

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.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. DEGO.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from the Recorder of Oct. 13.)

But besides such inferential evidence of the observance of the Sabbath by the restored Israel, as implied in their reobservance of the whole Law, its Millennial sanctification is matter of express prediction. Among other of the ordinances specified by Ezekiel, we read that "it shall be the Prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the Feasts, and in the new moons, and in the Sabbath, in all solemnities of the house of Israel. He shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offering, to make reconciliation for the house of Israel." Ezek. xlv. 17. Reference to their continued observance of the Sabbath, in connection with that of the new moons, is indeed made again and again: "Thus saith the Lord God, the gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. And the Princes shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate; then he shall go forth, but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate, before the Lord, in the Sabbaths, and in the new moons." (xvi. 1-3.) And, in the verses immediately following, the sacrifices are prescribed both for "the Sabbath day" and for "the day of the new moon." (Ver. 4-7.) And when the Prince prepares "a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord," it is to be "as he did on the Sabbath day." (xvi. 12.)

It cannot be necessary that we should insist that "the Sabbath" in such texts is the Seventh Day of the week—the day sanctified and blessed from the beginning of the world. Nor should it be necessary to repeat, that no other day is ever spoken of, in either the Old Testament or the New, as the weekly Sabbath. But that it is the same Sabbath which the Israelites were of old commanded to "remember" that is thus spoken of, is farther evident by the complaints of Israel's previous Sabbath profanation, and the divine acknowledgment of their fidelity in its true observance in Millennial times. Remonstrating with them by the mouth of the prophet Ezekiel, on account of the sad moral and spiritual condition of His people, God speaks thus of the aggravation of their transgression: "Moreover, they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths." Ezek. xxiii. 38. And in the preceding chapter, among other evils specified, He says, "Thou hast despised mine holy things, and hast profaned my Sabbaths." Ezek. xxii. 8. And in a subsequent part of the same chapter we read: "And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravaging the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Ver. 23-26. But the contrast to this their evil condition is also furnished in the portraiture of their future fidelity, furnished by the prophet, when, in the same series of predictions to which we have already referred, he gives it as one of the characteristics of Israel's restored and converted state, that their honored and acknowledged priesthood shall then do what had all along been required of them, but which previously they had neglected to do. Now, says Jehovah, "they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths." Ezek. xliv. 23, 24. Here, then, is the complete rectification of the evils previously denounced. The specification of sins in the one case is perfectly parallel with the contrasted list of performed duties in the other. In each particular, the correspondence is obvious; and, therefore, that as the Sabbath, the profanation of which God so deplored, was unquestionably the Seventh Day, so also must it be the Seventh Day which God so pleasingly acknowledges they now "shall hallow."

These "priests the Levites, the sons of Zadok," themselves faithful, and taught of God, will teach His people the import and import-

ance of the divine statutes—having the holy Law for their guidance. And it is worthy of observation, that while, by the prophet, God foretells the return of His people to their allegiance, and of these His priests as teaching generally and entirely His statutes and judgments, that it is yet added specifically, "They shall hallow my Sabbaths." And while the ordinances of the Sabbath, as distinguished from other days, are expressly appointed—their sacrifices differing again, as under the Levitical institutions of old—so also it is to be observed, that the weekly Sabbath is distinguished unmistakably from all other sabbatical festivals appointed for Israel. Not only, indeed, does it here, again and again, receive its definite and peculiar title of "the Sabbath day"—a title which the first day of the week never receives in either the Old Testament or the New—but it is also put in express contradiction to "the six working days," (Ezek. xlv. 1, 4,) while the fact that there are still "six working days" necessarily excludes the first day from participation in the sacredness of the Sabbath, and thus exposes the error of those early Christians, and a refutation of the conceit continued in the Ecclesiastical constitutions, which authoritatively consecrated both Sabbath and Sunday to sacred uses. There is still "the Sabbath day," and still also "the six working days." And as the period pointed to is that of "the RESTORATION of all things," of which the prophets speak, we are fairly entitled to conclude, that none of the prophets can have spoken of the first day of the week as intended by God to take the place of the Sabbath—otherwise it would have been restored to that place. The prophets have nowhere spoken of such alleged change. Frequent references made by them to the Sabbath of the Lord. Its character and purpose are exhibited; its neglect is bewailed; its desecration is denounced; its faithful observance by His people hereafter, is foretold; and blessing is promised to all who call it a delight, holy unto the Lord, and honorable. But as the word of God contains no intimation, direct or indirect, of any change of the day, mediated or desired by the Lord, so neither do we find any such change included among the things restored in the long-desired day. But conspicuous among the things to be taught by the faithful sons of Zadok, and restored in the affections and practical observance of His holy people, is their sanctification of His holy and blessed Sabbath. Long has creation groaned under the burden of corruption, and the value of the Sabbath as the appointed memorial of God's creative power, wisdom, and goodness, has not been appreciated as it ought; but when all things are restored, the Sabbath, suggestive and significant of His rest after He had looked upon the works of His hand and pronounced them all to be "very good," shall fully serve its proper purpose. Creation shall have now received its Maker, resident in the earth, as its acknowledged King—for by Him who is the image of the invisible God "were all things created, that are in heaven, and that are in earth, visible and invisible"—the curse which rebellion brought shall be removed, the earth everywhere abundantly bringing forth its fruits, and Israel especially receiving at the Lord's hand better than at their beginnings—in grateful memorial of Him who made and who redeemed them, Israel, God himself declares, "shall hallow my Sabbaths."

(To be continued.)

A DISFIGURED SOUL.

Gold well gotten is bright and fair; but there is gold which rusts and cankers. The stores of the man who walks according to the will of God are under a special blessing, but the stores which have been unjustly gathered, are accursed. "Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat up your flesh as fire." Far better have no gold at all than gold with that curse on it. Far better let gold pinch this frame, or hunger gnaw it, than that the rust of ill-gotten gold should eat it up as fire. Perhaps you may once or twice in your life have passed a person whose countenance struck you with a painful amazement. It was the face of a man with features as of flesh and blood, but all hue of flesh and blood was gone, and the whole visage was overspread with a dull silver-gray and mysterious metallic gloss. You felt wonder, you felt curiosity, but a deep impression of the unnatural made pain the strongest feeling of all which the spectacle excited. You found it was a poor man who, in disease, had taken mercury till it transfused itself through his skin and glistened in his face. Now, go where he will, he exhibits the proof of his disorder, and of the large quantity of metal he has consumed. If you had an eye to see the souls that are about you, many would you see—alas, too many—who are just like that; they have swallowed doses of metal—ill-gotten, cankered, rusted metal—till all purity and beauty are destroyed. The metal is in them, throughout them, turning their complexion, attesting their disorder, rendering them shocking to look upon for all eyes that can see souls. If you have unjust gains, they do not disfigure the countenance on which we, short-sighted creatures look; but they do make your soul a pitiful sight to the great open eye that does see. Of all poisons and plagues, the deadliest you can admit to your heart is gain which is fraud was won. The curse of the Judge is in it; the curse of the Judge, will never leave it; it is woe, and withering, and death to you; it will eat you; it will eat you up as fire; it will witness against you—ay, were that poor soul of yours, at this precise moment, to pass into the presence of its Judge, the proof of its money-worship would be as clear on its visage as the proof that the man we have described has taken mercury is plain upon his.

At a church on Sunday morning, the clergyman who supplied the pulpit, in the absence of the regular pastor, rather surprised the congregation by stopping in the midst of his discourse, and remarking, that "he was so constituted that it was unpleasant for him to observe any one reading while the services were going on."

GIVE! GIVE!

BY REV. J. SMITH, CHELTONHAM, ENGLAND.

"The sun gives ever; so do the earth—What it can give, so much his worth. The ocean gives in many ways—Gives paths, gives fishes, rivers, bays; So, too, the air, it gives us breath—When it stops giving, in comes death. Who gives, he always gives; Who gives not is not living. The more we give, The more we live. God's love hath in us wealth unheaped, Only by giving it we reap. The body withers, and the mind, If pent in by a selfish rind. Give strength, give thought, give deeds, give love, Give love, give tears, and give thyself. Give, give, be always giving; Who gives not is not living. The more we give, The more we live."

CALIFORNIA—MORALS, MINING, &C.

The following letter from our friend Paul Stillman, bearing date of Downieville, California, Sept. 10, 1853, gives much valuable information, and will no doubt prove exceedingly interesting to many of our readers. Downieville, the place where I have been located for the past two months, is in latitude 39 deg. 33 min. 16 sec. and in west longitude 120 deg. 39 min. 8 sec. 34' west from the eastern line of the State. It is at the junction of the North and South Forks of the North Yuba, is the county seat of Sierra Co., and is estimated to be 5000 feet above tide water, and is surrounded by hills 3000 to 4000 feet high, on some of which snow still exists. It is approached only by mule trails, though there is a wagon or two here, that were brought down the hill by hitching a good-sized pine tree, top foremost, to them from behind, and a pair of good mules ahead. It must have been a difficult task even then, except at one place on the south, where a good road has been laid out, and in part worked. But even it is too steep for a man, with good health and a conscience to ride on horseback, and it takes one and a half hours to gain the summit. You would then be on the divide between the North and Middle Yubas, and on one of the best of the wagon roads from the plains, by the Truckee route, into this part of the State, and about 60 miles from Marysville. The climate has beauties. It is day by day the same for some four to six months. I cannot give you the temperature, for I had the ill luck to break my thermometer at sea, and there is but one in the village, of which I can only hear, that it is in the printing office. I judge, however, that at midday it is at from 80 degs. to 90 degs, and at daylight at about 50 degs. There is a fine breeze up the river from 10 or 12 o'clock A. M. to 2 or 4 o'clock P. M., which moderates the heat; and the absence of the wind makes the cold less searching, to say the least. From the 26th ult. to the 3d inst., the sky was much clouded, accompanied with varying winds; on the night of both days there was heavy thunder, and on the first a slight sprinkle, and the last a fine shower. It is said that similar weather occurs at the same season every year. It has since been exceedingly clear and beautiful weather, and will probably continue so for two months to come, at which time the rains begin to set in, and the tops of the hills begin to be mantled with snow.

