

# The Sabbath Recorder.

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

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

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 26.

NEW YORK, FIFTH-DAY, DECEMBER 8, 1853.

WHOLE NO. 494.

## The Sabbath Recorder.

### VISIT TO THE CHINESE INSURGENTS.

In June last, the Rev. Charles Taylor, a Methodist missionary at Shanghai, visited the camp of the Chinese Insurgents at Chin-Kiang-fu—a city which he had visited in disguise about one year before. Of what he saw on the way and there, he gives some account in two letters to the N. Y. Tribune, extracts from which we print herewith.

On the way he visited Silver Island, of which he says:—

It is a hill rising from the bed of the river, is covered with a rank growth of trees and shrubbery, and overlooks the City of Chin-Kiang-fu, which is only two miles distant. There are many temples on this island, some of them exceedingly beautiful and costly, but the insurgents have utterly demolished every idol. So gratifying a scene of devastation I certainly never before beheld! Here were gilded and painted fragments of images strewn about in every direction, while the clay and straw of which the larger idols had been made covered the floors to the depth of one or two feet. The altars and tables, incense vases and candlesticks, Buddhist books, and all the paraphernalia of idolatrous worship, were broken, torn, and scattered here and there, in irreparable ruin; and this, too, by the very ones who, not three years ago, were willing votaries at just such shrines. The images of stone were thrown down from their pedestals and had their heads knocked off. But I found one about two feet high, in a sitting posture, richly gilt and very heavy, whose head had successfully resisted the hammers of the iconoclasts. It was lying with its face on the earth, and the enraged expression of its features seemed to show a strong resentment at the indignity thus cast upon it. With the help of two of my boatmen, a pole and a rope, I brought away this chap, and he now sits in sullen silence near me, while I relate the story of his wrongs. I also brought away many pieces of wooden gilded idols—heads, hands, feet, thumbs, fingers, and the like. This was by the cheerful permission of the twelve or fifteen priests, who were all that remained on the island out of a hundred, the majority having fled in their boats to the main land, on the approach of the insurgents. To these poor, forlorn bonzes I gave many books and tracts, besides a small sum of money, for they seemed quite destitute, and with the aid of a Christian native whom I had brought with me, exhorted them not to grieve over the destruction of these senseless blocks, and showed them that "a more excellent way." We had got them together in an apartment of one of the temples for this purpose, and it was most interesting to observe the attention with which they seemed to drink in the good news of salvation through Jesus Christ. No time, place, or circumstance, could have been more opportune for the exhibition of Christian truth. For, just as all their sandy foundation had been swept away, and the strangest possible evidence of the utter inability of their idols to save or help even themselves, lay spread around, we pointed them to a Rock on which they might build and be entirely secure. These tidings came to them as a life-boat to a wreck. Here were the miserable fragments of their shattered craft, to which they were clinging with the forlornness of despair. But their faces lightened with hope when the good, staunch ship of Christianity hove in sight, and sent a boat to save them.

At Silver Island Mr. Taylor was obliged to leave his boatmen, and go on foot to Chin-Kiang-fu, which place he reached after much difficulty, when he found himself among the "long-haired men," who crowded around him in great numbers, eager to learn who he was, where he came from, and what he wanted. He says:—

To these inquiries I replied, that I was from Shanghai, that I was an American, and my name was Taylor. With reference to my business there, I requested to be conducted to their highest officer in that city—Chin-Kiang-fu—to whom I would make known my object in visiting them. Being very anxious to have me tell them at once, they showed me the way into a well-furnished hall, and had tea brought for me, having first desired me to be seated in one of the many cushioned chairs ranged along in two rows facing each other, up and down the middle of the large apartment. Alternating with the chairs were what we call here *teapots*—they are small square or oblong stands for holding cups of tea and refreshments. While I was sitting here sipping my tea, and the object of strange interest to these wild looking men and boys, who had never before seen a foreigner, one who seemed to be a subordinate officer, came, and seating himself by my side, again asked for what I had come. Fearing if I should tell him, that having once satisfied their own curiosity, they would not take me to the commandant, I resolutely refused to answer any questions on that subject, till I was conducted to his presence. Seeing my determination they furnished me with a guide and an escort of two or three soldiers, all armed with long spears and swords. Our path lay about on a narrow ridge within the stockades, which were being taken down and replaced by a substantial brick wall, three or four feet thick, furnished with parapets and port-holes, through which cannon of various caliber were poking their ugly noses. The soldier-artisans were working like bees on the unfinished portions—some bringing mortar, some laying them, and some making mortar. My guides were frequently asked, as we passed along, who was that stranger, and their invariably answer was, *Yang Shiang dee*, i. e., "Foreign brother"—a term of civility and affection never before applied to foreigners in China.

We soon came to the north-eastern gate of the city. It had been completely filled up with heavy stone masonry, and the only access was by a narrow flight of stone steps to

the top of the wall. Through a narrow door he believed were the same with ours.

Notice of my arrival had been sent to the second officer in command, and he soon came in a large handsome sedan, borne by four coolies, and with quite a train of soldiers and attendants going before and following. He came in, and a seat was placed for him at the right of Lo. The uniform of the two was nearly alike, being a yellow silk or satin cap covering the whole head and extending in a sort of cape half way down the back, leaving only the face exposed. It had a binding of red satin all around the edge an inch and a half wide, and looked in shape somewhat like the representations of the caps or helmets of Egyptian heroes, or of the human heads on the monsters of Layard's Nineveh. Next was a long richly figured satin gown, reaching to the ankles, and over this a red figured satin waistcoat, or jacket-like garment, with sleeves conveniently loose and short. You know they eschew shaving the head, that being one of the abominations introduced by the "fiendish Tartars." So they have their long hair all twisted or braided up, and fastened on the top of the head by a piece of yellow silk, answering the purpose of a turban without being as full; the common soldiers wear red silk on the head.

Breakfast was soon announced, and I was conducted into an adjoining room, to a square table, with seats for two at each side. I was politely invited to sit down first, and then seven others, the secretaries and officers of Lo, also took their seats. I had heard the insurgents were in the habit of eating grass before eating, and I wanted to see how this would be done, but presently one of them took his chopsticks and requested me to do the same, for, as a mark of civility, they would not eat till I had begun. I mentioned to them what information we foreigners had received about their practice of asking a blessing, and they immediately replied it was true, and that it had just been done in the room from which we came. I then recollected that after I had left that apartment I heard human voices chanting, with the usual Chinese musical instruments accompanying, and learned that this was a form of grace before meat. I thereupon informed them that it was our custom to ask a blessing at the table, and if they had no objections I would do so at that time. They very cheerfully assented, and after I had finished they seemed quite gratified, saying that the spirit and design of the thing was the same, though the manner of performing it was different. At every meal after this, during my stay, all at the table waited for me to ask a blessing. All the members and dependents of Lo's household assembled in the large hall morning and evening, when he or one of his secretaries read a portion either from the book of Genesis—that being the only part of the Bible yet discovered among them—or from some of the religious tracts written by *Fai-ping-woong* himself. After reading, during which all present sat and listened attentively, they all join in chanting a hymn, always closing with the doxology above translated. Then each one takes the cushion from his chair, and putting it down before him on the brick or tile floor, kneels on it in a very solemn manner, with his eyes closed, while Lo himself, or the secretary, prays audibly, the rest remaining perfectly silent. It was the most impressive scene I ever witnessed, from the reflections and associations to which it gave rise, and which I must leave for the imagination of your readers to supply. The only drawback to its solemnity to my mind—but none in theirs—was the accompaniment to the chanting, consisting of all the discordant sounds of gongs, drums, cymbals, horns, and various other instruments, but ill suited, in our estimation, to produce that devotional feeling so important in Christian worship. In the middle of the room in which we ate was a table, placed on which were twelve bowls—three each of rice, of meat, of vegetables, and of tea. On inquiring the meaning of this, I was told it was designed as an offering to the Supreme Ruler—one of each kind respectively for the Father, Son, and Holy Spirit. After being allowed to remain thus for some time, they were removed, but whether eaten or not by others I did not learn. The fact of their presenting offerings of this kind is proof presumptive that they have as yet no knowledge of the New Testament—a need which I supplied as far as practicable on that visit, with what effect time can only reveal.

My boatmen had so thoroughly imbibed the dread of the "long-haired men"—so industriously cherished by the accounts of their cruelty, which the Imperialist mandarins circulate in their proclamations far and wide—that no assurances of safety I could give them would induce them to go any nearer the city. So, to accomplish my objects, I was under the necessity of making three several visits on foot to my boat—two miles distant, in doing which it was unavoidable to pass the Imperialist lines, not very far from their camp, as their tents lay spread out on the hills to my left, and within gun-shot of the river bank, along which my path lay. The second time I took as many more copies of the books as I could well carry, and the third time I took the medicines and a small case of surgical instruments, which I had brought with me from Shanghai. The demand for medical aid was greater than I had the means of supplying; but I afforded relief to the many applicants as far as within my power. A successful surgical operation on one poor fellow's eye excited much interest and gratification.

