals of Frankfort of the 30th, say that Austria intend not only to demand reparation from the United States, for the Snyrna affair, but insists that the Porte shall immediately procure the extradition of Kosztia. St. Petersburg letters say that when the Czar heard of the Kosztia affair, he advised Austria to settle it as easily as possible, and do anything rather than give the United States a pretense for interfering in the affairs of Europe.

At Laodicea, a Turkish mob had attempted the life of the Russian Consul. Druses and other mountaineers were arming. In other parts of the Turkish Empire, great confusion and disorder prevailed.

Cholera on the increase in Persia, and advancing toward Tabreez. The Plague had broken out at Khordasen. The Duchess Olga, of Wurtemburg, daughter of the Czar, is in London, where she has been received with distinction. The London Times is severe on the opening of the Crystal Palace. Its chief blemish lies against Mr. Pierce for being behind time, while Her Majesty was punctual to the minute on the original occasion in London. Cholera continued its ravages at Copenhagen. The total number of cases, at the latest dates, was 4,700, of which 2,500 had proved fatal.

The Pawtucket Railroad Calamity.

The Coroner's Jury in the case of the persons killed by the collision on the Providence and Worcester Railroad, Aug. 12th, found as follows:—

"The said collision was the immediate result of the culpable carelessness, inexperience, and want of judgment of Frederick W. Putnam, the conductor of the Uxbridge train, in leaving the station at Valley Falls, when he had, by his time, but four minutes to reach the Boston switch, which we say was a disregard of the Railroad Company's orders and instructions; in not providing himself with a suitable and correct watch, his watch proving to be two minutes behind the true time, and yet it had been set by the Company's clock at Providence the night before the collision took place.

"We blame the managers of the road for appointing so young and inexperienced a man as Mr. Putnam to be conductor of the Uxbridge train, one of the most difficult, if not the most difficult train to manage on the road, and on which was involved the greatest risk of human life.

"We blame the managers for not ascertaining that every conductor was provided with a suitable and correct watch to run their trains by, and for not ascertaining why the Uxbridge train, since it has been under the charge of Mr. Putnam, had almost invariably been behind its time, and applying the remedy.

"We say that the train from Providence, in which was the President and Superintendent of the Railroad Company, with an experienced Conductor, should have started from the Boston switch the very second the signal was given; by so doing it might have reached in the one minute which was delayed a point on the road where it would have been in sight from the Valley Falls Station, and the great calamity would probably have been prevented; which delay, we say, is attributable to the Conductor of the Providence train permitting Engineer Freeman and the brakemen to be absent from their places when the signal to start was given.

"Finally, we say that the whole management of the trains is bad.

Singular Suicide.

From the Manchester (N. H.) Daily Mirror, Aug. 15. At about 8 o'clock last evening, (Sunday, Aug. 14,) two young ladies, operatives in the mill, committed suicide by drowning; the particulars of which, so far as we have been able to gather, are as follows:—

One of them was Miss Catharine B. Cotton, of Pownal, Me., aged 22; the other, Miss Clara C. Cochran, aged 19, a native of New Boston, who lately had a home with a brother at Hopkinton. They roomed together at No. 24, Manchester Corporation, this city, and had frequently expressed a purpose to drown themselves; but their friends had no apprehension that such was their design. For a few days previous, they had talked freely of so doing, and communicated their intention to a room-mate, but still without creating any alarm. As they left their boarding house late in the evening, however, the lady rooming with them followed and watched them. They proceeded hand-in-hand, and with great apparent cheerfulness, to the bridge crossing the upper canal, leading to the Manchester Mill—stopped together upon the stone wall of the canal just above the bridge, and together leaped into the water. The act was seen by one or two persons, and

the alarm was instantly given, though ten minutes elapsed before either was taken out. In that time, the body of Miss Cotton was recovered—that of Miss Cochran, having floated down the canal, was not recovered for some time after. All efforts to resuscitate them failed. Miss Cochran for some days previous had been very much depressed and low spirited.

Their whole proceedings were marked by great coolness and deliberation. Both of them left letters to their friends, announcing their purpose, and giving directions in regard to the settlement of their affairs and the disposal of their effects. Miss Cochran, we understand, was to come into possession of several thousand dollars at 21 years of age. Various rumors are afloat in regard to the cause of this rash act. From all we can learn, it is to be ascribed in both cases to the grief of disappointed love.

Fugitive Slave given up in Cincinnati.

A negro named George McQueery, alias Wash, was brought to Cincinnati on the evening of Aug. 15, from Piqua, claimed by Henry Mills, of Kentucky, as a fugitive slave. The colored people gathered in large numbers round the Galt House, where the fugitive was guarded by the United States Marshal and a posse of police, and exhibited much feeling, but dispersed upon being assured that the prisoner should have a fair trial.

Next morning the fugitive was brought before Judge McLean, in the United States Court, when the case was heard. The evidence was decidedly in favor of the claim of Mr. Mills, the fugitive having confessed being his slave.

The attorneys for the defense seem to have relied upon the unconstitutionality of the law. Judge McLean, in answer to objections raised by counsel for the slave, decided that the Fugitive Slave Laws of 1793 and 1850 were constitutional; that no State had the power to pass a law preventing fugitives being delivered up to those to whom they owed service; that no proof was necessary before the Supreme Court that slavery existed in the State whence the fugitive escaped, as it should be taken for granted that a Supreme Judge knew the laws of all the States; that States could not be compelled to give up fugitives by a law of Congress, if the provision in the Constitution did not so do; that slavery can only exist by the authority of law, and as it so exists in the Slave States, said law not being an infringement on the Constitution, the Free States are bound to recognize it in delivering up fugitive slaves from these States, upon clear proof that they are such.

REFORMED DUTCH HOME MISSIONS.—The following is an abstract of the annual report, showing the results of the Dutch Home Missionary Society's operations during the year ending June 1st, 1853:—

"Seventy-six feeble or new churches and missionary stations have been added. Eight churches have been organized by reason of the aid granted. Seven new houses of worship have been built by congregations aided. Five churches have given notice that they need no further aid. Fourteen new churches and missionary stations have been established and assisted. About five hundred persons have been received, on confession of their faith, into churches aided. Over three hundred and fifty have been received into the same on certificate. Between sixty and seventy Sunday-schools have been in operation in these during the year. About three thousand children and youth have been taught in them the Word of Life. Nearly nine hundred dollars have been raised by these churches and stations for domestic missions. Besides this, they have collected fifteen hundred dollars for benevolent purposes generally. A number of them, which have been aided but a short time, will need assistance but a little longer."