The population of Downieville is from 600 to 800, and including the miners within ten miles, not less than 5,000. Of ladies there are some twenty, and of other females, not ladies, about an equal number. There is no trading station higher on the Yuba, and consequently it has much trade in miners' supplies, which are abundant, and said to be cheap. I will, for illustration, give you a sample of my grocer's bill, every article being by the pound: Flour 16c, ham 33c, butter 63c, cheese 50c, sugar 30c, beans 20c, salt 20c, rice 14c, potatoes 25c, molasses 30c per gal, vinegar \$2.50, milk \$2.00, fresh beef, 25 to 30c, mutton 50c, garden vegetables, including melons, &c., and preserved meats, fruits, &c., in quart cans, \$18 to \$24 per doz. Liquors and cigars are very plenty, and I should judge very cheap. There are some five or six large public houses or Hotels, and as many more boarding houses. Board from \$12 to \$16 per week, horse keeping \$3 per day. Hay 12c per lb. by the bale, barley \$8 per 100 lbs. There are four blacksmiths' shops, where miners' picks, bars, and other tools, are made and repaired, two tin manufacturers, one cabinet maker, one shoe maker or cobbler, one watch maker, and two saw-mills. Of doctors and lawyers I can not give you the number; nor of gamblers, (regular or professional,) for almost every body gambles a little, so far as to buy a ticket in a raffle now and then, at least; but there are several large saloons where there are several tables each, at which you might nightly see hundreds amusing themselves by paying over their hard earnings for the fun of handling or seeing others handle the cards. There was a school, but I have heard that "it did not go now;" and there was once an attempt at a church, but it was never finished, the building being merely enclosed, but without windows or slips. There is a Methodist minister—a missionary—here, who attempted to gather a congregation, but so far has failed to do so. Whether he had any of his covenant brethren here for a nucleus, or not, I have not learned. A few weeks ago he published a Card, stating his reasons for coming here, and saying how much he had with him, and how much he had since received, and his present destitution, which, he stated, left him not enough to enable him to leave the place; whereupon, it is said, the gamblers promptly made him up a purse, which they thought would be sufficient to enable him to travel so far that he would not be compelled to call upon them again; but I see he is still here, and learn that he has taken the street for his field, and made a large increase in his congregation of—hearsers. Sunday is the business day in Downieville, as in all other mining places in this State. They do not work the mines, but they come to town and buy their supplies, get their tools put in

order, exchange interests in claims, gamble, get on a bender, and in fact have what they regard doubtless as a glorious time. I send you a bill of an entertainment for next Sunday at our first neighbor's on the north, Gibsonsville, which you will please accept as a part of this letter. I hope that none of my friends will think from this condition of Sunday-keeping, that this State is an inviting field for Sabbath-keepers to enter as mission ground. I will assure you, that it is not for salvation that men come to this country, and if I were allowed to judge in such a matter by men's conduct, I should think that very many of those here came for the sake of quietly avoiding it.

The region about Downieville has been one of the richest in gold deposits in the State. The site of the village was once a small lake, or perhaps only a level place in the river, occasioned by a barrier of strong or hard rock, which crossed the course of the river just below the fork, by which means the gold that had been washed from the surrounding hills was checked here in its course. This barrier broke away by degrees, which caused the river to deepen its channel, and by so doing left flats, where the gold had been deposited, and where it became deeply covered by the washing down of the hills. My first visit to the place was in company with one of the "49ers," who, like the locusts of Egypt, so quickly overrun this whole mountain range. He with his party prospected this place in 1849, and actually pitched their tent on the flat where the village now stands, but saw nothing to invite their shovel and pick, and so passed over the millions of dollars that lay here waiting their toil.

Though much has been said by correspondents of gold digging, I suppose little is really understood at home of the gold miner's labors, or of the locality of the gold dust, or lumps, as it may be. I know not whether it will pay the trouble of communicating; but it will serve to finish out the picture of my present sojourn, and I will venture to take your time, or mine at least, to communicate.

It is to be known, then, in the first place, that the whole region was once a level country, or at least that it was comparatively so, and was traversed by large rivers, perhaps by the Sacramento, or one running nearly across the beds of the present small streams, and probably one thousand feet above the present stream. The bed of such a stream, forming one of the best class of gold diggings in the State, runs through the present hills, and is cut across by the Feather River, and all of the branches of the Yuba. Whether it has been subject to an upheaval, or whether this elevation of seven or eight thousand feet was original with the present organization of the earth's crust, it is impossible to conjecture, with any show of probability; at any rate, there was a slope of that height towards the great valley or swamp of the Sacramento, and down that slope the mountain torrents found their way, and the soil is of a nature to wash away easy, when once well soaked. It has been obstructed by little formidable or strong rock, and it has cut down rapidly, probably at first forming cascades or falls, as in almost all such circumstances are liable to do; and as it would rapidly recede in such a soil, it would form a deep gulch, into which the banks would cave, and the soil be washed away, and the stone broken and ground up. A subsequent series of falls would be formed, acting upon the harder rock and slate, which in many cases fell off to the side of the original, leaving it high up the bank of the river. These second falls, or series of falls, like the first, formed like gulches or chasms, into which more extensive slides and caving in and washing occurred. The last have worn deeply into the bed rock; the former, but little. It is thus that the gold, which was very sparsely scattered over the country, has been gathered together in the bottoms of these river beds, which are now from one to three thousand feet deep, and from one to two miles wide at the top, and including the tributaries, greater and less, probably averaging from ten to twenty miles. At the bottom it is only the width of the stream, with an occasional flat.

The art of the miner is to receive or gather the gold that has been thus placed in the bed of the river, and in almost all cases on the bed rock. When it occurs in the old beds, it is by washing off the top soil and removing the stones with the pick and shovel; and this forms the class of diggings called bank digging or sluicing. If the top soil does not contain gold in appreciable quantities, and particularly if there is much of it above the bed rock, the gold is got out by what is called tunneling or drifting. An entrance is made in the bank a little lower than the supposed or ascertained place of the bed rock, into which the miner works his way, in most cases shoring up the top soil or stones, and in some cases fairly roofing and siding up the passage. In others the stones are so compacted as to require neither. When they have worked a passage of 50 to 500 feet, and they strike a fortunate locality, they may find \$100 to \$200 per day, but seldom over one to two ounces to each hand, for a few months; perhaps as often nothing at all. But to get the gold, all of the stones, gravel and earth taken from a given distance from the bed rock, are to be washed. That is no easy task, unless water is plenty, which is generally not the case on a sidehill. To obtain this, they provide a spirit level, and starting from their mining ground, they extend the level up stream, and around streams, until they find water of such height that they can lead it to the mine. Then they return and dig a ditch or build a flume, or conjointly, as best answers their end, up to where the level strikes the stream. A dam is then thrown across, and so much of the water directed through its channel as will answer their demand. Such ditches or canals are now being extended all over the mining region in the State, some of them extending over a range of ten, twenty, and even fifty miles, crossing valleys above 100 feet from the ground, and supplying nearly or quite as much water as the Croton Aqueduct of New York. The water being on the ground, a certain quantity is taken, say two inches deep, into a sluice box or range of

troughs about 1 foot wide and from 50 to 200

feet long, and having a descent something like of 1 foot in 15 or 20. Into this whatever is to be washed is thrown, and is borne by the current downward, the stones rolling and tumbling, and the soil mixing with the water and floating off to the end, whence it falls into the abays below, or is again caught to answer the end of some one on a lower level. A casual observer would think that all was gone; but not so. These sluice boxes are provided with what are called riffles, or niches in the bottom, where the gold falls, and is kept out of the current. Some of these are a simple grating across the box; others are perforated iron plate; but both in sufficient quantity to take up all of the gold. These riffles are all to be cleaned out daily, and the gold, earth, stones, &c., carefully washed out in a pan by an experienced man, and whatever gold is found is dried and again subjected to the further operation of blowing out the black iron sand always found with it.

The method pursued with the soil, stones, &c., found in the river beds, is the same, excepting that a tom is very generally substituted for the riffles. The tom is a box some ten feet wide, and eight or ten long, the lower end provided with a perforated iron plate, which is curved up so as to form an end of such height that nothing shall be carried over it. Into this the same quantity of water as in the sluices is introduced, and the dirt is thrown in in larger quantity, as from a wheel-barrow or bucket, and a man is stationed at the tom to agitate the matter with a shovel until the soil is all washed away, when the stones are all shored into a heap or into the stream. A shallow box, with still shallower partitions crosswise, is placed beneath this perforated iron plate, into which all the fine gravel, gold dust, &c., falls—the heavier particles going to the bottom, while those of less gravity are borne away by the constant flow of water. But the tom is not confined to the river mines, nor the sluice boxes to the banks and drifts; each is used as circumstances control.

But the principal difference in the two kinds of operation is in the method of getting the dirt to wash. It is of no use to go and get the soil from the bottom of the streams. It must be taken from within one foot of the bed rock, and this is from three to twenty feet below the bed of the stream, and covered with immense boulders and lesser stones and gravel, and often cemented with iron oxide. To get down to it, the river is to be taken out of its bed. It cannot be dammed and turned aside, as in a level country, but it is to be flumed, which is done by laying sleepers made of trees or logs upon the stones, or building up crosses of stone or of other logs for them, and pieces upon them, upon which they build a box or spout sufficiently large to contain or conduct the water of the river. A dam is then thrown across the stream at the head, and another at the foot, and the job is done. It may appear to be an easy operation, but when it has to be done, it appears quite the reverse. This frame work has to be laid in such a manner that it will sustain the whole weight of the water, and at the same time it has to be done with a view to its removal piece by piece, as they remove the soil below, and it has to be done in water at 50° temperature, often working in water up to the waist, with a stream rushing and roaring over its rocky bed, and with a burning sun on your head;—and it is to be done in a hurry. It cannot be begun until the river is nearly at low water mark, and you must have scraped and chiseled off the whole surface of the bed work, and removed every stone and all of the gravel, and much of it twice. Add to this, there are springs, leakage of dam and of the flume, to be provided for. This requires pumping apparatus to be provided. Then there is water to be made available for washing the dirt; and sluicing boxes or toms to be erected; there are derricks for removing the heavy stones to be rigged up; and then comes the constant break downs, arising from bad workmanship, haste, poor material, and perhaps worse engineering; then the constant illness of some imprudent man—and it is a wonder that they are not all sick—and you may gather some idea of working the river beds. And for all of this you may never get the gold that would pay the whiskey bill of any of the company—while others make a pile speedily.

