

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. 8.

NEW YORK, FIFTH-DAY, AUGUST 4, 1853.

WHOLE NO. 476.

The Sabbath Recorder.

For the Sabbath Recorder.

THE WORK TO BE DONE—NO. 2.

We believe that God will employ the gospel as the great and efficient means in preparing the way for the final reign of Jesus Christ. The gospel is just adapted to do this work. "It is the wisdom of God, and the power of God," and "mighty through God to the pulling down of strong holds." This great and mighty lever has been put into the hands of the churches. We have it in trust, and to us the command is given, "Go ye into all the world, and preach the gospel to every creature," with the promise, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Feeling the force of this command, good men have been moved to inquire, What can we do? and, Who shall we send?—while a Carey, a Judson, a Carpenter, a Wardner, and others, have said, "Here am I, send me." This good work began in the land of Judea, in the days of the apostles; and though many seasons of apathy and spiritual decline have left their painful impress, still there always have been those who have fearlessly and faithfully braved and faced the tempest until the present time.

About fifty-six years ago, a few Baptist preachers assembled in a small parlor in the retired town of Kittering, England; and after spending a season in prayer for divine direction, they resolved to form an association for diffusing religious knowledge in the heathen world; and from their own scanty means they contributed thirteen pounds, as alms to accompany their devotions. This was the beginning of the great work of modern missions. That little germ has grown to be a mighty tree, overspreading the earth. There are now supposed to be about seventeen hundred missionaries in the gospel field, who are aided by more than five thousand native teachers; and they are laboring around two hundred central stations, aided by about sixty printing establishments. Nearly two hundred thousand have already professed conversion to the Christian faith, and two hundred thousand more are daily taught wisdom, human and divine, in the missionary schools.

William Carey, the cobbler, who for years worked on his shoe-bench with his book before him, was the man who struck the first blow, at home and abroad. He kindled up a light on the shores of the kingdom of darkness abroad. He rose to be the first scholar and the foremost philanthropist in India. "He emulated every excellence, and became the purest among the great, and the greatest among the pure," as says his biographer. The government, which first opposed him, came at length to acknowledge their obligations to him, and to the religion that he professed. On the tenth of August, 1842, a great concourse of statesmen and patriots in Calcutta, resolved to signify their gratitude and veneration for great services and exalted worth, by ordering the form of Dr. Carey cut in marble. But neither they nor the angels of God, can fully estimate the worth of that gospel which he preached. "It is the wisdom of God and the power of God." And the small beginning will continue its onward course, until tyranny, idolatry, heresy, and every species of opposition, will be overcome and destroyed.

One of the greatest helps for the furtherance of the gospel is the religious instruction given in the Sabbath School. Let the name of Robert Raikes be long remembered, who first gathered the religious children and the unfortunate together in a Sunday School. From a small beginning—from this little spark—a great light has started, by which vast multitudes, of all grades and conditions, have been taught the way of life.

By the faithful use of such means, obstacles will be removed. "He will overturn, overturn it, until He whose right it is shall come, and God will give it him." Already the gospel has been the means in the hands of God of overturning kingdoms and empires; and through that instrumentality kings have been made nursing fathers, and queens nursing mothers, and the wrath of man has been made to praise God. Then let our prayer be, "Thy kingdom come, thy will be done on earth, as in heaven."

The imparting of the Holy Spirit is not of the least importance among the instrumentalities of God's appointment. "Paul may plant, and Apollos water, but it is God alone who can give the increase." There is great danger of our relying too much upon human instrumentalities. We may be too well satisfied with liberal governments, with free toleration, the sending out of missionaries, the publication of tracts and Bibles. This must be done, but these are only so many human instrumentalities, and they are altogether unavailing, without the influence, and the quickening, and the life-giving energies of the Holy Spirit. This will be given in answer to prayer. Let the church be of one accord in asking God for the pouring out of the Holy Spirit. Not that we are to expect the working of miracles, but that the ordinary means appointed may be effectual in hastening, in the

Lord's own time, the reign of the Prince of Peace.

We may inquire why we expect that God will accomplish this great work by the instrumentalities we have mentioned. We expect it, because these are the instrumentalities he has hitherto employed for accomplishing his purposes. For nearly six thousand years God has been overturning one nation and building up another, and when they had become corrupt with sin, and wanted in iniquity, nations have been permitted to war against them, and to destroy them. Though at times God did avert the common course of nature, as when he brought the flood upon the old world, and in the destruction of Sodom and Gomorrah, yet his ordinary way of working has been in destroying one nation to build up another. Where are those noble sons of the forest, who, unrestrained, roamed through this land, and were lords of all they surveyed? Alas! they have been removed to make room for us; and God may expect from us corresponding fruits. Upon that people has been sent the famine, the pestilence, and the sword, and they have fallen before it, as the tender grass before the scythe of the mower. Only one century has passed since a Braynard and an Elliott followed the Indian through the deserts of New Jersey and Pennsylvania, lived with them, and suffered with them, to teach them the gospel of Jesus Christ. Since that time the world has been in arms; nation has been contending with nation, and every conquest, and every revolution, has been the means of establishing more liberal governments, and opening the way for the gospel of Jesus Christ. Thus has it been in China, and we confidently expect that Japan will soon stretch out an inviting hand for us to come over and help them. "The world is the field, the seed is the word of God, the harvest is the end of the world, and the reapers are the angels." W. B. GILLETTE.

SMITH, N. J.

THE MINISTRY.

A good deal has been said of late about the inadequate support of the ministry, and the probability that herein is the secret of the inadequate supply of ministers. An Illinois correspondent of the Independent takes a view of the subject somewhat different from most writers upon it, as will be seen from the following extracts:—

I have nothing to say of the Nabalism of churches that unnecessarily allow their ministers to suffer; though I would ask whether such churches are to be forsaken by the ministry on account of the sins of its Demasses. May there not be some poor child, may there not be some town pauper, to be saved in that congregation, whose songs in paradise will repay the Elisha who has preached and prayed in that ungrateful place?

But the question we discuss is, Can a man live on \$450? Cannot a young man do better, *i. e.*, get \$455, or \$460, by being a doctor or a lawyer? If the surplus \$5 or \$10 or more will procure more comforts, or even, as I acknowledge it can, in some circumstances, save life, then it is a grave question. But money is not quite all that a minister gets for his labor. Let me make a little brief catalogue of my profits in this line, and if every minister will do so, I think we may have some valuable data from which Mr. Somebody may make up his prize essay.

1. I have a hope of eternal life. When I was in agony about my soul, if I had made any condition about serving the Lord, as for instance, "I will not be a poor itinerant minister," I do not see how I could ever have obtained a good hope through grace. We must be willing to be anything that God requires, if we would enter the Saviour's kingdom.

2. I hope an answer to prayer for others. I once told the Lord, if He would save L, I would be his bond servant forever, "or hedge or ditch." Now I hope He has saved a number by my poor instrumentality, and I do not know, perhaps never shall in this world, whether He has saved or intends to save L; but as the Lord liveth, and as my soul liveth, I will not forget the prayers and the vows I made when I footed it over the mountains to go to a place where I might be an education. Thus God has pleased to teach me the worth of one soul. It was all and more than my mind could hold then, or can now; and the young believer who can sit down, and in connection with such a subject make a calculation about the \$450, had better—but I will not be severe.

3. I have been, as I have said, instrumentally helpful in leading some souls to the Saviour. True, I *might* (?) have assisted them even if I had decided to read law; but now they love me as a pastor. Just run over the ferry, if you have time, and ask Bro. Beecher, or Bro. —, what he will take for his pastoral office.

4. I have had a great many side-joys—pleasant things, that have come in without stipulation or forethought of mine. Do the lawyers and doctors ever furnish a bit of religious poetry, or a scrap of something good (good, not best) for a religious paper? Do they have their minds whipped up to it by some pleasant or perchance ugly incident in their profession? If any one prizes mental locomotion, this is no small incidental profit. Dear editors, if you should even decide that this may see the light, how pleased I should be. I shall paste it into my fragment book, and think of it, all too proudly, perhaps, but still it will be a great gratification.

5. I have preached two thousand two hundred and forty-five sermons; two or three of them in your great New York. Now, if what Dr. Nelson once told me is true, that the privilege of preaching one sermon is worth more than a million of dollars, (and I ought to believe it,) then I am rich as any of the lawyers and doctors on the footstool. I am not such a dancer or a mastiff that I can despise or bark at either of those noble and useful professions; but I am not sorry that I was led into the ministry, rather than into medicine or the law.

6. The Lord has given me a good wife. Perhaps I should have had a good one if I had not been a preacher, perhaps not. The Sunny Sides and Peeps at No. Five are not all published yet. When we get over Jordan, and read some of the light literature of heaven, we shall know more than we do now; and I am not afraid to put ministers' families, with all their sorrows, against any equal number of families in the world—the Rothschilds and the Girards included.

True, my companion is a little too fond of nice chairs, and she has had some of them broken in our twenty removals (not all from town to town, but in parishes where there were no parsonages,) but she is somewhat accustomed to the yoke of poverty. With a woman of high notions, I should long ago have made shipwreck on my \$450. But I must stop. Ministers are in some sense a suffering class, and the ministry is in part a dishonored profession; though I do not hold Congregationalism responsible for all the odium that has come upon us; but with all these infelicities, let me have the ministry. I am positively ashamed to discuss the matter of dollars and cents.

A living we must have, and a living we shall have, and whoever wishes for more as a condition that he shall stand in a Levite's place, had better turn to some other business. But first, I am afraid, he had better turn to the Lord; and then, if he can, with requisite talents, keep out of the ministry in this present age, when religion calls for her conscripts, I shall have the uncharitableness to think that he has been fed too long with pap out of a golden spoon.

A REMEMBERED PSALM.