I took my final leave of Lo-ta-yun at night, and he, after having hospitably entertained me during my stay, gave me three live fowls and two hams, for my food on the way back to Shanghai. He also had my carpet-bag filled with the books that had been published by the order of *Fai-ping-woong*, and with the royal proclamations he had issued. Lo also wrote a friendly letter to his "foreign brethren" at this place, which was translated and so widely published that you have doubtless seen it long before this. These were all given to a servant, who followed me to the outer gate of his head quarters, where was a horse saddled and bridled waiting for me, with several lieutenants and several hundred

men, each one having a lantern and armed with swords, matchlocks, and the long spear whose polished blades gleamed in the light of the torches and lanterns. With this imposing procession I was escorted through many winding streets, and at length through the west gate of the city to the bank of the river, where was a boat waiting to convey me down to my own. Three brave fellows, armed cap a pie, got in with me. One of them was the chief of the men from Kwei-chow, a district in Kwang-si province, and he boasted of his native tribe, the *Miao tsz*, having never been subject to the Tartar rule, and having never adopted their customs of shaving the head, &c. We were proceeding slowly down the river, near the shore, and had not yet passed beyond the stockades, when we were hailed by a sentinel. My long-haired friend replied that he and two comrades were just going down the river a little way to accompany the "foreign brother" to his boat; but so strict were the orders of this sentry, and so faithful was he to them, that he said we must come to land and allow him to see for himself, or he should fire into us. My companions protested that he must know who they were, but all to no avail—to the shore we had to go, and undergo an examination by the trusty sentinel, who came up with his lantern as we landed, and when he had the evidence of his eyes to corroborate that of his ears, he was satisfied, and we passed on a few hundred yards, till we had got beyond all those difficult obstructions in the path enumerated in my last letter. Then I insisted on being put ashore and waiting to my boat; for I would not allow these brave, noble fellows, to risk their lives on my account, as I knew there were Imperialist scouts out night and day. We parted with many expressions of good feeling and urgent requests on their part that I would soon visit them again.

My boatmen were no less rejoiced than surprised to see me come back with my head on my shoulders. We then weighed anchor, and in a few minutes more were on our return to Shanghai, which we reached safely after three days' sail down the Yang-tz-Kiang.

Yours, truly,  
CHARLES TAYLOR.

### THE GRAVE.

BY JAMES MONTGOMERY.

There is a calm for those who weep  
A rest for weary pilgrims found;  
They softly lie, and sweetly sleep,  
Low in the ground.

The storm that wrecks the winter sky,  
No more disturbs their deep repose,  
Than summer evening's latest sigh,  
That shuts the rose.

I long to lay this painful head,  
And aching heart beneath the soil;  
To slumber in that dreamless bed,  
From all my toil.

The grave, that never spoke before,  
Hath found at length a tongue to chide;  
Oh, listen! I will speak to more:  
Be silent, pride!

Art thou a mourner?—hast thou known  
The joy of innocent delights,  
Endearing days forever flown,  
And tranquil nights?

Oh, live! and deeply cherish still  
The sweet remembrance of the past;  
Rely on Heaven's unchanging will  
For peace at last.

Though long of winds and waves the sport,  
Condemned in wretchedness to roam,  
Live! thou shalt reach a sheltering port,  
A quiet home.

Seek the true treasure, seldom found,  
Of power the fiercest priests to calm,  
And soothe the bosom's deepest wound  
With heavenly balm.

Whate'er thy lot, where'er thou be,  
Confer thy folly, kiss the rod;  
And in thy chastening sorrows see  
The hand of God.

A bruised head be will not break;  
Afflictions all his children seek;  
He would reward them for his mercy's sake;  
He wounds to heal!

Humbled beneath his mighty hand,  
Prostrate, his providence adore;  
"Thy done! arise! he bids thee stand,  
To fall no more.

Now, traveler to the vale of tears,  
To realms of everlasting light,  
Through time's dark wilderness of years,  
Pursue thy flight.

There is a calm for those who weep,  
A rest for weary pilgrims found;  
And while the smouldering ashes sleep,  
Low in the ground,

The soul, of origin divine,  
God's glorious image freed from clay,  
In heaven's eternal sphere shall shine,  
A star of day!

The sun is but a spark of fire,  
A transient meteor in the sky;  
The soul, immortal as its sire,  
Shall never die!

The gay will laugh,  
When thou art gone, the solemn brood of care  
Flod on, and each one as before will share  
His favorite phantom.

The world will go on without us. We may  
grieve, but weep not. Great machinery will unceasingly  
be going on. But the world goes clattering on as if  
nothing had happened. If we filled important  
stations in society, if we have wondered  
what would or could be done, if we were re-  
moved; yet how soon others will fill our sta-  
tions! The world can be a bustling, active  
world, without us. It was so before we en-  
tered it. It will be when we are gone.

When we are dead, affection may erect a  
monument. But the hand that sets it up will  
soon be as powerless as ours, and for the same  
cause. How soon they that weep over us will  
follow us! The monument itself will crum-  
ble, and its dust will fall on the dust that cov-  
ers us. If the marble or the granite long en-  
dure to read the graven letters. Men will  
give a hasty glance at the name of one they  
never knew, and pass on, with not a thought  
of the slumberer below.

On my grassy grave  
The men of future times will careless tread,  
And read my name upon the sculptured stone;  
Nor will the sound, familiar to their ears,  
Recall my vanished memory.

When we are dead, our influence will not  
be dead also. We leave epitaphs upon inde-  
structible materials. Our manner of life has  
been writing them. We have stirred up  
thought and awakened emotion. The won-  
derful machinery of mind has felt our  
presence. We have pressed the stamp of  
our character into the wax of moral sensibi-  
lities around us. Footsteps towards immor-  
tality have been well guided or misdirected  
by us. Our places of business, or social re-  
sort, may know us no more; but living, ac-  
countable beings feel the influence that sur-  
vives our personal departure.

When we are dead, the kingdom of God will  
not die. It did not depend on us for exis-  
tence. And onward will it go, when we have  
ceased to live. Happy, indeed, if it had been  
the honor and joy of our labors to have pro-  
moted it. Blessed is it to be remembered as  
having loved Zion, as taking pleasure in her  
stones, and favoring the dust thereof.

Sacred, consoling thought! The kingdom  
of Christ moves on, when we drop all our  
earthly relations to it. Other servants of God  
will rise to fill our places. A brighter star  
may rise for the one that has fallen. Stronger  
hands than ours may come into the ranks.

When we are dead, some will think of us.  
Perhaps not a large circle. And what will  
they think? Our present course of life is  
furnishing them with themes of thought.  
Coldness and indifference to the kingdom and  
glory of God—of that will our survivors think,  
if it marked our characters. And in sadness  
will those that truly loved us ponder it. And  
thoughts, how many, and how comforting, will  
rise, amid the pangs of real sorrow over our  
departure, if we had shown forth the praises  
of Him who called us to glory and virtue,  
into which of these channels are we likely to  
turn the thoughts of men? [Puritan Recorder.]

It never rains in Peru. The vapors, as  
they ascend from the sea, are attached to the  
summits of the Cordilleras, where they are  
condensed into showers. But on the line of  
coast, which lies between the sea and the base  
of these stupendous mountains, the rain never  
falls. All agriculture is the result of artificial  
irrigation. But the frequent and full streams,  
flowing from the Cordilleras, make this com-  
paratively easy.

### WHEN WE ARE DEAD.

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

There will be some honest sorrow. A few  
will be really sad, as we are robbed for the  
grave. Fewer, probably, than we now sup-  
pose. We are vain enough to think our  
departure will produce considerable sensa-  
tion. But we over estimate it. Out of a very  
small circle, how soon we shall be forgotten!  
A single leaf in a boundless forest has fallen!  
That is all!

### FUNERALS IN THE EAST.

All over the East funerals are attended by  
hired mourners. These are generally women,  
who fill the air with lamentations. The chil-  
dren in the streets often suspend their sports  
as the funeral train passes, and strive to imi-  
tate the melancholy sounds. Hence the  
words of our Saviour, "Whereunto shall I  
liken the men of this generation? They are  
like unto children sitting in the markets and call-  
ing unto their fellows, and saying, We have  
mourned unto you and ye have not lamented."

Music is often introduced to aid the voices  
of the mourners; the trumpet is used at  
the funerals of the great, and the small pipe  
or flute for the lower classes. In Egypt the  
poorer people call in women who play on the  
tabor, and sing elegiac airs, to the sound of  
that instrument, which they sometimes accom-  
pany with the most frightful distortions of  
their limbs. Dr. Smith, in his *Pilgrimage to  
Egypt*, says, "I have seen a woman raise her-  
self into a perfect frenzy by her weeping and  
frantic gesticulations; and all perhaps for a  
para, (the fifth part of a cent,) for some one  
she never saw, or cared a fig for if she had."

The noise and tumult of these mourners  
usually began immediately after the person  
expired. This was the case in the house of  
Jairus, where our Lord put out the minstrels  
who were making such lamentations around  
the bed on which the dead body of his daugh-  
ter lay. This custom of hired mourners is  
evidently of great antiquity, as the following  
passage from Jeremiah will show. "Call for  
the mourning women that they may come,  
and send for cunning women that they may  
come, and let them make haste and take up a  
wail for us; that our eyes may run down with  
tears, and our eyelids gush out with waters."  
Jer. 9: 17.

A recent traveler in Egypt relates the fol-  
lowing:—"A man had been drowned, his  
body had been recovered from the river, and  
lay upon a mat under the shelter of some  
palms; a crowd of women with disheveled  
hair were seated round the corpse, beating  
their naked bosoms and screaming out their  
lamentations, poor ones who had suddenly be-  
come endowed with every virtue in the Koran.  
One woman, with a loud, wailing voice, would  
recapitulate some of the perfections of the  
dead; and when she paused, the rest all cried  
in chorus, "Wiley! wiley! wiley!" This  
lamentation is singularly like that of the  
women in Ireland; and one traveler affirms  
that the orientals ask the same pathetic, but  
unanswerable question that the bereaved Irish  
mourner put to their dead—"Why did you  
die, darling? Why did you die?"

These ancient customs must all yield to the  
power of that gospel which brings life and  
immortality to light. The spirit of true re-  
ligion is fatal to all such immodes, not to  
say hypocritical grief. The signs of the times  
lead us to hope that the day-star is about to  
dawn on the darkness of Mohammedanism;  
and then we may expect that ere long the  
consolations of a pure Christianity shall control  
and soften their grief, teaching them how to  
mourn as true Christians, and "not as those  
without hope."

### DEATH OF JOHN KNOX.

The last number of the *Westminster Re-  
viewer* has an eloquent and candid sketch of  
the life of the great Scottish Reformer. The  
last scene of his anxious life is thus touchingly  
depicted:—

On Monday, the 24th of November, he got  
up in the morning, and partially dressed him-  
self, but feeling weak, he lay down again.  
They asked him if he was in pain. "It is no  
painful pain," he answered, "but such a one  
as, I trust, will put an end to the battle."