CITY AND COUNTRY.—A letter from Burlington, Vt., makes refreshing allusion to the pleasures of life in the country, from which we copy as follows:—

"When I stroll over a cultivated farm, wade through sweet clover fields more than knee deep, wander over the green pastures, drink the pure water of the bubbling spring, see the fields of ripe wheat bending under the gentle breezes, or falling before the skillfully handled cradle; hear the rustling of the luxuriant corn leaves as the warm wind sweeps over them; smell the new made hay, sweet as the perfumes of 'pounce-box,' and watch the healthy cows as they march along in single file in the well-trodden path at set of sun, with glossy hair, and fine round bellies, with fresh grass well lined, and udders distended with rich milk, to yield their sweet treasures to the farmer's cheerful wife and her fair daughters—I feel in all their true force the charms of a country life, and can duly appreciate what the 'Bard of Avon' once put into the mouth of the honest and single shepherd. 'Sir, I am a true laborer. I earn that I eat, get that I wear, owe no man hate, envy no man's happiness, glad of other men's good, content with my lot, and the greatest of my pride is to see my ewes graze and my lambs suck.' What mortal so demoted as to be willing to exchange such a sweet and honest life for the cares and perplexities of the great city's Mayor, or for the 'stealing-in' even of the fat Alderman? Is it not strange that so many will pass by such a life, and crowd our cities, where thousands breathe impure air, and even suffer for the want of good and wholesome food?"

A CURIOUS BOOK.—Mr. Jefferson made an original book out of the New Testament, an account of which is given by him in a letter to John Adams, dated October 13th, when Mr. J. was seventy years old. He took two copies of the New Testament, and cut out the sayings of the Saviour, rejecting every verse which was not evidently his; these he pasted into a book, and his compilation is described as covering forty-six pages. He wrote to John Adams, that this arrangement had pleased before him "the most sublime and benevolent code of morals ever offered to man."

ELD. S. S. GAISSWOLD, expecting to spend a few months in Jefferson Co., N. Y., requests his correspondents to address him at Stowell's Corners.

The exhibit of the earnings of the Watertown, Rome and Cape Vincent Railroad, for six months, ending July 31, 1853, shows an excess over the corresponding six months of last year of \$47,110 03.

STATE AGRICULTURAL FAIRS.—The following table shows the times and places of holding the Agricultural Fairs of several of the States:—

- New York State, Sept. 20-23, Saratoga.
Ohio State, Sept. 20-23, Dayton.
Cincinnati Horticultural Society, Sept. 20-25, Cincinnati.
Mass. Horticultural Soc., Sept. 21-23, Boston.
Pennsylvania State, Sept. 27-30, Pittsburgh.
Michigan State, Sept. 28-30, Detroit.
Indiana State, Sept. 28-30, Lafayette.
Wisconsin State, Oct. 4-7, Watertown.
North-Western Fruit Growers' Association, Oct. 4-7, Chicago.
Illinois State, Oct. 11-14, Springfield.
Alabama, Oct. 11, Montgomery.
Canada, Upper, Oct. 5-7, —.
Canada, Lower, Sept. 27-30, —.
Georgia, (So. Central), Oct. 17-20, Augusta.
Kentucky, Sept. 13-17, Lexington.
Maryland, Oct. 25-28, Baltimore.
Vermont, Sept. 13-15, Montpelier.
Virginia, Nov. 1-4, Richmond.
New Hampshire, Oct. 5-7, —.

EARTHQUAKE IN VENEZUELA.—Advises have been received from Porto Cabello, giving the particulars of the destructive earthquake which took place at Cumana on the 15th of July. The first shock of the earthquake was so violent, that although it continued its vibrations only two minutes, it destroyed in that short space of time every house but one in that principal part of the city, called Puente Arriba. Many of the inhabitants of the portion which contained the dwellings of the more opulent, were buried in the ruins. This catastrophe seems to have put a sudden end to the war; for 600 soldiers in the barracks were among the victims, together with almost all the officers of the revolution. The utmost consternation naturally prevailed among the survivors, and it is said that a respectable ecclesiastic was sent to General J. F. Monagas, who was preparing his troops to march against Cumana, offering to submit, and asking for assistance for the sufferers. It is added, that these requests were assented to, and that he immediately sent one of his brothers with a supply of provisions and men. The earthquake was felt in Barcelona, and destroyed three large buildings, including the barracks, just after 700 soldiers had left them. All along the coast of Venezuela shocks were felt, but no mischief was done.

THE LEVIATHAN STEAMSHIP.—The Portland (Me.) State of Maine says: Mr. Betts, the great railway contractor, is a Director in the Eastern Navigation Company, who are constructing the Leviathan Steamship, for the purpose of facilitating ocean navigation. The other head of this Company is the Earl of Yarborough, and the names of Mr. Peto, and others of equal note, are also associated with Mr. Betts in the direction. This Company has laid the scheme for a monster steamer, whose dimensions are given as follows: length 673 feet; breadth 80 feet; out to out of wheel-houses 120 feet; depth of hold from combings of main deck 60 feet; power of engines 6,000 horse. Her decks present an area of 1 1/2 acres of surface. The ship is being built by Scott Russell, Esq., the greatest naval architect of England, and is constructed in separate compartments, made water-tight, so that in case of her bow or stern breaking off, she would still be able to float in separate pieces. Halifax is regarded as the most suitable port for this new move in ocean navigation. The steamer is to sail from Milford Haven, where she is now building—or from Holyhead harbor, which promises eventually to become the great steamship terminus of the British Isles.

SUMMARY.

On Monday, the 26th ult., there was laid across the Ohio River, on the New Orleans and St. Louis line, about one mile below Paducah, a monster telegraph cable, said to be the longest in America and the largest in the world. The cable is four inches and a quarter in circumference, fourteen hundred and forty yards in length, and weighs eleven thousand pounds. The wire in this cable is iron (No. 9), and is covered by three coats of gutta serena, and these by three coats of coarse Osmaburg, saturated with a composition of non electric of the whole is encased by eighteen wires of the size of the center one and secured by a wire of the same size as the others, running spirally.

A clan of villains, numbering about twenty, among whom are several doctors and other men of standing in the community, banded together for the purpose of robbing, &c., has been discovered in the Southern part of Indiana, where they have been committing depredations for some time. A fellow named Daniel Ricketts, who was leader of the band, has been arrested and committed to jail. A robbery had been committed, and from some cause, not stated, suspicion rested on a Dr. Smalley and a student in his office named Harrison, both of whom were missing. They were pursued, and the student taken at Indianapolis, who, to save himself, exposed the whole gang and all their operations and purposes.