A minister was visiting a seaman's hospital in a large town on the sea-coast, when he came upon a sailor apparently dying from the effects of disease induced by his own profligacy. The minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him with an oath not to disturb his dying thoughts with the name of religion. The minister, in spite of repeated refusals and counterfeits of sleep, urged the Gospel, but to an ear that was as deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to sing to himself, to a well-known tune, the words:—

"Such a pity as a Father hath
Unto his children dear,
Like play shows the Lord to such
As worship him in fear."

The effect was remarkable. The sounds had touched the inmost chords of his heart. He started up. "Where did you learn that?" he asked. "From my mother," was the reply. "I learned it too at my mother's knee," he said; "and I never thought to hear it again." The fountain sealed was broken; tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to; and, after his recovery, he gave evidence that he had become a penitent child of God.

AN INGENIOUS REBUKE.

A general officer, who was in early life much addicted to profane oaths, dated his reformation from the memorable check he received from a Scotch clergyman. When he was lieutenant, and settled at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties with abundance of impious language. The clergyman, passing by, was shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble:—"O, John, John! what is this I hear? you only a poor collier boy, and swearing like any lord of the land? O, John! I have no fear of what will become of you! It may do very well for this gallant gentleman, (pointing to the lieutenant), to bang and swear as he pleases; but you, John, it is not for you, or the like of you, to take in vain the name of Him in whom you live and have your being!" Then turning to the lieutenant—"You'll excuse the poor man, sir; for he is an ignorant body, and kens nae better." The young officer shrunk away in confusion, unable to make any reply. Next day he waited on the minister, and thanked him sincerely for his well-timed reproof, and was ever after an example of correctness of language. [Youth's Cabinet.]

AUTHORSHIP OF THE BIBLE.

There are in all sixty-six books which comprise the volume of Holy Writ, which are attributed to more than thirty different authors or writers of the whole. Half of the New Testament was composed by St. Paul, and the next largest writer is the gentle and beloved St. John. With the single exception of Paul, neither history nor tradition has testified that those powerful thinkers and writers ever enjoyed the benefits of education, or that they were trained to scholarship and learning; yet how ably have they written, what eminent characters have been chronicled by them, and what great events recorded, both for time and eternity!

Jeremiah is sorrowful; Isaiah sublime; David poetical; Daniels sagacious; Habakkuk and Haggai terrible and denunciatory; but they all seem to have exercised their natural gifts under the influence of Divine direction and inspiration. Moses, with his vast knowledge, and profound intelligence—the legislator, the reformer, the deliverer—commented the work; and John, with his depth of feeling and exquisite tenderness and simplicity, completed it.

And what do we know of the lives of all these, or even of the two last mentioned? Nothing that human vanity might explain. Moses was rescued from the oozy swamps of the Nile; and John died in his old age a lonely exile on the small island of Patmos.

THE USE OF THE FLOWERS.

BY MARY HOWITT.

God might have bade this earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
He might have made enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have made no flowers.

The one within the mountain mine
Requires none to grow,
Nor doth it need the lotus-flower,
To make the river flow.
The clouds might give abundant rain,
The nightly dew might fall,
The herb that keeps life in man
Might yet have drunk them all.

Then, therefore, wherefore were they made,
And dyed with rainbow light,
All fashioned with exquisite grace?
Up springing day and night;
Springing in valleys green and lew,
And on the mountain high,
And in that silent wilderness,
Where no man passeth by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth around him,
To whisper hope to comfort man,
Whene'er his faith is dim;
For whose careth for the flowers
Will care much more for Him!

A DISCOURSE ON FLOWERS.

BY HENRY WARD BEECHER.

Happy is the man that loves flowers! Happy even if he adulterated with vanity and strife. For human passions nestle in flowers too. Some have their zeal chiefly in horticultural competitions, or in the ambitions of floral shows; others love them as curiosities, and search for novelties, for "sports," and monstrosities. We have been led through costly collections by men whose chief pleasure seemed to be in the effect which their treasures produced on others, not on themselves. But there is a choice in vanities and ostentations. A contest of roses is better than of horses. We had rather take a premium for the best tulip, Dahlia, or ranunculus, than for the best show. Of all fools, a floral fool deserves the emittance.

But these aside, blessed be the man that really loves flowers!—loves them for their own sakes, for their beauty, for their associations, the joy they have given and always will give; so that, if there was not another creature on earth to admire or praise, he would just as much sit down among them as friends and companions! But such men heed no blessing of mine. They are blessed of God! Did he not make the world for such men? Are they not clearly the owners of the world, and the richest of all men?

The end of art is to inoculate men with the love of nature. But those who have it in the natural way need no pictures or galleries. Spring is their designer, and the whole year their artist.

He who only does not appreciate floral beauty is to be pitied like any other man who is born imperfect. But men who contemptuously reject flowers as effeminate, and unworthy of manhood, reveal their coarseness. Were flowers fit to eat or drink, were they stimulative of passions, or could they be gambled with, like stocks and public consciences, they would take them up just where finer minds would drop them—who love them as revelations of God's sense of beauty, as addressed to the taste, and to something finer and deeper than taste, that power within us which spiritualizes matter, and communes with God through his works.

Many persons lose much of the enjoyment by indulging false associations. The term *weed* does the glory of some flowers. But all flowers are weeds; and somewhere our rarest flowers are somebody's commonest. Flowers growing in noisome places, in desolate corners, upon rubbish, or rank desolation, become disagreeable. Roadside flowers, irradicable, and hardy beyond all discouragement, lose themselves from our sense of delicacy and protection. And, generally, there is a disposition to undervalue common flowers. If a plant be uncouth, it has no attractions to us simply because it has been brought from the end of the earth, and is a "great rarity;" and if it has beauty, it is none the less but a great deal more attractive to us, because it is common. It adds generosity to beauty. It gives joy to the poor, the rude, and to the multitudes who could have none were nature to charge a price for her blossoms. Is a cloud less beautiful, or a sea, or a mountain prospect, because often seen, or seen by millions?

At any rate, while we lose no fondness for eminent and accomplished flowers, we are conscious of a growing respect for the democratic crowds. There is, for instance, the mullen, or bit little beauty in each floweret, but a brave plant growing cheerfully and heartily out of abandoned soils, ruffling its root with broad-palmed, generous, velvet leaves, and erecting there from a spire that always inclines us to stop for a kindly look. This fine plant is left, like a decayed old gentleman with us, to a good-natured pity. But in other countries it is a flower, and called the "American velvet plant."

We confess to a homely enthusiasm for clover—not the white clover, beloved of honey-bees, but the red clover. It holds up its round, honest head, with such rustic innocence! Do you ever see it without thinking of a sound, sensible country lass, sun-browned and fearless, as innocence always should be? We go past a field of red clover, like Solomon in a garden of spices. There is the *burdock*, too, with its prickly rosettes, that has little beauty or value, except (like some kind, brown, good-natured nurses) as an amusement to children, who manufacture baskets, and what not, of its burs. But the thistle is a prince. Let any man that has an eye for beauty take a view of the whole plant, and see where its more expressive grace and symmetry, and where there is a more kindly flowery. To be sure, there are sharp objections to it in a bouquet; yet most gardeners feel toward a thistle as boys toward a snake—and farmers, with more reason, dread it like a

plague. But it is just as beautiful as though it was a universal favorite. What shall we say of mayweed, irreverently called dog-fennel by some? Its acid juice, its heavy pungent odor, make it disagreeable—and being disagreeable, its enormous Malthusian increase renders it hateful to damsels of white stockings, compelled to walk through it on dewy mornings. Arise, O scythe, and devour it!

The first thing that defies the frost in spring, is the chickweed. It will open its floral eye and look the thermometer in the face at 32 degrees; it leads out a snow-drop and crocus. As a harbinger and herald, let it not be forgotten.

You cannot forget, if you would, those golden kisses all over the cheeks of the meadow, queasily called dandelions. There are many green-house blossoms less pleasing to us than these; moreover, their passing away is more spiritual than their bloom. Nothing can be more airy and beautiful than the transparent seed globe; a fairy dome of splendid architecture.

As for marygolds, poppies, hollyhocks, we shall never have a garden without them, both for their own sake, and for the sake of old-fashioned folks, who used to love them. Morning glories need no praising. The vine, the leaf, the exquisite vase formed flower, the delicate and various colors, will secure it from neglect while taste remains. Grape blossoms and rignonette do not appeal to the eye, and if they were selfish, no man would care for them. Yet, because they pour their life out in fragrance, they are always loved, and, like homely people with noble hearts, they come to look beautiful by association. Nothing that produces constant pleasure in us can fail to seem beautiful. We do not need to speak for that universal favorite—the rose! As the flower is the finest stroke of creation, so the rose is the happiest hit among flowers!

But we must not neglect the blossoms of fruit trees. What a great heart an apple tree must have! What a generous work it makes of blossoming! Not a single blossom for each apple that is to be; but a profusion, a prodigality of them. The tree is but a large bouquet; it gives you twenty times as much as there is need for, evidently because it loves to blossom. We will praise this virtuous tree. Not beautiful in form; clumpy, craggy, and rude; but glorious in beauty when efflorescent. Nor is it a beauty only at a distance. Pluck down a twig and examine as closely as you will; it will bear the nearest looking. The simplicity and purity of the white expanded flower, the half-open buds slightly blushed, the little pink tipped buds unopened, crowding up like rosy children around an elder brother or sister! Why here is a cluster more beautiful than any you can make up artificially, and you may pick from the whole garden. Wear this family of buds for my sake; it is all the better for being common. I love a flower that all may have; that belongs to the whole, and not to a select and exclusive few. Common, forsooth! a flower cannot be worth out by much looking at, as a road is by much travel.

How one exhales, and feels his childhood coming back to him, when, emerging from the hard and hateful city streets, he sees orchards and gardens in sheeted bloom, plumb, cherry, pear, peach and apple, waves and billows of blossoms rolling over hills and down through the levels. My heart runs riot. This is a kingdom of glory. The bees know it. The very flies, that never seem to be thinking of anything, are rather sober and solemn here. Such a sight is equal to a sunset; a sunset is but a blossoming of the clouds.

