

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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For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

BY G. ROLLIN BURDICK, A. B.

I favor the introduction of the Bible more extensively into our public schools, because I believe its teachings are the only means of elevating the human family. Many means have been tried to find an antidote for the evils which man has been heir to, but all have failed. First, a long life of a thousand years was given to man, to furnish a fair opportunity of trying his own strength in bettering the condition to which his sins had reduced him. But his course was still downward. The light shone upon a few only, that God's holy name might not be utterly forgotten upon the earth. In the morning of man's existence, the hands of a Cain were stained with fraternal blood. The dying groans of a brother called aloud to God for vengeance upon the fratricide. An unnumbered train followed in the footsteps of this wicked man. Long life only added facilities for the commission of crime, and the thoughts of man were only evil continually. Violence was in the earth, and God sent his floods to destroy man. His natural life was shortened tenfold, to curtail, no doubt, his facilities to do evil. But still man degenerated; idols made by hand were worshipped instead of the great and living God, and finally man's sun set in the gloomy night of savagism. Ignorance and superstition held their carnival over a fallen and apostate world.

Again efforts were made to redeem the world. Science shook her golden pinions over man, and shed her glorious light upon him. Poetry attuned her harp and delighted his ear, while eloquence lent her enchanting and captivating power to accomplish the work. Painting and sculpture were also brought into requisition, and lent their magic charms. Greece and Rome became in turn the cradle of the arts and sciences, and they carried them to great perfection, so much so that the unsanctified look upon these countries as models of happiness. And it is quite natural that there should be a halo of glory thrown around the land where Leonidas bled—where Demosthenes poured forth in such strains his volumes of eloquence—where Homer sang—where Sophocles froze the blood by his tragic sallies—where Aristides submitted with meekness, and almost Christian fortitude, to the insults of his ungrateful countrymen—where Socrates taught his almost Christian lessons, and submitted with such meekness to the death he had not merited at the hands of his countrymen—and where Plato reasoned so profoundly of the soul's immortality. That city is a consecrated spot, where a Cornelia preferred death to a life of ignominy and shame—which gave birth to a Cincinnatus, who preferred the humble avocation of tilling the soil to the dictatorialship of Rome—about whose walls such constancy was manifested as that of Regulus, who preferred death to the betrayal of his country's interests—where Cicero and Virgil flourished, and where a host of bright luminaries have lived and labored, such as have done honor to the human intellect. There is something in genius which instinctively commands the admiration, and we pay a kind of reverence to the countries that have given it birth. Hence it is perfectly natural that the scholar should feel an inspiration in the contemplation of them. But the Christian can see under this covering (I might say) of desirable earthly glory, what was wanting to make these nations happy—to give permanency to their institutions—the seeds of corruption and final dissolution. It was the want of a pure system of religion, such a system as is embodied in the Bible. Greece, though polished and highly intellectual, was given to the most blind idolatry. Venus, the voluptuous goddess of love, was one of the divinities worshipped here. At Corinth, once the queen city of Greece, her temples were filled with the hives of lust. The priestesses that ministered in her temples were required to prostitute themselves as acts of worship at her altars. Such a state of things as this system must have introduced cannot be fully imagined. Virtue lay entombed in the grave of oblivion, and the devotees of unrestrained license held their midnight revels upon the turf beneath which she slept. Bacchus, the god of wine, celebrated in mythology only as a drunken sot, was also adored here. At the feasts in honor of him, nothing less was expected than that his votaries should all be drunk. Young men and women, reeling and staggering under the influence of wine, ran howling through the fields and woods, like so many wild beasts, and were guilty of the most disorderly conduct. The petty states of Greece were almost constantly engaged in intestine wars, when not repelling foreign foes. With all these things working against them, it is not a little wonderful, that the arts and sciences achieved as much as they did. But the meridian glory of Greece was of short duration. It soon began to wane. Things so unfavorable to the elevation of man, were

gnawing like a gangrene at her vitals. She could not stand under such a load, and she finally fell back to barbarism. Rome's history is precisely similar in this respect. The Romans as a nation were not so much given to licentiousness as the Greeks, at least during many centuries of their existence; but their system of religion was imperfect—it was idolatrous, and consequently insufficient to accomplish the elevation of the people. Whatever of good they enjoyed, came from science rather than religion. In fact, their religion operated against science, instead of promoting it. Their gods were generally apotheosized heroes, warriors, and blood-thirsty men. The effect of such a worship can easily be seen. Wars are always hindrances to the promotion of the arts and sciences. Mars, the god of war, was worshipped at Rome. He was represented in statuary as mounted on a war-chariot, and driving home the bolts of death to the hearts of feeling men. They gloried in their origin as having been in a rape committed by this famous god upon a vestal virgin. As a consequence of their worship, they gained their ascendancy by violence and war—they held their power by war and aggression—and their sun finally went down dimmed and ghastly, quenched in a sea of blood. Desolation and ruin chanted their funeral dirge. Where now is the glory of Greece and Rome? Gone as a tale that is told. A few memorials only remain to tell of their once living, and of the blessings that science can give, even when unaccompanied by her handmaid religion. Such has been the fate of every nation, which has attempted to build its superstructure upon any thing short of the Bible.

God, foreseeing how all these things would end, had conceived, in his own infinite mind, a plan for the redemption of man—for his elevation to that happy state which he had lost by his sins; but, in the mean time, willing that he should learn how perfectly impotent he was, he permitted all these schemes for happiness and perpetuity to be tested, that he might thus demonstrate that there was no other way given under heaven whereby man could be saved, except the way prescribed in the Bible. With such a preparation, the gospel was promulgated in the world. In it the yearnings for immortality found consoling assurances, and from it the healing light of truth shone into the darkened souls of men. The religion of the Greeks and Romans, inculcating as it did the spirit of war, licentiousness, and almost every form of wickedness, stood an impediment in the way of the triumph of the arts and sciences—as indeed all systems of error do, since truth and falsehood cannot harmonize, though in different departments of God's empire. Truth in the moral world goes hand in hand with truth in the physical and intellectual, each being promotive of the other. Hence it is only when we see intellectual and physical truth going hand in hand with moral, that we may expect to see a complete triumph of either science or religion. Science, as we see in the case of the Greeks and Romans, does not necessarily prepare the way for Christianity, but Christianity always opens the way for the triumph of science and art. Wherever the glorious doctrines of the Bible have been disseminated, there has science pitched her tents. In the language of Ruth to Naomi, she says to religion, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Whatever nation or people has been most thoroughly indoctrinated into the great truths of the Bible, that nation has made the most rapid marches in civilization. It directly or indirectly promotes the progress of every thing useful in the world. Its doctrines abolish war, and establish the reign of peace. This breaks up the fallow ground, and prepares the way for the growth of the arts and sciences. How this is so, is obvious from the following considerations. That nation, which is constantly spending its blood and treasure in war, can find but little time to build railroads and canals—neither is there, much encouragement, as the next gate of war that sweeps over the land may carry away every vestige of them. It is so with respect to every thing. If there is no security for property invested in improvements, as a matter of course there will never be any made. Again, in whatever mind religion has established her mild and peaceful reign, that mind is prepared for the reception of all truth. Nay, more, as religion creates a love for God, it will invariably create a love for his works, and a desire to search their hidden mysteries, their beauties and glories; and as it creates a love for man, it stimulates to do all that can be done for his amelioration. Hence the domain of nature is explored to give to him all her secret agencies for helpers in his labors. Religion gives to its possessor patience and perseverance in the pursuit of knowledge. The foundation is therefore laid for all those benefits which civilized man enjoys over his brothers of less favored climes.

It is just, then, for me to claim for the Bible all the blessings we as a nation, or as a member of the family of nations, enjoy. To it we owe all improvements in the science of agriculture, of shipbuilding, and of navigation. It has given us our steamboats, our railroads, our canals, our telegraphs, and our printing presses. It has brought us to a point of civilization, compared to which that of the Greeks and Romans was but a dim and uncertain twilight to the full blaze of the noonday sun. Their civilization was of such a transient nature, that a few incursions of northern barbarians swept away almost every vestige of it. But what power could blot out the civilization of the nineteenth century? We see this state of things resulting from a little leaving principle, introduced in the mass of human society, for as yet but a small proportion of those who live in Christian countries, live up to any thing like the teachings of the Bible. What might we not expect, were all obedient to its precepts? Still more glorious marches into the domain of art and science. I, then, would have the Bible taught in our common schools for what it has done.

THE MORNING AIR.

"The breezy call of incense-breathing morn."

The morning air, the morning air!
What is there that we can compare,
For freshness, with the morning?
As rushing upwards from the vale,
Its balmy fragrance we inhale,
There's nothing that we can compare,
For sweetness, with the morning air!
From whence it cometh who can tell?
From yonder hills or from the dell,
The darkness of whose inmost cell
Transparent with the light is growing,
That down those hills is gaily flowing;
Dispelling, as it spreads so bright,
The shadowy retreat!
It is the breath, as poets say,
Of her, the harbinger of day,
Who on Apollo's brow each ray
Disposes, ere she gives the reins
To guide him o'er the fervid plains—
It is her breath, the heat dispelling,
All purified whilst with it blending!
No, no! nor comes it from the hills,
Nor whirling groves, where rippling rills
The trembling air with music fill,
From whence it comes and how its sweetness,
No phantasy can tell with meanness;
It is a mystery, and known
To Him who made the morn, alone!
Then ask not why so fresh, so sweet,
From whence it comes, where its retreat?
Enough that thou wilt dewy feet
Inhal'st its balm;—and if thine heart
Beats loyally in every part,
'T will swell with that divine emotion
That solves all mystery in devotion.

[Church of England Magazine.]

BIBLE HOUSES AND BIBLE OPERATIONS.

Abridged from the N. Y. Tribune.

One of the largest, if not the largest, building in New York, is the new Bible House, occupying the square bounded by Third and Fourth-avs. and Eighth and Ninth-sts., recently completed for the use of the American Bible Society. Its construction has been rendered necessary because of the rapid extension of the field of this Society's operations. For some years past much inconvenience has been experienced from the want of greater accommodations for furnishing the increasing demand for its publications—standing the magnitude of the establishment in Nassau-st., which has, up to this time, been occupied. In January, 1852, the Society secured the lot on which the new building has been erected. Its area is about three-fourths of an acre, comprising between eleven and twelve city lots. The shape of the building is nearly a triangle, with unequal sides. It has a front of 198 feet 8 inches on Fourth-av., 208 feet on Eighth-st., 96 feet 11 inches on Third-av., and 242 feet 6 inches on Ninth-st.—making a total front over 700 feet. The depth of the building is 50 feet. There is a large area in the center. The height of the building from the sidewalk is over seventy feet, and it is divided into six stories. It is substantially built of brick, with brown stone trimmings, and when ready for occupation will cost between \$250,000 and \$300,000. The building is commanding in appearance. Occupying a block by itself, it is safe from exposure to fires, and from damage to books in the process of manufacture, by dust, smoke, or vapor from other buildings, as none are adjoining. It also has every facility of light and air; and from it is had a most commanding view of the surrounding city and country, land and water.

The Bible enterprise had its origin in London. The British and Foreign Bible Society was formed in 1804. It led to the organization of Bible Societies in this country, the first one of which was instituted in Philadelphia in 1808; the second, the Connecticut Bible Society, in May, 1809; and the third in Massachusetts, in June, 1809. Similar Societies sprung up, until, in 1816, they numbered 70. A central organization was deemed expedient. On the second Wednesday of May, 1816, a Convention of sixty delegates, representing twenty-eight local Societies, met in the lecture-room of the Dutch Reformed Church, in Garden-st., organized a Society, adopted a constitution, and issued an address. The Bible House in Nassau-st. was erected in 1822, fifty feet in front, and one hundred in depth, and five stories high, at a cost of about \$22,500, which was paid by the citizens of New York. The printing and binding part of the establishment, afterwards added; six stories in height, cost about the same amount of money. By the increase in the value of property, this more than doubled in value, and was sold to the Baptists for \$105,000, to be occupied as offices for their Bible and Missionary, Foreign and Domestic operations. The Baptists sold the northern part of the property for \$50,000, to be converted into stores.

The first President of the American Bible Society was Hon. Elias Boudinot, of New Jersey, who continued in that position from May, 1816, until his death, in October, 1821. His successor, Hon. John Jay, of New York, performed the duties of that office until 1828, when he resigned on account of his infirmities. The third President was Hon. Richard Varick, of New York, who continued his services until his death, in 1832. The next was Hon. John Cotton Smith, of Connecticut, who continued in the office until his death, in December, 1845. The fifth and present incumbent of the presiding chair is Hon. Theodore Frelinghuysen, of New Jersey. The receipts of the Society the first year of its operations, 1816-17, were \$37,779 35; and it issued 6,410 Bibles, but no Testaments. Its income has continued to increase, with some fluctuations, but rapidly, until, in the thirty-sixth year of its operations, 1851-'52, its receipts reached the sum of \$308,744 81; and its distributions amounted to 221,450 Bibles, and 444,565 Testaments. Since its organization, the Society has received about \$4,500,000, and has put into circulation an aggregate of about 9,000,000 Bibles and Testaments. The issue of the current year will reach 700,000. Of the above income it has made grants amounting to \$500,000 to aid in the publication of the Scriptures at various missionary stations in foreign lands. It has supplied thousands of seamen with the Scriptures; and sent them by seamen to nearly every part of

the world. Criminals in jails and penitentiaries have been supplied—rooms in many of the hotels, and many of the Railroad Station-houses, have been furnished. The inmates of various humane institutions throughout the country have been supplied. The Bible has also been carried into hundreds of thousands of families throughout the country. Depositories for the Bible have been opened in every part of the land. Auxiliary Societies to the number of 1,400, with 2,400 minor branches, extending from Maine to California and Oregon, increase the facilities of the Society in collecting funds and distributing its publications. Thirty traveling agents are constantly employed, forming new and reviving old auxiliaries, collecting funds, &c. At the present time the Scriptures, in whole or in part, are in print in over 200 languages. The American Bible Society has published the Scriptures, or portions of them, in 24 tongues, and aided in issuing them in others. Among the languages in which the Scriptures are now being published by this Society, are the English, French, German, Danish, Swedish, Spanish, Dutch, Welsh, and other European languages; two or three African dialects; and the tongues of the Choctaws, Cherokees and Ojibbewas among the Indians. This general idea of the Society and the extent of its operations, will serve to show the urgent want of such an establishment as has been erected. The corner-stone of the new house was laid on the 24th of June last, in an appropriate manner.