A panorama of the Yuba for ten miles, showing fairly all of the mining operations, with the flumes, water wheels, connected with pumps, and the contrivances for working them, would make a most inviting show to such as wish to know the modus operandi of getting gold. I think there are not less than 200 water wheels in that distance; and then the countless drifts into the sides of the hill, exploring for old beds, and the shafts sunk in the ground for the same purpose, often suggesting the idea of pigeon coops on a farmer's barn, from their number and their order. There is not within a circuit of five miles a foot of ground where human conjecture can locate a "pocket," but what a shaft has been sunk, or a drift run. Whole acres of ground stand on posts; and yet they say they have not begun to exhaust the gold from the place.

EXCUSES FOR NOT GOING TO CHURCH.—There is no excuse so trivial, that will not pass, upon some men's consciences, to excuse their attendance at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's day, and think nothing so unwholesome as the air of the church. Others have their affairs so oddly contrived, as to be always unluckily prevented by business. With some it is a great mark of wit, and deep understanding, to stay at home on Sabbath. Others again discover strange fits of laziness, which seize them particularly on that day, that confine them to their beds. Others are absent out of mere contempt for religion. And, lastly, there are not a few who look upon it as a day of rest, therefore claim the privilege of their castle, to keep the Sabbath by eating, drinking, and sleeping, after the toil and labor of the week. Now, in all this, the worst circumstance is, that these persons are such whose companies are most required, and who stand most in need of a physician. [Dean Swift.]

DODDRIDGE'S MOTHER.

The incident related of Dr. Doddridge's early history, referring to the manner in which his mother imparted instruction to him when a child, is well told in the following passage. We copy from the Sermon of Prof. Phelps, on "The Certainty of Success in Preaching," delivered before the Congregational Pastoral Association, and published in the *Bibliotheca Sacra*.— About one hundred and fifty years ago, there lived in a stifed street in London, a tradesman and his wife, who watched with many misgivings the slender form and pale cheek of a little boy, their only son, and, with one exception, the only survivor of twenty children. The utmost they dared to hope for, as the result of parental faithfulness, was, that "poor little Philip" might, by the grace of God, be prepared for an early death. For this they labored and prayed and wept together. The chimney of the family-room, where they usually sat after their evening meal, was ornamented, according to a fashion which had been imported from Holland, with a series of painted tiles. On these tiles were pictured, with rude taste, scenes and events recorded in the Scriptures. There, "in deep blue on a ground of glistening white," were Adam and Eve and the serpent. Next in order were Elisha's bears devouring the irreverent children. Then followed Joseph in the pit into which his brethren cast him. And here, at the end of the series, we may suppose, stood the stern man who frowned on the little children as they came to Christ. Those pictured tiles were to "poor little Philip's" unlettered mother, more precious than the gold of Ophir. They were her pictorial Bible. In her homely way, she expounded them to her son as he was seated by her side in the old arm-chair. She poured into his curious ear her rude but truthful conceptions of man's lost condition, of God's wonderful providence, and of His more wonderful grace. She found a willing pupil. God's truth, extracted by maternal diligence from that painted wall, sunk deep into the pale boy's heart. His delicate sensibilities grew around it and became rooted in its embrace. The distinguishing feature of his youthful piety was a love of the Bible. It grew with his growth and strengthened with his strength. It fashioned itself in the depths of his soul into the germ of a hidden purpose, which the providence of God at length developed. Thirty years afterwards, when the Rev. Dr. Philip Doddridge was engaged in the work of composing the "Family Expositor," he traced back the impulse, which by the grace of God had moved him to that work, to those old Dutch tiles which had been the text-book of his early lessons in his mother's arm-chair. It was the remembrance of them, which quickened and sustained his zeal in the protracted labor of that which he considered his life's work. That remembrance it was, which lighted up his study-lamp for his labors upon the Family Expositor, at four o'clock of the winter mornings, through a period of twenty years. That it was, which forbade him to turn aside from the exposition of the Bible for any inferior service. Only in obedience to the earnest and oft-repeated solicitations of his friend, Dr. Isaac Watts, did he consent to the digression of composing the Rise and Progress. And when at last he lay down to die, in a strange land, it was his strong consolation, that he had been permitted to see three volumes of the Expositor given to the world. Since that time, a hundred years have come and gone, but the work of Doddridge lives! Considered as one of the earliest and most successful of popular English commentaries on the Bible, and as a link in the chain of causes, which have created a biblical literature for the people, it is destined to live forever. The earthquake of Lisbon, which occurred soon after his death, rocked the ground where his bones reposed. It was a fit emblem of the commotion, with which every benighted land shall one day be roused by the dissemination of the sacred Scriptures.

MAY YOU DIE AMONG YOUR KINDRED.

It is a sad thing to feel that you must die away from your home. Tell not the invalid, who is yearning after his distant country, that the atmosphere around him is soft; that the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart would be the air that hangs over his native land; that more grateful than all the gales of the south would breathe the low whispers of anxious affection; that the very icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasant to his eyes than the bloom and verdure which only more forcibly remind him how far he is from that one spot which is dearer to him than all the world beside. He may, indeed, find inestimable friends, who will do all in their power to promote his comfort and assuage his pains; but they cannot read, as in a book, the mute language of his face; they have not learned to wait upon his habits; and anticipate his wants, and he has not learned to communicate, without hesitation, all his wishes, impressions, and thoughts, to them. He feels, that he is a stranger; and a more desolate feeling than that could not visit his soul. How much is expressed by that form of Oriental benediction, "May you die among your kindred."

THE MISSIONARY.—There is no employment more honorable, more worthy to take up a great spirit, more requiring a generous and free nature, than to be the messenger and herald of heavenly truth from God to man; and by the faithful word of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing His Spirit and likeness into theirs, to their salvation, as God did unto him; 'that to such righteous sower he turn him, like that Sower of righteousness that sent him, with healing on his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darkness barrenness a delicious and fragrant spring of saving knowledge and good works. [Milton.]

The Sabbath Recorder.

New York, October 20, 1853.

ANNIVERSARY AFTERTHOUGHTS.

Our last Anniversaries have suggested a few thoughts, of which we cannot, probably, make a better disposition than to give them to the readers of the Recorder.

1. It is desirable that our missionary labors be prosecuted more efficiently. China will soon be open throughout its length and breadth. The missionary field will no longer be confined to a few seaports on the coast, but will embrace its four thousand walled cities, and its three millions of inhabitants.

2. It is important that some efficient measures be adopted to encourage those whom God may have called to the work of the ministry. More ministers we must have, or else the denomination must run down.

3. We need (if we could have it) a good Theological School. We are not so particularly impressed, as some are, with the danger of sending our young men to the schools of other denominations; on the contrary, we think it has a liberalizing and elevating effect to have them brought into contact with the good of all persuasions.

4. We need a good denominational building in the city of New York. We presume that the day is long since past, that elicited doubts whether this was the place for issuing our publications, and carrying on the operations of our different societies.

5. It is a time of casting up our accounts, so as to know how we stand in relation to the financial feature of our operations. It is with a denomination as with a church—it has its financial interests and duties, and it is important that they be vigilantly looked after.

6. It is not only a time for settling the question as to the healthy or unhealthy state of the finances, but also as to the healthiness of the institution itself, whether considered as a whole or in reference to its parts. We may be deceived, possibly, if we judge of the healthy state of the institution by the condition of the finances.

7. These are a few of our thoughts. We might add others, but as short articles are more likely to be read than long ones, we forbear for the present.

METHODIST TRACT BOARD.—The Managers of the Tract Society of the M. E. Church held their quarterly session at the Mission Rooms, in this City, on the 12th inst. The Treasurer, J. B. Edwards, Esq., reported the receipts of the Society, thus far, to be \$6,034. The Corresponding Secretary, Rev. A. Ste-

vens, reported that 30 Conferences have adopted the cause; 12 Conference Agents have been appointed; 45 Colporteurs have been sent out; and \$19,000 have been subscribed at the Conferences. The revision of the entire series of the Society's tracts has been completed, and many substitutions and additions made. The list now includes 440. The volume series includes 50 works, large and small.

ANNIVERSARY FRAGMENTS.

In our hasty sketch, last week, of proceedings at Adams, we were compelled to omit two or three things of which some notice ought to be taken.

On the afternoon of First-day, Oct. 9, the Committee appointed by the General Conference "to take such measures as they may deem proper in regard to our educational interests," called a public meeting for consultation. After a full explanation of the objects of the meeting, the position of our educational affairs, and the wishes of the Committee, the following resolution was introduced, made the subject of remark by several persons, and unanimously adopted:—

Resolved, That the interests of Literary and Theological Education in the Seventh-day Baptist Denomination make it advisable to revive the Education Society formed at Alfred in 1849, under such alterations of the Constitution there adopted, as the Educational Committee of the General Conference, and the Board of said Society, shall deem necessary.

Wm. C. Kenyon then introduced the following resolution, which he advocated in an interesting address, and which was adopted after remarks by several other brethren, among whom were L. Crandall, T. B. Brown, J. Bailey, Geo. B. Uter, J. Greene, and L. Andrus:—

Resolved, That the time has come when immediate measures should be taken to establish a Seventh-day Baptist Theological Seminary.

The following resolutions were also remarked upon by various members of the congregation, and adopted, viz:—

Resolved, That it be recommended to the Conference Committee to investigate, and report to the denomination, or to the Conference at its next session, upon the best location for a Literary and Theological Institution, and the plan by which such an institution may be established.

Resolved, That it be recommended to the Board of the Education Society to take measures to collect funds and appropriate the same at their discretion, to aid young men who are preparing for the Gospel ministry.

Resolved, That the Educational Committee be recommended to take such steps as they may deem expedient for the establishment of a Theological Library.

Pending the last resolution, Thomas B. Stillman stated that he had recently been informed that a valuable library of a deceased Baptist clergyman in England, containing some 2000 volumes, (which were selected mainly by Dr. Joseph Stennett,) was soon to be sold at auction under a government order, unless previously disposed of at private sale, and that it could now be bought for about \$1000.

It was finally resolved to open a subscription on the spot for the purchase of this library, and in half an hour over \$900 was subscribed for the object.

The exercises of this afternoon, as a whole, were deeply interesting, and did much, we doubt not, to advance the cause of education among us.

The evening following First-day was devoted to a Missionary Conference. This meeting we were unable to attend, and we have failed to receive, as we had hoped, an account of it from one who was present. We can only say, therefore, that it was participated in by a large number of persons, and was represented to us as a very fitting close of the anniversary season.