Miss Gilmour, daughter of a widow in New York, was killed on Sunday, Aug. 14, by lightning, in the village of Canterbury. The circumstances of the case were quite novel. She was standing under the telegraph wire, which crosses the lawn in front of Mrs. Cunningham's house, where she was boarding. The wire hangs within some ten feet of the ground; there was no rain at the time, though the storm was raging at a distance. The lightning, it is supposed, struck the wire more than a mile distant, followed its course, shattering all the posts, some to splinters, and a portion of the current was diverted so as to kill the deceased.

An Apothecaries' National Convention will soon be held in Boston. The object of the organization is to encourage young men to more thoroughly qualify themselves for the duties of the business. It is believed that a higher degree of knowledge and skill in medicals, and the branches of science with which they are connected, is required, and that the Convention, by combining unanimity in action from representatives of all sections of the country, will be able to put in operation such measures as will aid to bring so desirable an object about.

On Thursday night, John Harlan, a resident of Hamilton Av., Brooklyn, while laboring under delirium, caused by liquor, seized an axe and raised it for the purpose of striking his wife, when he himself fell down dead upon the floor.

We learn from the Newark Advertiser, that the Bank Commissioners, having made a Report to the Chancellor that they had made an official inspection of the "Traders Bank" at Cape May, and "Bank of America," Cape May Court House, and have reason to believe that the said Banks are not carrying on the business of banking in a bona fide manner, the Chancellor issued an order to the said Banks to show cause on Monday, the 15th instant, why the said associations should not be declared insolvent, &c.

Intelligence is brought of a Newport vessel, iron laden and bound for Quebec, having foundered on the Banks. The crew and passengers—three of the latter being females, one of whom died—took to the boats, and after great privations for nine days, being reduced to the greatest extremity from want of food, they were picked up by a French vessel and carried into San Antonio, whence they were taken by a Colonial cruiser to Lance au Loup, to procure a passage to Canada.

A letter dated Kenosha, (Wis.), Wednesday, Aug. 10, 1853, says, Having lately passed through Southern Wisconsin, and Northern Illinois, I hesitate not to say, that the crops generally present a better appearance this season than for several years previous. Winter Wheat has been partially injured by the rust, but spring grains are fine, both in quantity and quality. Corn and potatoes look very promising, and if fair prices are sustained this fall, the farmers of Wisconsin will again stand erect. The Wheat crop is now mostly secured, and a large proportion of Oats harvested.

Accounts from Newfoundland to August 10 state that the ship Charles Clark, from Hamburg to Quebec, with 118 passengers, was lost, after having been 56 days at sea, at Freshwater Point, near Trepassey Bay, on 28th July, and five passengers perished; the rest had reached St. John, Newfoundland, where a subscription had been raised to furnish them with clothing, and a reward offered for some miscreants who plundered their property.

Rev. John A. Butler, formerly a resident of South Boston, but now a missionary of the American Board at South Africa, lately had a narrow escape from death. While crossing the river "Umkomazi," on horseback, his leg was seized by a crocodile who pulled him from his saddle. Clinging to the mane of his horse with a death-hold, they floundered into shallow water, when the natives on the shore beat off the crocodile. Mr. Butler received five gashes from the teeth of the monster.

The Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D., the father of American Baptist Missions in India, by the Rev. Dr. Wayland, President of Brown University, is to be published in two large duodecimo volumes of 1100 pages in all; containing a portrait from an engraving on steel, in the highest style of the art. It is advertised to be ready in September next. Price two dollars.

A dispatch dated Buffalo, August 18, 1853, says: The new Sandusky steamer Mississippi collapsed a flue last night, when twenty-five miles out from Buffalo, instantly killing a fireman, and seriously scalding two others. An alarm of fire spread among the passengers, and general consternation prevailed; but the fears were quieted after a while, and the boat returned to Buffalo. The accident is supposed to have been caused by a flaw in the iron of the flue.

The Government has purchased, for \$530,000, the property in Wall-street, New York, next the Custom House, at present occupied by the Bank of the State and the Bank of Commerce, for the purpose of an Assay Office, under the act of the last Congress. This property was bought within a few years at \$187,000, and resold to the present occupants at \$240,000.

A dispatch dated Cumberland, Md., Saturday, Aug. 20, 1853, says: Cholera broke out in this place on Wednesday last, and fourteen deaths have since occurred from it. It is now subsiding, and the few cases under treatment are perfectly manageable. The disease was caused by an overflow of the small canal running through the lower part of the town. Many families have left.

The vessels of the United States Japan Squadron are assembling in the harbor of Shanghai. The principal and evident object of the expedition is the establishment of American settlements and coaling stations in the China Seas, for the protection and encouragement of our rapidly increasing Eastern trade.

Illinois reports are about like Wisconsin. In the Rock River region, as a general thing, it is conceded, the yield of wheat will be much larger than that of any year for the last five. Corn also looks exceedingly well, and we should judge there was more planted, by one fourth or one third, than in any previous year. The weather, so far, has been very favorable for vegetation.

A gentleman in New Haven has caught in his garden, since the 10th day of June, with twenty-four wide-mouthed bottles, partly filled with molasses and vinegar, three bushels of flies, bugs, millers, &c. The bottles were hung upon his garden fence. During the first seven days, the amount of flies, &c., caught, was forty-two solid quarts.

Over a thousand Americans were recently gathered in the hotels at Montreal. They had so far exceeded all calculations made for them by the hotel keepers, that "colonization" became necessary, and crowds were obliged to lodge in the steamboats lying at the wharves.

The epidemic at New Orleans has reached a fearful height. The deaths during the week ending Aug. 13, were 1,518; equal to nearly a thousand in the City of New York. Of the 1,518, no less than 1,277, or more than 84 per cent., were from yellow fever.

Rev. M. B. Anderson, President of the University of Rochester, and recently Editor of The New York Recorder, has received the honor of L.L. D. from Waterville College, Me., of which he was for many years a Professor.

On Sunday, Aug. 14, there were 270 deaths at New Orleans, of which 235 were from Yellow Fever. This is equal to about 1,500 a day, or ten thousand five hundred per week, in a population equal to that of New York.

By a law of the last Legislature of Connecticut, a fine of \$100 is imposed upon any Bank in that State, for every fractional bill it shall issue—and a fine of \$20 upon any person in the State who shall circulate any such bill, of that or any other State, after the first day of September.

Peter Van Zandt, a soldier in the Revolutionary War under Wayne, died at the residence of George V. Miller, in Lodi, Seneca County, at the advanced age of 96. He retained his mental faculties to the last.

The cost of completed railroads in the United States, Jan. 1, 1853, was \$272,700,000, and of those in progress, \$220,000,000, making an aggregate of capital invested of \$592,700,000—of which the New England States have \$131,940,000 in completed roads.

Nature has built us for a particular sphere, and has given us more of talent for that than any other. She has made the same difference in head-soil as in earth-soil. Each will produce something peculiar to itself if allowed.