The dimensions and uses of the different parts of the building are as follows: The depth of the cellar is 8½ feet. The first story is 12 feet in height, and, with the exception of the offices and depository, which are appropriated to the use of the society, has been finished into stores. These are on the Fourth-av., Eighth-st., and Third-av. fronts, and are let for business purposes not incompatible with the general purposes of the building. The second-story is 13 feet in height, and is mostly divided into offices, that portion of it fronting on Fourth-av. being entirely occupied as offices. The third-story is 11 feet in height, and that portion of it which fronts on Fourth-av. is finished into offices. The fourth story is 10 feet 4 inches high; the fifth story 10 feet; and the sixth 9 feet 4 inches high. Access to the offices is mainly had by the entrance on Fourth-av. side. Besides offices—rooms used for the purposes of the Society, the following organizations have taken rooms: American Board of Commissioners for Foreign Missions; American Home Missionary Society; Protestant Episcopal Foreign and Domestic Committees; Protestant Episcopal Society for the Promotion of Christian Knowledge; New York State Colonization Society; The Society for the Amelioration of the Condition of the Jews; House of Refuge; Children's Aid Society; Home of the Friendless; and the New York Society Library. The Room of the Managers of the American Bible Society is a chapel-like building, extending into the yard from the Fourth-av. front, from the second story of which access is had. It is fire proof. In the first story of this, under the Managers' room, is the Depository and Library, also fire proof. This part of the structure, in which are the Managers' Room and Library, is thirty feet wide and fifty feet deep. The Managers' Room is twenty-five feet high, and is lighted by high windows and a dome. The remainder of the building is occupied by the Society for its mechanical operations. Its plan comprises many improvements and facilities for the convenient dispatch of work—saving much heavy labor by machinery. On the Ninth-st. side are places where teams can back into the building far enough to discharge stock or receive freight, which is hoisted and lowered by steam power to either story of the building. The different departments of work are so arranged, that the process of manufacture commences in the upper part of the building, and the books descend by a progressive movement from one department to another, as they approach completion, until received, as completed work, in the Depository on the first floor. The stereotype foundry, and store rooms for stock, &c., occupy a portion of the sixth story. In this story, on the Fourth-av. side, is a space about 180 by 50 feet in extent, in which the women employed in the building can take air and exercise at their leisure. From the windows of this play-ground a splendid view is to be had. The fifth story is to be appropriated to the printing department. Here the typesetting, wetting of paper, printing, drying and pressing will be done. In this department about 65 persons will be employed, including stereotypers, compositors, pressmen, and those employed in wetting paper, drying sheets, roller-washing, &c. There will be fourteen Adams presses in use. No other kind of printing-presses will be used. The sheets descend to the bindery, which is on the fourth story. Mr. Charles Starr is the Superintendent of this department. There can be accommodated and are to be employed under his supervision about 350 women and 150 men. The sheets are received into the sheet-room from the fifth story, whence they are taken into the folding room on the same floor and folded; thence they go into the gathering and pressing-room, where the work is prepared for the sewers. Next they pass into the sewer's-room on the same floor. Thus the fourth story is occupied entirely by the sheet room and the rooms in which the women work. The tables and seats have been arranged with a view to the comfort and health, as far as possible, of those employed. There are cloakrooms on this floor for the use of each ten of the young ladies. From this story the unbound books descend through a trunk to the third story, which is chiefly used as a bindery. Here the books pass through the series of operations regularly, going through the hands of the rounders, backers, forwarders, gliders and finishers in their turn, and when completed arrive at the trunk through which they descend the depository.

The building is supplied with Croton, lighted by gas, and warmed by steam. The steam boiler room, from which power and steam for warming will be provided, is located in the yard—so that it will not be dangerous.

The building is divided into four distinct parts by fire-proof walls and doors. There is to be no fire in any part of the building, except in the stores. Altogether, this immense building has been put up with the best materials, and in the most approved manner, combining all the conveniences desirable.

JERUSALEM, PALESTINE, AND SYRIA.

BY DR. J. V. C. SMITH.

Jerusalem is tolerably clean—from its location on a steep hill, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water carriers bring some in skins on donkeys from the pool of Siloam, but only a few are able or desirous of a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood for fuel is always dear—being sold by weight—and is principally roots of olive trees; brought from a distance on camels. If trees were planted, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish placed in the center of a room, is the extent of an attempt at a social fire. At Bishop Gobak's, and one other house, stoves were noticed. At Dr. Spaulding's Missionary Room at Damascus, a regular Boston stove diffused a comfort that could no where else be found in the town.

Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over any one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Abba Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem towards Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite, that should withstand the assaults of the elements, or the destructive agencies of conquerors, in after years, the besom of destruction has swept them all, all away, and Caesarea, the magnificent capital of Judea, has not one human being within its boundaries. The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up somewhere. No one resides in a valley. From some hill-tops the spectator has an admirable view of many distant places, that appear quite near; but to reach any of them he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the gyrations of a corkscrew, for ten or twenty hours, to get at the proposed settlement. Miles are upstair of things in Palestine. Every body speaks of hours who describes a movement. It is seven hours to one place, for example; two to somewhere else; and forty to another. The making of a jaunt through the Holy Land or Syria, is an expensive affair indeed. There must be pack mules for carrying beds, food, and all that may be required from day to day. Three persons could not do well without two; and there must be a cook, a muleteer, a dragoon, who does all the talking and answers all your questions, for the Arabic is difficult to acquire, and without an interpreter, it is impossible to know where you are, or what you see. Finally, each traveler is mounted on a horse, who is followed by a groom, and he too must have a mule to carry the provender. All this makes a kind of caravan—a long string of animals slowly winding up and down the horrible trails of the land, single file, at the rate of two or three miles only an hour.

In the course of the day, many places of peculiar interest mentioned in the old Testament are distinctly seen, which are not approached. When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet. Both Hiran the Upper, and Gibeon also, where Joshua took a position when he said, "Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon," and other localities of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village, for security. Beyond a town or hamlet, there is not a single habitation. All lodge in the same apartment, on the ground or on your own beds, surrounded by armies of insects eager for your blood. Poor things, if it were not for strangers, they would soon be extinct, for they seem to despise an Arab, who sleeps sound in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room. The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room—for the land-lord had, in addition to the beasts and creeping things of Noah's ark, three wives, with their restless children.

The reason for taking hills for towns has reference, in the first place, to security—they can discover the approach of visitors, and if they don't like them, keep them at bay with the

balls always at hand, great stones, which, once put in motion, would sweep through all opposition. Secondly, when the winter rains set in, the gorges are filled with angry torrents, that gorge out the side hills, so that not a resting place for a house could be found. An air of desolation reigns every where outside the town—and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistant in sentiment, I have been lugging a stout horse pistol all over the country, not knowing what might happen. Had an attack been made upon our train, I am quite sure I should have run instead of giving a shot, for I have a mortal antipathy to powder.

The majority of the inhabitants are idle—time is of no account. A very few do all the drudgery, and the rest smoke. Why, it is the great pursuit of a long life to smoke. The richer the individual, the better is the quality of his tobacco, and the longer the flexible stem of his nargelch. One everlasting cloud of smoke, the product of more pipes than there are virtues in the possession of the twelve tribes, is perpetually rising to the zenith throughout the length and breadth of the Land of Promise.

THE LESSON OF DEATH-BEDS.

Lord Chesterfield said, at the close of his life, "I have recently read Solomon, with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise, as he; but now I am old enough to feel the truth of his reflection—'all in the world is vanity and vexation of spirit.'" Goethe, the distinguished German philosopher and poet, declared, at the age of eighty-four, as the lights of time went out, and the great lodestars of eternity were beginning to open out on his vision, that he had scarcely tasted twenty-four hours solid happiness in the whole course of that protracted career. Lord Byron, the great poet, gifted beyond measure in genius, destitute more than his own of grace, wrote his experience in his own beautiful but unhappy strain, when he said, upon the verge of the tomb:

"Though gay companions o'er the bowl
Dispel awhile the sense of ill,
Though pleasures fill the maddening soul,
The heart, the heart is lonely still.
"Ay, but to die, and go, alas!
Where all have gone, and all must go,
To be the nothing that I was
Ere born to life and living woe.
"Count o'er the joys three hours have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
That something better not to be.
"Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

The bitter sarcasm of the poet contrasts indeed with the glorious psalm of the apostle, "I have fought a good fight; I am ready to be offered up; there is reserved for me a crown of righteousness." Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died, calling, in his last moments, for opium to deaden the terrible forebodings of coming woe. Paine died intoxicated, and blaspheming. Hobbes prepared to take a leap in the dark; and Hume died joking and jesting about the boat of Charon, very much, I suspect, in the way which school boys whistle when they walk through a dark and lonely place, just to keep their spirits up, and their terrors down; but Paul, of far different character, breaks forth as he departs, in the euthanasia indicated in the text, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was the sobriest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by land, in perils by sea, in perils amongst false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him, and a bright light above him, and a glorious hope before him, he breaks forth in these thrilling—almost inspiring—certainly inspiring, accents, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, shall give me at that day." I do indeed believe, that a sober and extensive comparison of the death-beds of those who have repudiated the gospel, with the dying moments of those who have accepted and rejoiced in it, would alone convince mankind that Christianity is true—that infidelity, practical or theoretical, is a deception, a delusion, mischievous in life, and miserable in death.

[Cumming's 'Voices of the Day']

WITH HANDS AND FEET.—The last days of Andrew, the eminent and pious Chancellor of Tubingen, in the sixteenth century, were occupied in writing a book to expose the pernicious doctrines and maxims of the Jesuits. It is in the form of a dialogue. He seemed while writing it to be under a strong and inexorable pressure of spirit. He told his friends that his thoughts came so rapidly, he wanted to write with hands and feet at once to put them down. Some one, he said, seemed to stand by his side, and urge him forward, saying, *Press on, make haste!* He completed the work in a fortnight, and the same day on which he finished it, he was taken ill of a sickness of which he died a few days afterwards. Does not some one stand by your side and mine continually, saying, *Press on, make haste!* "Whatever these hand and feet do, do it with thy might!"

To repress a hard answer, to confess a fault, or to stop (right or wrong) in the midst of self-defense, in gentle submission, sometimes requires a struggle almost like life and death; but these three efforts are the gold on threads with which domestic happiness is interwoven; once begin the fabric with the woof, and trials shall not break or narrow tarnish it.

The Sabbath Recorder.

New York, June 23, 1853.

REGENERATION.

Reply to D. E. M.—Continued.

One of your positions is, that "a clear perception of truth, though a necessary antecedent of regeneration, is no part of it. Something yet remains to be done, and that something is a change of the will," &c. &c. "This change of the attitude of the will is regeneration, and this is entirely the work of the subject, and not of God." Thus you boldly avow the sentiment, that regeneration is not of God! I am astonished; perfectly amazed at your rashness! I thought, when you began your essay, that you intended God should have part of the honor of this great work; but it seems that, before you are half through, you become so jealous for "the glorious attribute of free will," that you rob him of the whole, and give it all to the creature. But as you, by this, put yourself in direct conflict with the Scriptures, so that even a child can see it, why need I spend any more time with you? Does not an Evangelist say, that the children of God are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" John 1: 13. Yet you say, "they are born of the will of man; this change is entirely the work of the creature." Does not an Apostle say that, "even when we were dead in sins, God hath quickened us together with Christ," &c. Eph. 2: 5. But you say it is not so; "the change is entirely the work of the creature."

So then, according to your theory, the children of God are self-begotten! James the Apostle committed quite a mistake in saying, "Of his own will begat he us!" He ought to have said, "By our leave begat he us!" or rather, "Of our own will, we begat ourselves!" Another one says, "Whosoever believeth that Jesus is the Christ, is born of God." 1 John 5: 1. But the amended version would read, "Whosoever believeth that Jesus is the Christ, has regenerated himself." The remainder of the verse—"every one that loveth him that begat loveth him also that is begotten of him"—would of course be expunged, as making not even to sensible sense. And when Christians say, "Our Father who art in Heaven," they must be considered as meaning that they are the children of God, not by regeneration, but by their first creation. That passage, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," (1 John 3: 1) must be understood to refer to the love of God as displayed in creation, not in redemption. Or perhaps it is only a modest way in Christians of glorifying themselves, and may be paraphrased thus: "Behold, how great is the love of God, that he accepts this work of regeneration which we have performed upon ourselves, and for the sake of it calls us his sons."

I assure you, I intend no caricature of your doctrine. It is your own explicit avowal, that regeneration is entirely the work of the subject, not of God. I trust that you did not intend to take such infidel ground, and that you will yet teach the way of the Lord more perfectly.