His wife sat by him, with a Bible open on  
her knees. He desired her to read the fif-  
teenth of the first Corinthians. He thought  
he was dying as she finished it. "Is not that  
a beautiful chapter?" he said; and then added,  
"Now, for the last time, I commend my spirit,  
soul and body, into thy hands, O Lord." To  
the crisis passed off for the moment. Tow-  
ards evening he lay still for several hours,  
and at 10 o'clock "they went to their ordinary  
prayer, which was the longer, because they  
thought he was sleeping." When it was over,  
the physician asked him if he had heard any-  
thing. "Aye," he said, "I was to God that  
ye and all men heard as I have heard, and I  
praise God for that heavenly sound."

Suddenly thereafter, he gave a long sigh  
and sob, and cried out, "Now it is come!"  
Then Richard Bannatyne, sitting down before  
him, said, "Now, sir, the time that ye have  
long called for, to wit, an end of your battle,  
is come; and seeing all natural power now  
fails, remember the comfortable promise  
which oft-time ye have shown to us, of our  
Saviour Christ; and that we may understand  
and know that ye hear us, make us some sign";  
and so he lifted up his hand, and incontinent  
thereafter, rendered up the spirit, and slept  
away without any pain.

A TOUCHING GIFT.—A venerable man in  
New Jersey recently called on a clergyman  
whom he had heard present the cause of the  
Bible, and had handed him a gold dollar; said,  
"This was given me as a pocket piece; but,  
with a dying word before me, I cannot keep  
it longer—I bring it to you, and wish you to  
improve God's blessing on it, that it may do  
good to some soul." When told it would pro-  
cure four Bibles, he added, "Then four souls  
more will be without excuse if they perish."

The Sabbath Recorder.

New York, December 8, 1853.

Geo. B. Utter & Thomas B. Brown (r. s. s.) Editors. James Bailey, Jr., E. J. T. S. Babcock, T. M. Allen, J. A. Beegh, Occasional Editorial Contributors.

Board Meetings.

QUARTERLY MEETINGS of the Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies and the American Sabbath Tract Society, will be held at Plainfield, N. J., on Friday, Jan. 5, 1854, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

SABBATH OF THE CHINESE REVOLUTIONISTS.

Notwithstanding all the developments thus far made concerning the religion of the Chinese Insurgents, there is something about it which we do not understand. Do they keep the Bible Sabbath, or not? We have anxiously awaited something that would throw light on this question, but we are yet in the dark. From our own missionaries we have no communications later than the 1st of June. At that time it was reported, that the Insurgents were observing the seventh day of the week as holy time. It was so stated to our missionaries in Shanghai, and what they heard they reported to us. Their authority seemed to be reliable. The officers of the Hermes, the British ship of war that went up to Nanking to make exploration, asserted that they found the Insurgents keeping the seventh day. The Chinese teacher of the Rev. Mr. Taylor, a convert to Christianity, and a native of Nanking, having visited that place a short time before the Hermes did, brought back word that the Insurgents were Sabbatharians. How happened it, that such reports were brought by persons who were themselves in the observance of the first day of the week, if there was no foundation for them? We must add, that we have seen the same account of the matter in some paper that we read two or three months ago, though we have forgotten who the author was.

On the other hand, it has been stated by some on this side of the water, that the Insurgents observed the first day of the week as the Sabbath. The Rev. Mr. Baldwin, a Baptist minister of this city, in a discourse which was published in the Tribune not long ago, asserted it, though he did not give his authority. Whether they really were authorized to make the assertion, or whether, from hearing it said that the Insurgents were observers of the Sabbath, they took for granted, without particular inquiry, that the Sabbath observed by them was the so-called Christian Sabbath, we do not know. At all events, their sources of information have not been given to the public; and from the other side of the water, the report first given by our missionaries.

The New York Tribune has published two lengthy communications from the Rev. Mr. Taylor—the same referred to above, as we suppose—upon the Religion of the Insurgents. We have read them, hoping to find this question cleared up. Not the remotest allusion to it do we find, thus far. In connection with this silence we place the statement, which has so frequently been reiterated by them that have written on the subject, that "the religion of the Rebels would appear to be more that of the Old Testament than of the New." But in what respect this charge is true, we are not informed. It is very certain that they are not looking for a Saviour to come; for they acknowledge Jesus-Christ as the true and only Saviour of sinners. It is true, that on funeral occasions they are said to offer up presentations of animals, wine, tea, and rice, to the Great God; but it is not yet shown that these offerings are relied upon as having any thing to do in the way of cleansing them from their sins, or that they are anything more than expressions of their reverence to the Supreme Being. In what respect, then, is their religion "more that of the Old Testament than the New?" We rather suspect that Sabbath-keeping—the keeping of the seventh day of the week rather than the first—is the fact upon which this accusation is in part grounded. For such is the incorrigible blindness of most of our first-day brethren, that they can see nothing but Judaizing in the religion of those who, acknowledging the binding nature of the Fourth Commandment, believe that it means just what it says.

Another significant circumstance is found in the extraordinary zeal manifested just now by sundry missionary organizations, to flood the "land of Sinim" with New Testaments. It would really seem, that the delusion of many of our first-day friends was about complete. They have so long been accustomed to read the New Testament through the lens of Puritan theology, that they actually suppose it to contain a warrant for Sunday-keeping as express as the Westminster Catechism. However, we have no objection to having the Chinese supplied with New Testaments; the more the better, provided they are circulated without note or comment. For we are sure that, without some tutorage in the creeds of sectarians, no one would ever dream, from reading the New Testament alone, that Sunday had been substituted for the Sabbath of the Decalogue.

Though we have some suspicion, that the reported Sabbatharianism of the Chinese Insurgents will turn out to be a fact, we are still not without our misgivings. And should it even be a fact, we still have our fears that they may be perverted from it. The great leader of the insurrection is said to have been, formerly, a pupil of the Rev. I. J. Roberts, a First-day Baptist missionary at Canton. He

is represented as having derived from Mr. R. his knowledge of the Christian Religion. But, certainly, he did not derive the practice of Sabbath-keeping from this source. And if he had been led into it in some other way, there is reason to fear that he has, before this, received some tutorage in the popular system of Christendom.

We have now lying before us a recent issue (Nov. 5th) of the Tennessee Baptist, which gives some important information touching this point. It had been proposed by his brethren in Nashville, that Mr. R. leave China, and take up his residence in California, as a missionary among the Chinese of that country. To this proposition Mr. R. replies, that "it is a moral impossibility." He believes that the field in California is very important, but says, "I think my call to Nanking is more important, and is of the Lord." He represents, that Hunz, the chief of the Insurgents in China, who was then at Nanking, had written to him, inviting him "to come and teach them the gospel way more fully, that they may receive baptism—immersion—and that the true doctrines of the gospel may flourish." This invitation he decides to accept, and says, "Never before was so bright a vision of usefulness before me, and though dark spots, like those in the sun, may be found filling up the minutia of operation, yet, should the Lord please, the realization will not come greatly short of the anticipation, but in fact often surpass it in such cases, because our trust is not in ourselves, as in worldly matters, but in the Lord Almighty."

The letter of Mr. R., containing these extracts, is dated July 6th, on board the ship "Ariel." He was then on his way to Shanghai, having left Canton "without ever expecting to return." No doubt he is now at Nanking. The Tennessee Baptist remarks: "God has raised our Bro. Roberts to occupy a position filled by no one since the days of Daniel, to teach the throne and its courtiers, and to mould the religious destiny of half the world! If he errs, he will cause an Empire to err—if he strays, he leads after him half of the world's population. Did ever a case more demand the prayers of our whole denomination?"

It is indeed a case demanding prayer, not merely of "our whole denomination," but of those who love the Sabbath of the Lord. We wonder whether our people have made it a matter of prayer. The letters of Messrs. Carpenter and Wardner were received here about the middle of August—not far from the time Mr. R. made his arrival at Shanghai. They were published immediately, and their contents ought to have been regarded as nothing short of a Providential summons of our people to their knees. That was exactly the time when they ought to have knelt before God—the time when Mr. R. was probably in Shanghai. Did he call upon God, who holds all hearts in his hand, to interpose for the truth, and to make the Sabbath of the Bible the Sabbath of the Chinese Empire? We are fearfully suspicious, that there was a guilty omission here. Alas! some of our people—we trust they are very few—have but little faith in prayer. Others have so little faith in God's power to do any thing without means, that they never feel any heart to pray, till they see the means already in operation, and in a pretty fair way to accomplish the result. If the means appear to be working pretty decidedly towards a contrary result, they have no faith to call upon God any longer. They cease praying then, as if the Almighty were tied up to such modes of operation as their own little minds can conceive of.

When our missionaries told us, that the Chinese Revolutionists were reported to be Sabbath-keepers, these unbelieving brethren participated in the pleasure which we all felt. But neither they, nor the rest of the denomination, contemplated the threatening contingency which has since arisen. It never entered their minds, that the teacher who imparted the rudiments of Christianity to the Chief of the Revolutionists, was to be brought from Canton to Nanking, to be a guide in religion. Probably they supposed that, so far as Sabbath-keeping was concerned, the work was pretty much done, and that it only remained for our missionaries to step in with their counsel, and confirm the Revolutionists in their practice. They did not know that it was necessary to pray for Mr. Roberts' conversion to right views regarding the Sabbath, so that he might not lead an empire astray. Well, it was impossible for them to be aware of any such necessity at that time; but they might, and ought, to have known, that nothing less than the direct interposition of the Spirit of God was sufficient to establish, among the millions of China, a practice so completely at variance with that of all the rest of the Christian world as the keeping of the seventh day. Why did they not lay it to heart? Why did they not wrestle with God night and day, that he would defeat every opposing agency, and make foolish the wisdom of this world? Had they done so—had we all done so—peradventure Mr. Roberts himself might have become "taught in the gospel way more fully" before his arrival at Nanking; and so he, in whom the Chief of the Insurgents doubtless reposes more confidence as a Christian guide than in all others, would be the means of giving the Sabbath to half the population of the globe.