If we scrutinize the lives of men of genius we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

Letters received from Calcutta state that Capt. Hatch, of the ship Concordia, died there of cholera. The disease was subsiding, but at one time the deaths had reached 700 per day.

The earnings of the New York Central Railroad for the month of July have not been publicly reported, but the increase over the corresponding month of last year is said to be 35 per cent.

On several of the hot days of week before last, thirty horses per day dropped dead in the streets of New York. A good many of these were omnibus horses, driven by cruel drivers until they fell dead in the traces, from being overloaded and overworked.

It is reported that the authorities of New Orleans, unable to provide decent burial for the victims of pestilence, have resorted to the ancient custom of burning the dead.

Norton's Literary Gazette says that never before, probably, were so many American booksellers and publishers abroad, at one time, as at present.

Why do post-office stamps resemble idle children at school? Because they require to be well licked to make them stick to their letters.

The potato rot has appeared all over the Provinces of Nova Scotia, New Brunswick and Newfoundland.

An epidemic resembling Yellow Fever was at last accounts committing fearful ravages in the Capital of Guerrero.

The Albany Knickerbocker lately received a letter inquiring, among other things, whether pig iron was petrified pork.

It is said that Mr. John Dykes, a compositor upon the Boston Daily Chronicle, has fallen heir to an estate of \$30,000.

The earnings of the Erie Railroad for the first ten days in August indicates a gross business for the month of \$400,000.

It is stated, upon the authority of The Geneva Evangelist, that Rev. Dr. Cox is about to remove from Brooklyn to Oswego.

MARRIED.

In Petersburg, N. Y., on the 8th inst., by Rev. Azor Estee, Mr. WILLIAM BRIGGS, of Troy, to Miss EDNA LEWIS, of Petersburg.

At Jericho, N. Y., on the 23d ult., by Eld. D. Clawson, FLORENCE JOSEPH WHELAN, to GEORGE W. BRYAN.

On the 16th of August, by Eld. P. S. Crandall, Mr. BENJAMIN C. MAXSON, of Geneva, Allegheny Co., N. Y., to Mrs. NANCY COON, of Ceres, McKean Co., Pa.

DIED.

In Brookfield, Madison Co., N. Y., Aug. 12, Widow BETSEY GREEN, aged 75 years. Mrs. Green experienced religion in early life, and although she had never made a public profession of it; yet, such was her affection for and trust in the Saviour, that her friends feel that she has, though great, is her eternal gain.

At Roads, on the 9th inst., JONAS STOROW, in the 61st year of his age.

At Marlboro, N. J., on the 15th inst., Widow AMY AYERS, in the 84th year of her age. For the last two years she had not had her reason. She professed religion in early life, and was esteemed a worthy member of the church many years before her derangement. She selected the following words to be used at her funeral: "Weep not for me, but for your children."

In Portsmouth, N. H., on the 8th of August, Mrs. LUCY ALMY, wife of David Almy, and daughter of the late Dea. Daniel Babcock, of Hopkinton, aged 53 years.

LETTERS.

W. B. Gillett, L. T. Heritage, G. S. Crandall, H. S. Garney, W. B. Maxton (notice not enclosed), N. V. Hull, Azor Estee, Joshua Clarke, S. Fordham, James Stehle, Elias Burdick, E. R. Clarke, C. M. Lewis, J. R. Butts.

RECEIPTS.

Table with columns for Name, Amount, and Total. Includes entries for G. Greenman, Thomas S. Greenman, W. B. Lewis, Wm. E. Barber, Wm. E. Maxton, J. C. Harris, Jeremiah W. Brown, David Langworthy, Horace Champlin, Wm. C. Tanner, Hazard R. Gates, Warren Lewis, A. G. Bost, J. E. Edmonson, George Payne, B. M. Clarke, Pequotino, Ct., T. F. Langworthy, Stonington, Ct., R. C. Barker, Newbury, N. H., Felix Sanders, Foster Hill, R. I., C. O. Lewis, Jr., Ashaway, R. I., P. E. Babcock, L. D. Tisworth, N. Market, N. J., Alfred Babcock, Isaac S. Dunn, Plainfield, N. J., Joel C. Harris, Plainfield, N. J., Theodore A. Dunn, Newbury, N. H., Jereny Davis, Marlboro, N. J., A. Hakes, Southampton, Ill., John Simpson, Augustus Kenyon, Wirt, E. E. Cronk, Leonardville, Lucinda Rogers, Wm. Walker, New York, Amos Stillman, John W. Green, New London, Hiram Sherman, Verona, B. P. Clappin, G. M. Gillett, N. H. Satterlee, Durhamville, S. F. Marsh, Higginville, Benj. Maxson, Stowell's Corners, Charles Saunders, Berlin, Betsy Saunders, Amelia Green.

FOR THE SABBATH-SCHOOL VISITORS: John R. Butts, Southampton, Ill., \$1 00
FOR THE SEVENTH-DAY BAPTIST MEMORIAL: Levi H. Bond \$1 00 Anthony Hakes 1 00 Alfred Babcock 1 00 John Simpson 2 00
WILLIAM M. ROGERS, Treasurer.

New York Market—August 22, 1853.
Ashes—Fots #1 81 Pearls 5 18.
Flour and Meal—Flour 5 25 for Canadian, 5 06 1/2 for mixed for Albany and Indiana and common to good Ohio. Rye Flour 3 50 a 3 62. Corn Meal 3 12 a 3 18.
Grain—Wheat 1 15 for red Ohio, 1 30 for mixed Ohio, 1 30 for white Michigan, &c. For new. Oats 45 1 35 for prime Genesee. Rye 82c. for new. Oats 45 46c. for Jersey. Corn 73 74c. for Western mixed, 75c. for Southern yellow.
Provisions—Pork 13 00 for prime, 15 50 for mess. Beef 4 75 a 6 25 for prime, 7 50 a 10 00 for country mess. Lard 10 1/2 a 11c. Butter, 12 1/2 a 16c. for Ohio, 16 a 18c. for S. C. Cheese 8 a 8 1/2c.
Lumber—13 00 a 14 00 for Spruce and Pine.
Tallow—10 1/2c. for prime city rendered.
Wool—Scarcely any transactions, and no variation in prices from last week.

R. TITSWORTH, M. D., HOMOEOPATHIC PHYSICIAN AND SURGEON, FRONT STREET, PLAINFIELD, NEW JERSEY.

The Virginia Association. THE next Annual Meeting of the Seventh-day Baptist Virginia Association will be held on the Meathouse Fork, Poduldrige, Co., Va., commencing on the sixth day of the week before the first Sabbath in September, 1853, (second day of the month), at 10 o'clock A. M. Brethren (especially ministers) of sister Associations, are invited to meet and spend a season with us. J. F. RANDOLPH, Cor. Sec.