You talk as if the anathemas of heaven were thundered against the sinner for not being regenerate. "Every unregenerate sinner, when he stands before the Judge of the Universe, will learn that he is unregenerate because he would not be regenerate." If this is so, there must be, somewhere within the lids of the Bible, a law which requires him to regenerate himself. But you have not produced that law. The only passage which looks anything like it, is that in Ezek. 18: 31. But, properly understood, that passage is not a requisition upon sinners to create for themselves the new man, but rather to manifest the spirit and conduct of renewed persons. It is parallel with Eph. 4: 23, &c., where the Apostle charges it upon Christians to be renewed in the spirit of their mind, and to put on the new man, grounding this charge upon the presumption that they had already learned Christ, heard him, and been taught by him. (See also Rom. 12: 2.) So the persons whom Ezekiel addresses were professors of religion, and his exhortation to them was grounded upon the presumption, that their profession had not been kept up for so many years upon a false foundation, but that they had from the beginning recognized the necessity of being inwardly holy.

The anathemas of heaven are thundered against men for their sins, that is, their transgressions of divine law. If there is no command to be born again by a special divine influence, there can be no such thing as refusing to be thus born. There is an indispensable necessity for the New Birth, in order that men may not continue to sin; but the anathemas of heaven are pronounced against them, simply for their infractions of divine law. The truth is, sinners are never considered whether they will be born again, or not. It is a matter about which God does as he pleases. Sinners are put upon their choice, whether they will keep God's commandments or no; they are required to choose between serving him and not serving him; between exercising faith, and continuing in unbelief; between repenting and persisting in impenitence. But in no instance is it submitted to their choice, whether to be regenerated or not. Matt. 23: 37, which you have quoted, is not at all to your purpose. Our Saviour does not say that he had often tried to regenerate the children of Jerusalem, and they refused; but that he had often manifested his willingness to gather them under his protecting care, and they [the governing authorities in church and state] "would not."

The distinction between regeneration and conversion you cannot understand. I will refer you to a passage, which may possibly help you a little. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22: 31, 32. Now you have said, that "the distinction between regeneration and conversion finds no sanction in the philosophy of the human mind, or the teachings of the Scriptures. The terms are not of frequent use in the Bible, but when used they are of synonymous import." Well, if this be so, Peter was regenerated twice! For it was before this, that he had confessed Jesus to be the Christ, the son of the living God: and whosoever confesseth that Jesus is the Christ, is born of God, 1 John 5: 1. Matt. 16: 17. He was certainly a regenerate man before, and if he afterwards became unregenerate again, Christ's prayer that his faith might not fail, was not answered. I infer, therefore, that there is a distinction between regeneration and conversion, whether you can understand it or not. Perhaps, if you ponder the passage a-while, you may discover that conversion means simply a turning about, or change of course, without necessarily implying anything as to the state of the heart from which it proceeds: while regeneration refers to the state of the heart, as the foundation of all those turnings from wrong actions to right ones, and from error to truth, which are so many conversions. Regeneration is a passing from death to life—a being made alive to God—a resurrection; conversion is that course of conduct, on the part of the creature, which is the result of a resurrection to newness of life. The Apostle recognizes the distinction very clearly in Col. 3: 1—"If ye then be risen with Christ, seek those things which are above," &c. The course of conduct to which he exhorts the Colossians is a conversion of their affections from earth to heaven; the principle, or foundation of such a conversion, he finds in their being "risen with Christ"—their regeneration.

"The comparison of the regeneration of the sinner to the resurrection of Lazarus, proves nothing, for want of analogy in the cases." Why not go a little farther, and say, "The comparison which the Holy Spirit makes of the restoration of the whole house of Israel to the resurrection of dry bones, proves nothing, for want of analogy in the cases?" Ezek. 37: 1, &c. Was the dead body of Lazarus "under the law of necessity?" So were the bones in the valley of vision. Nevertheless, the Holy Spirit seems to have considered their revivification a suitable illustration of the restoration of the Israelites, moral agents though they were. The resurrection of Lazarus proves all that I intended to prove by it; or rather, illustrates what I intended, for I did not cite it as proving any thing. You, and all of like faith with yourself, maintain that, if it require an exertion of divine power to make the dead sinner alive, like that which was employed in raising Christ from the dead, "there is no necessity of preaching to him. The injunction, 'Turn ye, for why will ye die?' must fall like idle nonsense on his ear." And you follow up this style of reasoning with a pathetic lamentation over "the many poor souls that have stumbled into hell, waiting for God to come, and do what he has never promised to do, but which he most clearly commands the sinner to do himself." I, on the other hand, believe that there is no more absurdity in preaching to sinners thus dead, than there was in calling upon the dead Lazarus to come forth; or than there was in the call of Ezekiel upon the dry bones to hear the word of the Lord. Both would have been absurd to the last degree, had not divine power accompanied the word. And I am quite ready to admit, nay, to insist upon it as a prime article of my faith, that the preaching of the gospel would be worse than useless, were it not that He who told us to preach it, said, "Lo, I am with you always, even to the end of the world." He has promised that the word shall not return to Him void. He has promised to accompany the preaching of it with the Spirit—the quickening Spirit. It is this promise which encourages my faith. Without it, I should as soon think of going into a grave yard, and calling upon the dead to rise. I preach, I call upon dead sinners to rise, and walk in newness of life, because I believe that the Life-giving Spirit is present to accompany the word with his almighty power.

And now about this "waiting for God to come"—this delay on the part of the sinner, which (you say) is countenanced by the doctrine I advocate, let me offer a word. "To tell him that he must wait, and first have his constitution re-created, before he can possibly do any thing but oppose God, is to tell him the greatest, and most abominable and ruinous of falsehoods." And in this ad captandum style you go on, winding up very beautifully with, "O orthodoxy, falsely so called, how false and absurd thou art! What an enemy of God—what a stumbling block to man! What a leaven of unrighteousness and of hell is such a dogma as this!" Were the author of such language a man of cool, dispassionate judgment, I should at once charge him with resorting to sheer, downright, unmitigated misrepresentation. Such insinuations are wholly unsupported by facts. You may have heard, it said, that a sinner must first be made alive by the Spirit, before he can do any thing spiritually good; but you never heard any one say that he must wait, and do nothing but oppose God, till that work had been performed. Neither is it a necessary consequence of the

doctrine which you oppose. Man's duty to love God, and keep his commandments, is not affected by regenerating grace. It is as clearly the duty of men, who never receive regenerating grace, to love God, as it is of those who receive it. It is as clearly and certainly the duty of devils, who are wholly beyond the reach of grace, as it is of men who enjoy the probation of the gospel. Their relation to God, as the creatures of his hand, makes it their duty; and if God does not choose to do any thing for them in the way of grace, that does not alter their duty in the least. But, aside from this, there is a view of the case which you seem to overlook entirely. It is this; that there is a clear distinction between the order of nature and the order of time. In the order of nature, God must exist, before he can have a purpose; the sun must exist, before it can shine. But in the order of time, God never existed without a purpose, and the sun never existed when it did not shine. So, according to natural order, man must be possessed of the spiritual nature, before he can do any thing spiritually good. But as his actual performance of spiritual duties is coeval with the work of regeneration upon his soul, following instantaneously, without the interval of any duration of time, so his waiting to feel and be conscious of his regeneration first, is an absurdity. He must go about his duty at once: and it is the more necessary that he should do so, because it is the only way in which he can ascertain whether he has been made partaker of the new nature, or not. For as the object of regeneration is to bring the faculties into use in the service of God, so it is by the use of the faculties that the creature discovers whether that work has been performed upon him, or not. So that to wait, till he knows whether he is regenerate, before doing his duty, is to reverse the true order of things. You will, therefore, please to bear in mind, hereafter, when you hear any one telling sinners that they must be born again, before they can do any thing spiritually good, that such a form of expression always has reference to the order of nature, and not to duration of time.

I wish that time and space permitted me to enlarge on this point, but having written at great length, I must forbear. I will only add that, if your doctrine concerning the nature of regeneration is correct, I do not see that complete regeneration can be affirmed of any body. It is a work that is more or less complete, according as one's progress is greater or less in the divine life. You say it is "simply a passing from a state of disobedience to one of obedience, and that this transmutation constitutes the whole of regeneration." Of course, some are more regenerate than others, being more eminently devoted to their lives; and the same individual is more regenerate at one time than another! Perhaps you can escape this absurdity, but I know not how.

T. B. B.

CALIFORNIA CORRESPONDENCE.

PLACERVILLE, California, April, 26th 1853.

The chill of winter is past; spring has come, with a somewhat balmy atmosphere; and we have a blue sky over our heads, while underneath and around us the valleys and hills are dressed with nature's gayest flowers. The boughs of the trees, and the little bushes, send out sweet music from nature's happy songsters. April here is doubtless one of the pleasantest months of the year. The rainy season is apparently over, the small streams are beginning to run down, while the unusually deep snows upon the adjacent mountains are rapidly disappearing, and only here and there may be seen in the distance one of old Sierra Nevada's whitened peaks.

The California gold-hunters are leaving here in large companies, for the mountains in the north, in hope of finding good summer diggings; but alas for the multitude! if it should rain or snow, they will doubtless suffer in the extreme. A large proportion of the mining country north, say three hundred miles, and about thirty in width, and about 150 miles south, is literally dug up. Seven-tenths of the mining now done is in old diggings. But the fever is up, and people will come. Somebody made a pile, and I am as smart as he; and not only that, just see what heavy shipments are made to the United States and other portions of the globe. The [wise] will remember, when they figure up their chances in California, that it is difficult to ascertain the almost innumerable multitude who are engaged in mining. Men of all nations are here; the east, the west, the north, and the south, send here thousands; so also the islands of the sea, and some tribes of Indians are now engaged in mining.

The climate of California I consider rather unfavorable to health and longevity, especially as it regards the male part of the population. Natives living near and east of the coast range, are a dwarfish and feeble race, and usually short-lived. Their average weight is about 100 lbs. The females are usually the largest. The grave-yards of Placerville present a most melancholy and heart-rending sight. One of them I visited last September, and a few days since I made it a second visit. I scarcely recognized it as the same. There were scores of newly-made graves, two of which were just dug to receive the mortal remains of two young men who had fallen victims to the small pox, a disease now prevailing generally throughout the California mines. These men, I was informed, have wives in the Atlantic States, whose hearts are doubtless filled with woman's affection, and who are anxiously waiting the speedy return of their husbands. There are four grave-yards in the immediate vicinity of Placerville, containing the bodies of many

whose names even will soon be remembered no more forever, there being no name, in many instances, only a stake or rough stone temporarily placed at the head and foot of the graves. As I gazed upon these newly-made heaps of earth, an almost death-like stillness appeared to pervade nature, while a faint sigh whispered in the passing breeze. They are dead. Yes, cold and silent they sleep, but dream no more of California's glittering dust. The grave-yard never before appeared shrouded in so much gloom. Here, therefore I could always see in it something interesting, though solemn. I thought, if it were possible, I should prefer dying twice at home with loved ones, to once in California. As I stood musing, my eyes surveying the pines that clothe the distant hills, and the old spruce that overhangs the mountain crags, I thought, No wonder good old Jacob gave charge concerning his bones. B. F. BOND.

THE REVOLUTION IN CHINA.

The revolutionary movements now going on in China can not fail to excite a deep and lively interest in every philanthropist and Christian. The Tartar dynasty, which has swayed that vast empire for more than two hundred years, seems to be waning, while the rebellion, headed by native Chinamen, is manifestly gaining strength and importance. Whichever party shall finally triumph, the result must be favorable to the interests of foreigners and to the spread of the Gospel. Should the rebels succeed, the inevitable weakness of their new government will undoubtedly lead them to seek more intimate alliance with foreign powers, especially British and American. On the other hand, should the rebels be subdued, the old government will probably have experienced such a shock as to make it anxious to secure the friendship of foreigners for the future. In either case, that exclusiveness which has so long characterized the Celestials, must be greatly modified, and perhaps the whole Empire may be thrown open to commerce and Christianity.

Thus far, foreign nations have shown no disposition to interfere in the controversy. The prevailing sentiment seems to be, that it is best to leave the Chinese to settle their own disputes; at least, that there should be no premature interference, so as to risk the future opportunity, which is almost certain to arise, of mediating effectually, and for the benefit of the world at large, by the extension of facilities for commercial and general intercourse with the Chinese throughout the vast empire. The British and American Governments will probably have vessels at Shanghai to protect the persons and property of their citizens, but farther than this they will take no action at present.

In respect to the causes of the rebellion, and the change which seems most likely to be effected in the Government, the North China Herald remarks, that corruption is the prominent feature of the present Government, and its officials, the Mandarins; that there is no justice, law, or protection, except by chance; and that it is, in fact, a matter of wonder that a nation so industrious and intelligent should have held together so long as it has under such a lax rule. The ostensible object of the rebel chief, or king as he styles himself, is to redress existing evils; and the general belief among the Chinamen is, that the war is in reality with the officials, the Mandarins. The people, therefore, are not in dread of the rebel army, and are easily led to cooperate with it, passively if not actively.

The North China Herald contains copies of two proclamations, issued by rebel chiefs. One purports to be from Hung, Superintendent of Military Affairs. He pronounces the Mandarins and Government officers throughout the empire as no better than wolves and tigers; and the Emperor himself as "vicious and seditious, driving honest people to a distance, while he admits the most worthless of mankind to his presence, selling offices to them, and depressing virtuous talent. He assures the people that they need not be alarmed at the approach of the grand army, which is assembled like clouds to root out the plundering and wolfish Mandarins. Merchants, mechanics, agriculturists, &c., it is said, may pursue peacefully their occupations; they will be unmolested; but the rich must have stores in readiness to sustain the troops, keeping an account of their contributions, which will be paid for hereafter.