We love to fancy that a flower is the point of transition at which a material thing touches the immaterial; it is the sentient vegetable soul. We ascribe dispositions to it; we treat it as we would an innocent child. A stem or root has no suggestion of life. A leaf advances toward it; and some leaves are as fine as flowers, and have a grace of motion seldom had by flowers. But flowers seem to smile; some have a sad expression; some are pensive and diffident; others again plain, honest and upright, like the broad-faced sunflowers and the hollyhock. We speak of them as laughing, as gay and coquetish, as nodding and dancing. But no man of sensibility ever spoke of a flower as he would of a fungus, a pebble, or a sponge. They are more life like than many animals. We commune with flowers, we go to them if we are glad or sad; but a toad, a worm, an insect, we repel as if real life was not half so real as imaginary life. What a pity that can utter no sound. A singing rose, a whispering violet, a murmuring honey-suckle! Oh, what a rare and exquisite miracle would these be.

When we hear melodious sounds—the wind among trees, the noise of a brook falling down deep into a leaf-covered cavity—birds' notes, especially at night; children's voices as you ride into a village at dusk, far from your home, and long absent, and quite home sick; or a flute heard from out of the wood, a silver sound rising up among silver-lit leaves, into the moon-lighted air; or the low conversation of persons whom you love, that sit at the fire in the room when you are convalescent; when we think of these things, we are apt to imagine nothing perfect that has not the gift of sound. But you change your mind when you dwell lovingly among flowers; they are always silent. Sound is never associated with them. They speak to you, but it is as the eye speaks, by vibrations of light, and not of air.

It is with flowers as with friends. Many may be loved, but few much loved. Wild honey-suckles in the wood; laurel bushes in the very regality of bloom, are very beautiful to you. But they are color and form only. They seem strangers to you. You have no memories reposed in them. They bring back nothing from a time. They point to nothing to come. But a wild brier awakes a deeper feeling. It is the country cousin of the rose, and that has been your pet. You have nursed it, and defended it; you have had it for companionship as you wrote; it has brought remembrance to you, and conveyed your kindest feelings to others; you remember it as a

mother's favorite; it speaks to you of your own childhood—that white rose bush that snowed in the corner by the door, or that generous bush that blushed red in the garden with a thousand flowers, whose gorgeously was among the first things that drew your childish eye, and which always comes up before you when you speak of childhood. You remember, too, that your mother loved them. As you walked to church she plucked off a bud and gave you, which you carried, because you were proud to do as she did; and you remember how, in the listening hour of sermon, her roses fell neglected on her lap, and how you slyly drew one and another of them; and how, when she came to church, she looked for them under her handkerchief, and on the floor, and then, spying the ill-repressed glee of your face, smiled such a look of love upon you, as made a rose forever, after seem to you as if it smiled a mother's smile. And so a dog rose, or the sweet-brier, that at evening fills the air with odor, (a floral nightingale, whose song is perfume), greets you as dear and intimate friends. You almost wish to get out, as you travel, and inquire after their health, and ask if they would send any message to their town friends.

But no flower can be so strange, or so new, that a friendliness does not spring up at once between you. You gather them up along your rambles; and sit down to make their acquaintance on some shaded bank, with your feet over the brook, where your shoes feed their vanity as in a mirror; you sort them; you question their graces; you enjoy their odor; you range them in the grass in a row, and look from one to another; you gather them up, and study a few gradations of colors, and search for new specimens to fill the degrees between two violet extremes. All the while, and it is long while if the day be gracious and leisure is ample; you are having various suggestions and analogies of life dating in and out of your mind. This flower is just like a friend; that one makes you think of mignonette, and mignonette always makes you think of such a garden and mansion where it enacted a memorable part; and that flower conveys some strange and unexpected resemblance to certain events of society; and so your pleased attention, strays through a thousand varieties of fancy, or memory, or vaticinating hope.

Yet, these are not home flowers. You did not plant them. You have not screened them. You have not watched their growth, plucked away voracious worms, or nibbling bugs, and seen them in the same places year after year, children of your care and love. Around such there is an artificial life, an associational beauty, a fragrance and grace for the affections, that no wild flowers can have.

It is a matter of often gratitude that this finest gift of Providence was the most profusely given. Flowers can not be monopolized. The poor can have them as well as the rich. It does not require such an education to love and appreciate them, as it would to admire a picture of Turner's or a statue of Thorwaldsen's. And as they are messengers of affection, tokens of remembrance, and presents of beauty, of universal acceptance, it is pleasant to think that, in them, all men recognize a brief brotherhood. It is not impertinent to offer flowers to a stranger. The poorest child can proffer them to the richest.

A hundred persons turned together into a meadow of flowers, would be drawn together in a transient brotherhood. It is often affecting to see how serviceable are flowers to the necessities of the poor. If they bring their little floral gift to you, it cannot but teach you to think that their grateful affection longed to express itself as much as yours. You have books, or gems, or services, that you can render as you will. The poor can give but little, and do but little; let them give those tokens of affection, flowers! And then, when death enters a poor man's house! It may be the child was the only creature that loved the unfriended father—*really* loved him; loved him utterly; or it may be it is an only son, and his mother a widow, who, in all sickness, felt the limitation of poverty, and did what she could, but not what she would, had there been wealth. The coffin is pine. The undertaker sold it with a jerk of indifference and haste, lest he should lose the selling of a rosewood coffin, trimmed with splendid silver screws. The room is small. The attendant neighbors are few. The shroud is coarse. Oh! the darling child was his for whatever was excellent, and the heart aches to do for him whatever could be done to speak love. But it takes money for fine linen; money for costly sepulchre. But flowers, thank God, the poorest may have. So, put white buds in the hair, and honey-dew, and mignonette, and half-brown roses, on the breast; if it be in the spring, a few white violets will do; and there is not a month till November, that will not give you something. But if it is winter, and you have no single pot of roses, then I fear your darling must be buried without a flower, for flowers cost money in the winter!

And then, if you cannot give a stone to mark his burial place, a rose may stand there; and from it you may, every Spring, pluck a bud for your bosom, as the child was broken off from you. And if it brings fear for the past, you will not see the flowers fade and come again, and fade and come again, year by year, and not learn a lesson of resurrection—when that which perished here shall revive again, never again to droop or die.

[Independent.]

BAD BARGAINS.—A teacher in a Sunday-School once remarked that he who buys the truth makes a good bargain; and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said, "Judas made a bad bargain, when he sold his Lord for thirty pieces of silver."

A third boy observed, "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul." A bad bargain, indeed!

The Sabbath Recorder.

New York, August 4, 1853.

THE SUNDAY STATUTE.

We took occasion, last week, to find fault with the law which compels everybody to suspend labor on the first day of the week, giving it as our opinion, that it is unsafe to leave corrupt men without employment the entire day in every seven. Men of corrupt passions are best held in check by having their time wholly occupied in some useful employment. The moment they are idle, Satan finds mischief for them.

Should it be replied, that He who said of the Sabbath-day, (granting for argument's sake, that Sunday is the divinely appointed Sabbath,) "In it thou shalt not do any work," knew whether it would be safe to give such an institution to a corrupt world; our answer is, that the expediency of rendering obedience to what God has commanded is not at all questioned. Those who receive the Sabbath as a God-given institution, and observe such, are perfectly safe in doing so. But corrupt men do not so receive it, and in the suspension of their labors they are moved only by the fear of man. They see nothing but the authority of the State. God is not in all their thoughts. If they had some sort of regard to Divine Authority in quitting their work, and would prove that they had, by making a moral and religious use of the day, the case would be different. It would then be infinitely better, that labor should cease.

Archdeacon Paley made the quaint but sagacious remark, that the laziness of some people was their best property. Governed by propensities of the worst kind, they would prove most intolerable pests to society, were it not that their constitutional sluggishness forbids their being very active in carrying out their wickedness. But, unfortunately, viciously disposed people are not always lazy, and were it not that necessity obliges them to work at some useful calling, the stability of society could not long be maintained. Nevertheless, once in every seven days, the stability of society is periled, and the Police returns of each Monday morning are a standing proof, that the law of the Sabbath fails to accomplish its civilizing and refining effects, where it does not rest upon voluntary observance.

"The world is governed too much," was the remark of a sagacious civilian; and certainly the remark was a profound one. Too much government breeds rebellion. In attempting to extend authority over men, they must be taken as they are, not as they ought to be. Did not Moses act on this principle? On what other was it, that he allowed the Hebrews to divorce their wives? The thing was not right in the abstract. It was not so from the beginning. He who made the progenitors of mankind, made one male and one female, and made it their duty to cleave together through life. But Moses found a "hardness of heart" in the people whom he had to govern, and therefore permitted them to put away their wives. He never inculcated the abstract principle, that divorce was right, any more than Christ himself did. But because of that strength of corruption in the hearts of the Israelites, which led them often to treat their wives with cruelty, and otherwise to defeat the very end of the marriage relation, he permitted the thing. He saw that any attempt to govern such corrupt people according to the most rigid principles of righteousness, would only work disastrously, and he therefore wisely regulated, and modified, what he could not absolutely control.

We think the same principle should be observed with regard to the Sabbath. We go for giving corrupt men employment on the Sabbath-day in some kind of labor, or at least for permitting them to be so employed, if they choose. We go for it, not because we suppose it to be right in itself, but because it is the least of two evils—because of the hardness of their hearts. We know that they ought not only to cease from work, but to count the Sabbath a delight. They ought to be assembled in holy convocation before the Lord. They ought to read the Bible, and to inquire earnestly the way to heaven. They ought to use every divinely appointed means of moral and religious improvement. And one day in seven, separated from the common business of life, is little enough for such purposes. But what they ought to do is one thing; what they will do is quite another. They will not keep the Sabbath in any religious or moral way; and if they will not, why compel them to that suspension of labor, which is of no value except as a means to the higher and more important end?