Yearly Meeting of E. I. and Connecticut Churches. THE Yearly Meeting of the Rhode Island and Connecticut Churches will be held with the 1st Church in Hopkinton, commencing Sixth-day evening before the last Sabbath in August. Introductory sermon by Eld. E. Barnes.

Clothing Establishment. THE subscribers, under the firm of TITSWORTH & DUNN, have opened a Clothing Establishment at No. 22 Deay-street, New York, where they intend to keep constantly on hand, in large quantities, and great variety, coats, suits, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may take their own measure, and have their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Deay-street as well as at any other place in the City of New York.

Bells! Bells! Bells! THE subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steam-boiler, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with movable arms. They can be turned around so that the clapper will strike in any place, which is desirable after a bell has been rung a few years. Springs are fixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the best cast iron and are warranted to last ten years. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address A. MENNELLY'S SONS West-Troy, N. Y.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, P. A. Fare, \$1 75.— Spring Arrangements. On Tuesday, Aug. 17, 1853, Leave Pier No. 1 North River daily for Easton and intermediate places at 8 A. M., 12 M., and 3 45 P. M., and for Somerville at 6 P. M. Returning, leave Philadelphia, opposite Easton, at 6 and 10 A. M., and 3 45 P. M. This line connects at Elizabeth with the Philadelphia and New York Railroad, at Jersey City with the N. J. Railroad, between Philadelphia and New York with the Camden and Philadelphia Railroad, and at Philadelphia with the Atlantic, Camden and Philadelphia Railroad, and at Philadelphia with the Delaware and Chesapeake Railroad.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk. Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning. Accommodation at 12 30 P. M. for Delaware and all intermediate stations. Night Express at 6 P. M. for Dunkirk and Buffalo. Emigrant at 7 P. M. for Dunkirk and all intermediate stations. On Sundays only one express train, at 6 P. M. The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati, Columbus, Chicago, Toledo, Moorehead, Chicago, and St. Louis; also, with first class steampers for Cleveland, Toledo, and Detroit.

St. Lawrence and Ontario Railroad. The following are the hours at which trains leave the several stations mentioned:— Going East—2 12, 4 45, 6 30, 9 45, 12 30 p. m., 2 24 p. m., 4 10, 6 55, 10 43 a. m. Going West—2 48 p. m., 4 15, 10 46 p. m.

Stonington Line, for Boston, PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention. The steamer C. VANDERBILT, Capt. Joel Stone, and the COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Stonington and Newport Railroads, leaving New York, daily (Sundays excepted), from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5 P. M. These steamers are equipped for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive. The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes. THE COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday. THE C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday. N. B.—Passengers on arriving at Stonington proceed immediately per steamboat to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6 30 A. M. Freight Master's accommodations on the steamer and train through every way. The steamer PERRY leaves Providence for New York at 8 A. M., and 6 P. M., daily, except Sundays. For passage, berth, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Miscellaneous.

Daniel Webster's late Residence.

A correspondent of the Boston Daily Advertiser gives an interesting account of a recent visit to the farm of Mr. Webster, from which we copy the following extract:—

Everything at the house at Marshfield, is just as Mr. Webster left it. There is no one living in the house except the one or two servants who take care of it; but it does not have the desolate air of a vacant establishment. One almost expects to see some of the family come forward to give the cordial welcome which always greeted visitors there. We went through the house. We passed a few moments in silence, in the room in which the great statesman breathed his last. We seated ourselves in the beautiful library, the shelves of which are still loaded with books, and the walls adorned with the well-known pictures. The farm is carried on under the same superintendence and in the same manner as formerly. The general directions and supplies being furnished by Mr. Paige, in behalf of the trustees. It is thought important to ascertain whether it will sustain itself, and how much income, if any, can be realized from it. It thus presents the same general appearance as formerly.

We walked across part of the estate to the grave. It lies, as you know, just at the edge of the old burying-ground, where repose the remains of some of the old Pilgrims, on a rising ground which overlooks the ocean. The mound of earth which covers the tomb, bears a slab of marble with the simple inscription "Daniel Webster." In front are the small monuments to Mr. Webster's first wife, and the children. Two other monuments, one with the names of two of Mr. Webster's children who died in infancy, and two of Mr. Fletcher Webster's children, and the other with the epitaph which he directed for himself, are ready. All these things were either arranged by Mr. Webster himself, or since his decease, in accordance with his own specific directions. The epitaph has been engraved upon the marble, line for line, precisely in accordance with his request.

Small Cattle.

A writer for the New York Tribune notices some of the great and small cattle on exhibition near the Crystal Palace. From his article we clip the following notice of several small specimens of the bovine race:—

The first we will notice are two, a Bull and Heifer, of the sacred cattle of Burmah. The Bull is 32 inches high, 46 inches long on the back, from horns to tail. The latter is very slim, with a heavy black bush nearly sweeping the ground; legs slim, with hoofs like a deer; ears thin and soft; horns like a small common bull, white ahead, and dark colored. Just at the point of intersection of the neck with the shoulders, rises a hump, 6 inches high, 10 long, and 4 thick at the base. The color of the body is a curious gray, somewhat like a gray deer; the face white, with black ring around the eyes, and dark nostrils; the hump, feet, and extremity of the tail nearly all black. The hair short and rather stiff. The Heifer is 30 inches high, and proportionally smaller than her mate, with much shorter horns. Her color is that of a red gray deer, with scarcely a white spot about her.

The male is supposed to be six years old—the female we judge is not so old. They were imported into Boston, and brought to this city within the last three or four weeks.

Another equally great curiosity, and almost equally small, may be seen along side of another pair of great Oxen. This is a Shetland Cow, 8 years old, 31 inches high, gray black color, one top horn, and in all appearance a perfect miniature of our common Cows. She gives about 7 quarts of milk a day, when fresh, and has one calf—a half-bred Devon—by her side, of the same height, and somewhat heavier, 20 months old, which sucks the dam, and at the same time gives milk herself, about a quart a day; of course, without ever having had a calf. This said this would be a good breed of Cows for keeping in cities, and on ship-board, as they need much less room and food than larger animals, while they give milk enough for a small family. These Cattle are owned by Jas. Bicknell, of Erie County, who has also three very curious Sheep, of the Bakewell breed, of the ages of 2, 4 and 6 years, which have never been sheared, and the fleece upon the oldest one is estimated to weigh 35 pounds; the live weight of the Sheep being 335; and the wool three feet long, which seems to twist naturally into ringlets resembling carded rolls.

Men and Women Boarders.