The other proclamation is from Yang-seu-t'ing, who calls himself the especially appointed general of the grand army engaged in sweeping away the Tartars. He says he has put the troops in motion for the punishment of the oppressor, and that in every place the enemy have dispersed before him like scattered rubbish; that he has put to death rapacious mandarins and corrupt magistrates, but has not injured a single individual of the people. Honest inhabitants, he says, have nothing to do but stick up the word "Shun" (obedient) over their doors, and they will be safe. He promises, when Nanking is taken, that all property belonging to temples, monasteries, and priests of Budha and Tao, and to keepers of brothels and gambling houses, shall be distributed among the poor of the villages; and announces that he is seizing the priests of Budha and Tao throughout the country and putting them to death.

The following brief outline of the movement, from the beginning, will interest our readers at the present time:—

The rebellion broke out in the spring of 1850, in the south-western province of the Central Kingdom, Kuang Tong and Kuang Si, where the descendants of the ancient dynasty, called in the language of the country Tai Ming, had been in power since the latter part of the seventeenth century. The object of the insurgents was to drive out the reigning house, and call a native dynasty to the throne. The name of Tai Ming was associated with sacred recollections in the minds of the people; still the inhabitants of the

mountain regions and the members of the secret societies, who were beyond the reach of the Imperial spies, with a feeling of proud self-reliance, calling themselves Ming Schu. The leader of the movement was Tschu Kin Tah, a real of pretended descendant of Tai Ming. The administration of the new ruler was honored with the title of Tien Te, or Celestial Virtue. Tschu is the proper family name. It is now just five hundred years since (1352) the peasant Tschu Juen Tschang revolted against the barbarous Mongols, and drove them to Karakorum, the ancient metropolis of Tschinggis Chakan (47° 32' 24" North lat. and 13° 21' 30" West long. from Pekin,) situated between the rivers Orchrup and Tamir. The dynasty itself, according to a traditional custom of the Central Kingdom, was called Heu Ming, afterwards Ming. In the third year of Tien Te it is written Heu Ming. A short time ago Tien Te held a great festival at the Kuang, at which all the Ming generals made their appearance, paying homage to their ruler on their knees. The celebration continued for three days. A great number of oxen and swine were sacrificed in honor of the ancestors of the people and of Keng Tse.

Next to Heu Ming, the most influential man in the rebellion is Hong Siu Tsuen, who is designated by the title of honor Tai Ping, Mighty Prince of Peace. Hong is of a slender build, with an open, expressive face, and a sandy beard. Under him there are four generals called according to their local position, commanders of the East, West, North, and South. The two ministers of State are Fong Schi, Tschang and Schitaeaki. The latter is a man of erudition, and composes all the numerous proclamations of the Ming people.

The Government is completely organized, both in the civil and military departments. Before the reception of a province or a city, the different officers are appointed, who at once enter upon the discharge of their duties. Mandarins of the first rank wear yellow scarfs and yellow turbans; they alone receive the title of Tschin, Excellency. Those of the next rank wear red, green, and embroidered scarfs, as well as other badges of their position in the new bureaucracy of the Central Kingdom. Persons with red and black scarfs are commissioned to administer an oath of allegiance to the people. Among themselves and in the conquered provinces, the Ming preserve strict order and discipline. Wherever they enter, a placard of red paper is posted on the doors of the public female schools, containing these words: "Young women live here; whoever enters and behaves himself improperly will be beheaded."

Upon the advance of the army into Hu Kuang, General Kuo announced to the people, April 2, 1852, that it was an unchangeable law of nature, that the dynasty which has lost the love of the people must fall to the ground. That of Mandschu has never arrived at merit and dignity; offices are arbitrarily conferred, and the complaints of the people are neglected. Our Celestial Son Tien Te, for three years has fought the oppressors of the people. From compassion toward the virtuous and learned people of Hu Kuang, he hastens to deliver them from the rapacious hands of civil and military officers.

Similar proclamations are made to the people, with the advance of the insurgent army. A full catalogue of grievances is recited, and large promises are made of a "good time coming" by the triumph of the new dynasty.

THE CENTRAL ASSOCIATION.

DE RUTTER, June 17th, 1853.

To the Editors of the Sabbath Recorder:—

I wish, through the medium of the Recorder, to say to the churches of the Central Association, that at the recent session there should have been presented an order in the hands of Eld. Elias Burdick, for services done and acknowledged the year before. The Treasurer was not in possession of the knowledge of the existence of the order, or of means to cancel it. As this has been assessed upon the churches, those who have not paid can ascertain their proportion by referring to the printed minutes of last year; and they are requested to forward the same, as early as practicable to the Treasurer, as it is very much needed by him to whom it is due.

I would farther state, that at the recent session at Scott, a collection was taken amounting to \$28 07, for the general purposes of the Missionary Society, which is subject to the order of the Treasurer of that Society.

JOHN MAXSON, Treas. Central Ass'n.

A WORD TO PARENTS.

You have an important trust committed to you; it is the immortal interest of your children. On your early exertions depend, in a great measure, future happiness or misery. I know that you whose lives are hid with Christ in God, must and do feel to be an important trust, and are asking yourselves what you can do to secure the happiness of your children. If the Bible is not explicit enough on this point of duty, God grant to teach you by his Spirit the course you should pursue. He gives you these pledges of affection, and says, Train them up in the nurture and admonition of the Lord. Now, dear brother or sister, look around you, and see if those immortals exhibit the effects of such training. If they do, it is well; if they do not, on whom will the responsibility rest? Remember the curse that fell upon the house of Eli, because his sons made themselves vile, and he restrained them not. My heart sickens at the picture. Would I could turn from it, and feel acquit; but I cannot, while "my ear is pained and my soul is sick" of hearing the youth of our land, children of Christian parents, profane the name of their father's God, speak irreverently of religion, and debase themselves by indulging in vile conversation. What is the cause of this? Were the restraints of family government brought to bear on them in season? Was veneration for parents, for religion, for the Creator, inculcated with their first openings of the mind? If this was their early training, can it be that it is so soon perverted? Do you say, It is too late—they are past controlling? Some may be, but not all. There are young and tender minds

around us, that may be, that must be cultivated, or they will founder among the rocks and quicksands of vice and dissipation. I know we cannot convert our children, but we can inculcate such moral principles in their minds as will give permanence and principle to their character, when God shall see fit to bless the means used for their conversion. Christian parents, let us look well to our duty in this matter, lest our children rise up at the judgment and condemn us. MARIA.

EAST NEW JERSEY ASSOCIATION.—We learn from the Watchman and Reflector, that the Twelfth Anniversary of the East New Jersey Baptist Association was held on Tuesday and Wednesday, June 7 and 8, at Scotch Plains, N. J. The Baptist church in that place is one of the branches of the old Piscataway, and was organized in 1747. Its first pastor was Rev. Benjamin Miller, of whom his friend, Rev. John Gano, remarked, "Never did I esteem a ministering brother so much as I did Mr. Miller, nor feel so sensibly a like bereavement, as that which I sustained in his death." Rev. Dr. James Manning, the first President of Brown University, was a son of one of the constituents of this church, and was in the same place converted to Christ, baptized, licensed, and ordained to the ministry of the Gospel. The annual letter felicitously welcomed the Association as the representatives of "all the mothers, daughters, grand-daughters, and sisters of the church." The letters to the Association from the churches indicate a measure of prosperity, although the number of baptisms in the thirty-eight churches is only 171. The contributions to benevolent objects considerably exceed those of any former year, and amount to \$1,123 24. The paucity of conversions excited attention, and Rev. Dr. Hague, of the committee on Resolutions, recommended to the churches the importance of a special season of prayer, for a more copious descent of Divine grace. The letter from First Plainfield deplored the want of harmony and brotherly kindness in some localities, consequent on the exciting discussions growing out of the Bible question.

THE SCRIPTURES IN CHINESE.—Rev. Dr. Medhurst, the veteran missionary of the London Society in China, who has been many years engaged, in company with Dr. Bridgman and others, in translating the Scriptures into the Chinese language, announces the accomplishment of the task. The moral value of this event transcends all estimate. It opens the Divine Word to millions of readers, and dates the beginning of the Christianization of one-third of the human race. Dr. Medhurst's letter concludes with this reference to existing troubles:—

"We cannot help considering it a remarkable providence, that our translation committee should have brought their labors to a close just at the time when either we may be called to 'take up our carriages' and remove to a place of safety, or to enter upon the wider field of missionary labor opening before us, far exceeding the most earnest expectations and warmest wishes of our friends in China."

DR. KING IN GREECE.—Mr. Bryant, Editor of the N. Y. Evening Post, writes that while at Athens he was curious to inform himself of the controversy which has been going on between the Greeks and Dr. Jonas King, the missionary. The following is the result of the inquiry:—

"At present the triumph seems to be on the side of Dr. King. The Greeks are in a fair way to learn from him the lesson of religious toleration. He is under an ecclesiastical curse, and nobody can ever speak to him without incurring the censure of the church; yet everybody now speaks to him; he is exiled for his religious opinions, yet he remains at Athens, and preaches every Sunday, without any reserve in the expression of his religious views. He has behaved throughout the whole affair with the greatest intrepidity, and, if we may judge from appearances, has brought his adversaries at last to the conclusion, that their best policy is to let him alone. I admire his courage, and rejoice at his success."

UNION THEOLOGICAL SEMINARY.—This institution, located in the city of New York, is one of the most thorough and liberally conducted theological institutions in this country. Its anniversary was held last week, when an address was delivered by Rev. Dr. Wilson, and the following young men graduated:—C. W. Adams, P. M. Bartlett, Elias L. Boring, John H. Brod, Levi P. Crawford, Richard C. Dunn, Edwin Goodell, George H. Gould, T. A. Hazen, Henry G. Jessup, V. LeRoy Lockwood, Samuel Loomis, Charles F. Martin, Warren Mayo, John McCampbell, James J. McMahon, A. B. Peffers, John Reed, Joseph E. Roy, A. B. Swift, S. Uhlfelder, and Theodore F. White.

THE "OLD BREWERY."—A few months ago this name pointed to a large building at the Five Points, in New York, which swarmed with thieves, gamblers, and prostitutes, and was the scene of untold and untellable wickedness and suffering. Soon after the Ladies' Home Missionary Society, commenced operations in that vicinity, they purchased the site, demolished the building, and erected in its place a commodious house for their missions, schools, &c. Last week this new Mission House was dedicated by religious service, of an appropriate and interesting character. Thus one of Satan's seats is turned into a place of prayer and praise to God.

PLANS FOR CHURCH EDIFICES.—The public generally will be much indebted to the Congregationalists for a forth-coming "Book of Plans for Church Edifices." After the fifty thousand dollars proposed by the Albany Convention, to aid in building churches at the West, had been secured, the Central Committee set about obtaining from the best architects of the country Plans for buildings adapted to both city and country—a work more comprehensive and valuable than ever before published. These Plans will be published about the first of August.

CONGREGATIONAL SINGING.—Mr. Lowell Mason has been giving lectures on Sacred Music in Newark, N. J. The Newark Daily Advertiser, in reporting one of his lectures says:—

He strongly urged more attention to congregational singing. This prevailed in ancient primitive times, was an especial object of Luther's care, and was practiced in the ancient English Church. Knox and Calvin had their congregations singing in unison. He wanted congregations to sing, although they could not come nearer the tune than merely reading the hymn. Here, under his direction, the audience sang some verses to the 'Tallis Evening Chant.' These remarks were continued at some length. He condemned the prevalent slowness of music, and stated that Dundee, Old Hundred, &c., were formerly sung much quicker than now. Musical expression must be in a great measure lost in congregational singing, but a grander effect is produced, that of volume and union of devotion. The audience separated by joining in a doxology to the tune of 'Old Hundred.'

EMIGRANTS FOR LIBERIA.—One hundred and thirty emigrants for Liberia embarked at Savannah, June 10th, of whom ninety-six were from Tennessee, twenty-seven from Savannah, and the remainder from Augusta, Milledgeville, and Roswell in Georgia. Rev. R. R. Gurley, who was present at the embarkation, gives the following account of several of the emigrants:—

Among the emigrants from Savannah are several members of Rev. Dr. Preston's Church, (one of them, Shearman, for many years sexton of that Church,) who, with his wife and six children, has received liberty in great part through contributions from New York and vicinity. Mr. Wood, formerly of this State, but now a merchant of Savannah, gave a servant woman permission to accompany her husband, who was also a member of Dr. Preston's Church. Two other women of worthy character, (one of whom has had a husband for some years in Liberia,) were enabled to secure funds, in a few days, from their white and colored friends in Savannah, to pay the price for their redemption, and joyfully sailed with their friends for the 'Province of Freedom.' Rev. Mr. Pratt, of Roswell, gave liberty to a servant and his family. The former has been a licensed preacher of the Gospel in the Presbyterian Church, and now embarks for Liberia in the true spirit of a Christian Missionary.

How Mrs. STOWE IS TO USE HER MONEY.—In reply to an article going the rounds of the papers, Rev. Henry Ward Beecher states in the Independent, that it is not true that any part of the avails received by Mrs. Stowe, from the sales of 'Uncle Tom's Cabin,' or the 'Key,' are to be used in building a house for Prof. Stowe and family at Andover. The dwellings for the Professors are furnished by the Corporation. The avails are to be appropriated for the establishment of an institution for the education of the colored race in this country, as also will be the contributions Mrs. Stowe receives in Europe.