We have heard a great deal about the confessions of criminals, who have dated their careers in wickedness from the time when they began to break the Sabbath. Statistics on this point have been compiled, till the most incredulous have been staggered. The design was to create the impression, that Heaven itself frowned upon every one who did not look upon Sunday as a sacred day. But the logical and truly rational view of the case is this: that, when these criminals began to spend their Sundays in idleness, they were already viciously disposed. The law of the land compelled them to resist from work, and thus the daily restraint which labor imposed upon them was removed. They could not sink into sluggishness; it was contrary to their nature. The leisure of Sunday, therefore, gave them opportunity to act out the wickedness of their hearts, which they did not fail to do. And as the corruption of the heart gathers fresh strength by every indulgence, so they con-

tinued to wax worse and worse, till society was startled by their deeds of daring. It was not because Sunday's sacredness had been violated, that they became so wicked, but because the viciousness of their nature was stimulated afresh every week by a day of idleness.

BRITISH CORRESPONDENCE.

Sunday in Scotland—The Tests Bill—Tractarianism. GLASGOW, July 15th, 1853.

Our anticipations regarding the breaking down of the fences which human law had thrown around the Scottish Sunday, are being steadily realized—and weak faith will yet, we trust, be further helped by the removal of obstacles to the keeping of the Lord's own day. Next in importance to the running of Sunday trains on Scottish railways, do we regard, in this respect, the Sunday sailing of pleasure steamboats on the River Clyde; and of these a commencement has actually been effected. The "Emperor," purchased for this very purpose, sailed on Sunday last, from the Glasgow harbor to Greenock, Gourock, Dunoon, and Kilmur; and, although double the usual fares were charged, she carried a company of from 300 to 400. As she sails on abstinence principles, one class of the community will the more readily show her favor; while another class are thereby, in part, deprived of one of their objections. It is not a hasty movement, but a skillfully planned and prudently conducted enterprise, fitted to replace the first day of the week among "the six working days." It was not to be expected that this should be accomplished without an effort to prevent it; but the only hindrance yet thrown in the way is not likely greatly to retard the result. The vessel sailed without impediment from the Glasgow quay, and touched at those of Greenock and Gourock, landing the passengers desiring to stop there; but on reaching the piers of Dunoon and Kilmur, their egress was prevented by locked gates. The piers are, I believe, private property, and the tacksmen had previously, publicly and privately, intimated that they would not allow the passengers to disembark thereon. A formal demand having been made and refused, the boats were used to put passengers ashore, and the legality of the tacksmen's opposition, even, it is said, is to be tested. In some of the churches in these coast places, discourses on Sunday sanctification were delivered; and the newspapers in the same interest manifest their fears and displeasure. But no competent authority has interfered to arrest the movement—although it is asserted that our River Bailie Court interdicted a boat from plying eleven or twelve years ago. The "Emperor" is again advertised for Sunday first; and at the places whose piers were closed against them, the landing, it is announced, will "meanwhile" be by boats. There seems little reason to doubt at present, that the attempt will be successful, and if so, that it will also be imitated. Even the *Scottish Guardian*, (the Glasgow Free Church organ,) only counsels that if there be no law to prevent this boat from sailing on Sunday, its readers should not patronize it on other days. Yet it would not be easy for the Church to justify her wrath in the matter. Her advocates, on the platform, in the pulpit, and through the press, when plied with the authority of God's commandment requiring men to sanctify the seventh day as the only Sabbath, have been ready with the subterfuge that "a seventh part of time" is the spirit of the law. But, as we have repeatedly replied, if this be satisfactory as a vindication of the Church's unauthorized practice in substituting the first day for the seventh, it would be equally satisfactory as applicable to any other day. Now, in the present case, the proprietors of the Sunday boats simply avail themselves of the Church's plea; and, disregarding the day of the Church's adoption, they have set apart Tuesday as a day of rest for those employed—not sailing at all upon it. Consistently, "seventh part of time" reasoners can scarcely object, while practically it furnishes additional illustration of the evil of tampering with the law of the Lord.

The New Universities Tests Bill yesterday passed the second reading in the House of Commons, by 106 votes against 17, and is likely to become the law of the land. Under it, Professors, instead of becoming bound to maintain the Church of Scotland, will bind themselves not to teach any thing opposed to Scripture, to the established Church, and her authorized creed. It has been well objected, that if the Confession of Faith be in accordance with the Scriptures, to protect the student from whatever is opposed to the latter would include the former; but there seems a want of confidence that this would result. It is indeed maintained by opponents, that in regard to the statement of the Confession, about God's having created "out of nothing," in six days, the visible creation, sound philosophy is belied; and that, as Buckland and other Christian geologists believe, Moses, while he gives account of the daily work by which order was brought out of confusion, refers to the long antecedent production of the material elements as having been "in the beginning." The argument was, I believe, first used against stereotyped human creeds, about a dozen years ago, by Dr. Carlyle, Presbyterian minister in Dublin; and the fact on which the argument is based is admitted even by Dr. Candlish, in his work on Genesis—although it is understood that the Doctor has used his influence in obtaining for the Confession the place which it holds in the New Bible.

Tractarianism continues to hold its place in the Church of England, and in some cases to make nearer approaches to Popery. The revival of *agricultural confession*, by many of her

ministry, has occasioned serious apprehensions on the part of some of the best of her people. Different opinions in regard to the practice are entertained by different prelates. The Archbishop of Canterbury, when memorialized upon the point, said he considered the practice "to be equally unscriptural in principle, and mischievous in effect." Dr. Bayford, however, who was counsel for Mr. Gorham in the case which has given celebrity to his name, is said to have given it as his opinion, that the law cannot reach a clergyman for introducing it among his people. When the Bishop of Exeter threw his mantle of protection over those in his diocese who had been most forward in the innovation, he was so hissed and hooted, and groaned at, by well-dressed people, in a church at Plymouth, as to have been actually alarmed for his personal safety; and a memorial was presented to the Queen from a meeting of the County of Devon, including a large number of the magistrates, praying for the appointment of a commission of inquiry upon the subject. Practically, also, the evil to which it is believed to lead so frequently in the Church of Rome, was exhibited in the Church of England, when, a few months ago, a rector in the diocese of Worcester, the father of six children, debauched a woman while at confession in his vestry, who, in consequence, became a mother, and occasioned his being removed from his living. Yet, notwithstanding all this opposition, and these results, the practice is secretly maintained, and is probably being extended rather than diminished. The Protestant Defense Committee of Brighton have just made it known, that the younger members of the Shoreham and Hurst College systematically practice confession. The Bishop of Chichester has, indeed, expressed his decided disapprobation; but he further informs us, that even prayers for the dead have been said there—although without the knowledge of the Provost of the College. Alas for the flock, for whom such shepherds are being prepared.

LETTER FROM MR. GONSALVES.

J. W. Morton—Baptism of Mr. Begg and others—Intemperance in Scotland—Madeira. GLASGOW, Scotland, July 3, 1853.

I arrived here in June, in company with our excellent brother, Professor Morton, late missionary of the United Presbyterian Church at the island of Hayti. Professor Morton has visited Paris on business, and is ready to retrace his steps toward beloved America. I wish my mission was accomplished, so that I might return with him. He is an excellent companion and friend, always ready to do a kindness, even to a stranger. And he is doubtless one of the successors of the apostles, far in a very eminent degree, he follows the injunction, "as ye go preach." While on board of the steamer, brother Morton preached several times, on deck and in the second cabin, by invitation.

This evening, at 6 o'clock, Prof. M. preached in the Baptist Church, called Blackfriars-street Chapel. After giving the people an excellent sermon from the words, "He that will come after me, let him deny himself, take up his cross, and follow me"—(the theme was, entire consecration to Christ, or entire devotion to the will of Christ)—he baptized three noble-looking Scotchmen, disciples of Christ, who keep the seventh day holy as the only true Sabbath. One of the men is Mr. Begg, a very respectable bookseller in Argyle Arcade, Glasgow. The church was well filled, galleries and all, with a solemn and deeply interested congregation.

Glasgow is a large city of 400,000 inhabitants. Many of the houses and public buildings are truly splendid, but many of the buildings have a very dark and smoky appearance, owing to the immense quantities of Scotch coals burnt in the city. Two-thirds of the people labor in the factories, who, when their day's work is accomplished, go forth into the streets, or to a park called the Green. Being confined all day in apartments badly ventilated, they seem to enjoy the fresh air exceedingly. The Green is a very large park near the river Clyde—larger than the famous Boston Common. There are found a great variety of amusements, from a penny monkey-show to a large circus.

The people here enjoy the largest liberty. But the great curse of Scotland is intoxication. It is still quite fashionable to offer something to drink to visitors. Even some evangelical ministers are in the habit of offering their friends Madeira, or Sherry, or Port, by way of hospitality; so that, if a man has many calls to make amongst even ministers and religious people, if he don't take special care of himself, he will find it necessary to get a cab to carry him home, provided he is sober enough to tell the driver where he lives.

I expect to leave here day after to-morrow for Madeira, via London. Madeira still suffers by the famine, and the prospect is, that the blight on the vines will be as bad this year as the last. I hope the people will soon substitute something else for the vine—coffee, or the sugar-cane. I am going there in hope to bring my aged mother and friends, who long to come to a land of liberty and plenty.

THE CRYSTAL PALACE.—The number of visitors to the Crystal Palace during the week ending July 30, was, on season tickets 6816, transient 16,861; during the previous week, on season tickets 9,506, transient 16,608. The total number of visitors during two weeks, was about 50,000; the receipts at the door were \$16,567 25. The price of season tickets is \$10; single admission 50 cents. This week five-dollar tickets are to be issued, which will admit the holder till the 1st of October.

HELP, CASSIUS, HELP, OR I SINK!