Under the title of "Mrs. Grumble's Soliloquy," Fanny Fern contributes the following to the Musical World and Times:—

"There's no calculating the difference between men and women boarders. Here's Mr. Jones, been in my house these six months, and no more trouble to me than my gray kitten. If his bed is shook up once a week, and his coats, cravats, love-letters, cigars, and patent-leather boots, left undisturbed in the middle of the floor, he is as contented as a pedagogue in vacation time. Take a woman to board, and (if it is perfectly convenient) she would like drapery, instead of drop-curtains; she'd like the windows altered to open at the top, and a wardrobe for her frouned dresses, and a few more nails, and another shelf in her closet, and a bench to put her feet on, and a little rocking-chair, and a big looking-glass, and a pea-green shade for her gas-burner. She would like breakfast about ten minutes later than your usual hour; tea ten minutes earlier; and the gong, which shocks her nerves so, altogether dispensed with. She can't drink coffee, because it is exhilarating; broma is too insipid, and chocolate too heavy. She don't fancy cocoa. English breakfast tea is the only beverage which agrees with her delicate epistolar organization. She can't digest a roasted, or a fried dish; she might possibly peck at an egg, if it were broiled with one eye on the watch. Pastry she never eats, unless she knows from what dairy the butter came which enters into its composition. Every article of food prepared with butter, salt pepper, mustard, vinegar, or oil; or bread that is made with yeast, soda, milk or saleratus, she decidedly rejects. She is constantly washing out little duds of laces, collars, handkerchiefs, chemisettes and stockings, which she festoons up to the front windows to dry; giving papers by the impression that your house is occupied by a Blancheseuse; and jerks the bell-wire for an hour or more, for

relays of hot smoothing-irons, to put the finishing stroke to her operations. She is often afflicted with interesting little colds and influenzas, requiring the immediate consolation of a doze of hot lemonade or ginger tea; choosing her time for these complaints when the kitchen-fire has gone out, and the servants are on a furlough. Oh! nobody knows, but those who've tried, how immensely troublesome women boarders are! I'd rather have a whole regiment of men boarders. All you have to do is, to wind them up in the morning with a powerful cup of coffee, give them a carte blanche to smoke, and a night-key, and your work is done."

A Story of Suffering at Sea.

On the 25th of February last, the schooner S. R. Soper, Capt. Samuel Soper, sailed from Provincetown for a cruise in the Atlantic Ocean for whales. Nothing unusual happened until about the last of July, when one morning a school of whales was discovered. Three boats were immediately lowered, each containing five men, and commanded by the captain, first mate, and second mate. The second mate killed the first whale, and towed him to the ship. The other whales then started off, pursued by the boats of the captain and mate. This was in longitude about 77 and latitude about 34. They continued the pursuit, and finally the captain fastened and killed a forty-barrel sperm whale. By this time, night began to set in, and no vessel was to be seen from the boats in any direction. This was rather startling, as they had no provisions or water on board, but upon consultation they concluded to stick by the whale until morning, in the hope that with returning daylight they should be able to find their vessel. When morning broke, the horizon was anxiously scanned, but no vessel was to be seen. All that day was spent in cruising round after her, and at night another consultation was held. They had compasses, but no time, and the captain ordered that during the night they should each go in a certain direction, and meet in the morning. The mate, Mr. Samuel Genn, of Provincetown, states that he followed these directions carefully, but when morning dawned, the captain's boat was not to be found. He spent a portion of the next day in searching for the captain, but finding his efforts vain, and that his crew were beginning to suffer dreadfully for food and water, they being in an open whaleboat, without protection from the fierce heat of the sun, he concluded that it was best for him to shape his course for the nearest land, which he did by steering a N. N. W. course. They had a sail, but it was not of much use. Their sufferings from this time cannot be described. But once they saw a vessel. She was at some distance, and the sea was very rough, so that the mate deemed it impossible with safety to steer for her; and as those on board did not see the boat, they witnessed her disappearance with the feeling that their last hope was leaving them.

It now began to blow severely, and the mate was obliged to rig a "drug" with his oars and whaling lines, with which he was enabled to lie to without danger. When the gale ceased, he again put sail on the boat, but the crew were almost at the last gasp of suffering; their lips were black, and death seemed to stare them in the face. For the last twenty hours, so great were the pangs of thirst that they began to drink salt water, which generally brings on delirium and death in a short time. At the end of the sixth day they made Cape Fear, and went ashore, reaching Beaufort, N. C. Mr. Genn and one of the crew, Cornelius Price, of Boston, worked their passage in a vessel to New York, and reached this city on Sunday last, and are now at Provincetown. What has been the fate of the captain and the five men in his boat is unknown. They may have discovered the vessel, or they may have reached the shore. If they did not, they have probably all perished. There was a short rain one day while they were on board the boat, but they had no means to catch it. The second mate and five men are on board the vessel, and she is, therefore, probably safe, and will probably arrive at some Atlantic port in a few days. The fate of the mate still bears the impress of the terrible sufferings he has undergone, in parched and blackened lips, and sunken and death-like features.

Escape of a Convict.

On Saturday last we visited Sing Sing, where we learned that a convict escaped from the State Prison the day previous in a very ingenious and skillful manner. James Dunn, the convict in question, although but twenty years old, has served one term in the prison, and had been but a few months released, on another sentence, which was for life. He worked in a weaver shop, and managed to procure strips of India Rubber cloth, with which he made a tube, some six feet long and water-tight. To one end of this he attached a bag of the same material, and shaped like a duck. During the forenoon of Friday he left his shop and managed to elude all the vigilant keepers until he reached the river, where he threw off and secreted all his clothing, and with his India Rubber life-preserver plunged into the water. Sinking to the bottom, he kept one end of the tube in his mouth, while the bag floated upon the surface, through which the air passed to supply respiration. In this manner he went some distance from the shore, and drifting with the tide he passed the guards and keepers, and all the men employed along the prison docks, the railroad, Robinson's dock, the Farmer's dock at the lower landing of the village, Mansion House dock, and up to Colyer's dock, a distance of half a mile. At this point some part of his pipe gave way, and he had to rise to the surface and swim ashore. Here he found a number of men and boys who were astonished to see a stranger swimming from a bay four miles wide at mid-day, and under the burning sun of one of the hottest days of the season. On gaining the shore he remarked with perfect composure, that he had "won the bet!" Some one inquired where his clothes were. He pointed to the upper landing, and remarked that he had "left them up there when he went in." He then started up the railroad track, and meeting a Mr. Fowler, he pointed to a person still further north and inquired of Mr. Fowler "if that man had a bundle of clothing?" He received a negative answer, when he replied that "he had stolen his clothes when he went swimming," and then started off a few hundred yards, when he left the road, and entered Gen. Van Wyck's grove. Soon after he was observed crossing the yards and fields toward the Dale Cemetery, in the same condition in which he left the river, since which he has not been seen. [Peekskill Repub. Aug. 16.]