REV. DR. SHARP, of Boston, who has been an invalid for some months, was at Baltimore on the 10th inst., in a very feeble condition, so much so as to excite fears that he would never be able to leave that city. A correspondent of the Christian Watchman and Reflector, who had been with him in his sickness, says:—

'Never will the impressions received in that sick chamber be effaced from the mind of the writer. The faithful soldier of the cross of Christ for half a century—struggling in the contest without fear, now about to meet the last enemy of man, far away from home, the companion of his long life weeping by his bedside—jointly exclaims, 'Whatever may be the result, it is all right, all right.'

REV. J. W. MORTON left New York a few weeks ago, by steamer Glasgow, on a business visit to Paris. Letters were received from him last week, announcing his arrival at Glasgow, after a pleasant voyage. Among the passengers by the Glasgow was Rev. Mr. Gonsalves, of Hamilton, N. Y.

HYMN BOOKS.—A new edition of the Hymn Book (Christian Psalmody) has just been issued. It is printed on superfine calendered and sized paper, very thin, and bound flexible, so as to adapt it to the pocket. It weighs about one third as much as the first edition, and about half as much as the second.

THE MINUTES of the Eastern and Central Associations will be issued in a few days. Parcels will be put up for the churches entitled to them, and sent by the first opportunity. Let the churches send for them when they can.

ELD. STILLMAN COON has removed from Southampton, Ill., to Milton, Rock Co., Wisconsin, and requests his correspondents to address him at the latter place.

ORDINATION.—By a letter from Eld. V. Hull, of Milton, Wis., we learn that on Sabbath-day, May 28th, Bro. A. W. Coon was ordained by the work of the Gospel Ministry.

NEW MEETING-HOUSE.—The first Seventh-day Baptist Church in Alfred is building a new meeting-house at Alfred Center.

REV. J. G. ONCKEN'S recovery from the injuries he received at Norwalk is so slow, that he has been obliged to disappoint many who have looked for an early opportunity of seeing and hearing him, by suspending all public engagements. He has been examined by three physicians, who decide that the injury to his ankle is very serious, it having been badly strained, though without any fracture that can now be detected; that sufficient rest is allowed him, recovery may be looked for in from three to six months, though absolute rest may be necessary for a much shorter period only; that he should retire into the country for at least a month, after which his ability to labor can be better judged; and that a continuance in public efforts at present might postpone his recovery indefinitely.

RELIGIOUS INTELLIGENCE.

The Journal of Commerce gives the following statement, showing the great destitution of churches in the lower part of New York. The six lower wards contain a population of 107,361 souls, with only 26 churches; while fifteen years ago, (with a smaller population, the number of churches was 46, showing that 21 have been given up. Within the past year, four other churches bordering on those wards, and receiving a large part of their congregations from them, have also been demolished or discontinued.

Rev. Dr. Nelson, of Leicester, Mass., now traveling in Europe, writes to the Puritan Recorder from Pisa. After referring to the leaning tower and the Cathedral near by, he says:—'But a little distance from this, is the Baptistery; a circular building of great beauty. The interior is filled with fountains and altars, of Grecian sculpture, exquisitely wrought. Much of it is of the finest Parian marble.'

The noiseless operations of the London Tract Society may be gathered from the statement that during the past twelve months, the books and tracts circulated have amounted to the immense number of twenty-seven millions; and that, since its foundation, six hundred millions of publications have been issued from its presses, in not fewer than twelve different languages.

Eighteen of the students of Palmyra Academy, Missouri, have united with the church; of the 90 students of West Alexander Academy, Penn., 18 have made a profession of religion; and of the 50 students of Blairstown Academy, N. J., 5 have united with the church. These Academies are all under the care of Presbyterians.

At a recent meeting of the Board of Managers of the Methodist Missionary Society, it was determined to re-organize the mission to New Mexico, and to send an increase of laborers to Santa Fé. The increase of receipts by this Society is reported to be 25 per cent. over those of the previous year.

The new University at Urbana, Ohio, is established, and is to be sustained, by the disciples of Emanuel Swedenborg. This, we believe, is the first educational establishment in the country, of the rank of a University, devoted to the propagation of Swedenborgianism.

At a late Conference of the Mormons in Liverpool, Eng., 160 elders, 21 priests, 28 teachers, 67 deacons, and 2,232 members, were reported. The Mormon paper published in that city says that it circulates 23,000 copies.

A high compliment has just been paid to American scholarship, by the appointment of Mr. Hall, a graduate of Harvard College, in 1846, to the post of Anglo-Sanscrit Professor in the Benares College, British India.

Rev. E. L. Abbott arrived at Boston from Burmah, via England, on Thursday, the 6th inst. His health was much improved by his voyage to England, but has been less favorable since.

A gentleman, of New York has pledged himself to give, during the coming year, \$1000 for the support at Hamilton College of ten needy students having in view the ministry.

Forty missionaries, male and female, have been sent to Ningpo, since the ports of China were opened in 1843, by different English and American Societies. Of these, only one male and female missionary have died, and only two families have been compelled to retire by sickness.

The Society for promoting Christian Morality (England) has published a new version of the Bible in French, the labors of several eminent French Protestant scholars and theologians. They have published, the last year, scriptures in Arabic, Copic, Greek, Spanish, and Ojibwa.

Rev. A. D. Gillette, of New York city, has been selected to preach the annual sermon before the Society for Missionary Inquiry, and Rev. E. L. Magoon, to deliver the annual oration before the Literary Societies of Brown University, at the Commencement in September next.

Intelligence has just been received at the Baptist Missionary Rooms in Boston, that Rev. G. Double, missionary of the Am. Baptist Missionary Union in Assam, died of cholera, March 23, at Nowgong.

M. Madiai, and his wife, passed through Pont-du-Va a few days ago, on their way from Hyeres to Nice, from whence they were to proceed to take up their residence at Geneva.

Mr. Robinson, the translator to the Bengal government, (India,) is said to have in the press a Bengalee translation of 'Robinson Crusoe,' with numerous wood-cut illustrations.

Rev. E. P. Hastings and wife, and Rev. Joseph Scudder and wife, and a native Hindoo woman, have taken passage in the ship Niobe, at Boston, for Madras. They are connected with the Madras mission.

Father Gaber, missionary in Tibet, along with father Huc, the narrative of whose travels has obtained such world-wide fame, died at Rio Janeiro, of yellow fever, on the 3d of March last.

The late Garrat N. Bleeker, of New York, left in his will \$12,000 to Madison University. He had before given \$3,000 to the same Institution.

Rev. C. C. Williams, of Honesdale, Pa., has accepted an invitation to the pastorate of the Second Baptist church in Plainfield, N. J.

A grand Temperance Demonstration is to be held in Waterford, Erie Co., Pa., on the 4th of July next. Several eminent speakers are expected to be present on the occasion.

There are 13,362 communicants of the Baptist Church in New Jersey, as just ascertained by reports of their condition and prospects.

David Hunt, an extensive Mississippi planter, has sent the Colonization Society a donation of \$6,000 in addition to his annual gift of \$1,000.

On the evening of June 14th, the Senate of New York passed the Maine Liquor Law, with a vote submitting it to the people. Ayes 17, Noes 13.

The Anniversary of Shiloh Academy occurs on the 4th of July. Rev. A. D. Gillette is to deliver the Annual Address.

European News.

The steamer Asia, with European dates to June 4th, arrived at New York June 16th.

Commodore Vanderbilt's steamship, North Star, arrived at Southampton on Wednesday, June 1, after a passage of ten days eight hours and forty minutes from New York. The Star will remain at Southampton for ten days or so, and will be free to the inspection of the English public.

Turkey is making extensive preparations for war, there being no further hope of negotiation.

Two brothers, named Reynolds, sons of a Surgeon at Stoke Newington, had carried off each the first prize for English poetry, at Cambridge and Oxford Universities, on the same day, an unusual incident in one family.

Five thousand charity children, from fifty-seven schools, held their anniversary with religious services at St. Paul's Cathedral, London, on the 2d inst.

AMERICAN SILK.—At Newport, Kentucky, opposite Cincinnati, there is an unpretending silk factory, which will hereafter be memorable in the history of American industry. It is carried on by Messrs. Jones & Wilson, employs some half-dozen or more laborers, with five looms and some 150 spindles, consuming annually several hundred weight of raw silk. The manufacture is directed by Mr. Wilson, while Mr. Jones, who is of the Quaker persuasion, and is universally known as Friend Jones, sells the products. These are pocket-handkerchiefs, cravats, vestings, and plain and plaid dress silks. As far as possible, raw silk of American growth is used in the factory, but the imported article has to be relied on to make out a supply. The raw silk raised in Ohio, Indiana and Kentucky, when tolerable care is used, is not surpassed by any in the world, being equal to the best Italian (which is all consumed in Europe) and better than any imported into this country. This is owing to advantages of soil and climate, which impart peculiar lustre and strength of fiber, and cannot fail, in time, to make the United States one of the greatest silk-growing countries in the world. For the best native-reared silk they pay \$5 to \$5 50 per lb., while the price of the best imported does not exceed \$4 50. Mr. Jones has been engaged in this enterprise some eleven years, and has pursued it steadily through the discouragements incident to the beginning of a novel manufacture. His means not allowing of great expansion, he has himself gone about retailing his wares, and enlisting friends for the enterprise.

WOOL IN CENTRAL NEW YORK.—The Editor of the Syracuse Central New Yorker, in his paper of June 16, gives some account of journeyings among the farmers in Manlius, Fayetteville, Camillus, Orville, &c. In these rural retreats he found the farmers busy at gathering the new clip. 'Some had already sold to agents about the country, and the extent of the business in the city may be inferred from the fact, that one house has taken in about 15,000 lbs. The operations in the market, however, are much embarrassed and limited, owing to the discrepancy of opinions between buyers and sellers. The growers of wool in the country think they sold their wool too early last year, because prices advanced after they had sold. They think the same thing may occur this season; but such will not be the fact, because the same causes do not exist. The prices now offered for wool are full ten cents higher per pound than last year. There is no chance for advances on the prices now offered for wool. We quote the prices as follows in our market:—Common grades, 35 to 40 cents; 3-4 and full blood, 45 to 50 cents.'

DONES OF RUM.—The N. Y. Tribune of June 17th says: One murderer was executed in this city yesterday; another is to die next Friday; eight or ten are in our City Prison awaiting trial on the same charge; one has been convicted, but hopes for a new trial; and still another is added to the list this morning. A Mrs. Sally, an Irishwoman, recently residing at No. 242 Mulberry-st., died yesterday at the Hospital (from the jury-say) the effects of maltreatment by her husband. Both husband and wife were the degraded slaves of rum, and both were frequently drunk. Already there have been six executions in this city within a year, and Neary (if hung) will be the seventh. Fitzgerald shot his wife, Grunzig poisoned his wife, Neary beat his wife's head to pieces, Clark killed a policeman, Saul and Howlett killed a watchman, and Stokely killed a Negro. This is a fearful catalogue, and it grows rank and tall and strong, and branches out upon every side, for its roots are coiled in the distillery, and watered by the rum glass.

COLD WATER STEAM ENGINE.—Yesterday afternoon (says the Cincinnati Gazette) we visited the machine shop of Messrs. Burge & Johnston, to witness the performance of a new Engine styled as above, and recently invented by Mr. Edward D. Tippet. The steam is produced without boilers, by simply injecting cold water into generators. The amount of steam required to force out or return the piston rod is made by the introduction to the influence of the fire at each moment of precisely the quantity of water needed, thus doing away with the necessity of boilers. It is claimed that there is no possibility of an explosion, that greater power is obtained and less room occupied for the necessary machinery. The water falls into the engine, being first raised by a force pump into a reservoir situated above the engine, and thence induced down as wanted. The engine is a singularly constructed piece of mechanism, both in appearance and mode of operating.

COST OF INTemperance IN OHIO.—At a recent Temperance Convention in Tuscarora Co., Ohio, Judge Blichsensderfen said that he had now been Prosecuting Attorney eighteen months, and that on close examination he found that thirty-nine indictments out of every forty were caused by the use of intoxicating drinks. Last Court fifty-four indictments were returned—but only one would have been returned if it had not been for the use of ardent spirits. If it had not been for the cases arising out of the use of liquor, the Grand Jury would not have been in session two hours, instead of a number of days. But one witness would have been present. He had investigated the matter carefully, and found that the law-suits, &c., growing out of the use of liquor, had cost the tax-payers of the county, during the eighteen months he has been in office, over eight thousand dollars—which is more money than was paid last year for all other county purposes.

SUMMARY.

The frigate Leander, having on board Lord Ellesmere, with his family, and other persons of distinction, arrived in our harbor on Friday, June 10. Lord E. comes as a Commissioner from the British government to inspect and make report upon the approaching Exhibition at the Crystal Palace. Other Commissioners from Great Britain are already in this country, and several are present in the city. Among these are Sir Charles Lyell, the well-known geologist, Mr. Dilke, editor of the London Athenaeum, Prof. Wilson and Messrs. Wallace and Whitworth. As the Exhibition is not yet in a condition for inspection, Lord Ellesmere will employ his time in a visit to Niagara Falls and Canada.