OUR LATE ANNIVERSARIES.

Sometimes the question is raised, "Of what use are our Anniversaries?" But that question, it seems to me, would scarcely be started by any one who is in the habit of attending them, and especially by any one who attended that recently held at Adams. In looking over the question, there are several remarks that present themselves to my mind as making them of great importance, a few of which I will mention.

1. It is a time of casting up our accounts, so as to know how we stand in relation to the financial feature of our operations. It is with a denomination as with a church—it has its financial interests and duties, and it is important that they be vigilantly looked after. But it is not only necessary to look to the simple idea of debt and credit, but all the objects sought to be promoted by the application of these funds, and also the instrumentalities employed, are carefully to be noted. Worthy objects and efficient instrumentalities are indispensable to success in every sense of the term.

2. It is not only a time for settling the question as to the healthy or unhealthy state of the finances, but also as to the healthiness of the institution itself, whether considered as a whole or in reference to its parts. We may be deceived, possibly, if we judge of the healthy state of the institution by the condition of the finances. It is granted, that as a general thing people will not give their money for objects in which they do not feel an interest. But after all, do they not frequently give, when solicited, without any other than a general interest? If this be so—and I think it will not be doubted—then it is clear that that deep and personal interest, which brings a sense of responsibility and produces devotion to a cause, may not, after all, exist. But the gatherings to which we refer are eminently calculated to reach that point. "Iron bright-

ened (sharpeneth) iron; so a man brighteneth the countenance of his friend." (Prov. 27: 17.) is a true saying; so that these meetings are not only a test of the public feeling in reference to these questions, but are essentially promotive of those feelings which are so necessary to efficient action. Whose heart is not moved when he witnesses the cheerful but earnest countenance, the heaving bosom, and the falling tear—when he listens to the language of love, as it comes streaming forth like the gushing fountain?

3. How these gatherings are calculated to cement the affections of brethren, and cause them to love each other with a purer love! How unmistakably does the necessity of union appear! Ah, how strong is union!

I feel in my heart, that our late Anniversaries will be attended with the signal blessing of God. For one, I feel refreshed, and am renewedly encouraged to the work assigned me as a humble laborer in the vineyard of the Lord. N. V. H.

Alfred Center, Oct. 14, 1853.

BRITISH CORRESPONDENCE.

The Sabbath among the Chinese Insurgents. GLASGOW, September 30th, 1853.

The Overland Mail, with accounts from India, has just arrived, but without farther information, so far as yet appears, in regard to the Sabbath that the insurgents observe. The date is Hong Kong, August 6th, but it is stated, that they have had little intelligence from the interior since their last dispatch. According to the latest information, however, the patriots are still progressing. From Shanghai, we learn that Mr. Meadows, (our Consular interpreter,) and a missionary, had gone to Chin-kiang-foo, to have an interview with the leaders. We have examined the different London papers of yesterday, to see if the name of the missionary would be given, but without success. In the accounts by last mail it was stated that Mr. Taylor, the American missionary, had gone among them at Chin-kiang-foo, and that, at an interview he had obtained, he had "ascertained that the insurgents observed Saturday as their Sabbath."

I am induced to notice this, from the fact that the Sabbath Recorder has remarked, that no accounts confirm the statements of Mr. Wardner on this point. The words above quoted I read in the London Nonconformist of Aug. 31st, and in an Edinburgh paper of the same date, although they seemed to me to be deliberately excluded by many other papers, which gave the context in which they stood. They seemed to form part of an extract from either The Friend of China or The North China Mail. The statement went on to say, "Mr. Carpenter, an American Baptist, had essayed to reach the insurgent camp, but after reaching about twenty miles beyond Woussing, the refusal of his boatmen to proceed any farther, had compelled him to relinquish the attempt."

I am in hopes that the account of the leaders in this mighty movement may prove true; for there is frequent allusion in our accounts to their knowledge of Scripture, being chiefly of the Old Testament, which the church would gladly have it be believed is the only part of divine revelation which sanctions the observance of the seventh day. A great movement has, therefore, been made, to have a million of New Testaments printed immediately in China; and the British and Foreign Bible Society have already intimated their forwardness in the work. It is true, indeed, that Dr. Legge speaks of the insurgents observing the Christian [Sunday] Sabbath; and Dr. Medhurst says, "their Sabbath occurs on the same day as our Sunday;" but, if we mistake not, neither of these divines have yet been among them. It cannot be long before clear and unequivocal evidence be furnished upon the point. We shall then indeed be delighted to find that God's law is truly observed by those heading a movement of such magnitude, and that a mighty nation are not only taught to destroy their idols, but also to adopt God's appointed protest against all idolatry, and witness for Him as the Great Creator, who made all things in six days, and rested on the seventh, and therefore hallowed and blessed it. But the institution and blessing of the Sabbath are independent of man's obedience; and the divine law will in this, as in all other respects, remain obligatory, although the Chinese should refuse submission to it.

J. A. BEGG.

THE SCRIPTURES IN CHINA.

The English correspondent of the Independent, after alluding to the intelligence from China, and the light which the last arrival throws upon the views of the insurgents, says that the British and Foreign Bible Society will make fresh exertions to improve the great opportunity presented. At a committee meeting held this week, it was resolved to take measures necessary for the printing and circulation, without delay, of ONE MILLION COPIES of the Chinese New Testament. Mr. Brown, one of the secretaries, makes known that letters have already been dispatched, urging on our friends in China a further and plentiful distribution of the Holy Scriptures. The sum of £500 has been (in addition to several large grants made recently, as well as in former years) placed at the disposal of our Corresponding Committee at Shanghai, of which Dr. Medhurst is secretary, towards the above purpose, with full encouragement to ask for more; indeed, authority is given them to print the Scriptures, whether of the New Testament or the Old, in whole or in portions, in such form and size, and to such extent, as, in their united judgment, they may deem practicable and expedient.

From the equivocal character of the religion of the insurgents, the New Testament would seem to be the essential necessity. Dr. Medhurst, in a recent letter, says:—

"One of the most singular events connected with this movement is the publication of the Book of Genesis by the insurgent chief, emblazoned with the arms of the new (would-be) Emperor, and at his expense; thus indicating that, if they succeed, they will take upon themselves the circulation of the Scriptures throughout China. In the mean time, it behoves the Bible Society to avail itself of the present opening, and diffuse the Scriptures as widely as possible in this extensive field, until the patronage of the forthcoming dynasty shall make their exertions no longer necessary. When the 'Hermes' was at Nankin, Captain Fishbourne gave two copies of the delegates' version of the New Testament into the hands of one of the leaders, which were received with joy and thankfulness. What wondrous times we live in! Glory be to God on high!"

Rev. Mr. Burns, of Amoy, writes that in company with another missionary, he visited Chang-chew.

"We enjoyed, (says Mr. Burns,) the fullest liberty, both within and without the city, of preaching to large and very much engaged audiences. I do not think that I have enjoyed so fine an opportunity of preaching the Word of Life since I came to China. The people were everywhere urgent in requesting that a place might be opened for the regular preaching of the gospel among them. The American Mission have already sent out two members of the native church, to open an out-station. Since our return, three individuals have come hither, at their own expense, to inquire further into the nature of the gospel."

Mr. Burns states that he has completed the translation of the "Pilgrim's Progress," which will be printed at 4d. per copy.

MISSIONS IN CHINA.

From the "summary view" of the Missions of the American Board, presented at the recent meeting in Cincinnati, we make the following extract, to show how China as a mission field is viewed by that Board:—

"China next opens upon us, in new circumstances vastly interesting to the reflecting Christian. Beyond all question, a victorious army is now in the heart of the Chinese empire, a Chinese army, the leaders of which profess the Christian religion; though probably without an intelligent perception of its nature. They make war upon idolatry, as inexorably as they do upon the Manchoo Tartars; and should they succeed in overthrowing the present dynasty, China will be opened to the influence of the Christian world. Zealous iconoclasts they are, breaking images wherever they go, and not image-reverencing Roman Catholics. What true religion they have come from the Bible and from Protestants. Their daring enterprise may fail, and be followed by a terrible reaction; but henceforth the Chinese people will be invested with a new and undying interest in the heart of the Christian church.

"Our missions are at Canton, Amoy and Fuchow; and Dr. Bridgman resides at Shanghai as translator of the Scriptures. These three missions, especially the first and second, and more especially the one at Amoy, ought immediately to be reinforced. It is feared that the principal native helper in the Amoy mission was lately beheaded at Chang-chau, in the successful reactionary movement of the people of that city against the insurgents, into whose hands the city had temporarily fallen. Just before the outbreak, an extraordinary desire was manifested by a number of the inhabitants to hear the gospel, and he, with several others, went thither to proclaim it. On the whole, the time for giving the Word of Life to the people of China seems near, and it becomes us to recognize the signs of the times, and prepare for a great work in that empire."

EPISCOPAL MISSIONS.

A meeting of the Board of Missions of the Protestant Episcopal Church was recently held in New York, at which were present several delegates from England, about twenty American Bishops, and a large number of ministers and laymen. One of the speakers, in urging an increase of domestic missionary effort, called attention to the sad fact that out of the 1,500 parishes in this country, more than 1,000 of them have not contributed one penny toward the cause of missions.

The following extract from a report of the proceedings will no doubt interest our readers:—

The Rev. Dr. Boon, Missionary Bishop to China, regretted that a tencency of blood to his head would prevent him from setting forth the claims of the Chinese Mission to their aid. After a few words of appeal in behalf of the Chinese, he introduced to the audience, Tong, one of his pupils, now a candidate for holy orders.

Tong, in very respectable English, said he owed the blessing of a knowledge of Christianity to the American missionaries, and he thanked God that he, who had once been an idolater, was permitted to be present in a temple, and enjoy the society of not only the clergy of the American Church, but of the English also. When he was about six years of age, Bishop Boon set up a school in his town, and he treated his father to permit him to go to it. After some time he was sent to it. He there became acquainted with Christianity, and from a knowledge of the dark state of idolatry in which his people were sunk, he felt impelled to become a minister of the Gospel, that he might teach his countrymen the truths of Christianity. He thanked the good people of this country for sending teachers to elevate his people, and he hoped his audience would do all they could to aid in the good work. His people, although they knew not the God of the Christian, were not altogether without a knowledge of the necessity for the worship of a God. He then explained the false faiths professed by the people. He hoped the American and English Churches would unite in teaching them the true religion. For himself, with the blessing of God, he should use his best endeavors for their good.