But is it too late to pray now? Certainly not. God is almighty still. If the end is desirable—if it is right—if it is in accordance with his will, he will not be at a loss for a way to accomplish it. To us, the right direction of Mr. Roberts' mind would seem to be very important at this crisis. It would seem as if his conversion to our views were almost

indispensable—that the day is lost, if his influence is thrown against us. But to God it may appear far otherwise. It is not necessary that we see how God can defeat his influence; it is sufficient for us to know that God is infinite in power. T. B. B.

LATEST NEWS FROM CHINA.

Since the foregoing was written, we have received letters from our missionaries, dating as late as Sept. 13th. They contain no positive statement, that the Insurgents do observe the seventh day of the week; but, from the fact that the statements in former communications are neither contradicted nor modified, we infer that they do, or at least, that such is the prevailing impression at Shanghai. But let our readers judge for themselves.

Extract from Mr. Carpenter's Letter. It is very gratifying to us to learn, that the Board are inclined to look so favorably upon that branch of our prospective labors which relates to the Honan Jews. We have heard nothing from them since they left here, about a year ago. Indeed, the state of the country has been such that, in the absence of postal arrangements, we could hardly expect any communication. But when the way shall be opened, it will be a very serious question for us to settle, What we shall do for them? As to sending any natives unaccompanied by a foreigner, it is not likely that we shall think best to do it. But another question may come up sooner. The way may be opened to Chung Kaung and Nanking for months, and perhaps for years, before it will be safe traveling all the way to Kai Fong Foo. Indeed, I should not wonder if access to the former places might be had in a month.

Of my poor labors for the last three months I cannot say much. The hot season has been upon us, taking away a portion of my strength. In addition to regular preaching once or twice a week, I have been giving some attention to the Court dialect, which is understood all over the empire, and to the books of the Revolutionists.

On the 7th inst. there was a local insurrection in Shanghai, previously concerted. All the Mandarins in the city were deposed, and their goods confiscated. The Criminal Judge of the city was murdered at about sunrise. From that day, the Insurgents have had complete possession of the city. It is not clear whether they are connected with the Quang-si Revolutionists, or not. They profess to be, and if they are not, perhaps they soon will be. It may depend upon the fact whether they will have power to stand alone, or not. The Insurgents are Cantonese, Fukien men, and Chin-chou men, and many of the poorer class of Shanghai men are joining them as soldiers, some probably for the loaves and fishes. The city is under martial law, and they seem disposed to keep order. They have issued proclamations setting forth their object, which is about the same with the Revolutionists from Quang-si, and other local insurrectionists in other places. They all aim at the upsetting of the throne of the Tartars. The head man in this local insurrection is named Lew, a Cantonese. Three days ago, in company with Bro. Wardner, I called upon this man. His head quarters are closed by us. He received me very politely, and we had a long talk. The next day he sent it to me, with the request that I write it over on very thin paper, so as to reduce its bulk. This is in consequence of the difficulty of getting through the Imperialists to Nanking. Tong has got it nearly copied in very fine character, and very beautifully done, and it will be diminished to less than one fourth its former bulk. I am anxious to get this forwarded in good season. When the next opportunity will occur, I know not, but hope it may be in a few days.

I have conversed freely with Rev. Mr. Roberts on the Sabbath question, and find him to be on the any-day system, provided it be the most popular day. He is decidedly opposed to the Revolutionists keeping the Jewish Sabbath, because it is not the day most generally observed throughout Christendom; and his mind is fixed there. You probably know that Tse-ping-wang, the Chief of the Revolutionists, has sent for him to proceed to Nankin. So, you see what we have to hope for, if his counsels prevail. But God rules. May He bless our humble efforts! Let our brethren not cease to pray for China's evangelization generally, and for the observance of the Sabbath by this great people particularly.

Mr. Wardner's letter makes no allusion to the religious character of the Revolutionists. The only item of general interest respects the local insurrection in Shanghai referred to by Mr. Carpenter. It is as follows:—

The same morning that we got your letter, (Sept. 7th,) Shanghai was taken by a force raised mostly in this region, and said to be under the direction of Tse-ping-wang. Only the city magistrate was killed, though some were wounded; and his life would probably have been spared, had he not rendered himself odious by his cruelty to prisoners of late, several having died under his hand from beating and starvation.

The insurgent force has increased greatly, since the city was taken, and increases rapidly every day. The poor, who live from hand to mouth, feel these changes very much, and are turning soldiers for the sake of the pay. The leader has had interviews with our minister, Mr. Marshall, and has promised that Americans shall not be injured in person or property. The Shanghai people who do not join them, are greatly terrified, and are fleeing to the country as fast as they can get out, which is rather slowly, as the city gates are closed a good portion of the time to prevent plunder.

It was known for some time, that a formidable band was forming secretly for some purpose, but when they would rise was not known till they appeared. It seems, they lay concealed outside the North Gate, and at day-break, when the guards, as usual, opened for the country people to bring in their produce, they rushed in, and by seven o'clock the city was in their hands. About nine, I passed through, and saw the mangled body of the magistrate. The Insurgents, with red badges, and armed with swords, spears, or guns, and some with clubs, were passing to and fro in numbers of one to a hundred, or more, and heralds with gongs were passing and repassing, calling upon the merchants to open their shops, and proceed to business.

NATIONAL SALUTATIONS.

Every people or nation have certain national or provincial expressions, indicative of their peculiarities and national characteristics. We will confine ourselves, in illustration, to a few complimentary salutations.

We are informed by writers on the subject, from whom we quote, that "peace" is the common salutation among warlike nations—indicating by their first word on meeting, what they most desire, and what they are fighting so hard to obtain. Hence the ancient warlike Jews used to meet each other with a hearty expression signifying peace. The Arab, the chief feature of whose religion is that every thing is fore-ordained and fore-doomed, salutes you with, "If God will, thou art well." "If God will, all the members of thy family enjoy good health." The prayerful Turk says, "Be under the guard of God." "Forget me not in thy prayers." The obsequious and facile Persian fluently asks, "How is the state of thine honor?" "Is thine exalted high condition good?" "May not thy shadow be removed from our heads?" The first inquiry of the quiet, rice-loving Chinese, is, "Have you eaten your rice?" "Is your stomach in good order?"

The happy, joyous Greek, always met his friend with, *Khair*, that is, rejoice. The more robust Roman's salutation was, *salve*, be healthy, or, *vale*, be strong—often accompanied with the question, *Quid agis?*—what doest thou? The impressive, eager, restless, vivacious, vaporing, active, aggressive Frenchman, flippantly inquires, "How do you carry yourself?" The German's first inquiry is, "How goes it?"—not you, but it. On parting he would say, "Live well." The good, generous-hearted Irishman, would say, "Long life to your honor!" "May you make your bed in glory!" "How do you do?" "How are you?" "Are you well?"—are expressions of the English and Americans—indicating a kind of half-way spleeny, careful, anxious sort of a disposition, that takes a sort of motherly interest in one's neighbors, so far as to ascertain their health. If satisfied upon that point, it is all that we care about, particularly.

On the starting of cars, steamboats, and the like, the Englishman cries, *All right!*—indicating his prudence and care in the management of affairs. The cry and watchword of the Yankee, on such occasions, is, *Go ahead!*—carrying but little for conditions, for consequences, if so be, he only gets ahead.

SKETCHES FROM NOTES OF A TOUR THROUGH VIRGINIA AND OHIO.

Having been appointed by the Seventh-day Baptist Western Association, to attend the Anniversaries of our sister Associations of Virginia and Ohio, with the understanding that it would be convenient, attending one, to pass immediately on to the other, when I found that more than a month would elapse between them, I thought that the difficulties in the way would, perhaps, be sufficient to prevent me from undertaking to fill the appointment. To attend them both, without returning between them, would be keeping me a long time from my charge at home. To attend them both, making the journey from home each time, would increase the already large expense which the Association was incurring in delegations, farther than I felt warranted in doing. And to attend only one, would be a discrimination which I did not feel at liberty to make. Yet the strong interest which these Associations had manifested in having some one with them at their anniversaries, together with a statement of their feeble and discouraged condition, gave me a strong inclination to go. Feeling that the length of time, could it be well spent on the fields, added to the prospect of the utility of the enterprise, I laid the matter before the church, referring them to their own early history, and they cordially gave their consent for me to go, and spend the time necessary to attend both Associations.

I accordingly left home August 29th, for Doddridge County, Va., where the Association was to open, September 2d. Taking the Express on the New York and Erie Railroad the next morning, arrived at Dunkirk about noon; thence up the Lake shore to Cleveland, Ohio, where I arrived the same evening. My way, as I had chosen it, from here, was the Cleveland and Pittsburgh Railroad to Wellsville, on the Ohio River, fifty miles below Pittsburgh. As there was no through train until the next day at 10 o'clock A. M., I must wait in Cleveland until that time. Here I found a very commendable arrangement, by which the traveler is relieved from the terrible nuisance of being besieged by a graceless gang of "Hotel Runners." There is an omnibus line, running from the railroad station and steamboat landings to all the principal hotels in the city, by which one can quietly go, and have his baggage carried, to any "house" he may prefer. The distance from Cleveland to Wellsville is 100 miles. The country along the Railroad, the most of the way, is level; but as you approach the Ohio river, it is more uneven, and the hills contain coal.

The Ohio river was so low that it could be navigated only with the smaller craft. For this purpose they use what they call stern-wheel boats. They are a grotesque looking affair, with furnaces, boilers, and engines, all on the main deck; and, as the name implies, a wheel at the stern. At such times of low water, these little boats monopolize the trade, and they make the traveler pay for all his passage. After waiting four or five hours at Wellsville, there came along a boat, and I took passage for Wheeling, Va., a distance of 46 miles. Our movement was a fit illustration of

"slow motion imitated." The boat was frequently "aground," and an extra amount of steam must be brought into requisition to get her clear. The night was dark and rainy, and very uncomfortably warm to be in berth; but I lay down, and after a long watching, I fell so completely asleep, that I did not awake when the boat stopped at Wheeling. When morning came, I stepped, for the first time, upon the soil consecrated to slavery.