This afternoon I received, per mail, the enclosed *morocco*, from a good friend, to whom I sent the *Recorder* containing my remarks on "The Nine Explored," and which, doubtless, was forwarded to me as a perfect extinguisher of the last hope for keepers of the original Sabbath. But hear! hear!

"The late learned Dr. Lee, Regius Professor of Hebrew in the University of Cambridge, England, published an elaborate sermon on 'The Duty of Observing the Christian Sabbath.' It was preached before the University, and includes, according to a statement of the *North British Review*, the following propositions: 'First, that the primitive Sabbath of those patriarchal epochs, which went before the exodus of the arising Hebrew people from Egypt, was in reality put back a day by Moses, after and in commemoration of that outgoing; secondly, that this was intended to be a temporary and purely Jewish change, or a mere deciduous graft, forsooth, to fall off when the fullness of time should come for making the whole world kin by and in Jesus Christ; and, thirdly, that the Sunday of Christendom is actually the Sabbath-day of Abraham.'

This slippery scrap of wiseacre erudition, snatched from cobbler Lee's pile of *offal*, is too *smearly* for use. The same greasy *chip* has been tried to be put on a hundred times before, but it won't stick, no how. It has been soaked so often, that if a single *peg* could be found, in Scripture or History, to tack it fast for a moment, the patch has become so rotten, that it has not consistence to hold it long enough to get a single *stitch* into it. It is a nasty bit of cast-away *Puritan tradition*—the flimsiest of all traditions, because so unbecoming. Old Moses must have been a tricky fellow, not to let that piece of jugglery slip out, when he was blabbing and writing every thing else for the whole world to see and hear all their doings; or the author of the above *lucubration* must regard himself as the very prince of humbug.

"The Christian Sabbath" has ever been maintained on the sole ground of it being the "first day of the week"—the assumed "resurrection day"—and their logic has always been, "Redemption is a greater work than that of Creation." The seventh-day Sabbath has always been repudiated on the specific ground of it being the *veritable original Sabbath*, nick-named "Jewish Sabbath." Our first day neighbors are getting into tight corners, and are witnessing hard, trying times. Truly, they strain at a gate and swallow a *sawmill* (camel). Help! Cassius! help, or I sink!

STREET PREACHING IN BALTIMORE.

The matter of street preaching seems to be quite troublesome in these days. Not long ago it was agitated in Cincinnati, and the Mayor gave a decision that street preaching was illegal; but after a stern mandate of public indignation, he found out his error, and the preacher was allowed to proceed in his out-door harangues. At Louisville, also, the subject has been agitated, and the Roman Catholic Bishop published an advertisement warning his flock, one and all, not to take notice of a certain street apostle. Baltimore has just been, and is now, the scene of a similar difficulty.

From the daily papers, it appears that on Sunday, July 24, a preacher, named John Mitchell, was engaged in preaching at one of the market places, when a number of the police interfered and pronounced the assembly illegal. One of them, seizing the offender by the arm, threatened to take him to the station-house if he did not desist. Some of the auditors here interfered, stating that Mr. Mitchell, who is an old man and deprived of sight, had preached for several years from the same place, and that his right to do so was unquestionable. One of the officers hereupon drew a revolver, and threatened to fire on any one who resisted, when some gentlemen known as permanent friends of the temperance cause led the blind speaker to the steps of the Methodist Episcopal Church hard by, where he concluded his discourse. A large number of persons who witnessed this, went to the Mayor, Mr. Hollins, and obtained an investigation and hearing of the matter on the following morning. A committee was present, who informed the Mayor that the same preacher had been stopped a year since, but that the then Mayor had decided in his favor. The present dignitary, however, considered the preacher's remarks inflammatory, with a tendency to create riot, and accordingly he had authorized the police to stop such proceedings. At this intimation, a meeting was called in the neighborhood, and a committee appointed to interrogate the Mayor more particularly as to his legal interpretations in such matters, the result of which was, that in answer to specific questions, he decided as follows:—

"1st. Should a portion of the citizens of this city hold a public temperance meeting in any of the market places, and the speaker were to use language in the discussion of his subject, which should conflict with the interests of a certain class, the liquor-dealers, and a riot should ensue, who would you hold responsible for the riot? and who would be arrested? His Honor answered promptly, the speaker would be held responsible, and he be arrested.

"2d. Should a minister of the gospel preach in his own church, and utter sentences distasteful to persons outside, and they, the outsiders, create a riot in consequence, who would be held responsible for the riot? His Honor answered, the minister, and he would be taken out of his pulpit if he used language that should give offense to any.

"3d. Should a minister of the gospel, in the discharge of his ministerial functions in preaching what he believed to be the truth, use language which should give offense, though not intended, and persons, taking exception there-

to, should create a riot, who would you hold responsible for the riot? His Honor again answered, the minister.

"4th. Will your Honor please inform us who is to be the judge of the import of the language used? His Honor answered, the minister, of course; and added, if, however, the language used by the minister should create a riot, then he would be held responsible for it."

At a subsequent meeting of the friends of free speech, the doctrines of the Mayor were pronounced untenable, (as of course they are,) and he was requested to resign. But that he very promptly and respectfully declined to do. Hence other meetings were held, and the matter is not yet fully disposed of. The Mayor has, however, issued an address to the citizens of Baltimore, in which he assures them that he will never, in his official capacity, infringe on the civil or religious sentiments of the community, and that if any deductions to the contrary have been made from his past conduct, he has been misunderstood.

PERPETUAL PEACE WITH ENGLAND.

What shall be done to secure it?

It clearly rests with the people of this country to say whether there shall be incorporated in the treaty now pending between us and England, a provision for the adjustment of all their future difficulties by arbitration instead of the sword. The British Government, though not disposed to take the initiative, is ready to accept such a proposal from us; and our Executive, if fully persuaded that the mass of our people desire it, will not hesitate long if at all, to propose the measure.

On this point, we are bound to give our rulers the most ample assurance. The President, as the people's chief servant, can be expected to move in such a matter only in accordance with their known or supposed wishes; and hence, if they really desire him to take this important step, they ought as a body to say so in ways that shall leave no possible doubt. The whole people, without distinction of party or section, should lift their voice to him in earnest entreaty for this great measure of peace. It is an object clearly common to them all; a movement that knows no North or South, no East or West; a question on which no issues of party, sect or section can possibly be made. It is a measure strictly national in every one of its aspects, and bearings. All parts of the country need it; and we ought to satisfy our rulers that the people as a body desire it, and will heartily applaud the men who shall secure for them so rich and lasting a boon.

For this purpose, then, we want a general expression of the popular will, not only through our leading papers, but especially in the form of petitions to the President from all parts of the land, a large State Memorial from every State in the Union. How shall this be done? We can ourselves send forth few, if any, agents for the work; and hence it must be done, if at all, by the spontaneous efforts of the friends of peace. We shall send printed forms of petitions to ministers of the gospel, with the request that every one of them will first preach a sermon on Peace, to awaken the requisite interest, then appoint suitable persons to procure signatures in his own congregation, if not throughout the place, and, when all are obtained, forward them to the person designated in each State to receive the names, and unite them in one grand State Memorial.

Seldom, if ever, has there been an opportunity to accomplish so much for the cause of Peace by a single vigorous effort; and, wherever proposed, it has thus far been received by the wise and good with every mark of special favor. All the ecclesiastical bodies, before which it could be brought on so short notice, have promptly passed, with entire unanimity in every case, resolutions warmly commending the movement to the Christian community. Of these we can give only a part of one or two specimens. The General Association of Congregational Ministers in Connecticut recently adopted the following resolution, among others:

Resolved, That we fully approve, and commend to the favor and support of the ministers and churches within our limits, the special efforts now proposed by the friends of Peace to procure the speedy adoption, by our own and the British Government, of a provision for the settlement of all future misunderstandings by arbitration as the last resort, instead of the sword."

The Convention of Congregational and Presbyterian ministers in Vermont, as a part of their recent action on the subject, say:—

"Whereas, the effort contemplates the removal of the terrible scourge of War, is demanded by the cause of humanity, and is vitally connected with the interests of freedom, and the extension of the gospel among the nations, therefore,

Resolved unanimously, That by our sermons, by our prayers, and by all reasonable efforts, we will, as clergymen and laymen, contribute our influence to give effect to the noble enterprise contemplated.

Whereas, this subject vitally interests all the inhabitants of our country, even to its utmost borders,

Resolved, That we respectfully request each of the ecclesiastical bodies with which we hold correspondence, to act on this vastly important subject."

Now, is there any need of further argument from us to enforce the claims of such an object upon any friend of God or man? It will indeed require a special effort; but, if successful, its results will reward us, even in this life, ten thousand times over. For a similar movement, our co-workers in England have lately raised \$50,000, six men subscribing each \$2,500. We send forth this appeal, not to ask for contributions, though we deeply need them, and should very thankfully receive them, but just to solicit in all earnestness your prompt, spontaneous cooperation in this labor of peace and love—articles from the pen of writers for the press, sermons from ministers of the gospel, and personal efforts from laymen in procuring signatures to petitions. Millions should unite in these petitions to our Chief Magistrate, asking him to do a deed that will endear his name to all future generations. We cannot well express our own conceptions of the importance of this measure; but we verily believe its full success would draw after it, in the long train of

coming ages, results more important to our country, to Christendom and the world, than the whole amount of good that has yet been accomplished by all the united enterprises of Christian benevolence and reform during the last fifty years.

In behalf of the Am. Peace Society,
Geo. C. Beckwith, Cor. Sec.
Boston, July, 1853.