The Rev. Mr. Style, a Missionary from China, was then introduced. This gentleman

proceeded to describe some of the already perceptible results of missionary effort in China. He exhibited copies of the Book of Matthew, a Prayer, the Ten Commandments, &c., in the Chinese language, and in common use by the people. He asked, if so much had been done in the ten years that the Chinese ports had been open, how much more might not be expected of China in the ten years to come? He regretted, however, that the cause of Missions in China had been slighted by the Church at home—for of 100,000 communicants in the Church, not two cents had been received from each. He concluded by earnestly hoping that the future would be productive of better results.

LIMPING THEOLOGY.

Some weeks since, I was present at a Bible Class conducted by the pastor of a large Church, when the following exposition was made. The pastor asked the class, "When did Pentecost commence?—for what was it instituted?—and how long did it last?" There being no satisfactory answer, the pastor said it always occurred on the sixth of May, and on the first day of the week. A young man then inquired, Do you say it occurred always on the sixth of May and first day of the week? An answer was given in the affirmative. He then inquired, Does the sixth day of May always come on the first day of the week? To which the pastor replied, that he found a difficulty in it, but authors said it was so. And thus he left it with his class.

Such an explanation is deemed necessary by "authors" to give some show of argument for keeping the first day of the week as a Sabbath, and a public teacher of religion offers it to his congregation as the best exposition he can give. Alas! for the infatuation and blindness among teachers. If their theology so limps, how can they expect their disciples to walk straight? J. B.

PUBLISHING BOOKS.

The following letter of Eld. Elias Burdick was read before the Publishing Society at its recent Anniversary, and ordered printed in the Sabbath Recorder.

DEAR BRETHREN,—At your last Anniversary, your attention was called to the subject of Denominational Literature, and to the importance of harmonizing the sentiments of our people, made up as we are of members from most of the other evangelical denominations, and bringing some shades of our former sentiments with us.

If we could have a complete system of Christian Theology, founded on pure Bible truth, and ably vindicated and defended against the myriads of isms which are floating in our moral atmosphere, surely it would be an object worthy of our highest regard; and no sacrifice should be counted too great to make, within the limits of right and reason, in order to attain so desirable an end. But how is this to be done? It may be said, the mark is fixed too high for any uninspired man or set of men to reach; and yet it is no higher than every one of us should aim. And to unite and settle down the denomination on any thing short of this, if it could be done, would be worse than it is now. If an attempt should be made to adopt a system of theology which contained one doctrine contrary to the teachings of the Bible, and to make it emphatically one of the doctrines of the denomination, some one, it is likely, would see it, and never would subscribe to it; and a division would be the inevitable consequence. Surely, no one ought to subscribe to a doctrine which he knows to be contrary to the teachings of the Bible.

It may be asked, What then can be done? Those who have the ability, and the disposition to write, can be encouraged to write, and the Society can publish their works as the productions of the men who write them. It is true, that there should be some rule by which to have the decision of a suitable set of men on the merits of the works, so as not to publish a mass of sentiments which would be generally condemned by our people, or a work that would not be likely to be useful. The Baptist Publication Society publishes the works of Andrew Fuller, John Bunyan, Robert Hall, and many others, some of whom were not even in their communion; and there is not probably a man in their denomination who would subscribe to every sentiment which is advanced by any one of those authors. But they are all allowed, like Abel, though dead, so to speak to the people; and the people can compare what they say with the Bible, and judge for themselves; and that is the only safe way to use any human production. Yet much good is accomplished; for men are so made to think upon subjects which would not otherwise ever come into their minds. And if our Publishing Society can be the means of giving free circulation to what is, or may be, searched out by men whose minds lead them to consume the midnight oil, new fields of thought may be opened to the people, and old errors exposed and exploded, and we may be approximating that high and holy standard which will be raised in the days of the millennial glory of the church. Should we not, as a people to whom God has intrusted the guardianship of his holy Sabbath, pant for a due share also in the work of chasing the lingering shades of the dark ages in regard to other things from our moral atmosphere, and in bringing the artillery of truth to bear upon the new forms of infidelity and of heresy which are constantly springing up around us?

If a work which is worth publishing can be published by our Publishing Society, it will then be brought at once before our entire people; and they also will have an opportunity of presenting it to multitudes of other people. Religious works can never rise and go unaided upon the wings of the wind, like some novels. Too few, even of Christians, are inclined to patient examination of religious truth—truth which requires labor to understand it. Indifference also to the strictness of truth is a prevailing evil. And unless works of a religious character, though they have merit and even high claims upon the consideration of mankind, can have the aid of some society, as the center and motive power of a people widely scattered over the world, they must work their way into general usefulness by slow degrees, and their authors will have long mingled with the ashes of their fathers before their mission is generally felt in the world.

If this Society can be allowed to go into this work, with a due regard to the merits of the works which they publish on the one hand, and without fear of offending or disturbing the feelings of either the old standard-bearers in the denomination or the new auxiliaries to our ranks on the other, then we may see the day-star of hope arising for the great mission of the Society to go on; and so we may perform our part in blessing the world with the genial rays of the rising glory of truth and righteousness. The Society will also then secure the confidence and liberal support of the whole denomination, and find a place in the warm affections of the people.

It is true, that the work of publishing the Sabbath Recorder, and other periodicals, is a good work, and worthy of our support. But if the Society is to stop here, and not go into the work of publishing books, on something like the above-described liberal plan, then the sooner we have one organized that will do it, the better; for it is a work which should be by no means neglected by the denomination.

If the Society can proceed upon this liberal plan, men can be selected, within a reasonable distance, when a work is offered for publication, to sit down with the author and examine it, and on their recommendation let the Board feel safe in publishing it. These men can be appointed by the Board, when a work is offered; or the examination can be left to the Board, or provided for in whatever way the discretion of the Society shall determine. Respectfully submitted for your consideration, ELIAS BURDICK.

THE DENOMINATIONAL BUILDING.

Seventh-day Baptists are beginning to feel the importance of having a Building in the city of New York for the accommodation of their Missionary, Tract, and Publishing Societies. All that is necessary to secure that most desirable object, is for each one to subscribe promptly what his deliberate judgment tells him is his part. The subject has been presented, as yet, to comparatively a few persons, most of whom have subscribed something, and many of whom have said they would rather double their subscriptions than that the object should fail. Ten thousand dollars is the sum wanted, and that can be raised without seriously embarrassing any body, if the people think so, and act accordingly. We believe they will do it, only give them a little time to think about it, and an opportunity to express their thoughts in a practical way.

Agreeable to a suggestion at the Anniversaries, we print below the subscription, and the names of those who have already subscribed. This we intend to keep standing, and add from week to week the names of new subscribers. It is hoped that every friend of the object will feel himself called upon at once to forward his name, stating the amount which he is willing to pay to secure a place in the city of New York where the Benevolent Societies of the Seventh-day Baptist Denomination may forever transact their business free. The money is not wanted at present; we only want to know upon whom we may call for it when a purchase is made; and if there are any who can subscribe only on condition of having three, six, or twelve months to pay in, still let them subscribe, and say when they can pay.

We whose names are hereunto subscribed, promise to pay the sums set out to our respective names, for the purpose of enabling the Seventh-day Baptist Publishing Society to purchase or erect a Building in the City of New York for the transaction of its business, and the accommodation of the Benevolent Operations of the Seventh-day Baptist Denomination.

Table listing names of subscribers and amounts, including Jonathan Maxson \$50.00, Thomas W. Green \$25.00, Thomas P. Langbehn \$25.00, Daniel Clarke \$25.00, Daniel Lewis \$25.00, Thomas W. Potter \$25.00, N. H. Langworthy \$25.00, J. W. Langworthy \$25.00, Harris Langbehn \$15.00, Russell W. Merritt \$15.00, A. B. Burdick \$15.00, Charles O. Stillman \$10.00, Christopher O. Lewis \$10.00, Leonard B. Babcock \$10.00, John E. Potter \$10.00, Joseph Langworthy \$10.00, Henry Clarke \$5.00, James H. Will \$5.00, Weeden Barber \$5.00, Peleg Saunders \$5.00, Josiah Langworthy \$5.00, Jephthah Randolph \$5.00, Alanson Grandall \$5.00, Oliver Langworthy \$5.00, Joseph H. Potter \$5.00, John S. Champlin \$5.00, Joseph Spicer \$5.00, Benjamin F. Chester \$5.00, Jacob D. Babcock \$5.00, J. P. Stillman \$5.00, Charles Saunders \$5.00, Peleg Saunders \$5.00, Peleg W. Crandall \$5.00, Stephen W. Babcock \$5.00, Nathan K. Lewis \$5.00, Welcome Langworthy \$5.00, Lafayette Cook \$5.00, Simon Kenyon \$5.00, Jesse B. Grandall \$5.00, Prudence M. Stillman \$5.00, Elias H. Babcock \$5.00, Phineas Stillman \$5.00, Benjamin Potter \$5.00, J. A. Greenman \$5.00, George Greenman \$5.00, Wm. Ellery Maxson \$5.00, Jeremiah W. Brown \$5.00, Erasmus Denison \$5.00, Wm. M. Barber \$5.00, Wm. M. Hayes \$5.00, George W. Brown \$5.00, Sally Fenner \$5.00, David Rogers \$5.00, L. Courland Rogers \$5.00, L. Berry \$5.00, David P. Rogers \$5.00, Geo. O. Stillman \$5.00, B. F. Rogers \$5.00, Oliver Maxson \$5.00, Caleb P. Saunders \$5.00, Julia A. Babcock \$5.00, J. A. Greenman \$5.00, Randolph Dunham \$5.00, A. D. Titworth \$5.00, John D. Titworth \$5.00, Isaac D. Titworth \$5.00, Caleb Sheppard \$5.00, Simon F. Randolph \$5.00, David Dunn \$5.00, James H. Babcock \$5.00, J. A. Greenman \$5.00, Ann M. Rogers \$5.00, Clarke Rogers \$5.00, Geo. B. Uter \$5.00, R. Babcock \$5.00, E. Langbehn \$5.00, Josiah B. Maxson \$25.00, Wm. B. Maxson \$25.00, Luther Clarke \$25.00, Wm. Saunders \$25.00, Truman Saunders \$25.00, Halsey H. Baker \$25.00, John Whitford \$20.00, Schuyler Greenman \$20.00, Daniel P. Hall \$20.00, Daniel P. Hall \$20.00, Jared Green \$10.00, Sewing Society \$25.00, Silas Maxson \$25.00, Charles Potter \$25.00, Edward Whitford \$25.00, Leonard B. Babcock \$25.00, Thomas B. Green \$25.00, Harvey Maxson \$25.00, Samuel L. Babcock \$25.00, Leonard B. Babcock \$25.00, A. M. Whitford \$20.00, David Maxson \$20.00, Leonard B. Babcock \$20.00, Isaac Saunders \$10.00, James Sumnerball \$10.00, Jesse Maxson \$10.00, Paul Green, Jr. \$5.00, In Housfield, N. Y.: Benjamin Maxson \$100.00, John B. Babcock \$50.00, John Uter \$20.00, In Brookfield, N. Y.: J. V. Greenman \$10.00, Wm. B. Maxson \$10.00, C. M. & S. Whitford \$10.00, Augustus Saunders \$10.00, Collins Miller \$10.00, John B. Babcock \$10.00, J. O. Burdick \$6.00, John Babcock \$5.00, R. L. Burdick \$5.00, Chas. Langworthy \$5.00, Dewitt O. Coon \$5.00, John Maxson \$5.00, Laura B. Babcock \$5.00, John S. Coon \$5.00, David Maxson \$5.00, Ichabod Burdick \$5.00, Benj. Burdick \$5.00, Herman A. Hall \$5.00, Daniel Coon \$5.00, John B. Babcock \$5.00, Joseph Denison \$2.50, Wm. M. Palmer \$1.00, Amey Denison \$1.00, DeRuyter, N. Y.: Jason B. Wells \$25.00, Barton B. Stillman \$25.00, Laura B. Babcock \$25.00, In Verona, N. Y.: Martin Wilcox \$25.00, Ira Green \$5.00, Albert Babcock \$5.00, Nelson H. Satterlee \$5.00, Wm. O. Satterlee \$5.00, John B. Babcock \$5.00, Daniel W. Hazard \$2.00, Chester \$2.00, R. G. Witter \$2.00, Hiram Sherman \$1.00, Harvey H. Satterlee \$1.00, In Newport, N. Y.: Abel Stillman \$50.00, Ezra Stillman \$50.00, Nancy M. Stillman \$10.00, Nancy M. Stillman \$5.00, O. H. P. Truman \$5.00, L. Andrus, Richburg \$25.00, Geo. Maxson, Alfred \$25.00, L. P. Babcock, Homer \$20.00, Elias Burdick, Scott \$20.00