Wheeling is a place of some consequence; rendered especially so, as the western terminus of the Baltimore and Ohio Railroad. There is, also, at this place, a suspension bridge across the Ohio river, forming an immediate connection between the land of bondage and that of freedom.

As it was impossible for me to reach my destination in season, if I undertook to proceed farther by the river, I determined to take the cars, by which I could, without much delay, go within thirty-three miles of New Salem, the gathering point of one of the Seventh-day Baptist Churches of Virginia.

At a little past 9 o'clock A. M., September 1st, having paid \$3.50 for a ticket to Fetterman, a distance of 97 miles, I was seated in the cars. I found a marked difference in the style and finish of the cars here and in the Free States—a difference by no means commendatory of Southern enterprise and taste. The first time the conductor came through, he took the tickets of way passengers, without giving in return any check, or other evidence that their fare had been paid. I wondered a little at the arrangement, but I made no remonstrance, and asked no questions. We proceeded down the Ohio river eleven miles, enjoying a pleasant view of the country, especially across the river on the Ohio side; but from this point the train had not passed over a great distance, before I began to think the conductor would have little trouble in detecting any addition to his load, though it might consist of self-moving freight. We literally "penetrated" the hills of the "Old Dominion;" for before we had made sixty miles, we had passed through seven tunnels. I thought I had seen wildness in connection with Railroad travel, but I soon found it necessary to yield the point. The country is tumbled up into hills and mountains, with their bases so near to each other, that there is, in many instances, barely room for the passage of a narrow stream. The streams are crooked beyond description; the water running to almost every conceivable point of compass. They frequently turn so short as to form an acute angle, and the spur of the intervening hill, completely conforming to the angle, makes a bold high bluff. To avoid too sharp a curve in the road, these spurs are parted for the track; making cuts through rock, apparently from twenty to sixty feet deep. When one looks out from his position in the cars, he frequently seems to be hemmed in on every side, and he wonders at what point he is to find a passage; but as the train moves on, a sharp curve is made, and he passes into another basin—among-the-hills, with as little promise of a way out.

The first place that we passed, deserving the appellation of village, was Fair Mount, on the Monongahela river, from Wheeling seventy-seven miles; yet there are human habitations along the line of the Railroad, within a few miles of each other, the whole distance. They are, however, mostly rude specimens of architecture, apparently constructed without boards, or even nails. The country, except the small patches of clearing along the streams in the vicinity of the dwellings, is an unbroken forest.

At Fair Mount there is a suspension bridge over the Monongahela, and though it is every way inferior to the one at Wheeling, it is a great work for such a place. I think that they were both built by the same man who built that at Niagara Falls. Near this place there is also a splendid iron railway bridge over the same river. I had been expecting to be brought out into some more desirable region of country before leaving the cars—an expectation, however, which was disappointed. It was all the same, only the settlements were older, and a little larger share of the land had been brought under cultivation.

Reached Fetterman about 3 o'clock P. M. Here I took the stage for New Salem, where I arrived about half-past 11 the same evening. The stage-house here is kept by Peter F. Randolph, who the next morning kindly furnished me with a horse to ride on my way towards New Milton, (distant fourteen miles,) until I should fall in with others on their way to the Association, who might furnish me a conveyance. I was also accompanied by a boy on horseback, to return the horse I rode. After proceeding seven or eight miles, we fell in company with a man riding in a wagon, (rather an unusual mode of traveling in Western Virginia,) going within a mile or two of the place of meeting. I chartered a seat in this wagon, and dismissed my boy, to return with the horses. By the time this charter expired, I was in company with a number of friends on horseback, who carried my baggage, and also urged me to ride; but as I could not without displacing some one, I determined to finish my journey by the primitive mode of travel.

COLLEGES, &c. IN THE UNITED STATES.—In the United States and the Territories there are 234 colleges, with 1,651 teachers and 27,169 pupils. Annual income: from endowment, \$452,313; taxation, \$15,485; public funds, \$184,549; other sources, \$1,264,280—total, \$1,916,628. Of public schools there are 80,991; of teachers, 92,000; of pupils, 3,354,173. Income: from endowment, \$182,

594; taxation, \$4,686,414; public funds, \$2,574,669; other sources, \$2,147,853—aggregate, \$9,591,530.

OUR PALESTINE MISSION.

The Committee on the outfit of our missionaries have nothing new to communicate in regard to the time of sailing. They still hope for an early opportunity by vessel to Jaffa or Smyrna.

The cause seems continually progressive in the affections of the people; there seems to be an appropriating in this work of benevolence for Seventh-day Baptists toward the house of Israel. The priest and levite of the Gentile world have, for centuries, passed by on the other side when material aid was in question, selfishly muttering, "Be ye warned and filled," while at the same time they have bound upon the Jews grievous burdens, which they were unable to bear, instead of giving them those things which were needful to the body. But it is time to inquire, "What doth it profit, though a man say he, have faith, and have not works? Can faith save him?" The Christian philanthropists of other denominations begin also to wonder at the cold-hearted missions so long and successfully persisted in to the poor Jews in the land of their fathers, and many are preparing to fulfill one of the first principles of active Christianity, by engaging in those works which the Gospel requires for the present and prospective relief of the poor down-trodden Israelite. And we believe, if God does not prosper this work in our hands, it will be for want of faithfulness, and not in the opposition or antipathy to them whom He declares are beloved for their fathers' sakes. No! God will be faithful to reward, if we serve him aright in this thing. We believe it will be an acceptable service. No cause has been adopted with more unanimity by the Missionary Board of our denomination, or by the people, so far as yet ascertained, than this practical mission to the children of Abraham.

The following is from the pen of the afflicted father of Emma E. Hawley, whose death was announced in the last number of the Recorder.

DEAR FRIEND—As you are one of the Committee for the Palestine Mission, in accordance with their request, I take much pleasure in forwarding the enclosed several dollars, which you will please credit. Our daughter, Emma E., expressed quite an anxiety, during her last days, to do a trifling in accordance with her desire forwarded while her spirit is undoubtedly associated with many of all nations in chanting praises above.

A friend of the Mission in New Jersey writes to Sister Jones:—

"Eighteen hundred years hath Zion been wasted by the spoiler, her bulwarks broken, her palaces destroyed, her hills and valleys barren and unfruitful. Eighteen hundred years have her children been wanderers on outcasts, despised and persecuted by all nations. But a glorious day for Palestine is dawning. The gloom of superstitious belief before the light of the gospel. The law of the ancient prophets and holy men, the law where the blessed Saviour lived and died, must be delivered from the thralldom of error and sin; and there shall be a jubilee more joyful than those of olden time, even the jubilee of the angels in heaven over the ancient people of God, ransomed, enlightened, dispersed, thralled. Happy are those whom God shall choose to assist in this grand work. May the time soon arrive when it may be said, in the language of the prophet, 'Arise! Shine! For thy light is come, the glory of the Lord is risen upon thee.'"

We omit, for the sake of brevity, much more of great interest on this subject; but deem the concluding impromptu stanzas not inappropriate; and therefore take the liberty of inserting them:—

"Go ye forth to Palestine,  
Self-devoted mission band;  
Bear the Gospel, joyful tidings  
In that long-neglected land.  
Trust in the Lord Jehovah,  
In his arm is power and might,  
He will ever help and guide you,  
While you're here striving for the right.  
Watch and pray, and toil, and struggle;  
Never yield to doubt or fear;  
Though dark clouds may gather round you,  
God the Lord is ever near.  
Ye may sow in tears and sorrow,  
Deeming all your labor vain,  
But you'll come again rejoicing,  
Bringing sheaves of precious grain."

The Meteorists in this city are beginning to feel the spirit of an active benevolence towards the Jews; and many of their leading members have sought interviews with us, regarding the nature of the circumstances attending the work of an agricultural character; but we tell them and all others, Do all in your power; there is room for all; but not the Sabbath of Jehovah be profaned in that land, for, as a punishment for its profanation in former times, the land, by the prediction of God, has been enjoying a Sabbath of repose and barrenness. Her fields shall again blossom with promise of fruitful harvests, and her reecho with the song of the husbandman.

The Editor of the "Pennsylvania Freeman" after noticing the intended departure of our missionaries for Palestine says:—

"Mr. and Mrs. Jones were formerly engaged in the Haytian mission, under the patronage of the Free Mission Society. They are thorough abolitionists, and, at home or abroad, will teach the anti-slavery gospel never fearing to 'declare the whole counsel of God, whether men will hear or forbear.' Though we know of no missionary field which has more need of such labors than the American Churches and people, and can afford to lose from this home mission any devoted laborers, we give to our friends our warmest wishes for their health, happiness, and usefulness on their voyage and in their far home in a strange land."

A. D. TITZWORTH, Plainfield, N. J., Com. H. B. BAKER, New Market, N. J., Sec. T. B. STILLMAN, New York.

CLOSELY BOUND

TEACHING NEGROES TO READ.