Mr. Randall, the Secretary of State of New York, has obtained possession of very valuable additions to our Revolutionary History. Among them is the Treasonable Correspondence found concealed in Maj. Andre's Boot when that officer was searched by his captors, Paulding, Williams and Van Wort. The papers consist of an enumeration of the number and disposition of American troops at West Point, and a description of the fortifications, with suggestions in regard to weak and exposed points. There is also the Pass from Gen. Arnold, under which Andre, as 'Mr. John Smith,' was traveling.

The Troy Whig learns that the dwelling of Mr. A. V. Cropsy, in the town of Peostenkille, Rensselaer County, was burned to the ground on Saturday night, after the family had retired—that a son aged eight years perished in the flames, and that another aged five years was so badly burned that he has since died. Mr. and Mrs. Cropsy escaped with great difficulty through a window, and a son aged twelve years through the cellar. Mrs. C. was so badly burned that she is not expected to live. Mr. C. was also badly burned, he being a cripple at the time. He lost everything.

The second annual report of the Chief Engineer of the Syracuse and Binghamton Railroad states that an average of fifteen hundred men have been employed on the heavy sections of the Road since November last, and that there is no doubt that the road bed will be ready for the rails by the 1st of September next. The contracts for grading and masonry were let in July last, in three divisions of 54, 29, and 27 miles each. The estimated cost of the Road is \$1,809,095.

The Stonington steamer C. Vanderbilt, as we learn from The Boston Herald, has been furnished with an apparatus for producing what is called 'Harris's Calcium Light.' This light is produced by the combustion of hydrogen and oxygen gases upon a small piece of calcium, and it is said, it has been seen 25 miles upon the Sound. The cost of this apparatus is about \$350, and the cost of burning the light is ten cents per hour. The entire apparatus occupies only six feet square of room, and can be placed in any part of the boat most convenient.

A man named Richmond was arrested and confined at Milwaukee on suspicion of being the murderer of Patrick Quinn. The testimony was strong against the prisoner as being the murderer; but fortunately rum was stronger, as it was clearly shown that Richmond was so heavily drunk at the time the murder was committed, as to relieve him from any suspicion. Richmond intends to give up liquor-drinking in future.

There proceeded en route to Buffalo, on Wednesday, by the Harlem route, the young traveler that we ever remember to have encountered. He was an Irish boy, only 10 years old, who had traveled all the way from the West Indies alone! He was going to join his mother, from whom he had got separated, some how, by the adventures of emigrant life. He stated that he had been six months making his way thus far, and his tattered garments and matted hair too seemingly confirmed his story.

The editor of the The Lafayette Journal proposes to bind up a volume containing a copy of each newspaper published in Indiana, as a contribution to the New York Crystal Palace Exhibition. We regard the selection as a good one, and should be glad to see it adopted by every state in the whole Union. A copy of every American newspaper will constitute a curious volume, and one of some magnitude also.

In the case of Wilson against Snell, tried in the Circuit Court, Brooklyn, before Judge Barculo, on Tuesday, the Jury rendered a verdict of \$2,500 damages for the plaintiff. The action was brought for \$10,000 damages on account of injuries sustained by plaintiff, a lad some 9 years of age, in consequence of inattention and want of skill on the part of the attending physician.

The Catholic Bishop of Massachusetts, says The New Haven Daily Palladium, is understood to be a warm friend of the public schools of Massachusetts. He was educated in them himself, and understands the subject better than clergymen from abroad, who, however familiar with their church polity, have not a clear view of the peculiar character of this Government and its constitution.

A dispatch dated Susquehanna, Thursday, June 16, 1853, says a most lamentable accident occurred on the New York and Erie Railroad about 5 o'clock this afternoon. Engine No. 58 exploded her boiler, instantly killing seven persons and wounding several others. Among the number killed was Mr. Arnold, the engineer, and three women. It is supposed that four or five persons were blown into the river.

Two weeks later news from Buenos Ayres has been received. All attempts to arrange matters have failed. Urquiza has recommenced his siege of the city, and threatens to blockade the port. Provisions are getting scarce. The Buenos Ayreans have issued Twelve Millions additional money, declared martial law, closed the Custom House and other offices, and required all able-bodied men to bear arms.

The Female Medical College of Pennsylvania will commence its next course of Lectures (in Philadelphia) on the 1st of October. Its Faculty consists of five Male and two Female professors—the latter regularly graduated Physicians as well as the former—while the Demonstrator in Anatomy is also an able Female Physician.

A young man named Lessefs was recently killed in a duel near New Orleans. His antagonist, whose name is not mentioned, made his escape. The parties were both under 21 years of age.

A Bridgewater (Eng.) correspondent of the Plymouth Memorial states that the introduction of sewing machines for stitching shoes is becoming quite common. One establishment in Abington uses no less than six. It is said that an operator, with the machine, will stitch in a day more than ten times the amount usually accomplished by a stitchee, and that the cost is very materially reduced.

The Crystal Palace Commissioners have sent a Committee to Washington to invite the President and Cabinet to be present at the opening of the edifice. A similar Committee has been sent to Albany, to invite the State Officers and the Legislature.

Wm. Thornton Doniphan, son of Gen. A. W. Doniphan, died at the residence of his father, in Liberty, Mo., on the 9th ult., from taking corrosive sublimate, which had been given to him through mistake for a dose of salts.

The 17th of June is the Anniversary of the Battle of Bunker's Hill. We think it was Mr. Bell, of Tennessee, who said he would not give all the annexations growing out of the Mexican War for the soil of Bunker's Hill or that of the Lexington of the Revolution. We confess to share in the same spirit.

At a meeting of the Board of Directors of the Madison County Bank, held on the 14th inst., William M. Burr, Esq., was unanimously elected President of the Bank, to fill the vacancy occasioned by the death of their late President, Jacob Ten Eyck.

At the Connecticut Editorial Convention, held at New Haven June 3, representatives were present from two-thirds of the newspapers of the State. They formed themselves into a Society to be known as the 'Connecticut Newspaper Association.'

Miss Olive Rose has been elected Register of Deeds, in the eastern district of the County of Lincoln, Maine, over Mr. Sylvester, by about 260 majority. Olive was assistant of the late Register, and has no doubt satisfied the public of her competency and integrity.

Another execution took place in New York last Saturday. The man's name was Filzgerald, and his crime was killing his wife. He was a Catholic, enjoyed the ministrations of two 'fathers,' and died very 'happy.'

On the 15th inst., a fire broke out in a store in Maiden-lane, N. Y., in which some fire-works were stored. One man was killed by falling from the window of the burning building.

At a meeting of the Directors of the Erie Railroad, Mr. Homer Ramsdell, of Newburg, was elected to fill the vacancy occasioned by the resignation of Mr. Loder. Mr. McAlpine was elected a Director in the place of Mr. Loder.

The City of Utica has, by a large majority, agreed to subscribe to the stock of the Black River and Utica Railroad Company. The vote stood 768 for the Road and 50 against it.

A spirited meeting in favor of the Utica and Binghamton Railroad was held at Utica on the 14th inst. The subscriptions in Utica reach \$106,000.

A party in Georgia recently pursued Mr. Robert Toombs several miles, under the impression that he had stolen the horse and buggy he was riding with. Mr. Toombs is a U.S. Senator.

A Chinaman was knocked down and robbed of some \$10, in Noyes-place, Boston, the other day, by a couple of ruffians, who have been arrested.

Benjamin Loder, Esq., who has so long performed the arduous labor of the President of the New York and Erie Railroad Company, has resigned.

The American Hotel, on Broadway, opposite the Park, New York, caught fire on the 16th inst., and was damaged to the amount of some \$10,000.

Judge Barculo, of Brooklyn, last week gave the custody of the colored child Jane Trainor to its father.

New York Market—June 20, 1853.

Wheat—Pots \$4 75, Pearls 5 12. Flour and Meal—Flour, 4 50 for Canadian, 4 62 a 4 88 for common to straight State, 4 67 a 4 81 for mixed fancy Michigan and Indiana. Rye Flour 3 75 a 4 25. Grain—Wheat, 1 18 for prime Canadian, 1 22 for 43rd choice. Bye 95c. Barley 60 a 66c. Oats 42 a 43c for Jersey, 44 a 45c for State and Canadian; Corn, 60c for Southern mixed, 63c for Western mixed, 64c for Indiana. Provisions—Pork 13 00 for prime, 15 75 for mess. Beef 24 00 for prime, 8 00 a 10 00 for country mess. Lard, 10 00 a 12 00 for Ohio, 16 a 18c for new State. Cheese 8 9c. Lumber—13 50 a 14 00 for Spruce and Pine. Seeds—Clover, 73 a 8c for Ohio and Pennsylvania. Timothy, 12 00 a 15 00 for mowed, 16 00 a 18 00 for reaped. Flaxseed 1 25 a 1 30. Tallow—94c.

MARRIED. In Leonardville, N. Y., on the 16th inst., by Eld. W. B. Maxson, Mr. HENRY B. BOOTH, of Paris, N. Y., to Miss SOPHONIA ANN BROWN, of Leonardville.

DIED. In Berlin, Rensselaer Co., N. Y., on the 22d ult. MRS. BETSEL, wife of Eld. William Satterlee, aged 87 years. Sister Satterlee embraced religion in early life, and for over half a century had been connected with the church militant on earth. As a companion with mother, she was affable and affectionate; and as a Christian, her daily walk and conversation evinced that she followed in the footsteps of her Saviour. She has passed away to the enjoyment of that peace which passeth understanding. In Brookfield, N. Y., on the 15th inst., Mr. OLNEY P. BRONCK, in the 75th year of his age.

LETTERS. Wm B Maxson, John Whitford, Wm M Clarke, Benj Clarke, E Fairbanks, Wm F Randolph, D Clawson, O Snowberger, G Q Adams, E B Swinney, Seth Wardner, Chas Bowley, James Coon, E S Griswold, Albert Hurdick, W B Babcock, O D Langworthy, V Hall, J Parmelee, D Trowbridge, B Lippincott (have written).

RECEIPTS. FOR THE SABBATH RECORDER: Abel Burdick, Allegany \$2 00 to vol. 8 No. 52 S W Davis, Stephentown 2 00 8 52 Ezra P Randall, Almond 2 00 9 52 Daniel R Potter 2 00 11 52 Seth Wardner, Essex 2 00 13 52 Eld. Wm. Durbanville 2 00 15 52 Oren Burdick, Berlin 1 00 16 52 Charles West, Bridgewater 2 00 18 52 James Lewis, Ultyespa, Pa 2 00 20 52 James Coon, Oak Grove, Va 2 00 22 52 Elnor Smith, Ceres, Pa 2 00 24 52 Eld. B Swinney, Shiloh, N J 2 00 26 52 Eld Snowberger, Quincy, Pa 2 00 28 52 Mrs H Orndall, Alfred Center 2 00 30 52 David C Green, New York 2 00 32 52 FOR THE SABBATH-SCHOOL REGISTER: Wm M Clarke, Walworth, N.Y. \$5 00 FOR SEVENTH-DAY BAPTIST MEMORIAL: Am Bee, Jr, White Oak, Va \$1 00 WILLIAM M. ROGERS, Treasurer.

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

Clothing Establishment. THE subscribers, under the firm of Titsworth & Dunn, have opened a Clothing Establishment at No. 22 Deane-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, suits, &c. Country gentlemen desirous of obtaining ready-made clothing on a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Deane-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.

A NEW VOLUME. OF WOODWORTH'S YOUTH'S CABINET commences with the July number, and of course now is a favorable time for new subscribers. A word to the wise is said to be sufficient, therefore the publisher begs to employ two words just to say that the Cabinet—the great paper and illustrated magazine in the Union—is more captivating than ever. The editor, in his Foreign Sketches, is now rambling with the reader among the wonderful ruins of Merope and Pompeii. The Biography of Distinguished Americans is still continued. Try this magazine. You will find it just the thing for your family. Each number contains 48 pages. There are two volumes in a year—no discontinuing in July, and the other in January. A yearly volume embraces nearly 600 pages, and about 100 illustrations. Those who wish to subscribe, can do so at a reduced price, by taking the work in connection with other papers, and remitting the several subscriptions at the same time. Single copies, \$1; 4 copies, \$3; 7 copies, \$5; and, in the latter case, an extra copy to the one who forms the Club. Payment invariably in advance. Bound volumes of the new series (three in number) 75 cents each, postage free. Please to send on your orders by mail to the Publisher, D. A. WOODWORTH, 118 Nassau-st., New York.