TEACHERS' INSTITUTE.

The Regents of the University, having designated De Ruyter Institute as an Academy for the instruction of Common School Teachers, a class will be formed for that purpose, Thursday, December 8, and instruction given for one term of fourteen weeks, as anticipated in the law authorizing the appointment and directed by the Regents in the following words:—

"An Act to provide for the instruction of Common School Teachers." "The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

"Sec. I. The Treasurer shall pay yearly, on the warrant of the Comptroller, out of the income of the United States Deposit, or Literary Fund, not otherwise appropriated, to the trustees of one or more Academies of this State, as the Regents of the University shall designate, the sum of ten dollars for each scholar, not to exceed seventy-five scholars to each academy, who shall have been in this Academy instructed under a course prescribed by the said Regents during at least one-third of the Academic year, in the science of Common School Teaching.

"Sec. II. The Comptroller shall not draw his warrant for any amount as above provided, until the Trustees of such Academy shall have furnished to the Regents of the University satisfactory evidence that the course prescribed as aforesaid has been thoroughly pursued by a class previously designated and instructed as common school teachers, and who, the said Trustees believe, intend, in good faith, to follow the said occupation, and shall have obtained a certificate thereof, and presented the same to the Comptroller."

The Regents also direct, "That the Academies be required to exercise scholars in English Grammar, Geography, and Arithmetic, so far, at least, as to fit them for examination as Common School Teachers, and particularly so, in the frequently neglected art of spelling. Students should be habituated to regular drilling and review in these essential branches. If their progress or standing warrant it, they should engage in any other high branches of English and Mathematical science."

Students in this class, to be entitled to their tuition fees, must remain the entire term of 14 weeks; and at the time of entering, females must be at least (16) sixteen years, and males (18) eighteen years of age. Persons wishing to enter this class, who are not of the prescribed age, or who wish to remain only half the term, will pay at the rate of \$5.00 per term.

A series of lectures will be delivered to the class, during the term, embracing "The Art of Teaching," "The Relations and Responsibilities of the Teacher," and various scientific subjects. All applications for gratuitous admission, should be made to the trustees on the day of commencement, Dec. 8th, or previously, to J. R. INSH Principal, J. B. WELLS, Sec. DE RUYTER, September 21, 1853.

KENTUCKY SLAVERY.

A Kentucky Clergyman writes the following to a Western religious paper, as a reply to the charge, that the feeling in favor of Slavery was on the increase among the New School Presbyterians in Kentucky. He says:—

"Out of the twelve hundred members of our church in Kentucky, there are but seventy-five slaveholders. We have two colored elders appointed by the session to look after the interests of their brethren. All the children of colored members are baptized by myself, and admitted to the Sabbath School under teachers of their own color. Their spiritual interests are cared for in pastoral visitations. It is the custom, besides giving their servants abundant food and clothing, to give them a portion of their time, or a certain quantity of land, for their own exclusive use and benefit. Not long since, meeting a servant of one of our church members lounging idly about, on the day given him to labor for himself, I said, 'Fleming, I fear you are becoming lazy.' He replied, 'O no, Mr. M., I found few Jim's family starving last fall, and I hired him to work my land.' On inquiry, I found it true as Fleming said. He hired the negro to work for him."

"Three of our ministers are slaveholders, and of these, two would be glad to have all their run off to-morrow to your side of the Ohio River; and the other, very seriously embarrassed himself to emancipate his slaves. Besides, there is not a church in the Synod where the spiritual interests of the blacks are not cared for, and in more than two thirds of them, special preaching appointments are made the year round, for their exclusive benefit."

"I cannot say that we are inclined to Abolitionism; but if one of my members were to separate husband and wife, or parent and child, for his peculiar benefit, we would discipline him as quickly as for any other crime. So we would for maltreatment of slaves."

ACCIDENTS LAST SABBATH.—The Delaware River, near Philadelphia, was the scene of a dreadful calamity last Sabbath (Saturday) morning, about 10 o'clock. Two mud-scows, which were being towed from the dock below Walnut-st., Philadelphia, to Camden, were swamped by the swell from the steamer towing them. There were eleven men on board, of whom nine were drowned.

There was an accident in New York, on the same morning, from the caving in of a sewer, by which one man was killed, and four others were badly injured.

Had these things occurred on a Sunday, they would probably have furnished another chapter of "Sabbath Accidents" Happening as they did on Saturday—the Bible Sabbath—would it not be well for those concerned to consider whether they are not in some way connected with Sabbath-breaking?

THE SANDWICH ISLANDS.—At the recent meeting of the American Board of Commissioners for Foreign Missions, it was announced, that the Sandwich Islands are now Christianized, and are henceforth to be regarded, not as one of the dependencies of the Board, but as a self-sustaining Christian people. This marks an era in the history of missions which can not be contemplated without deep and grateful emotions.

LAW AND JUSTICE—THE DIFFERENCE.—

A case was tried in the Marine Court of New York, last week, which strikingly illustrates the difference between Law and Justice. It seems that Simpson Hamilton sued Minor C. Story, to recover for work and labor on the Panama Railroad. An oral agreement was first set up, which it is alleged was broken by defendant or his agents. The case was amended by suit on an agreement. In defense it was contended that plaintiff and others of the workmen were bound by the agreement. Testimony was taken. Judge Phillips gave an opinion, at considerable length. He considered the written agreement to have been harsh in its terms, calculated to deceive men unacquainted with such things; and that the equities of the case were entirely with plaintiff. He and his fellow workmen left this city for Panama under the belief that the written contract they had made was the embodiment of the oral agreement they had entered into, and which secured their pay for all weathers "wet or dry," nor would they have entered the service of defendant, except under that idea. Plaintiff was incarcerated on the isthmus, and his associates were terrified into a compliance with the terms, till terminated or impaired health removed them. Still plaintiff brought action on this agreement, and the stern rules of law must be enforced, irrespective of persons and classes; and while my sympathies, said the Judge, are with the unfortunate plaintiff, I am constrained to order judgment for defendant, with costs. Judgment accordingly.

THE FEAST OF ATONEMENT.—This feast was celebrated by the Jews, last week, with more than usual strictness. Meetings were held in the various synagogues, and the lengthy exercises of the occasion were attended throughout by large congregations. At the Green-st. synagogue, New York, the Rev. Dr. Raphael preached on the subject, representing the feast as the most solemn and sacred in which men can participate. In giving reasons why that particular day—the 10th day of the 7th month—should be so strictly observed, he said it was a tradition, "that after the fall of Adam he was first received again into the favor of the Lord on the 10th day of the 7th month. On the 10th day of the 7th month was Abraham ordered to make the sacrifice of his son. On the 10th day of the 7th month did Moses come down from the Mount with the tables of forgiveness to the rebellious and idolatrous of his people; and other manifestations of mercy made by the Lord on this day sufficiently indicated that he desired this should be the appointed time for the manifestation of his mercy."

SCOTCH VENERATION.—A recent number of the Edinburgh Advertiser furnishes the following case, showing the veneration of an American for the home of his forefathers:— "A party of ladies and gentlemen, amounting in all to eleven persons, arrived at Berwick by the North British Railway on Saturday, whence they proceeded in three carriages to the plains of Flodden. They had with them an infant three or four months old, and the object of their visit appeared to be to have this infant baptized [sprinkled, probably] with the waters flowing through the field of Flodden. They were accompanied by a clergyman, reported to belong to Glasgow. The ceremony being concluded, they returned to Berwick, and left again by railway for Edinburgh. The principals of the party were reported to be Americans, and the father of the child is said to have discovered that some of his ancestors were slain with James IV. at the battle of Flodden. Hence his desire to have his child baptized at that memorable locality, and which had induced him to come from New York. At all events, he stated to some persons whose services were engaged, that he had traveled 3,000 miles for this purpose."