A case was recently tried in the Circuit Court at Norfolk, Va., which shows in a striking light what kind of laws are considered necessary for the perpetuation of slavery. It appears, that some months ago, information reached His Honor the Mayor, Simon S. Stubbs, Esq., of a school for the education of blacks being in successful operation in the City of Norfolk, under the superintendence of Mrs. Douglas. A warrant was immediately issued, with directions to the officers to bring all parties concerned before him, in order that the matter might be investigated. Upon repairing to the residence of Mrs. Douglas, the officers found some eighteen or twenty youthful descendants of Ham engaged in literary pursuits, all of whom, with their teachers, were taken into custody and carried to the Mayor's Office. After a full investigation of the matter, His Honor decided to dismiss the complaint, in order that a Grand Jury might have an opportunity of giving it consideration. At the meeting of the Grand Jury a true bill was found against Mrs. Douglas and her daughter, but the latter having previously gone to New York, process could not be served upon her. When the trial came on, Mrs. Douglas examined her own witnesses and pleaded her own case. She called up several prominent and respectable gentlemen, members of the Church, for the purpose of showing that the practice of teaching blacks had been sanctioned by the customs of the members of the different Churches in the city in having Sunday Schools exclusively for that purpose. It did not appear, however, from the evidence of any of the gentlemen called upon by Mrs. Douglas, that they had actually seen negroes taught from books in any of the Sunday Schools of the city, but the fact, as stated by them, that nearly all the negroes attending the Sunday Schools could read, gave rise to a suspicion that many of the ladies and gentlemen of the city, moving in the higher circles of society, had been guilty of as flagrant a violation of the law, as could be imputed to Mrs. Douglas and her daughter. At the conclusion of the evidence, Mrs. Douglas made her appeal to the Jury, which was done in a manner that would have reflected credit on any member of the "strong-minded" sisterhood. She disdained to deny the charge preferred against her, or to shirk the responsibility in any way whatever, but gloried in the philanthropic duties in which she had been engaged. She denied, however, any knowledge of the existing laws upon the subject, and confidently expected that the Jury would not pronounce her guilty for having committed no other offense than that of being betrayed into error, if such it was, by what she had deemed distinguished precedents. Having concluded her address, she retired from the Court, and the case was briefly concluded by the attorney for the Commonwealth. The Jury could not agree at first, and were adjourned over till next morning, when they found the defendant guilty, and fined her \$1. It is said that the Judge, in passing sentence according to the statute, will condemn Mrs. Douglas to imprisonment for not less than six months.

THE NEW CHINESE CALENDAR.—The insurgents in China have reformed the calendar, as well as the politics of the country. This calendar makes every year to contain three hundred and sixty-six days, every odd month thirty-one days, and every even month thirty days. The seasons are: commencement of Spring, beginning February 14th; clear and bright season, beginning April 5th; period of bearded grain, beginning June 6th; commencement of Autumn, August 8th; season of cold dew, date not given; and season of great snow, December 7th.

The editor of the North China Herald remarks of this new calendar, that it is undertaken to form a solar division of the months, instead of the combination of solar and lunar which has existed from time immemorial. Each of their months consists of two solar terms, or one sign of the zodiac. They also make another error in making the solar year consist of three hundred and sixty-six days every year, instead of one in four years. They also make their Sabbath fall on Saturday.

PETITION TO CONGRESS FOR PROTECTION ON THE SABBATH.—The following Petition is being circulated and signed among the German Seventh-day Baptists in Pennsylvania; and they would be glad to have also the signatures of their English brethren. Those friendly to the object are requested to copy the petition, get as many signatures as they can, and forward to John Monn, Jr., Quincy, Franklin Co., Pa.

To the Honorable the Senate and House of Representatives of the United States of America, in Congress assembled.—We, the subscribers whose names are hereto annexed, fully believe in the principles of freedom held forth by the Jews and Seventh-day Baptists, that the Government of the United States is bound to protect them on the first day of the week in the performance of their worldly occupations and business, in the same manner as the said Government protects the first-day people on the seventh day of the week in their occupations and business. And your humble petitioners pray to have an act passed to that effect.

THE SABBATH-SCHOOL VISITOR.—The third volume of the Sabbath-School Visitor ends with the December number. The first number of the fourth volume will be issued on or before the beginning of the new year. Now is the time, therefore, to renew old subscriptions and obtain new ones. It is hoped that in each of our societies an effort will be made immediately to get up lists of subscribers longer than ever before. The following are the terms:— One copy ..... \$ 25 Five copies to one address ..... 1 00 Twelve copies to one address ..... 2 00 Twenty-five copies to one address ..... 3 00 Fifty copies to one address ..... 4 00 Forty copies to one address ..... 5 00

CONGRESS.—The XXXIIIrd Congress of the United States assembled at Washington on Second Day, Dec. 6. Both branches were promptly organized, Lynn Boyd being chosen Speaker of the House. After appointing the usual committees to notify the President, adjourned over to Third-day, when the Message would probably be delivered.

RELIGIOUS INTELLIGENCE.

Rev. Jean Vernier, having visited France and Switzerland for the purpose, has obtained two or three ministers of Christ and five or six missionary schoolmasters to labor among the French Catholics. A spirit of inquiry, says Rev. Mr. Wilkes, is awaking here and there among the more educated classes; the faith of some in Rome is shaken; the youth particularly, in instances not a few, are thoughtful and desirous to know the truth. "Surely the Lord has purposes of mercy to Poperly-ridden French Canada."

Under the head of "Theological Students," the Christian Intelligencer says that all the colleges are crowded, while the theological seminaries court their students by dozens. Should not these facts awaken the spirit of prayer in the churches for the Spirit of God to descend upon all our colleges and the numerous, or rather innumerable, academies crowded with young men, whose conversion would fill the thin ranks of the ministry?

The Nevada (California) Journal mentions as a curious fact, that many of the Chinese in that region are Protestants, who take oath on the Bible in courts of Justice, and say they were converted in China by the labors of a missionary, whom they named with much love. They are peaceable and industrious, and give practical evidence that "their faith is illustrated by works."

A large Protestant bookstore has been established in Constantinople, where there are to be had copies of the Scriptures in twelve different languages. During the past year, more than ten thousand copies of the word of God were sent out from it, besides other religious books and tracts in the various languages of that part of the world.

It appears from a recent return, that the Universities in Germany and Switzerland had, in 1852, 18,181 students, of whom 1,880 were educating for the Catholic priesthood, 1,765 for the Protestant clergy, 6,762 for law and political economy, 4,183 for medicine and surgery, and 2,644 in philosophy.

Another version of the Bible has been completed in the language of the inhabitants of the Hervey group of Islands in the Pacific. The labors of English missionaries among them have been greatly blessed for many years. The Bibles in their native tongue were received with the greatest enthusiasm.

The movement in behalf of church extension in Detroit, which has been some time in anticipation, has been effected. The First Presbyterian church has been sold for some \$40,000; and to this sum some \$90,000 more has been added, with which it is proposed to erect three Presbyterian churches in that city.

The American and Foreign Bible Society has voted, that that Society is called upon, in the providence of God, to print and circulate, as soon as practicable, at least 20,000 Chinese New Testaments in the vast Empire, and that correspondence be had on this subject with the Missionary Union, Boston.

An old farmer and his wife, residing near Boston, were recently murdered at night. The murderer after his arrest confessed that he had been stimulated to such deeds by reading the biographies of criminals, whose feats he desired to emulate.

Hon. Charles Cook, late canal commissioner of New York, is erecting, at a cost of fifteen thousand dollars, a new Episcopal church in the village of Havana, Chemung county, to be presented to the society at that place. One hundred and fifty thousand Bibles and Testaments have been circulated during the last six years in Northern Illinois, Minnesota, and Wisconsin, the weight of which is seventy-five tons.

Rev. Dr. Cox has completed the negotiations, commenced some time since, for the purchase of a residence in Owego, N. Y. It is designed for the summer residence of his family.

The Sunday-School connected with the First Presbyterian Church of Reading, have raised five hundred and fifty dollars for the Church Erection Fund.

Bishop De Lancey, of New York, and others of his brother bishops, endeavor to account for Bishop Ives' defection to Rome on the ground of insanity.

Among the students of Monson Academy, numbering over one hundred, there has been a gratifying season of religious interest during the Fall term.

By the authority of the "Index Expurgatorum" at Rome D'Aubigne's History of the Reformation has been placed on the list of prohibited books.

Intelligence has been received of the death of Mrs. Nesbit, of the Burman Mission.

SLAVERY ITEMS. The Cincinnati Columbian says: "Last Friday a negro man, the property of James Thornberry, living near Louisville, drew a prize of \$2,100 from the State Lottery. He is now, perhaps, rich enough to buy himself!" To which another paper says: "Yes! but although as rich as Croesus, it all belongs to his master, if he sees fit to claim it, according to slave-holding law. Does any one doubt that any master would be so mean as to appropriate it to his own use? Would it be worse, in any sense, than the case of the master in Covington, who contracted with his slave for the purchase of freedom, and after pocketing the price sold him into perpetual bondage, the Courts sustaining the shameful act?"

averaged \$1,000 each, of which seven women and two of the men were only second or third rate.

Judy, a female slave on the plantation of Mr. E. B. Richardson, Bland County, North Carolina, recently died at the great age of 110. She was one of the eight slaves who nearly sixty years ago were the first settlers on the estate upon which she died, all but one of whom have reached a very advanced age.

The New Orleans Bulletin of Nov. 22d says: Three slaves were arraigned before the Recorder yesterday for gambling in a bofe-house at the corner of Benjamin and New Levees-st, and ordered to receive twenty lashes each, when their masters shall call for them. The slave Peter, belonging to a Mr. Pepper, was ordered to receive ten lashes for carrying a concealed weapon and threatening W. J. Redwood. The slaves are making "progress," evidently, and seem disposed to acquire fashionable habits.

The people of Alabama are vigorously agitating in favor of a law exempting slaves from execution for debt. The object of the law is to enable every man to own and keep one or more slaves, and thereby fortify and strengthen the Institution, giving the poorer classes an interest in its eternal perpetuity.

Last Saturday (says the Louisville Courier of Nov. 24) a fugitive slave, belonging to Judge Fitch, of this State, was captured in Jackson County, Ind., and given over to his owner. There was with him at the time he was taken a white girl, who had induced him to make his escape that she might join herself for life to his dark fortune.

We find the following paragraph in the Cincinnati Commercial of the 14th ult.: "Slave stampedes in Kentucky are becoming alarmingly frequent. On the night before last, three more escaped by means of flatboat skiffs, across the river, this side of Maysville."