Early History of a Suicide.

From the New Orleans Delta.

Franklin Gray, who committed suicide a few days ago, by throwing himself before the cars at Rochelle, near New York City, and whose case, from his domestic relations, appears to excite great sympathy in the North, is very well known in the West and South. He lived at Helena, Arkansas, and kept an indifferent drinking house, with a room for fero and other games. He was a professional gambler, and having been detected in some tricks at fero, by which he had attempted to defraud a respectable gentleman of Phillips County, Arkansas, out of a considerable sum of money, the citizens becoming enraged, demolished the grocery, tore down the building, and obliged him to leave, without his coat, at midnight. He went to San Francisco, and, by the successful tricks of his trade, accumulated a large fortune, and turned up in Washington, about a year ago, as the millionaire Col. Gray, one of the merchant princes of San Francisco. He stayed at Brown's Hotel—had a fine suite of rooms—dressed superbly—effulgent with brilliants and diamonds of the first water. He was not long in making a decided sensation in that diplomatic city.

He soon acknowledged the beauty and charms of his present wife, whom he had met at one of the weekly soirees at Brown's Hotel, where the wealth of Col. Gray obtained for him a facile *entree*, and, through the influence of disinterested friends, he laid at the feet of the young lady's mother, his diamonds, money, and the rent-roll. The bait was too tempting to be rejected. The engagement became the topic of public conversation. The lady's mother was cautioned against the connection, but the rent-roll won the day. The wedding took place in the church, and was a grand affair. Senator Gwin gave away the bride. The magnificent *trousseau* of diamonds, with which he presented his bride, was displayed to the public gaze, and it is feared that many a fair maiden sighed because she was not the fortunate recipient of Col. Gray's vows and money.

About nineteen years ago, Franklin Gray married the widow of a respectable lawyer of North Carolina, much his senior, but showy and intelligent lady. It was the same Mr. and Mrs. Gray who were mixed up in the rumored attempt to poison with champagne Gen. Santa Ana, when a prisoner, after his capture at San Jacinto. He came to Arkansas from Texas, and lived in that State from 1837 until this affair at Helena. Often wretchedly poor, and eking out a living by the precarious result of his profession, his wife, who heartily abhorred their means of existence, became dissatisfied, and Gray and herself quarreled and separated. Gray became rich, and married the beautiful Miss French, without having a divorce, and the first Mrs. Gray went to New York and threatened a prosecution for bigamy against her legal husband. His will in favor of his second wife will be legally tested by the party claiming priority as wife.

Extraordinary Discovery.

On Monday last, says the Zanesville (O.) Times of July 16, whilst some hands on the Cincinnati, Wilmington and Zanesville railroad, at Cusack's Mill, about five miles south of this city, were quarrying stone, a human skeleton was found embedded in rock, on a bluff bank on the south branch of Jonathan's Creek, thirty feet from the surface. A small fissure in the rock of perhaps two inches in width, opened to the resting place of these remains, which, in all human probability, may have been deposited there centuries ago. The rock contained an indentation of the greater part of the body, as perfect as though moulded of potters' clay. From the hip to the foot, particularly, this sarcophagus was as complete as carving could have made it. The proportions, curvatures, &c., of the limb were distinct and regular, and indicated that the skeleton had been that of a person of full size.

How, and at what period of the world, these remains were deposited where found, furnish a wide theme for conjecture, as well as a subject for the discussion of geologists. The rational probabilities are that at some very ancient period this body had been washed from the creek into the bank of the stream, and that the continual deposit of sand around it formed into rock, which has been increasing for ages, as ages only could have formed the immense amount of very hard sand-stone which surrounded it.

This discovery establishes what past history has heretofore entirely failed to establish to wit; the phenomenon of a human skeleton within a body of solid rock. We have no hesitation in believing, from the appearance of the rock, that at one period the portion surrounding this body was entire and solid, but that the undermining of the rock by the stream, or some great convulsion of nature, had opened the fissure which existed when these remains were discovered. Toads and other reptiles have frequently been found embedded in solid rock, but history gives no account of the discovery of human remains in such situation.

We saw this skeleton, and the rock from which it was taken, the day after it had been discovered. The bones were in a good state of preservation.

New Printing Machine.

In turning over the leaves of the Report on Patents for the year 1852, we met with the following brief notice of a very interesting improvement in Printing Presses:—

"The invention consists in the introduction of conical inking and impression cylinders. The form is screwed on a revolving disk, either vertical or horizontal in its revolution; the form passes under the inking rollers and under the printing cylinders to receive the impression, so that one impression is made at each revolution of the form. The conical impression cylinder receives the paper under a clamp hinged to the cylinder, and the clamp is returned at the proper moment to deliver the sheet."

The inventor of this simple but ingenious press is Mr. John G. Nicolay, of Illinois, quite a youth. Being a practical printer, but in his remoteness never having seen a machinepress, he thought a great deal on the subject, and at length matured the invention, the originality of which obtained for it a patent. We saw him often here during the time his application was before the Patent Office, and were as much pleased with his modesty and intelligence as with the ingenuity of his invention, which appeared to us to furnish a press at once simple, efficient and cheap. [National Intelligencer.]

IMPORTANT REGULATIONS FOR STEAMBOATS.

The Board of Supervising Inspectors of Steamboats held a meeting at Pittsburgh on the 1st inst., and continued by adjournments up to the 5th. They adopted resolutions, says the National Intelligencer, directing the inspectors to again call the special attention of owners of steamers to the importance of having, where practicable, a steam pipe from the boilers to convey steam into the hold, for the more effectual extinguishment of fires; also, that shoulder-straps be attached to life-preservers, or other means used for preventing them from getting into an improper position, to the hazard of life; that printed notices be posted in all state-rooms or berths, informing passengers where the life-preservers may be found, and the manner of using them; that fire hose be either constantly connected with the pumps, or placed in a convenient and conspicuous position therefore; that explosive articles be conveyed only in secure metal-lined chests, and that materials which ignite by friction be kept at a safe distance from explosives; together with other regulations of a more technical description, but extremely useful and requisite.

PREMIUMS FOR THE YOUNG LADIES.—P. T. Barnum has offered the following list of premiums to be competed for, at the Fair of the Fairfield County Agricultural Society, at Stamford, Ct., on the 6th, 7th and 8th of October, by ladies under twenty-one years of age. There are seven premiums for horseback riding, ranging from \$25 to a gold pencil, open to unmarried ladies under twenty-one, from all parts of the State; three premiums for butter, three for cheese, three for bread, five for darning, and four for shirt making, which are to be competed for by the young ladies of Fairfield County only. No fee will be required from any person competing for any of the Barium premiums. Young ladies intending to compete at horseback riding will please send their names to John H. Sherwood, Secretary Fairfield County Agricultural Society, by or before the 15th of September.