A LYNN YACHT.—A correspondent of the Bangor Mercury, writing from Lynn, has the following notice of an original idea for modeling a yacht. He says:— "For the marine of Lynn we can say but little. It consists of a dozen sail boats and one yacht of twenty-five tons. The latter is owned by one of the shoemakers, and its model is his own invention. Having had his acquaintance with the ship-building trade—his business for his lifetime having been rather with soles than keels—the manner in which he set about the construction of his yacht was curious but successful. He shaped rounded billets of wood, of equal bulk, pointed at the ends, affixed the same weight at the point of each, and dropped them at the same height into the water. He selected that which sunk farthest and came up quickest, and saving it in two lengths, adopted the half of it as a model of his yacht. The success of his thought is evidenced in the fact that the vessel won the prize at the Salem regatta in July."

HARVARD UNIVERSITY.—The number of students connected with the Harvard University is 700, a greater number, probably, than has ever before belonged to one time to any literary institution in America. They are from 28 of the States and Territories of the Union, from the District of Columbia, and from Nova Scotia, New Brunswick, Canada, Yucatan, British Guiana, Brazil, the Sandwich Islands and Ireland. Law students 142, scientific students 69, divinity students 26, medical students 119, resident graduates 15. There are 326 undergraduates. The senior class contains 83, junior 78, sophomore 93, and the freshman 70.

In the Annual Report of the Missionary Society, last year, the names of two or three persons claiming to be Life Members were inadvertently omitted. Such persons, and any others who have since made payments with a view to life membership, are requested to notify the Recording Secretary of the Society, Geo. B. Uter.

The Clerks of the North-Western and Ohio Seventh-day Baptist Associations are requested to send the statistics of their churches to this office for immediate use.

Rev. J. BAILEY has accepted the pastoral care of the Seventh-day Baptist Church in Plainfield, N. J., and will enter upon its duties about the first of November. Post-Office address, Plainfield, New Jersey.

EUROPEAN NEWS.

One week later news from Europe has been received since our last, of which we give below the substance.

In relation to the Eastern difficulty reports are contradictory. On the one hand, they show a disposition on the part of the Sublime Porte to listen to its allies, and admit the claims of Russia, and accordingly we are told Constantinople to suppress any riot that might occur; on the other hand, it is said that Sultan is angry with the Foreign Minister for having brought the fleets for such a purpose. On the 25th and 26th September, a violent storm prevailed along the British and Dutch coasts, occasioning much loss of life and property. Rotterdam and other Dutch cities were inundated, and a screw steamer of Amsterdam was lost in the Zuyder Zee, with 100 lives. The iron steamer Cammeleon, bound from Hull to Hamburg, was also lost several lives. The American packet-ship Neva put back to Liverpool, and went ashore in the Mersey. Several passengers in attempting to reach the pier were drowned.

The ship Rhein, from Hamburg for New York, with two hundred passengers, had put into Portsmouth with cholera on board. The Overland India Mail had been telegraphed. The dates were, Calcutta, Aug. 20; Bombay, Aug. 30.

The famine continued at Rangoon, with the prevalence of cholera among the Natives, and fever among the British troops. In China, the insurgents continued their advance on Peking. The Imperial Government was in great want of money, and provisions were becoming scarce at Peking. The hired fleet blockading Chin Kiang consisted of eight English and American vessels. Canton was quiet. Poochow dates to July 10 report that the American Consul had native agents busily employed in commercial matters in the interior. The Hong Kong correspondent of the Daily News, under date Aug. 7, says it was currently reported that Mr. Marshall had, on behalf of the United States, offered to the Emperor a loan of \$1,000,000, and such active assistance as was practicable. If true, it was stated that the British Plenipotentiary would send an envoy to the insurgents to explain that Britain did not join in this offer.

FOUR DAYS LATER. The steamer Atlantic, with European dates to Oct. 5th, arrived at New York on the 16th inst. She brings a report, which is generally credited, that the Turks have declared war against Russia. If this report proves true, a general war of Europe is at hand, in which Austria will doubtless be the ally of Russia, and France and England the allies of Turkey.

Advices from Smyrna, of September 21st, state that on that evening, Martin Koszta, the Hungarian refugee, would sail for the United States, on board the American bark Mimosa. This was to be done with consent of all parties concerned, and thus the matter, so far as Koszta himself is concerned, was settled. Cholera is spreading slowly in Liverpool. Ten cases, of which the most part were fatal, occurred on board the Silas Greenman, in port with emigrants for New York. A few cases are still reported in London. A few cases is subsiding at Newcastle and Gateshead, the deaths since Sept. 1 having been 1,799. In various other places a few cases are noted.

A disaster occurred to the packet ship Isaac Wright, from Liverpool, 20th ult., for New York, with 600 passengers. On the 27th ult. in a fog and storm, she struck on the Irish coast, and although got off, had unshipped her rudder. She was brought into Liverpool by a steam-tug—20 deaths on board.

By this arrival we are informed of the death of Francis Dominique Arago, the celebrated French astronomer, at the age of 68 years. The case of Miss Cunningham, an English lady, who was arrested for distributing Protestant tracts at the baths of Lucca, continued to excite much indignation among the English in Tuscany. Mr. Scarlett, the English Chargé, had exerted himself actively to obtain her release, but without effect. The Grand Duke, to whom Mr. Scarlett personally applied, declines to interfere with the course of the law, and seems pleased that he has the opportunity to revenge himself upon the English for their interference in the case of the Madiai. The lady affirms that she offended in ignorance of the law. An offense of attempt to proselyte is punishable, by the existing code, with five to ten years' imprisonment.

SELF-SALE INTO SLAVERY.—A singular instance of a colored man selling himself into slavery was brought out in the Mayor's Court, in Richmond, Va., last week. A man named Jones, a witness in a case of larceny, stated that he was the slave of a Mr. Corrington, while the Book of the Hustings Court showed him to be a free man. On examination, it appeared that Jones was emancipated in Richmond in 1851, and that appended to the evidence of his freedom was an injunction from the Court to leave the State on penalty of being sold for the benefit of the State. Instead of doing so, it appeared that he sold himself to Mr. Corrington, and had actually received part of the purchase money at the time of the sale. The Mayor stated in strong terms his conviction that the whole proceeding was illegal, and that the State had claims for forfeiture, which could be enforced in spite of the negro's self-sale; but for the purpose of bringing the novel question before a higher Court, he had the man held for a hearing before the next Hustings Court, on the charge of remaining in the commonwealth contrary to law.

The great tunnel at Cincinnati will be finished early in 1855. The length is 10,011 feet, of which 965 have been completed. The next largest tunnel in the United States, which is on the Baltimore and Ohio Road, is 4,180 feet long. The width of the Cincinnati tunnel, walled, is 25 feet, and height 19 feet. There are three shafts leading down to it, the first of which is 119 feet, the second 194 feet, and the third 147 feet. These shafts are all completed. The tunnel commences in the valley of Deer Creek, passes under Walnut Hills, and emerges in a ravine on the northern side.

Two boys were drowned at the foot of South-Seventh-st., Williamsburgh, on the evening of Oct. 12. As the ferry-boat from New York was coming into her berth, she struck against the bulkhead with such force as to precipitate several men and boys into the water, of whom these two were drowned.

SUMMARY.

Capt. J. I. Stevens, master of the ship Realm, in a letter to the Herald, gives the names of seventy ships which loaded at the China Islands with 65,856 tons of guano between July 14 and September 12. Five of these ships cleared direct for New York with 4,300 tons; eleven for Hampton Roads with 9,980 tons; five for Baltimore with 3,920 tons; one for St. Thomas; the destination of all the others appears to be Callao. They are, however, all American vessels. This will be very acceptable news to the farmers who know the value of this manure, but have been unable to obtain it.

A letter dated England, Sept. 23, 1853, says: The cholera is advancing in its desolating course, not rapidly, but certainly. The progress is southward and westward. Orders in Council, and manifestations from the Board of Health, officially recognize the presence of the dreadful epidemic. In two northern towns 700 persons have died in three early and often unnoticed symptoms than on the former visitations. House-to-house inspection, medical and sanitary, has been resorted to with great advantage.

There was an imposing parade and celebration near Tarrytown, on Friday, Oct. 7, for the purpose of dedicating a monument recently erected to mark the spot on which Major Andre, the British Spy, was captured by Paulding, Van Wart, and Williams, in September, 1780. The procession included nearly all the Militia Companies in Westchester County, and the Veteran Corps and other bodies from New York, Brooklyn, &c., and United Americans and Masons from the surrounding districts.

The Detroit Democrat of Oct. 10, says: The office of The Voice of the Fugitive was destroyed by fire last night about 1 o'clock, with all its appurtenances. The origin of the fire is not known, but probably proceeded from some stove or pipe in the building, which was variously occupied for dwellings, barber-shop, printing office, &c. The loss will fall heavily upon Messrs. Bibb and Holley, whose paper will sustain a temporary check; but we are happy to learn that it was insured in a good office—nearly enough to cover the loss.

The same paper says: About 10 o'clock this morning, quite a calvalcade of "chattels" passed our office on the way to the ferry, to take up their abode on the hospitable soil of the Canadas. The party consisted of about twenty persons, men, women and children, with eight teams, well loaded with household "plunder." May they find all their fond anticipations realized in the new country and home they have chosen.

The Mark-Jane Express, that Monitor of the London Corn Exchange, states, "That the produce of wheat in the United Kingdom will be the smallest gathered for many years, does not admit of question. The average yield will fall materially short in almost every part of the kingdom, independent of which it must be borne in mind that the breadth of land sown was, owing to the unpropitious weather during the seeding time, at least one-fourth less than usual."

Mrs. Catherine Webster, widow of the late Professor John W. Webster, of Harvard University, died at her residence in Cambridge, Monday morning, Oct. 10. She had been sick but 36 hours, though her health has never been good since the fearful event which made her a widow. She was about 50 years old, and was a native of the Island of St. Michaels, one of the Azores group. She was a highly esteemed and accomplished lady. Four daughters, two in Cambridge, and two at the Azores, remain to mourn her loss.

Under the head of "Oysters and Stake," the N. Y. Tribune says: Bennet C. Fowler, the one-armed oysterman, of Fair Haven, Conn., brought into our office yesterday a small oak stake, such as oysterman set to mark the spot where they plant their oysters, about four feet long, upon which upward of three hundred oysters were growing. He states that when first taken out of the water it had upward of seven hundred adhering to it.