SLAVEHOLDING JUSTICE.—The Richmond, Va., Mail of Nov. 24th, gives the following as an item of news, with no apparent consciousness of the cruel injustice it records, or the disgrace such a fact attaches to the community where it occurred:—

A mulatto woman, named Ann Matthews, was brought before the Mayor, yesterday, charged with being free and remaining in the Commonwealth contrary to law. From the evidence before the Mayor, it appeared that she is the property of Edward Matthews, who hires her to Mr. Robt. Lumpkin, who has her at a slave jail for the last three and a half years. About five years ago she was permitted by her owner to visit Philadelphia, where she remained three or four months, and left there a child, when she returned to Virginia, which child, we inferred from remarks at the examination yesterday, she had been in the habit of visiting. Mr. Matthews still claims her as his servant, and has more than once threatened to sell her. The Mayor discharged her, while he informed her owner and hirer that he should instruct the Police of the city to regard her as a slave, and see that she should not be allowed the privileges of a free woman.

THE WEAKNESS OF SLAVERY.—A discussion has been going on for some time in Alabama, as to the propriety of exempting a certain number of slaves from forced sale under execution, and a law insuring some provisions of this character, it is thought, will be enacted at the ensuing Legislature of the State. Its object is evidently and avowedly to strengthen the system of Slavery, by increasing the number of slaveholders. It is in fact a bribe to men of small means to become personally interested in Slavery by investing their capital in a species of property which may be held in spite of creditors. It is, moreover, to be made beneficial to the State in another way, as the persons applying for the benefit of it are to pay a bonus of twenty-five dollars for every slave, not exceeding five, so exempted, and the fund so created is to be used for purposes of education. The whole scheme is an acknowledgement of the weakness of Slavery, as it is based upon the fact that there is a large class which is not interested in the perpetuation of the system, and whose support it is worth while to purchase.

SUMMARY. In the winter of 1848, the Rev. Thomas Waring mysteriously disappeared near Elizabethtown, Ky., and was then and still believed by his relatives and friends to have been murdered. Some year or more before the death of Mr. W., he had effected an insurance on his life, in favor of his wife, in the Nautilus Mutual Life Insurance Co. of N. Y. for \$5,000. The Company, it appears, refused to pay the insurance to his widow, alleging that he was not dead, but had absconded. Suit was entered, and the case was decided in favor of Mrs. W., for the full amount, with interest.

A dispatch dated Pittsburgh, Friday, Dec. 2, 1853, says: Yesterday seventy suits under the Small Note law against the Pennsylvania Railroad Co., six against the Citizens' Savings Co., fourteen against the Allegheny Deposits Fund, sixty-two against the Ohio and Pennsylvania Railroad Co., and thirteen against the Cleveland and Pittsburgh Railroad Co., were brought by Absalom Morris, late dry-goods merchant of this city, and two others, one a citizen of Ohio. The supposed object is to obtain half of the penalty, which will amount to a large sum.

The 'Prohibitionist' is the name of a new monthly quarto which the New York State Temperance Society propose to issue at Albany on the 1st of January next and of every month thereafter. It will be afforded at 50 cents per copy, fifty copies for \$11, and one hundred copies for \$20, and is intended to be distributed broadcast through the efforts of the friends of Temperance in the various localities. Address Wm. H. Burleigh, Cor. Secretary, or O. Scoville, Publishing Agent, Albany.

Further particulars of the blowing up of the propeller Independence, at Saut Ste. Marie, have reached us. The explosion was caused by the neglect to let off steam during a stoppage for the purpose of completing the raising of the anchor. Seven lives were lost in all, and it is miraculous that the sacrifice was not greater, when it is considered that the boat was blown to atoms, with the exception of 25 feet of the bow.

Laban Mercer, arrested in Wetzell Co., Va., for murder, on the testimony of a ghost, has been sent on for trial at the spring term of the Circuit Court. The popular sentiment is very strong against him in his neighborhood.

A second edition of the Siamese Twins has lately been issued in North Carolina. The North Carolinian, Nov. 26, says: "The twins are negro children, 28 months old, naturally joined together in a remarkable manner. Their spines seem to grow together near their lower termination, and to form one common bone. Above and below the point of juncture they are entirely separate. They are females, and are quite lively and intelligent. Each preserves a distinct identity of feeling and action." They are now on exhibition at Fayetteville.

A dispatch dated Washington, Friday, Dec. 2, 1853, says:—I have private advices from the City of Mexico to the 17th ult., to the effect that letters received there from Tepic, dated Nov. 12, state that two hundred armed men from San Francisco had just landed from the brig Carolina, at the port of La Paz, Lower California, and had taken possession of the town; put the Commanding General in prison, and declared Lower California independent. They have a flag with two stars, which is supposed by my Mexican informant to mean Lower California and Sonora.

Mr. Thompson, one of the oldest shipmasters of New York, recently deceased, besides leaving ample provision for his family, bequeathed \$2,500 to each of the following societies: The New York Asylum for Lying-in-women; the Association for the Relief of Respectable and Aged Females; the Marine Society of the City of New York; the Protestant Episcopal Church Missionary Society for Seamen in the City and port of New York; and the Mariners' Church in Roosevelt-st.

The Governor of South Carolina, in his Message, says that the funded debt of the State is \$1,870,966; the assets, \$5,175,542. The Governor recommends a subscription of three-quarters of a million to the Blue Ridge Railroad, and the establishment of an improved system of education, with Commissioners of Public Instruction. He desires that the U. S. Supreme Court shall settle the disputed boundary with Georgia. The Governor is much pleased with the behavior of England in the matter of the imprisonment of colored seamen.

Mrs. Ward, a respectable woman living in Ashley Court, Arkansas, was, a few nights since, "informed by a spirit" that her left hand had offended her Maker, and that to make her peace she must part with it. Mrs. Ward immediately got out of bed, procured an axe, and cut off her hand at the wrist. She then awoke her husband, telling him what she had done and why she had done it.

The Sussex Register relates the case of James Moran, aged 25, who drank himself to death on the 25th ult. He was a brilliant young man, and served in the Mexican war. He had often made attempts to forsake the bottle, by signing the pledge and joining the Sons of Temperance; but he was unsuccessful, and, as a last resort, strongly desired the enactment of the Maine Law in the State.

A slave, once the property of Blennerhassett, is now living on the plantation of Capt. Scott, near Jefferson, Texas. He was on Blennerhassett Island when the militia were sent there to arrest his master, and he remembers the incident well. He describes Aaron Burr as being the finest gentleman he ever saw, and says "white women in these days can't come up to what Mrs. Blennerhassett was."

Capt. J. Everson has recently secured a patent for glass tubes to conduct water from wells and cisterns, which supersedes those made of lead, iron, or wood. It is a wonder that some enterprising Yankee had not thought of this a half century since, as it is one of the most simple though useful inventions of the day.

One of the four convicts who escaped from the Charleston State Prison, Tuesday night, named Campbell, has been captured near Concord, having become wearied from travel. He was sick with consumption. On Wednesday night the four went to a house in Lexington, and compelled a woman to give them all the food she had.

The receipts of the Erie Railroad for November are \$163,000 over the estimate made in the early part of the year, and nearly 45 per cent. larger than for the same month of last year. The figures are: November, 1853, \$508,327 50; November, 1852, \$348,838 89. Increase, \$159,488 61.

A dispatch dated Whitehall, N. Y., Saturday, Dec. 3, 1853, says: Last night, near this place, a freight train of twenty-five cars ran over a cow, throwing the engine and several of the cars from the track. The engineer, Mr. McMullen, was killed, and two cars full of hogs pitched into the canal.

The Chicago Tribune of the 7th Nov., says it has received a telegraphic dispatch from Quincy, informing it that thirteen negroes, men, women and children, had left Marion County, Missouri, by the underground railroad, for parts unknown.

In Boston, on Friday, an Irishman performed the astonishing feat of falling from the roof of the new Opera House to the cellar, a distance of ninety feet, alighting among barrels and rubbish, without receiving any injury.

Judge Petit, of Indiana, has decided that the liquor law passed in that State last winter is unconstitutional, and has discharged those who had been arrested charged with breaking that law.

A young lady of Hancock County, Indiana, has recovered a verdict of \$3,000 against a young man in a suit for slander. A twin sister of the lady some time since recovered \$1,700 from the same man.

A man named Charles Clarke was arrested in Philadelphia on Monday, charged with counterfeiting, and upwards of \$30,000 in spurious notes, plates, &c., were seized on his premises.

Mr. Delos Allen and Miss Eliza W. DeGarmo, were recently married in Rochester, N. Y., by Rev. Miss Antoinette L. Brown. This is probably the first marriage ceremony ever performed by a woman in this country. A verdict of \$10,000 has been rendered in Orange Co., N. C., against Col. J. Douglas, a wealthy married man, for the seduction of Margaret Holman. The Hon. C. G. Atherton, recently deceased, has left \$5,000 to President Pierce, and the bulk of his property, upward of \$150,000, to his wife and cousins. Wm. Tinney has been convicted in the U. S. Circuit Court of North Carolina of embezzling letters from the Post-Office.

The editor of the Rome Farmer has established a peculiar tariff of charges for the publication of marriage notices. For a notice where the wife is a first rate one, \$1 is charged, and from that down to nothing, just according to the estimate of the husband. In one week several notices were received, accompanied by one dollar, and only one with less. One fellow alone valued his wife at fifty cents.

A detachment of an exploring party, near Salt Lake, was attacked by a party of Indians, and eight of them killed, including Capt. Gunnison, and Mr. Kern, the topographical engineer, and Wm. Porter, the guide.

Capt. J. Everson, of Memphis, Tenn., has recently secured a patent for glass tubes to conduct water from wells and cisterns, which supersedes those made of lead, iron or wood.

A female slave of Secretary Guthrie, while in Cincinnati, on the way to Washington, in charge of a clerk of the Secretary, last week, absconded, and has not since been heard of.

Rev. E. M. Rollo, of Sandlake, has been called to the Presbyterian church at Greenbush, Rensselaer county.

The ship Marathon, from Liverpool, which arrived at New York last week, lost 64 out of 522 emigrant passengers, by cholera.