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with movable arms, are attached to the bells, so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, and the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity bells of New York were cast at this Foundry, and also the bells of Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest cast in this country. Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the use of spirit levels, &c. ANDREW MENDELSSOHN'S SONS, West Troy, Albany Co., N. Y., 1852. 251

Hudson River Railroad. SPRING ARRANGEMENT. Trains leave Chambers-st., daily, for Albany and Troy. Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening. Mail Train 9 A. M. Through Way Trains 11 A. M. and 1 P. M. Express Train 4 P. M. Accommodation Trains 5 20 and 8 30 P. M. For Ferryway at 11 P. M. For Poughkeepsie at 7 A. M., Way, Freight and Passenger Train, and 4 10 P. M. Passenger Train. For Peekskill at 10 A. M. and 6 P. M. The Troyway, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, PA. Fare, \$1 75.—Spring Arrangements, commencing May 2, 1853. Leave New York daily for Easton and intermediate places at 8 A. M., 12 M., and 3 45 P. M., and for Somerville at 6 P. M. Returning, leave Philadelphia, opposite Easton, at 6 15 A. M., and 3 15 P. M. The line connects at Elizabethtown with trains by the N. J. Railroad, foot of Condit-st. Stage routes run in connection with trains from New York as follows: At Plainfield 12 M., on Wednesdays, and 3 45 P. M. on Saturdays, for Baskingridge; at Somerville 2 45 P. M. daily for Plumkinck and Feasick; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belleville, &c., and at Phillipsburgh daily for Wilkabarre, Bethlehem, & Allentown, Mauch Chunk, and Reading, Pa. 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; also with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line. SIXTY MILES DISTANCE SAVED, by taking the NORTHERN MICHIGAN AND NORTHERN INDIANA RAILROAD. Through tickets for Chicago, St. Louis, Milwaukee, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers of the Erie and Ontario. EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays. SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays. NORTHERN INDIANA, I. T. Phost, Commander, Tuesdays and Fridays. Leaving Buffalo every evening, (Sundays excepted.) These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where. The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon. Forty hours from New York to Chicago. Time and money saved by taking this line. Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous line of Railroad from the Illinois River to New York. For Through Tickets or Freight apply to JOHN F. PORTER, Agent, 93 Broadway, Cor. Dey-st., N. Y.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Buffalo 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. Chicago Express at 6 A. M. for Dunkirk. Day Express at 7 A. M. for Dunkirk. Mail at 9 A. M. for Dunkirk and all intermediate stations. Way at 3 1/2 P. M. for Delaware and all intermediate stations. Night Express at 6 P. M. for Dunkirk and Buffalo. Express at 7 45 P. M. for Dunkirk and all intermediate stations.

Miscellaneous.

Fossil Remains in Nebraska.

From the St. Louis Intelligencer, May 25. There is between Fort Laramie and Fort Pierre, about the latitude of forty-two, a tract of country called, from its barrenness and desolate aspect, Mauvaise Terres, or Bad Land. For the use of one in search of a farm, or the picturesque, this land is not inviting. But poor as it is in fertilizing phosphates, or in beautiful diversities of hill, valley and wood, it is rich in animal remains—rich in treasures which delight the heart of a man engaged in the work of reconstructing a vanished creation. Scattered over this desert are immense quantities of fossil bones, of shapes so curious and unlike the skeletons of any living animals, as to have drawn the attention of the Indian traders and trappers who have visited that region. Gen. William H. Ashley, formerly so well known in St. Louis, and now deceased, brought to this city many specimens of these remains, as early as 1825.

Our respected fellow citizens, Kenneth Mackenzie, and D. D. Mitchell, Esqs., have also, in their visits to that portion of the plains, secured specimens from the same collection, and brought them here. More recently, these deposits have had additional attention drawn to them from publications incidentally made, by Mr. Owen, in his report on the Geology of Wisconsin and Iowa; and the curiosity that has been awakened on the subject has prompted no less than three scientific expeditions, which are now on their way to these fossil mines.

One of these expeditions has been set on foot by Professor James Hall, of Albany, a gentleman who is associated as Paleontologist with the great Geological Survey of the State of New York. He incurs an expense of \$2,000 out of his own pocket, and has sent forward two gentlemen, Messrs. Meek and Hayden, the former of them a very accomplished draftsman, who will be furnished at Fort Pierre, by the American Fur Company, with provisions and means to insure their safety in the prosecution of their researches. The conduct of the Fur Company in this instance displays a liberality which is worthy of all praise. These gentlemen took passage up the Missouri River, on the Robert Campbell, last week.

The second of these expeditions is under the guidance of Mr. Evans, a gentleman attached to Governor Stevens's surveying party. This gentleman also took passage on the Robert Campbell. It is supposed that the collections to be made by Mr. Evans will be deposited in the Smithsonian Institution.

The third expedition is from Prussia. Two of the gentlemen belonging to it were in the city a day or two since, and will shortly proceed to the scene of their labor.

Ad Ohio Chicken House.

A. E. Matthews, of Rochester, Ohio, communicates the following through the Massillon News: My henry is built of brick, and is 73 feet in length, by 15 in breadth; with two 6 foot stories, each lighted on the south side by four 25-light windows of small size. It was designed for 4,000 hens, and as I had between 200 and 300 in common, with, they were confined in the lower story.

In the upper story are two apartments, with lath partitions, one containing Poland top-knots, and the other game fowls, besides a large one for rearing young chickens. In the lower story is a stove, with a drum in the upper. I give my fowls mill-sweepings, containing corn, wheat, rye, oats, and buckwheat, twice a day, at eight in the morning and three in the afternoon; also fresh meat and green cabbage, every other day—cabbage that did not head in the fall; and let them have constant access to burnt bones, egg-shells, old mortar and lime—its or things, which have been lying out in the weather—fowls should not be allowed fresh lime. Unless the weather is too severe, they are let out during the day. Fowls that are penned up should have some kind of amusement. This may seem strange, but it is nevertheless essential to perfect health. The kind of amusement my fowls get, is showing their own corn, (the cob being chopped in small pieces,) and scratching for grain in the sand.

The building is constructed in such a manner as to be proof against the depredations of rats, minks, pole-cats, and the other chicken destroyers. It is kept warm and well ventilated. The loft is spacious, and is designed for a granary, with steps on the outside.

Rosin Oil.

During a recent visit at New York we accepted an invitation of Messrs. Pond and Hitchcock, 56 Water street, to view their Oil manufactory at Brooklyn. Their works have been erected for making oil from rosin, a process very little known in this country, though some time in use in England. We are unable to give a description of the process, more than that it is a distillation by the agency of steam, which evolves an oil nearly colorless, pure and limpid, and not congealed by cold. At the same time there is gathered what is known as "the spirits," and a refuse known as asphaltum. This latter product is used for painting ships' bottoms, coarse hardware, out-buildings and fences, answering an excellent purpose. From another grade of the refuse is manufactured a grease for wagons, machinery, and heavy bearings, which is recommended as being every way superior to tallow, lard or oil. In England it has been used to great satisfaction on cars and locomotives, with boxes arranged to serve as reservoirs, from which the grease is discharged as required by the heat of the axles. Thus arranged, a car could be run from Albany to Buffalo without danger of being overheated. Their spirits are used by some persons in the manufacture of a "burning fluid," sold under the name of "rosin oil," which is, if possible, as we are assured by the manufacturers, more inflammable and unsafe than any of the "fluids" in general use. The rosin oil in its pure state might be burned with safety, but no lamp has yet been tested in which it can be used, on account of the black smoke arising from its burning.

From the rosin oil is made, by a mixture of pure sperm oil, a compound much in use as a lubricator in the cotton and woolen mills and in machinery, not only in England, but to some extent in the United States. It has been pronounced by competent judges and engineers, for many purposes, superior to pure sperm. The prepared oil has been

used in preparing wool for manufacturing, and in the best manufactories in the world is pronounced superior to any other oil used. Experiments in this State have proved that it can be successfully employed on wools from which all alkali has been removed, and that when thus prepared the wool spins better than when the sperm is used. This is an important subject to manufacturers, as this oil can be purchased at about half the price of good sperm. We have the statement here given from authority which with us would be unquestionable, and would like to hear further of well matured experiments testing its practical value.

From the rosin oil is manufactured a "tanner's" oil which is used with good satisfaction. It has also been applied to many other uses not necessary to detail. The constant diminishing crop of whales, and the consequent cost of the best oils, renders any reliable substitute of the utmost importance to the community.

Striped Bugs.

To keep them from young vines, put a box around the hill; three shingles, five or six inches wide, are enough; make a letter A with them, and fasten them up with dirt for sticks. Notice, and you will see that the bugs fly in straight lines and near the ground, and besides, they cannot stop in their flight and let themselves down on the plant, as a chimney swallow lets himself down into a chimney, so that they will fly over the tops of the boxes, and light upon something on the other side. If they start up again, they will fly over the tops of the boxes and light upon something on the opposite side. Occasionally, if the boxes are very low, this lighting place will happen to be just inside of the box, but not very often. I have driven off a great number from a hill and put a box around, and only one or two bugs got back again. There is no need of killing the bugs; simply drive them off and put on the boxes, or put them on before they come. You do not put covers over the tops; put small open boxes round with the sides high enough so that when you stand ten feet from the hill, you cannot see the plants, and then the bugs flying cannot see them, and consequently will not know where the plants are, so as to light upon them. Do not make the boxes too high, for that will shade the plants; nor too low, for then the bugs will see the plants and light upon them—they will fly straight to them.

I have been twelve years in making observations upon this insect, and have used the box for that time, but did not discover why the bugs did not get in, till last year, while in Waltham, Mass. In a garden there, where I introduced the box, I found that they did not get in, because they could not. I know of several who have used the box for a long time with success.

A good protection for radishes, onions, and such roots as suffer from a small white maggot, is to keep the earth that comes immediately in contact with them drenched with tobacco steepings. If carefully and constantly attended to, it will invariably prove successful. The box is no protection unless covered. The maggot is deposited by a small black fly, that disappears in season for the roots to come to maturity if protected till they are partially grown. One pound of tobacco, at eight cents, will be strong enough for five or six pairs of water. Nothing but tobacco worms and men can endure tobacco. [Easter Mail.]

Pisciculture.

Some of our exchanges have published accounts of recent experiments in France in extending the production of fish, experiments so satisfactory in their results as to lead to well-founded hopes, that by a little care and exertion every brook and rhyulet may be made to afford a large increase of our means of subsistence.

The place where at the present time the principal experiment is in progress, is the village of Hüningen and its environs, in Alsace, a few miles from Basle, in Switzerland. The French Government, a few months since, loaned 30,000 francs to M.M. Berthot and Detzem, to enable them to make all needful preparations and arrangements to carry on the experiment at this place on a scale that should prove decisive. The Superintendent of this establishment, M. Coste, made a report in February last to the Academy of Sciences upon the progress which he had made, and the report is published in one of the April numbers of Dingler's Polytechnic Journal, a very respectable German publication. His treatment of the spawn of salmon and trout had proved so satisfactory in its results, that he has no doubt of having by June, that is, in four months from the date of the report, 600,000 young fish of these two species, with which to furnish the rivers, all sufficiently grown to be secure from the ordinary dangers to which the minnow is exposed. In the brooks of Hüningen, in which the spawn is hatched, over a million of salmon and trout eggs have been placed, of which 120,000 were spawned along the bank of the Rhine, under the eye of the Director.

The enormous productiveness of this establishment may be imagined, when a year's space is taken into consideration, for no sooner are the present varieties of fish distributed from the brooks and ponds, than their places will be supplied by the young of the Danube salmon and shad, which spawn only in the spring, thus keeping up a constant succession.

This new branch of industry is already spread at Hüningen, over a space some 7 1/2 miles in extent, where the waters of ten natural fountains, that of a small stream passing through the establishment, those of the Rhine, and the standing waters of marshy ground, are all found near each other, and at hand, to mingle in such proportions as may be necessary for different species. Hopes are entertained that sturgeon and other fish, which require the sea and fresh water by turns, may thus be raised, and that by placing them in the Rhone when young, the bays of the Mediterranean may once more be stocked with fish.

Successful experiments, by means of ponds of salt water, have been made upon the shores of the Adriatic, in the Pontine marshes, and in the Gulf of Naples, in the artificial production of salt water fish. The Polytechnic Journal, mentioned above, contains a full description of the simple processes employed at Hüningen. The obtaining of the spawn by pressing the fecund fish is in fact nothing more than a simple act of midwifery, so to speak, the main thing being the proper care and protection of the eggs so obtained; and the enormous multiplication of fish is owing simply to the fact that they are thus saved from the innumerable dangers to which they are exposed in the open rivers, and

that each egg is afforded opportunity to produce its fish, instead of being devoured, with myriads of others, by birds, fish, and other animals which prey upon them.

Casting of the Colossal Figure of Bavaria.

Stiglmyer, the originator and director of the Bronze Foundry, died in 1844, just before the casting of the Bavaria began. His nephew, Ferdinand Miller, full of youth, energy, patience, and experience, was ready to succeed him. The castings took place at five different times, commencing with the head. This was cast in 1844. In casting the bust of the figure—the largest portion—the greatest difficulty had to be encountered. It was necessary to melt for the purpose twenty tons of bronze, five tons more than had ever before been melted in the furnace. As this immense mass of metal slowly began to fuse, it began also to cake, thus threatening to destroy not only the casting but the whole furnace, with untold danger to life and limb. Six men had, in spite of the oppressive heat and the ever-increasing glow of the furnace, to take it by turns night and day incessantly to stir, with long iron bars, the molten mass, lest it should adhere to the furnace-walls, and so bring annihilation on all. On the evening of the fifth day of anxiety, when Ferdinand Miller for the first time sought a short repose in his chair, he was suddenly aroused by his faithful and anxious fellow-watcher, his wife, with the cry of "Ferdinand, awake! the foundry is on fire!" It was so. The ever-increasing heat of those five days and four nights had caused fire to burst forth among the rafters. To have attempted to extinguish the fire by water, with this molten mass below, would have caused the immediate destruction of the place. All that could be done was, by means of wetted cloths, to keep down the fire. This was tried, and the melting went on as before. Amid such danger did the casting of the bust take place about midnight on the 11th of October, 1845. "Success!" was shouted forth; a load of anxiety of many kinds fell from every breast; and all then hastened to the complete extinguishing of the fire.

The Kafirs.