A contract has been made for a bridge across the Mississippi River at Rock Island, to be completed by Dec. 1, 1857. The slough on the east side of the island is to be crossed by three spans of one hundred and fifty feet each, and the main channel of the river by five spans of two hundred and fifty feet each, and a draw for the passage of vessels. The total length of the main bridge will be 1,680 feet.

The Country Gentleman commends capacious cisterns to catch the water from the roofs of barns and out-houses, enumerating the following advantages from their use: First, plenty of water for the cattle; second, convenience for showering, washing, and sweeping off feculent matter; third, if in the upper part of the building, it will supply a beautiful fountain; fourth, keep a perpetual pond of water at the foot of the fountain.

In the trial of two liquor cases before the Common Pleas, in Worcester, Mass., Judge Bishop presiding, H. D. Stone, Esq., counsel for the defense, introduced testimony showing that the principal Government witness was an atheist. His evidence was therefore ruled out, in accordance with the law of the Commonwealth on this subject, and the defendant was discharged.

A correspondent of the Builder strongly recommends the universal use of Indian ink in preparing all manuscripts intended to convey information to future ages. The ink used by our forefathers contained carbon, and that substance is the base of Indian ink.

A company, with a capital of \$500,000, is forming in Boston, for the purpose of constructing a line of telegraph from Boston to New York, having a cylinder two feet in diameter, by which means it is believed that packages may be transmitted from one city to the other in fifteen minutes.

At Bergues, near Lille, France, has just died an old lady, who in her youth refused the hand of Bernadotte, then a poor sergeant in the army. His poverty and want of rank were insuperable objections to the lady, who thus escaped being the Queen of Sweden.

THE EXHIBITION OF HORSES AT SPRINGFIELD.

The exhibition of horses at Springfield, Mass., takes place Wednesday, Oct. 19, and continues till Saturday. On Friday there is to be a great Agricultural Banquet. On Saturday a great sale of horses. The amount of premiums to be distributed is \$2,500. We hope the Maine Law will be in force during the exhibition.

Extremely well executed \$5 notes upon the Unadilla Bank are in circulation. The engraving and filling up are close imitations of the genuine bill. The word "Unadilla," where it occurs with the date, is somewhat larger and heavier in the counterfeit than in the genuine note.

Henry Hart, Special U. S. Mail Agent, has arrested Wm. T. Sterling, Postmaster, at Mount Sterling, Crawford County, Wisconsin, on a charge of abstracting packages from the U. S. Mail. Mr. S. had his examination at Prairie du Chien, and in default of \$2,000 bail was committed for trial.

The telegraph announces the death of Barnabas Bates, the well-known advocate of the Cheap Postage system. His indefatigable zeal in this cause has contributed in no small degree to the improvements which have been already achieved in the United States Post-Office.

The West congregation in Meriden, Conn., have lately added \$300 a year to the salary of their pastor, Rev. G. W. Perkins, besides making him a present of a thousand dollars to defray the expense of a visit to Europe, which they saw was required for the benefit of his health.

The Salem Register says: "Abbott Lawrence has announced his intention of bestowing \$50,000 on the Lawrence Scientific School at Cambridge, in addition to the same amount given by him to that institution some eight years ago."

Oct. 13th, Governor Seymour resigned his office as Governor of Connecticut, to assume the duties of the Russian Mission, and Lieutenant-Governor Paul was sworn in as Chief Executive of the State.

The Telegraph announces the death of the Hon. Tristram Burgess, of Rhode Island, one of the most talented and respected men in that State. Mr. B. was a member of Congress from Rhode Island from 1825 to 1835.

At a fire in Providence, R. I., on Second day, Oct. 10th, the firemen got into a fight, in which one man was killed, and several others more or less injured. Six of the rioters have been arrested for murder.

The Crystal Palace Management have fixed no definite date for the closing of the Exhibition, only that it will be during the month of December, and some time previous to the close of the month.

A reward of \$1,500 is offered for the arrest and conviction of the murderer of Catherine Quigley on Long Island, \$1,000 by the Governor, and \$500 by citizens in the neighborhood.

New Orleans papers continue the awful accounts of the ravages of the yellow fever in the interior of the State. Washington had been almost depopulated.

The Windham County (Conn.) Telegraph says that an application is to be made to the Superior Court to extend the time of limitation to the creditors of the Eastern Bank of Killingly, which expired last month.

A new weekly literary paper has just been started in New York, called The Ladies' Paper. It is a large quarto, excellently printed, and promises to look after the interests of Woman.

Snow fell in Syracuse on Monday night, Oct. 10, to the depth of an inch and a half, doing much damage to fruit trees.

There were 23,371 visitors to the Crystal Palace Fair on Saturday, Oct. 15.

New York Market—October 17, 1853. Flour—Pots \$5 87, Pearl's 5 50. Flour and Meal—Flour, 6 87 a c 94 for common to straight State, 6 81 a 7 00 for mixed to fancy Michigan and common to good Ohio. Rye Flour, 4 50 a 4 82. Corn Meal 4 25 a 4 31 for Jersey, 4 58 for 4 82.

R. TITSWORTH, M. D.

HOMOPATHIC PHYSICIAN AND SURGEON, FRONT STREET, PLAINFIELD, NEW JERSEY. Western Association—Executive Committee. The Executive Committee of the Western Association will hold a session at Niles, Allegany Co., N. Y., the first of Wednesday in October. All communications and reports designed for the Committee, may be addressed to R. T. Clark at Niles, GENESEE, Sept. 29, 1853. J. BAILEY, Secretary.

Clothing Establishment. THE subscribers, under the firm of Titsworth & Dury, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desiring to purchase ready-made clothing at a branch of their business, may have 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 select their cloths and leave their order, which will receive prompt attention. An examination of their stock and facilities will, we trust, convince those who give us a call, that they can place themselves at No. 22 Dey-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, Jr., JOHN D. TITSWORTH, R. M. TITSWORTH.

NEW YORK AND BRIO 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 the train will remain overnight 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 5 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; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis, with first class steamers for Cleveland, Toledo, and Detroit.

Bells! Bells! Bells! THE subscribers manufacture and keep constant on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation bells. These bells are cast in iron, and are of the best quality, and are cast in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the bell, thereby prolonging the sound. These bells are manufactured from the best stock and are cast in iron casings. At this Foundry these were first used, and are found to be a great improvement. We give a written guarantee that if Church bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all bells is warranted. Nearly 3000 bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 gold and Silver medals awarded from the various Fairs "for the best bells for accuracy and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroad running in every direction. As this is the largest Establishment of the kind in the U. S., and the largest assortment of Bells, orders can be filled with great dispatch. We can refer to Bells in any of the States, and Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address: A. MENDEL'S SONS, West Troy, N. Y.

Stonington Line, for Boston. PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention. The steamers VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington, Providence, and Boston and Providence Railroads, leaving New York, Tuesday, Wednesday, and Friday, from Stonington—Monday, Thursday, and Saturday, from New York—Tuesday, Wednesday, and Friday. N. B.—Passengers arriving at Stonington are immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M. A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 2 A. M., and 6 P. M., daily, except Sundays. For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Election Notice. STATE OF NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853. Notice is hereby given, that at the General Election to be held in this State on next Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Secretary of State, in the place of Henry S. Randall; A Comptroller, in the place of John C. Wright; An Attorney-General, in the place of Levi S. Chafin; A State Engineer and Surveyor, in the place of William J. McAllister; A State Treasurer, in the place of Benjamin Welch, Junior; A Canal Commissioner, in the place of John C. Mathey; A State Prison Inspector, in the place of William P. Angel; Two Judges of the Court of Appeals—one in the place of Charles H. Roggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett; A Clerk of the Court of Appeals, in the place of Chas. S. Bent; All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next; Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William Murray, Obadiah Newcomb, James W. Beckman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next. County Officers also to be elected for said County: Sixteen members of Assembly; Two Justices of the Supreme Court, in the place of John Duer and Robert Emmet; A Judge of the Court of Common Pleas, in the place of Charles P. Daly; A District Attorney, in the place of N. Bowditch Blunt; Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend; All whose terms of office will expire on the last day of December next.

HERBERT RANDALL, Secretary of State. The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER, Sheriff of the City and County of New York. All the public newspapers in the County will publish the above notices in each week until the election, that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 34, part 1st, page 140.

MARRIED. At Mr. P. Crandall's, in Almond, N. Y., August 27, 1853, by Rev. Joel Wakeman, Mr. J. M. HAZARD of New Jersey, to Miss EDUORA A. BURDICK, of Alford.

DIED. In DeRuyter, Sept. 29, of an affection of the heart, KENDALL B. CARMER, aged 32 years. He died on the day appointed for his marriage. Sept. 30, CHARLES O., son of the late Charles B. Langworthy, aged about 11 months. Oct. 6, of brain fever, SAMUEL D. ENOS, A. B., son of H. C. Benjamin Enos, aged 33 years. When arrested by disease, Mr. Enos was clerk in the Comptroller's office at Albany.

In Plainfield, N. J., on Sabbath morning, Oct. 15th, TIRAZAH JOSEPHINE, daughter of Rev. Joseph W. Morrison, aged 3 years, 1 month, and 15 days. Her death resulted from a scald received on the previous afternoon by falling into a pail of boiling water. Her funeral was attended on Friday day by a large concourse, including the Sabbath-School, of which she was a member. Sermon by Eld. W. B. Gillet.

LETTERS. James Bailey, Wm. M. Falenstock, Lewis A. Davis, O. D. Green, L. Grandall, J. D. Titsworth, E. L. Maxson (return by mail), Joshua Davis, J. B. Irish, D. Potter.

RECEIPTS. FOR THE SABBATH RECORDER: Joshua Davis, Georgetown, Cal. \$2 36 to vol. 11 No. 26 B. W. Babcock, Ashaway, R. I. 2 00 10 52 Benjamin Potter 2 00 10 52 Rachel Randolph, Plainfield, N. J. 2 00 10 52 Peter Woodson 2 00 10 52 Mrs. R. F. Hayden 88 10 52

FOR SEVENTH-DAY BAPTIST MEMORIAL: Lewis G. F. Randolph, Plainfield, N. J. \$2 00 WILLIAM M. ROGERS, Treasurer. Missionary Society—Board Meeting. THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in New York on Friday-day, Oct. 27, at 10 o'clock A. M. GEO. B. UTER, Rec. Sec. A Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held in the afternoon of the same day.