The cholera is raging in New Orleans, and 129 persons died of it during the week ending Nov. 26th.

The notes of the Patchin Bank of Buffalo are redeemed at the Agency in Albany, at the usual rate for New York State money.

Madame Rachel, the French Actress, is to receive \$80,000 for a six months' engagement in St. Petersburg.

An emigrant party of thirty persons, destined for Nebraska Territory, passed through Cincinnati, Dec. 1.

Chas. Dickens is on a walking excursion through Italy, sustaining health, and picking up facts for future use.

Lewis A. Emery, of Herkimer, N. Y., a medium, committed suicide last week.

New York Market—December 8, 1853. Ashes—\$5 56 for Pots and Pearls. Flour and Meal—Flour, 6 37 & 6 49 for common to straight State. 6 94 a 7 06 for mixed to fancy Michigan and common to good Ohio. Rye Flour 5 00 for fine, 5 44 for superfine. Corn Meal 3 94 a 4 00 for Jersey. Wheat—Wheat 1 55 for white Ohio, 1 72 a 1 80 for white Genesee. Eye 1 00. Barley 82 a 87c. Oats 51 a 53c. for State and Western. Corn, 79 a 81c. for Southern and Western mixed. Provisions—Pork, 10 00 for prime, 13 13 for mess. Beef, 5 00 a 5 62 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6c. Lard 9 1/2c. for fat, 10 a 10 1/2c. for new. Butter 10 a 13c. for Ohio, 16 1/2c. for State dairies, 20 a 23c. for Orange County. Cheese 7 1/2 a 9c. Hops—40c. for old, 53c. for new. Lumber—15 00 a 15 50 for Eastern Spruce and Pine. Line—1 00 for common, 1 30 for lump.

MARRIED. In this city on Thursday, the 1st inst., by Eld. Thos. B. Brown, Mr. JOSEPH ELIAS MATHEWS, of Plainfield, N. J., to Miss FRANCES SOPHIA LORING, of the former place. At Bolivar, N. Y., Nov. 25th, by Eld. H. Cornwell, Mr. THOMAS CRANDALL to Miss MARY ANN BERRY, all of Bolivar.

DIED. Of a paralysis affection, in Fall River, Mass., Nov. 23, 1853, at the residence of her son-in-law, Mr. Joseph Crandall, Mrs. AMIE TRUMAN, widow of the late Clark Truman, aged 81 years. The subject of this notice was formerly a resident of Hopkinton, R. I., all who knew her. In her last illness, she gave full assurance to those who were with her, that she was well prepared for her change. Her remains were taken back to the place of her nativity and deposited in the 1st Hopkinton church yard, after her funeral here, attended by a very large congregation, on the Sabbath, Nov. 26th.

In Hopkinton, R. I., of consumption, on the 23rd of November, Mr. WILLIAM EDWARDS, aged 32 years. In Brookfield, N. Y., Nov. 27th, 1853, Mrs. MARY WITTE, widow of Samuel Witte, deceased, aged 80 years. She professed religion in early life, and, when it was supported, was enabled to bear her last illness and suffering with patience, and to terminate her pilgrimage on earth in hope of immortality.

Near Norwalk, Ohio, Nov. 17, NATHAN BROWN, formerly of Leonardville, N. Y., aged about 85 years.

RECEIPTS. For the Sabbath Recorder: John Davis, Shiloh, N. J. \$2 00 to vol. 10, No. 52 Jesse Ayars " 2 00 10 52 Malachi Bonham " 2 00 10 52 George Bonham " 2 00 10 52 Thomas Ewing " 2 62 10 52 John T. Davis " 2 00 10 52 John S. Bacon " 2 00 10 52 George B. Davis " 2 00 10 52 Enoch J. Davis " 2 00 10 52 John Bright " 2 00 10 52 Micajah Ayars " 2 00 10 52 Elias Ayars " 2 00 10 52 Mrs. Mary H. Davis " 2 00 10 52 Clayton Ayars " 2 00 10 52 Seely Tomlinson " 2 62 10 52 Nathan Tomlinson " 2 00 10 52 Hazard W. Burdick, Rockville, R. I. 2 00 10 52 Albert Wells " 4 00 10 52 Francis Burdick, Hopkinton, R. I. 2 00 10 52 Max Johnson, Ashway, R. I. 2 00 10 52 N. H. Langworthy, Westbury, R. I. 2 00 10 52 Hannah Matherston, Conway, Pa. 5 00 10 52 Lyman Saunders, Farmington, Ill. 2 00 10 52 Edward W. Burdick " 2 00 11 25 Dr. E. R. Maxson, Adams Center 2 00 11 20 Elegg S. Clarke, Scott " 2 00 11 25 Alva Jones, Batsin " 1 00 11 25 John D. Maxson, Monroa, O. 2 00 11 13

FOR SEVENTH-DAY BAPTIST MEMORIAL. Russell Stillman \$1 00 D. D. Sheppard \$1 00 Enoch J. Davis 1 00 Phoebe Ann Swinney 1 00 Amos Stillman 25 WILLIAM M. ROGERS, Treasurer. Prospectus of "The Independent." THIS well-known and widely-circulated journal, conducted by Pastors of Congregational Churches in New York and vicinity, has nearly completed its fifth year. In addition to the regular editorial corps, Rev. G. B. Carter, D. D. (O.), Rev. Henry Ward Beecher, (N. Y.), Mrs. Harriet E. Beecher Stone, (H. B. S.), Rev. C. L. Brace, (C. L.), and "Minnie Myrtle," are stated contributors, engaged to write weekly, and will be assisted by most able Correspondents at home and abroad, who will do all in their power to make this journal an interesting RELIGIOUS and FAMILY PAPER. The Editors are in truth, "independent," having full and sole control of the columns of the paper. TERMS—Two Dollars per annum, if paid strictly in advance. Clergymen and Postmasters are authorized Agents, and are solicited to engage in the work of extending our circulation. Fifty Cents commission on each new subscriber will be allowed them. Any person wishing to subscribe, will please enclose in an envelope TWO DOLLARS, and address PUBLISHER OF THE INDEPENDENT, No. 10 South-st., New York. Preparing postage and money forward before the 1st of January next, will entitle subscribers to the remaining numbers of the present volume, free of charge.

R. TITSWORTH, M. D., HOMOEOPATHIC PHYSICIAN AND SURGEON, FROST BEECH, PAINFIELD, NEW JERSEY. Clothing Establishment. THE subscribers, under the firm of Titsworth & Dorr, have opened a Clothing Establishment at No. 23 DeWitt-st., New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants and branch stores, may here obtain a supply of goods at the most favorable terms. Individuals who desire to renew their wardrobe 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 extensive stock of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 23 DeWitt-st. as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey. NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—From Pier No. 2 North River, New York—8 A. M., 12 M., and 3 P. M.; New York, for Somerville (way) at 5 P. M. Leave Philadelphia, for Somerville (way) at 8 A. M., 12 M., 3 P. M., and 5 P. M. Leave Somerville (way) at 6:50 P. M. This line connects with trains by the N. J. Railroad Company, foot of Courtland-st. Stages connect with trains from New York as follows: from Plainfield for Baskingridge, &c.; from Somerville, for Passaic, &c.; from White House, for Flemington, &c.; from Easton, for Belvidere, Wilkesbarre, Bethlehem, Allentown, Monmouth Chuk, &c. GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk. Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Goring, and proceed the next morning. Accommodation at 12:30 P. M. for Delaware and all intermediate stations. Way at 4 P. M. for Delaware and all intermediate stations. Night Express at 5 P. M. for Dunkirk and Buffalo, Emigrant at 5 P. M. for Dunkirk and all intermediate stations. On Sundays only one express train, at 5 P. M. The Express Train, coming at Dunkirk, will have the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Maumee, 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 MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD. Through tickets for Chicago, St. Louis, Milwaukee, Racine, Kenosha, Waunakee, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, leaving New York City, at 8 A. M., and 6 P. M., daily, except on Sundays, Mondays, and Thursdays. SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesday and Saturday. NORTHERN INDIANA, I. T. Phett, 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 anywhere. 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 to sail on 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 to the Illinois River. For Freight Tickets or Freight apply to JOHN F. FORBES, Agent, 109 Broadway, Cor. Dey-st., N. Y.

Stonington Line, for Boston, PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention. The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York City, (Sundays excepted), from Pier No. 2, N. R., first wharf above Battery-place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5 A. M. These steamers are super-equipped for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive. The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers are always rely on reaching their destination in advance of those by any other route. The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday. The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday; from Stonington—Monday, Wednesday, and Friday. N. B.—Passengers on arriving at Stonington proceed immediately per steamboat to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6:30 A. M. Passengers can always find accommodations for Newport at 9 A. M., and 6 P. M., daily, at the office of the agent. For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

DeRuyter Institute. Faculty. REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature. Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy. J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin. Miss L. ELEANOR CLARKE, Teacher of Instrumental Music. Other competent Teachers will be employed to assist in the various departments, as occasion may require. The ensuing academic year is divided as follows:— First Term commences August 31, 1853; closes Dec. 6, 1853. Second Term commences Dec. 8, 1853; closes March 31, 1854. Third Term commences March 23, 1854; closes June 27, 1854. Information. The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a credit of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms. Tuition, which must be settled strictly in advance is as follows:— Primary course, per term, \$3 00 Middle course, " " 4 00 Advanced course, " " 5 00 Incidentals, " " 50 Other extra charges, " " 1 00 Chemical Experiments, " " 1 00 Penicilling, " " 1 00 Monochromatic Painting, " " 3 00 Oil Painting, " " 5 00 Penmanship and Stationery, " " 5 00 Piano Music, " " 8 00 Use of Instrument, " " 2 00 Vocal Music as a regular study will be taught by Prof. Jones, as such as desired. Tuition, \$1 00. Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, \$2 50. Room rent per term, \$1 75; Board in families, \$1 25 and \$1 50; in Clubs, 60 and 90 cents. JAMES R. IRISH, President. JASON B. WELLS, Secretary.