A BARBER IN LUCK.—The New Haven Palladium states that the Emperor of Hayti caused, through an agent, an advertisement to be inserted in a New York paper, inquiring for the whereabouts of a colored man, whose name was given, setting forth that he would hear something to his advantage on making himself known. The person has been found, and proves to be a very intelligent man and capital barber, in Bridgeport, where he has been for some years doing a good business. He appears to be the second cousin of the Emperor, who wishes the barber to reside in Hayti, accept a dukedom, or some other office in the realm. It is said that the fortunate individual is so much of a Yankee that he doubts whether he shall accept the offer. Nevertheless, he intends to make a voyage to Hayti, and see how things look there.

IT'S WHAT YOU SPEND.—It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee's to be rich or not." The advice was trite, for it was Franklin's in another shape: "Take care of the pennies and the pounds will take care of themselves." But it cannot be too often repeated. Men are continually indulging in small expenses, saying to themselves that it is only a trifle, yet forgetting that the aggregate is serious—that even the seashore is made up of petty grains of sand. Ten cents a day even is thirty-six dollars and a half a year, and that is the interest of a capital of six hundred dollars. The man who saves ten cents a day only, is so much richer than him who does not, as if he owned a life estate in a house worth six hundred dollars.

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VARIETY.

The Hartford (Ct.) Republican is responsible for the following: "We heard, the other day a good and true story of a Connecticut parson. His country parish raised his salary from \$300 per annum to \$400. The good man objected—for three reasons. 'First,' said he, 'because you can't afford to give me more than \$300. Second, because my preaching isn't worth more than \$300. Third, and last, because I have to collect my salary, which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred it will kill me!'"

A Sioux warrior, it is said, passing a dangerous gallery in New York, stopped suddenly and leveled his gun at the show-case hanging outside. He had discovered the daguerrotype of Hole-in-the-Day, his mortal and hereditary Chippewa enemy, and mistaking it for the original, was after his scalp with a sharp knife.

King George II., having ordered his gardens at Kew and Richmond to be opened for the admission of the public, during part of the summer, his gardener, finding it troublesome, complained to him that the people gathered flowers. "What!" said the monarch, "are my people fond of flowers? Then plant some more."

A penny at five per cent, simple interest, for eighteen hundred years, amounts to seven shillings and seven-pence halfpenny, but at compound interest, it would be a larger sum than could be contained in six hundred millions of globes, each equal to the earth in magnitude, and all of solid gold.

Truth never shuns the light; it asks no shield, wants no panoply; it courts inquiry, and answers every honest question; like virtue and beauty, it is loveliest when unrobbed; like its great author, it needs no sword of power or priestly robe to give it force and vitality in the execution of its mission.

Whoever plants a tree or a shrub, or lays a public walk, or helps convert an unsightly ditch of water lazily working its way within ragged banks, into objects on which the eye loves to rest, is a public benefactor.

During the year 1852, of 89,135,729 railway passengers in Great Britain, 216 were killed and 485 injured. During the same year, in the State of New York, of 7,440,653 passengers, 248 were killed and 268 injured.

The new stone church, at Pittsfield, is to be used for the worship of God alone, by a vote of the society. The Springfield Republican inquires if this cuts off the use of it for the display of new bonnets and dresses, and the critical examination thereof?

There is said to be a pork and lard shop somewhere, that has a sign stuck up inside, "No whistling allowed while sausages are lying on the counter."

For Boston, via Newport and Fall River.

The splendid and superior steamers BAY STATE, Capt. Wm. Brown, and EMPIRE STATE, Capt. Benjamin Grayton, leave on alternate days (Sundays excepted), from Pier No. 3, N. R., near the Battery, at 5 P. M., both touching at Newport each way. The steamer STATE OF MAINE, Capt. Thos. G. Jewett, for Newport, on Tuesdays, Thursdays, and Saturdays, at 6 o'clock in the morning. Returning she will leave Newport on alternate days, at 7 A. M. For freight, apply on board, or at the office of Pier No. 3. Freight to Boston is forwarded through with great dispatch, by an express freight train.

WM. BORDEN, Agent, Nos 70 and 71 West st.

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.

Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853-4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the ensuing year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured. Good board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from \$3 00 to \$5 00. Incidental, 25 cents. Piano music, \$1 00. Drawing, crayoning, landscape painting, and painting in water colors, \$2 00 each.

Hon. LEWIS HOWELL, President.

SHILOH, N. J., July 26, 1853.

DeKuyper Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Mrs. J. CATHERINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 1, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they have been relieved from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline.—It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which will prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of the community.

Terms.—Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term, \$3 00

Middle course, 4 00

Advanced course, 5 00

Incidentals, 50

Chemical Experiments, 1 00

Pencil, 1 00

Monochromatic Painting, 3 00

Oil Painting, 5 00

Pennmanship and Stationery, 50

Piano Music, 8 00

Use of Instrument, 2 00

Vocal Music, as regular study will be taught by Prof. Jones, to such as desire it. Tuition, \$1 00

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, \$2 50.

Room rent per term, \$1 75; Board in families, \$1 25 and \$1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, Secretary.

Alfred Academy.

Male and Female Boarding Seminary.

W. O. KENYON, A. M., Prof. of English and Latin Languages.

D. D. TICKET, A. M., Prof. of Modern Languages and Adjunct Prof. of Mathematics.

J. MARVIN, A. B., Prof. of Mathematics.

D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.

D. FORD, A. B., Professor of Greek and Agricultural Chemistry.

J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science.

E. M. DUNN, Tutor.

T. D. THACHER, Tutor.

Mrs. E. G. FORD, Preceptress.

Mrs. A. A. ALLEN, Teacher of Painting.

Mrs. H. A. MAXSON, Teacher of Pencil and Drawing.

Miss M. B. KENYON, Teacher of Primary Department.

Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853-4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board, from \$18 00 to \$20 00

Room Rent, 1 00

Washing, 2 00

Fuel—Spring and Fall Terms, 1 00

Fuel—Winter Term, 1 75

Incidentals, 50

Tuition, from 4 25 to 5 75

Music on the Piano Forte, 10 00

Oil Painting, 2 00

Drawing, 2 00

Embroidery, 2 50

This Seminary is confidently commended to the public as a first-class Institution; supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of instruction, having an able and experienced instructor at the head of each, thus giving such a diversified labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common school annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desired. The best agricultural schools, having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alterations for the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training; and the best of educational advantages at a very moderate expense, shall be fully sustained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to Prof. W. O. Kenyon, or Rev. N