In personal appearance and formation, these Kafirs are a race of the most manly and handsome people known among savages, and in many of their points resemble the New Zealanders. In stature they are generally tall, their height in stature varying from five feet eight inches to upwards of six feet. Their muscular frame is remarkable for symmetry and beauty, as well as great strength; but their arms, from want of proper exercise to develop the muscles (owing probably to their usual indolent mode of life,) appear small and disproportioned in size to the legs and body. In all of them the lower limbs are strikingly robust and fine, and cases of deformity are very rarely to be noticed among them. Their carriage is stately and upright—in many even majestic; and this is particularly observable in their chiefs, whose habitual attitude of ease, and abrupt yet graceful actions in giving their commands, are truly eloquent and imposing. They are haughty and proud in their bearing, and carry the head quite erect and thrown back. The left arm is usually laid across the chest, to support the blanket or kaross, which, carelessly slung over the left shoulder, is their only covering or article of clothing. This, when moving quickly, they gather closer around them; and then, throwing the second corner of it over the right shoulder, they leave it to hang in negligent folds across their fine expansive chests, reminding the beholder much of the Roman toga of old. Their shoulders are square and firmly set, and like the chest, very broad. Their heads are large, but not disproportionate to their bodies; the forehead being elevated and intellectually formed, and in many cases very high, and finely developed in a phrenological point of view. Their hair is not so thick and matted as in either the negro or Hottentot races, from whom the Kafirs widely differ in all points of personal appearance. Their ears are large, but well made, and seem generally to have become elongated by the weight of pendant ear-rings and ornaments. Their features, although much varied, are fine—particularly the eyes, which are keen and piercing; and, although always unsteady, wandering, and stealthy, yet from their large size and great brightness, and from their being well set under their broad deep brows, the idea of cunning and deceit, which undoubtedly is their national character, and has usually to be found out by some dear-bought experience, does not at first sight impress a stranger. The common color of the eye is black, or dark brown, somewhat in harmony with that of their skins, which are however darker in some tribes than in others, especially in the Amaponeo and more northerly ones. The nose also varies in form—in the T'-Slamhie tribes being broader and more of the negro shape than in the Graikas or Galeaks, it assumes more of the European character. In many of them, the perfect Grecian and Roman nose are discernible. These latter tribes appear, in all other respects, to retain their original nationality of appearance. [Rev. F. Fleming.]

Anecdotes of Parrots.

All animals are jealous; and none more so than the parrots. One belonging to a young friend of mine was miserable when she took charge of a canary for a friend, who was to be absent for some time. From the first moment Poll saw her caress the stranger, she became sulky; would not speak, scarcely ate during the first few days, and not only turned her back upon her mistress, but tried to bite her. The canary, one fine sunny morning, was hung up at the window to enjoy the warmth, and in its delight, burst forth into one of its sweetest songs. The parrot listened attentively, with her head on one side, till the little warbler paused; when, in the most patronizing tone possible, she exclaimed, "Pretty well! pretty well!" and then, as if in spite, she vociferated the most contemptuous "Ha! ha! ha!" This same lady's brother had also a parrot who was very jealous of a much smaller bird than himself, on whom his master lavished many caresses. They were placed in a room next to the gentleman's bed-chamber; one night he was awakened by the screams of the little favorite. He immediately rose and went to its cage with a light, but it was too late, the parrot had by some means fastened the door of his cage, and going to that of the smaller bird, put his claws between the bars, and dragged it to the side, and was tearing it to pieces. I was told of a parrot the other day, that had been accustomed to breakfast on oatmeal porridge; but

on a recent occasion the oatmeal was exhausted, and from negligence had not been renewed. Accordingly, some soaked bread was put in the bird's saucer. He looked at it some time, tasted it once or twice, sat and apparently considered the matter; and then, dashing his bill in, he threw it all out, first on one side and then on the other side, saying between each spluttered mouthful, 'Nasty mess! nasty mess!' The same bird heard a lady say, 'Oh, dear! I have lost my purse!' and immediately exclaimed, 'How very provoking!' [Instinct of Birds.]

Divorce in Ohio.

The last Legislature of Ohio passed a law concerning divorce, of a most extraordinary character. We shall be surprised if there is not a rather brisk emigration of badly matched people setting into the Buck Eye State, when the kind of relief this act is designed to afford becomes generally known. The law to which we refer provides that divorces may now be granted by the Court of Common Pleas in Ohio, for any of the following causes: First: When either of the parties had a former wife or husband living at the time of solemnizing the second marriage. Second: Where either of the parties shall have willfully been absent from the other three years. Third: Adultery. Fourth: Impotency. Fifth: Extreme cruelty. Sixth: Fraudulent contract. Seventh: Gross neglect of duty. Eighth: Habitual drunkenness for three years. Ninth: Where either party is imprisoned in any Penitentiary or State Prison, in any State, for violation of the laws of the United States; or in Ohio, for violation of the criminal law of Ohio; or in any other State, for a violation of the criminal law of such State; provided such offense would be punished with imprisonment in the penitentiary in Ohio, and provided the application for divorce is made during such imprisonment.

A decree of divorce in any Court of another State in favor of one party, is also ground for a like decree in favor of the same party in the Courts of Ohio. Proof of the admissions of the parties may be received in evidence, unless obtained by connivance, fraud, or other improper means. Proof of cohabitation and reputation of the marriage is admitted, and, in the discretion of the Jury or Court, received as sufficient evidence of the marriage.

If the divorce is granted to the wife, she is restored to all her lands, tenements, and hereditaments not previously disposed of, and to her maiden name if she desires—may be allowed sufficient and reasonable alimony—and if she survive her husband, is also entitled to dower. If the divorce is granted on account of her fault, she loses the right to dower, but is restored to her lands, tenements, &c., and may receive reasonable alimony.

Petitioners for divorce must have resided within the State one year, but the cause of divorce and marriage may have occurred elsewhere—and alimony may be granted to the petitioner during the pendency of the proceedings.

A wife may also petition for alimony alone, without the prayer for dissolution of the marriage contract, for the following causes, viz: First: Adultery. Second: Gross neglect of duty. Third: Abandonment of the wife, without good cause. Fourth: When there is a separation in consequence of ill-treatment on the part of the husband. Fifth: Habitual drunkenness. Sixth: Confinement in the Penitentiary of Ohio, or in the Penitentiary or State Prison of any of the United States, or either of the Territories thereof, or the District of Columbia, for any crime or offense of the same character or grade as or may be by the laws of this State punished with imprisonment in the Penitentiary, in which case the application shall be made while the husband is so confined.

Saw-Dust as Litter.

This material has been successfully introduced as litter for horses in Ohio, instead of straw, and may be profitably employed for this purpose when the latter article is dear. The Ohio Cultivator contains the following remarks upon the subject: "Several bushels of dry saw-dust are thrown into the stall, upon which the horse stands during the night. In the morning it will be found that about a bushel has to be removed—one-half of which is manure and one-half saw-dust so well saturated as to contain a large portion of ammonia, performing the double office of absorbent and purifier; thus the air of the stable is kept pure, and the ammonia saved for the compost heap. This compost Mr. Blake has applied to his stiff clay land, and reports that it operates like yeast; making the ground very light and mellow. In the morning, that portion of the bedding which remains dry is shoveled up under the manger, to serve for another night. Another advantage from this material for bedding is that a horse which lies upon it is much easier cleaned off than one which lies in straw; the saw-dust entering among the hair brings away the secretions, when the curry-comb and brush are applied, leaving a bright lively coat. In warm weather it has another great advantage, that of being much cooler than straw, so that a tired and heated horse can sleep pleasantly, without incitements to feverish restlessness. The establishment of steam mills in all parts of the country, renders the material easy of access to almost every neighborhood, and we doubt not, when its virtues are better known, it will be generally applied to stable use, as a means of comfort to the horse, and also of turning an otherwise useless article into profitable account.

Large Prices for Small Privileges.—It is stated that a woman who keeps a small grocery on the corner of Church and Warren-st., New York, in an old house for which she has an unexpired lease of two years, refuses to sell out her lease for less than twenty thousand dollars. The owner of the property, who wants to pull the house down and put up a new building, has offered her ten thousand dollars; but she refuses to move for less than twenty thousand. Many years ago, when Masonic Hall, in Broadway, was projected, the owners wished to extend it to the corner of Pearl-st., but the owner of the wooden building on the corner demanded twenty or thirty thousand dollars for his property, which was really worth not more than six or seven thousand. Masonic Hall was constructed, and the old wooden corner stands there still, a monument to over-reaching cupidity.

ETIQUETTE.—A correspondent of the New York Tribune, writing from Havana, thus notices a ceremony attending a turn-out to a fire in that city:—

A Spaniard, who arrived at the place soon after the fire showed itself, found the firemen of the place ranged in front of the building, inactive, while the flames were devouring everything in their way. He asked why they did not commence to extinguish the fire. They replied, that their chief had not come, and that they were waiting his commands. In a quarter of an hour the chief appeared, and all the other authorities, military and civil, in their uniforms, as stiff as starch. Then came the calling of the muster roll. The flames had now gutted the building, and done other damage, and a party of French soldiers, from two men-of-war, with engines, had put the surrounding buildings out of danger; leaving to the noisy and much-applauded Spanish chiefs and their crew, the harmless embers, to extinguish.

RIP VAN WINKLE AGAIN.—A full-grown man, six feet two inches in height, and 37 years of age, residing in the town of Clarkson, on the 9th of June, 1848, fell into a long sleep, and since that time has been awake at different periods, from a few hours to four months at a time. Thus, for five years, he has slept with only occasional and brief intervals of wakefulness. The name of this sleeper is Cornelius Broomer, and none of the family from which he has sprung have ever before had any such affection. The fit comes upon him suddenly, without any apparent warning, and during its duration nothing can arouse him from the unnatural lethargy. The man lives on, sleeps on, retains perfect health, with a pulse at 80, and without variation. A little food is introduced into his stomach by prying open his firm set-jaws. When he awakens he is totally oblivious of all that has transpired during his trance, and calls for food, and sets to with a will, eating voraciously. If asked why he sleeps so much, he regards it as an imposition, just as any active man would regard the imputation of sluggishness. [Rochester Democrat.]

BIRDS.—A traveler in South America, speaking of the birds of his native land, says it is pleasant to notice, that into whatever strange countries they may have wandered during the winter, and whatever strange tongues they may have heard, they nevertheless come back speaking English. Hark! "Phæbe! Phæbe!" plain enough. And by and by the Bob-o-link, saying, "Bob-o-link!" and the quail saying, "Bob White." We have heard of one who always thought the robin said, "Skillet! skillet! three legs to a skillet! two legs to a skillet!" A certain facetious doctor says the robins cry out to him as he passes along the road, "Kill 'em! cure 'em! cure 'em! physic! physic! physic!" And the frogs indulge in humorous, sarcastic ditties, in which one hears, "Jug 'um! jug 'um!" While another responds, "Paddy got throok, got throok, 'ook, 'nk!"

VARIETY.

"Why, Mr. B.," said a tall youth to a little person in company with a half-a-dozen huggers, "I protest you are so small I did not see you before." "Very likely," replied the little gentleman, "I am a little sixpence among six copper pennies, not readily perceived, but worth the whole of them."

It is said the Commissioners appointed for the purpose have purchased the farm of John Delfield, in the town of Fayette, Seneca Co., about two miles from Geneva, for the location of the New York State Agricultural College, recently chartered by the Legislature.

The Committee of Investigation in regard to the Art Union reported to the Assembly Wednesday, June 8. They state that the institution was on a false basis, and worked badly, but that no dishonesty has been proved against the managers.

The contract for the Albany and Binghamton Railroad provides that the road shall be built from Hamilton-st., Albany, to Oneonta, in July, 1855, and to Binghamton in the autumn of that year, the tunneling on that section requiring this additional time.

Neal Dow is to address a Maine Law Mass Meeting of the People of Oswego County at Fulton on the 4th of July, on his return from his Western tour. Oswego is bound to elect two Maine Law Members this Fall, and give a good lift toward a Senator.

The labor of winding up the machinery connected with the telegraph fire alarm bell in the old South Church, Boston, is performed by an ingeniously constructed apparatus, located in the cellar of the church, which is operated by Cochituate water.

Lord John Russell, in reply to a question, has stated that the British naval forces in the China Seas had been ordered to do nothing more, with reference to the present rebellion, than protect the persons and property of British subjects.

A woman named Mary Saxon, a native of Germany, committed suicide in the State Prison at Sing Sing, on Tuesday, June 7. She made a rope of a portion of her bedding, and hung herself in her cell. A perfect diamond, weighing 264 carats and 2 grains, has been found at Bayagem, in the province of Minor Geraes, Brazil, being the largest which has been found in that country of precious stones since 1728.

Seven of the crew of the steamer Winslow were drowned at Louisville on Saturday, June 4, while endeavoring to remove a log of wood that had got fastened in the wheel of the steamer.

A writer in the Granite Farmer positively asserts that the "effects of poison ivy" can be cured by eating a few, say four or five, of the small green leaves of the pine.

A watchman named William Dixon was shot at Buffalo, Wednesday night, in a street row, while attempting to arrest a rioter, and his life is despaired of.

A syphon for dairymen is now in use in Scotland, by means of which the milk is drawn away from the cream, instead of skimming the cream off the milk.

Plato, being once asked how long he meant to be a disciple, said, "As long as I am not ashamed of growing better and wiser."

Hyatt McNeill, a son of General McNeill, was killed at New Orleans on the 3d inst., by being struck by the shaft of a railroad car.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:— No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 33 pp. No. 2.—Moral and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 21 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian Caveat to the Old and New Sabbatharians. 42 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 3 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 4 pp. No. 10.—The True Sabbath Examined and Observed. 16 pp. No. 11.—Religious Liberty Enforced by Legislative enactments. 16 pp. No. 12.—Misuse of the Term Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp. The Society has also published the following works to which attention is invited:— A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred. The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist denomination. It aims to promote moral purity and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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