PASTORAL DESTITUTION IN VIRGINIA.—A writer in the *Richmond Herald* complains that "a bad state of things" exists in the Baptist denomination in Virginia, in the matter of churches and pastors. Destitution of ministers, he says, is on the increase, without, as he thinks, no doubt justly, a sufficient cause. The editor of the *Herald*, in the course of his comments on the communication of his correspondent, has the following, which, as coming from a layman, is worthy of notice:—

"Our churches must exercise greater liberality, ere they can withdraw unemployed ministers from secular pursuits, or induce qualified young men, who might otherwise be disposed to enter on the ministry. We have tried the starving system too long for our own good; and it is high time that we should begin to devise more liberal things, if we would prosper as we ought. Should we enter on the work in good earnest, and fully test our ability, we think that the day would not be far distant when that consummation so earnestly to be desired, that every church should have its own pastor, would be realized. There need be no fear that the ministry will be too well recompensed; or become too rich. No avocation in life, requiring the same ability, is so poorly remunerated as preaching the gospel. We speak the more freely, as we occupy the position of a lay member of the church."

IMPORTANT MISSION RENEWED.—The London Missionary Society is about to resume its evangelical labors in Madagascar, from which its missionaries were driven, a few years since, by the furious persecution of her Christian subjects, carried on by the authority of the Queen. Since the death of the persecuting Queen, the island is again open to the gospel, and the Society just named is about to occupy it with an efficient band of missionaries. The Rev. William Ellis, a veteran in the service, well known by his *Polynesian Researches*, again buckles on the armor, and goes forth as the leader of the holy enterprise. Mrs. Ellis, the celebrated author, whose works, entitled, "Women of England," the "Poetry of Life," and other earlier works, published under her maiden name Sarah Stickney, are extensively known, will accompany the venerable missionary, her husband, to aid in the work of re-establishing the gospel standard in Madagascar.

DEATH OF DR. EDWARDS.—A telegraphic dispatch last week announced the death, at the Virginia Springs, of Rev. Dr. Justin Edwards, of Andover, Mass., aged about 66. He had filled many responsible stations, and was widely known as the author of the *Documents and Manuals on Temperance and the Sabbath*, and the *Comment on the New Testament*. He has carried the *Comment on the Old Testament to the Nineteenth Psalm*, on which the last words he wrote were: "Men must die and leave many things unfinished; but God lives. His cause will extend, and by such instrumentalities as he shall raise up, will ultimately triumph." Dr. Edwards was a graduate of Williams College—for many years was the Pastor of a Congregational Church in Andover—at a subsequent period was President of the Theological Institution in that place, and of late had retired from public official functions.

THE JANESVILLE SEMINARY.—We have received a circular of the Janesville (Wis.) Wesleyan Seminary, instituted July 4, 1853, Prof. A. C. Spicer, Principal. The Fall Term opens Fourth day, August 24; the Winter Term, Fourth-day, Dec. 7, 1853.

BOOK NOTICES.

ILLUSTRATED BIOGRAPHY, or Memoirs of the Great and Good of all Nations and all Times. By Charles O. Savage.

This volume, as its title indicates, contains the "memoirs of the great and good of all nations and all times"; and from the celebrated Homer, to the present chief magistrate of our nation, the leading events in the history of every eventful man have been brought together and chronicled in this volume. The author has happily selected that easy, familiar style, which renders these biographies life-like, forming a work which cannot fail to interest the farmer and the mechanic, as well as the orator and statesman. No one can spend an hour in reading this book, without feeling that he has been made familiarly acquainted with some of the "great or good"; and such are its captivating qualities, that when once commenced, its entire perusal cannot well be dispensed with. This work of merit should have its place in every library. Published by Blanchard.

H. H. B.
THE LIFE OF REV. JOHN WESLEY, A. M., Founder of the Methodist Societies. By Richard Watson. First American official edition, with translations and notes, by John Emory.

BUNYAN'S PILGRIM'S PROGRESS; the text divided into chapters, with an introduction, notes chiefly selected from Bunyan's own writings, and a sketch of the author's life, by Stephen B. Wickes.

THE SUCCESSFUL MERCHANT. Sketches of the Life of Mr. Samuel Budgett, late of Kingwood Hill. By William A. Bur, A. M.

THE VILLAGE BLACKSMITH; or, Piety and Usefulness exemplified in a Memoir of the Life of Samuel Hick, late of Micklefield, Yorkshire. By James Everett.

For copies of the above, we are indebted to Carlton & Phillips, of the Methodist Episcopal Press, 200 Mulberry-street, New York. The works are characterized by a truly pious and catholic spirit, and are issued in a neat and creditable style. The world at large, as well as members the Methodist Episcopal Church, ought to welcome such books.

General Intelligence.

European News. The steamer Asia, with European dates to July 16th, arrived at New York July 28th.

The question of peace or war in Europe remained undecided on the sailing of the Asia. Nothing new had been disclosed with regard to the subject, except a certainty of what was before merely reported, though on good authority.

The dinner at the Annual Meeting of the Royal Agricultural Society, came off at Gloucester, on the 14th, with over 1,000 farmers and others sat down together.

The Parliamentary Committee had concluded the examination of witnesses on the subject of a decimal currency, and it was believed the result will be an unanimous report in favor of a decimal system.

By this arrival we have full accounts of the trouble at Smyrna. A Hungarian, named Costa, naturalized in this country, had been kidnapped by Austrian sailors and secreted on board an Austrian brig named the Hussar.

At Cleveland, Ohio, a few days since, a German entered Esquire Hennenmuller's office, and after sitting some ten minutes, drew a double barrel pistol and said, "Now I will shoot you."

The 23d of March, the French imperial theatre, at Moscow, one of the most beautiful in Europe, was completely destroyed, and nothing remained of it but a few tottering walls.

Negotiations with Ava had been terminated by the Burmese Envoys refusing to sign the treaty proposed to them by the British, and declaring that they would not sign away any part whatever of the Burmese dominions.

FIGHT WITH RUNAWAY NEGROES.—We noticed in our last (says a Marysville, Ky. paper) the flight of slaves belonging to Dr. Dowell, E. Pierce, and L. Dobyns.

A MISSOURI DRUNKERY.—One of the editors of the Louisville Western Recorder, who has been journeying in Missouri, writes thus of a drunkery which he met by the way.

Our road was through extensive and beautiful prairies. There was only one spot which was a dark and dreary picture on the loveliness of nature. This was a drunkery. Far in the midst of a prairie, our coach drew up at a miserable log hut; and our coachman alighted, and for a time was mysteriously hid in its filthy and disgusting recesses.

apogee; and some half dozen debased and degraded drunkards, his victims and devotees. At a short distance, in a small and weedy garden, we saw a delicate young girl laboring with a hoe.

A VOICE "FROM THE DIGGINGS."—A gold digger, writing from Bendigo Creek, Australia, to a friend in England, concludes his letter with the following unique and earnest appeal: "Now pray write once a month at least, and number your letters, that I may see whether I receive all. And above all things, vote for Ocean Penny Postage."

A PILGRIM CELEBRATION.—On the 1st of August, the anniversary of the departure of the Pilgrims from Delft Haven, in 1620, was celebrated with great eclat at Plymouth, Mass.

A company of Philadelphia Firemen visited New York last week to bring their Hose Carriage for exhibition in the Crystal Palace. It is a splendid affair, and is said to have cost \$5,400.

At Cleveland, Ohio, a few days since, a German entered Esquire Hennenmuller's office, and after sitting some ten minutes, drew a double barrel pistol and said, "Now I will shoot you."

The Michigan Central Railroad Company have paid \$30,000 to the widow of Stephen D. Gray, of Wheelock, Vermont, who was killed by a collision on that road a few months ago.

Considerable excitement was created in Philadelphia, last week, by the occurrence of several sudden deaths. It was decided that they were occasioned by bilge water in a vessel lying at one of the docks.

Freeman, the alleged fugitive, is still in jail at Indianapolis—that to pay \$3 a day "for a guard"—that is a little the coolest outrage we have lately heard of.

The colored man Charles Traiser has received a letter from his wife's master, stating that he is to leave Mobile in a few days, and requires Traiser to send him the \$700 for his wife in a few days, or it will be too late to obtain her.

We learn by a letter from Athens, that the affair of Dr. King is on the point of being arranged. He will be indemnified for his property, and the remainder of his sentence will be remitted by the King.

A horrible transaction occurred at Waterbury, Connecticut, July 27th. A young man named Miller, of New York, was disemboweled by three Irishmen. Two of them were arrested and committed to prison.

A small defalcation has been discovered in the State Department at Washington; it is only \$10,000, not enough to create much excitement. W. C. Zatzinger is the alleged defaulter.

A dispatch dated Cincinnati, Wednesday, July 27, 1853, says six counterfeiters were arrested last night, three miles below this city. In their house were found \$40,000 in counterfeit money, all on the State Bank of Ohio, except some fives on the Fairfield County Bank of Connecticut.

There is now a surplus of within a fraction of \$22,000,000 in the United States Treasury, notwithstanding the Secretary is redeeming United States stocks and otherwise paying the public debt as fast as the law to that end will allow him.

In the case of Orrin S. Bonsteel against Cornelius Vanderbilt and Daniel Drew, recently tried at Kingston, Ulster county, the Jury rendered a verdict for the plaintiff for the sum of \$10,000.

The new railroad from Hoboken to Albany has been surveyed, and its total rise and fall on the survey from Hoboken to the valley of Wallkill is rather less than 1,000 feet.

The Danish man-of-war Saga, Commander Bochee, arrived at Boston on Tuesday, direct from Reikjavik, Iceland. The customary salutes were fired and answered as the vessel entered the harbor.

A letter dated Philadelphia, July 31, 1853, says George F. Alberti, the renowned and infamous negro catcher, is again in trouble. There seems to be a disposition to trap him in the meshes of the law, and some of George's friends would, no doubt, gladly put him in so tight a place that he would be kept secure for a time.

William W. Farwell, of Madison County, has been nominated by the Independent Democrats of Oswego and Madison Counties, in convention for State Senator from the 20th District.

Judge Kane, in Philadelphia, last week gave his opinion in the case of the absconding apprentice from Delaware, who was arrested in that city recently under the Fugitive Law.

Hon. Wm. B. Banister, of Newburyport, Mass., who died a short time ago, left the bulk of his property, about \$40,000, to be divided equally between the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Education Society, the Massachusetts Home Missionary Society, and the American Colonization Society.

John C. Mather, merchant of Troy, one of the Canal Commissioners of this State, has been impeached for grave misdemeanors in office by the House of Assembly, and is to be tried on that impeachment by a Court composed of the Judges of Appeals and Senate of the State, presided over by the Lieut. Governor.

The Oregonian of June 11 says: We have reliable information from the Upper Willamette Valley, that the inhabitants have been recently taken with a perfect stampede, and are leaving night and day for the new places.

Mr. Patrick O'Donohue, who was one of the leaders in the attempt at Ireland's liberation in 1848, and with O'Brien, Meagher, McManus, and others, was condemned to death, which sentence was subsequently commuted to transportation, has escaped from his prison-house in Van Dusen's land, and arrived at New York July 25, by the Northern Light, via California.

At a meeting of the owners and managers of mills in various parts of the State of Rhode Island, held at Providence on Monday, June 11th, it was unanimously agreed to run the mills sixty-nine hours per week, or equal to an average of eleven hours and a half per day, throughout the year.

An arrival at Gloucester, Mass., from the fishing grounds, reports mackerel rather scarce, and the vessels not doing much. The British armed vessels were plenty in the waters, and were keeping a strict watch, but behaving with more civility than last year.

A late Parliamentary return gives the following consumption of Tobacco in the United Kingdom for three years:

Mr. F. Hannaford, says the Portland Advertiser, is now building a schooner of 125 tons burden, on his farm at Cape Elizabeth, more than a mile from the shore. She is set on shoes, and when finished, which will not be till next winter, is to be hauled by oxen to the shore. Mr. H. has built two or three vessels in this way.

The Legislature of New York passed a law at its recent session exempting the property of the husband from the debts of the wife which may have been contracted before marriage. The same body passed a law in 1848, exempting the property of the wife from being taken for her husband's debts contracted before marriage.

On Tuesday night, near Roxbury, on the Vermont Central Railroad, the locomotive of a passenger train came in collision with a wagon, the horse attached to which was endeavoring to back upon the track in spite of the efforts of the driver.

A new invention in the form of a life and fire bucket for steamers, is rather larger than an ordinary water bucket, but holds no more water, the bottom and sides being filled with cork, enough to support two persons each in the sea.

At the recent lettings in Ohio, the contract for constructing the broad gauge railroad from the Pennsylvania line in Trumbull County, to Dayton, Ohio, was awarded to Henry Doolittle, Esq. The contract is for \$7,000,000, the highest, it is supposed, ever taken by one person in this country.

The Syracuse papers publish a call for a "Delegated Convention of the Independent Democracy of the State of New York," to be held in that City on the 31st of August.

A Coroner's Inquest, in London, upon the bodies of persons killed by the explosion of the boiler of a steamboat plying on the Thames, has resulted in a verdict of manslaughter against the Government Surveyor or Inspector, for not having made a proper inspection of the boat.

The Sub-Treasury in New York, the Express says, is now fuller than it ever was before, running up to eight millions. Unless the Government makes a great sacrifice in buying up the national debt, the surplus revenue will overrun \$20,000,000 when Congress re-assembles.

A slave belonging to H. France, of Pettis Co., Missouri, was publicly burnt on the 13th ult., for murdering the wife of John Rains, under the most aggravated circumstances; and his master was ordered out of the State for conniving at the crime.

Hon. Neil S. Brown, late U. S. Minister to Russia, has arrived in Washington. He is firm in the opinion that there will be no actual hostilities between Russia and Turkey. He also says that the occupation of Wallachia, by the Russian forces, was anticipated by the Turkish Government.

It is suggested that the charge of \$300 per annum for tuition and board by the Trustees of the Agricultural College, chartered at the last session of the Legislature, will exclude all but the sons of the rich, and that a cheaper plan is needed.

Rev. C. W. Ruter, Presiding Elder of the Madison (Ind.) district, is to be tried at the next term of court, for employing a colored preacher to preach in Madison, which is a violation of the recent law of that State.

In a temperance speech at Cincinnati, a few nights since, Williams, the popular lecturer, said there was more talent and ability in the Ohio Penitentiary last winter than in the Ohio Legislature.

At the recent Medical Convention at Dayton, (O.), a prize of one hundred and twenty dollars was offered for the best medical essay, Dr. S. G. Armor, of Cleveland, has been awarded the prize by the committee.

The Michigan Central Railroad Company have paid \$30,000 to the widow of Stephen D. Gray, of Wheelock, Vermont, who was killed by a collision on that road a few months ago.

Considerable excitement was created in Philadelphia, last week, by the occurrence of several sudden deaths. It was decided that they were occasioned by bilge water in a vessel lying at one of the docks.

Freeman, the alleged fugitive, is still in jail at Indianapolis—that to pay \$3 a day "for a guard"—that is a little the coolest outrage we have lately heard of.

The colored man Charles Traiser has received a letter from his wife's master, stating that he is to leave Mobile in a few days, and requires Traiser to send him the \$700 for his wife in a few days, or it will be too late to obtain her.

A man who calls himself Horatio W. Southwick, and a woman, were recently arrested as counterfeiters, at Buffalo. The notorious Bart Macky, the Cincinnati pickpocket, was also arrested on board of a Buffalo steamboat, for robbing a passenger of \$300.

We learn by a letter from Athens, that the affair of Dr. King is on the point of being arranged. He will be indemnified for his property, and the remainder of his sentence will be remitted by the King.

A horrible transaction occurred at Waterbury, Connecticut, July 27th. A young man named Miller, of New York, was disemboweled by three Irishmen. Two of them were arrested and committed to prison.

A small defalcation has been discovered in the State Department at Washington; it is only \$10,000, not enough to create much excitement. W. C. Zatzinger is the alleged defaulter.

A naval force, consisting of the steamers Fulton and Princeton, and the sloop-of-war Decatur, sailed from Norfolk July 25, for the Fishing Banks, to look after American interests in that quarter.

The Philadelphia Slave Case has been decided by delivering the alleged fugitive to his claimant, and the pleasures of slavery.

The Commencement at Yale College came off last week with much eclat. It is a little remarkable that no degrees of D. D. were conferred, and only one of LL. D., Rev. Joseph Walker, President of Harvard University.

The Madison County papers announce the death of John Williams, an enterprising merchant and manufacturer of Cazenovia. Mr. Williams formerly represented Madison County in the Legislature of this State.

It is said that Joseph Avery, who was carried over Niagara Falls, had been drinking the evening previous, and this was the reason why his boat was swept into the rapids and he and his companions lost.

An advance of twenty cents a ton upon transportation of coal will take place August 8, and an advance of twenty-five cents a ton is expected to be added at the same time by the mines.

The mansion formerly owned and occupied by the late J. Fenimore Cooper, at Cooperstown, Otsego Co., N. Y., has been remodelled and converted into a commodious summer hotel.

Capt. Robert Barnett, of Newburg, New York, is not only the surviving officer of the revolutionary army. Peter Twichel, of Bethel, Me., was a captain in the revolution, is now living, and is in his 95th year.

The Mobile Tribune publishes a letter from New Orleans, which reports a great prevalence of Yellow Fever in that city—many deaths occurring daily.

Among the distinguished arrivals in this city last week, we notice the name of Donehogawa, Grand Sacham of the Seneca Nation of Indians.

The Mechanics' and Traders' Bank, of Jersey City, was robbed, on the 24th of July, of over \$10,000 in cash, besides some papers of value.

The ship Constitution, which arrived at New York with 819 passengers, had during the voyage over ninety cases of measles at one time.

Nathan Holmes, Jr., aged 22 years, died in Plymouth, Mass., a few days ago, from bleeding at the gums, in consequence of the extraction of a tooth two years since.

The whole line of the Canandaigua and Niagara Falls Railroad is now completed, and was opened to the public regularly on the 1st of August.

Ex-Governor Paine, of Vermont, died at Waco, on the 5th ult. Gov. P. was one of the Railroad Exploring Expedition hence to the Pacific.

Twenty-four deaths by yellow fever took place in the Charity Hospital at New Orleans on the 19th and 20th ult.

New York Market—August 1, 1853. Ashes—Pots \$4 75, Pearls 5 12.

Flour and Meal—Flour, 5 12 for Canada, 5 00 a 12 for mixed 5 12 for common to good Ohio, 5 00 a 12 for mixed Michigan, Indiana, and Wisconsin. Bye Flour 4 50 for No. 1, 3 87 a 12 for super. Corn Meal 3 06 for Jersey.

Grain—Wheat, 1 06 for Upper Lake, 1 22 for Canadian, 1 32 for culled Genesee. Rye 75c. Corn, 72 a 74c. for Western mixed. Oats, 42 a 43c. for Jersey, 43 a 44c. for State and Western.

Provisions—Pork, 13 00 for prime, 15 87 for mess. Beef, 5 00 a 6 37 for prime, 8 00 a 10 00 for country mess. Lard 11 a 12c. Cheese 6 a 8c.

Hay—56 a 68c. per 100 lbs. new. Hops—30 a 32c. for Western. Lumber—13 00 for Spruce and Pine. Potatoes—62 a 75c. for new Long Island, 2 00 per bu. for Norfolk.

Tallow—10 40c. for country prime. Wool—40 a 44c. for native American, 43 a 46c. for Merino, 49 a 53c. for full-blooded Merino, 55 a 60c. for Saxony.

MARRIED. In New London, Ct., July 26th, by Rev. O. T. Walker, Mr. BERTHA B. CHAMPLIN, of New London, to Miss JULIETTE MAXSON, of Unadilla Falls, N. Y. At New Market, N. J., June 30, by Eld. J. H. Irish, Mr. ERHAN L. BURDICK, of Fulton, Wis., to Miss ANN F. RANDOLPH, daughter of Reuben F. Randolph, of New Market.

R. TITSWORTH, M. D., HOMOEOPATHIC PHYSICIAN AND SURGEON, FRONT STREET, PLAINFIELD, NEW JERSEY. Working Boat for Albany. FARE ONE DOLLAR—Intermediate fares, FIVE SKIDDY, will be run by the steamer FRANKLIN, Robinson-st., EVERY MORNING (Sundays excepted) 7 o'clock, landing at Cozeno's, Newburgh, Poughkeepsie, Oatkill, and Hudson. J. MCPULLOUGH, Jr.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, Pa. Fare, \$1.75. Spring Arrangements, commencing May 5, 1853. Leave New York 11 A. M., 12 M., and 3 P. M., and for Easton at 6 P. M. Returning, leave Philadelphia, opposite Easton, at 6 and 10 A. M., and for New York at 12 M., 2 P. M., and 4 P. M. Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesday, and 3.45 P. M. on Saturday, for Bankersville; at Somerville 3.45 P. M. daily for Pluckamun and Paoli; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Philadelphia daily for Wilkensburg, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa. Trains on this road pass Plainfield at the following hours: Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m. Going from New York—9.35 a.m., 1.00, 5.30, 7.30 p.m.

Clothing Establishment. THE subscribers, under the firm of TITSWORTH & DUNN, have opened a Clothing Establishment at No. 22 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 dealers in clothing, are invited to send to us a branch of their business, may here obtain a supply on the most favorable terms. Individuals, who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their order, and we will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can place themselves at No. 22 DeWitt-st. as well as at any other place in the City of New York. WILLIAM DUNN, R. M. TITSWORTH, J. JOHN D. TITSWORTH, A. D. TITSWORTH.

Bells! Bells! Bells! THE subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are rung with the patent iron yokes with moveable arms. They can be turned around by the clapper with the greatest facility in any place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the best stock and are cast in iron casings. At this Foundry these were first used, and are found to be the greatest improvement. We give a written warranty that if Church Bells break within one year from date of purchase, with fair usage, they will be recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals awarded from the various Fairs for the best Bells for sonority and purity of tone. We pay particular attention to getting up Peals of Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest and best kind in the world, we have the largest assortment of Bells, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address A. MENEBLY'S Sons Vestry, N. Y.

Union Academy. O. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal. Mrs. H. B. BURDICK, Preceptress. This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853-4, on Wednesday, Aug. 23, continuing 14 weeks. The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers' father themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen will open their studies in the morning, and be engaged for an advanced standing, and thus be enabled to complete a competent B.A. will be secured. Good Board can be had at the Boarding Hall, or in private families, on reasonable terms. Terms—Admission, settled in advance, from \$3 50 to \$5 00. Tuition, 25 cents per week. Music, \$1 00. Drawing, crayoning, landscape painting, and painting in water colors, \$2 00 each. Hos. LEWIS HOWELL, President. SHILOH, N. J., July 26, 1853.

Alfred Academy. Male and Female Boarding Seminary. W. C. KENYON, A. M., Prof. of English and Latin Languages. D. D. PICKET, A. M., Prof. of Modern Languages and adjunct Prof. of Mathematics. J. MARVIN, A. B., Prof. of Mathematics. D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History. D. FORD, A. B., Professor of Greek and Agricultural Chemistry. J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science. E. M. DUNN, Tutor. T. D. THORNTON, Tutor. Mrs. E. B. FORD, Preceptress. Mrs. A. ALLEN, Teacher of Painting. Mrs. H. A. MAXSON, Teacher of Pencil and Drawing. Mrs. M. B. KENYON, Teacher of Primary Department. Miss S. E. ORANDALL, Teacher of Instrumental Music.

Calendar for 1853-4. First Term opens third Wednesday in August—closes fourth Wednesday in November. Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854. Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854. Annually exercises of the Academy—first Wednesday of July, 1854. General Examination of Classes commences the last Monday of each term. The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term. Board from \$18 00 to \$20 00. Washing 1 00. Fuel—Spring and Fall Terms 1 00. Fuel—Winter Term, 1 75. Incidentals 50. Tuition, from 4 25 to 5 75.

LETTERS. James Bailey, Robert Church, William M. Fahnestock, A. B. Babcock, P. B. Maxson, Thomas E. Babcock, A. C. Spicer, O. T. Walker, Ira W. Utter, N. V. Hull, W. M. Gillett, Andrew Babcock, H. H. Baker, O. M. Whitford, H. B. Lewis, R. G. Burdick, E. B. Davis, L. Grandall, Eli Vanhorn (send.) O. B. Burdick, M. Wilcox. RECEIPTS. FOR THE SABBATH RECORDER: Wm. T. Sheppard, Shiloh, N. J. \$2 00 to vol. 10 No. 52. Wm. T. Sheppard, Shiloh, N. J. \$2 00 to do. 10 52. Wm. McDougall, Oswayo, Pa. 2 00 10 39. Moses Vanhorn, West Milford, Va. 2 00 11 9. Wm. Bennett, Lost Creek, Va. 2 00 10 52. Wm. Keady, N. J. 2 00 10 52. Jesse M. Davis 2 00 10 52. T. B. Bond, Quiet Dell, Va. 2 00 10 52. Robert Church, Marshall, Mich. 2 00 10 52. Peter Burdick, Nilo 2 00 10 52. Josiah D. Ayart, Wirt 2 00 10 36. David Maxson, Little Genesee 4 50 9 52. Patton Fish, Jr., Brookfield 2 00 10 52. James Hill 2 00 10 52. Roswell F. Dowse, So. Brookfield 2 00 10 52. John S. Coon, West Elmston 2 00 10 52. Varman Grandall, Leonardville 2 00 10 52. Hamilton Clarke, Petersburg 2 00 9 52. FOR SEVENTH-DAY BAPTIST MEMORIAL: Wm. T. Sheppard \$1 00 Amy Dennison 1 00 Joseph Clark 1 00 Fanny Maxson 40 00 Lucius Grandall, sale of volumes 40 00 WILLIAM M. BOGERS, Treasurer.

Miscellaneous.

New York School Law.

Circular from the Superintendent of Common Schools. To answer a great number of inquiries daily received at this office, and to guard against the consequences of a misapprehension...

To answer a great number of inquiries daily received at this office, and to guard against the consequences of a misapprehension which many school officers have fallen into...

AN ACT in relation to recoveries against School Officers. Passed June 30, 1853.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Whenever a recovery has been or shall hereafter be had against the trustees or collector of a school district for the collection of any tax, levied in the district by reason of any tax law...

SECTION 2. From the moneys collected by virtue of the preceding section, there shall be paid to the persons against whom such recovery shall have been had, the moneys by them paid therefor...

SECTION 3. Where the Trustees of School Districts shall have paid the amount of any such recovery, or any part thereof, from moneys belonging to the Districts...

H. S. RANDALL, Sup't. of Com. Schools.

The Palmer Worm.

The following article, furnished to the New England Farmer by one of the first entomologists in this or any other country, will be read with interest by all farmers and nursery-men.

An insect, formerly known by this name, has appeared in great numbers upon fruit and forest trees, during the past month. Apple, cherry, and plum trees, and among forest trees, the white oak, have suffered more or less from its depredations...

These insects agree, in all respects, with the accounts given of the palmer worms that prevailed in many parts of New England in June, 1791. It was remarked, after this great visitation, that they did not return the next year in the same places.

A particular description of the palmer worm may be thought unnecessary and superfluous, since the insect has been so recently and so widely observed, and has been pretty well described in the newspapers. But, as I have little more to add concerning it, and have been applied to publicly and privately for information on the subject...

side of every ring. Two blackish semi-circular spots or marks, may also generally be observed at this period, on the top of the first ring. A few short hairs may be seen on the body by means of a magnifying glass. On my own trees, these insects have confined themselves mostly to the terminal leaves and buds; on others, in places where they have been numerous, they have spread over all the leaves, and have devoured the whole green substance, leaving only the network of veins untouched.

The chrysalis is about one quarter of an inch long, of a pale yellowish brown color, and differs from that of the bud worm in not having transverse rows of teeth, or little notches, around its body. The final transformation remains to be observed; and, until the insect is obtained in the winged or moth state, its scientific name cannot be determined.

On the morning of the 28th of May I saw, in the cemetery at Worcester, immense numbers of gray or whitish moths, about twice the size of the common clothes' moth, flying about almost in swarms, being disturbed from the grass and trees by my passing.

CAMBRIDGE, Mass., July 6, 1853.

Going Home.

Mr. J. B. Thompson, a fugitive from Slavery, who was compelled to flee from Philadelphia, after the passage of the "Fugitive Slave Act," and who sought a refuge in Canada, has succeeded in procuring the sum of \$800, with which to purchase his freedom.

The simple story of Mrs. Thompson, commencing with the visit of her husband's "master" to her home in Philadelphia, and ending at the collection of the last \$2 of the needed sum, was as graphic as a chapter of "Uncle Tom."

One morning in September, 1852, the master entered Thompson's house with a familiar, free-and-easy swagger, threw himself into a chair, placed his heels upon the table, and slowly chewing, spitting and squinting around the ceiling, suddenly brought his eyes to bear on Mrs. Thompson, and asked her where her "boss" was.

"He is at the shop, sir," "He'll be along soon, won't he?" "Yes, sir." "You have things pretty nice here—seem to live pretty well for niggers."

"Are you from the South, sir?" said Mrs. Thompson to her impudent visitor; at the same time her flashing eye, curling lip, and heaving breast indicated the scorn she could scarcely suppress, in obedience to the fears which had suggested her question.

By the address and coolness of Mrs. Thompson her husband was informed of this visitor, and escaped among the "Quakers." In a few days she converted what property she could quietly dispose of into money, locked up her house, and, joining her husband, started with him for Canada.

of New England, giving concerts, where they sang the touchingly plaintive songs of the slaves, and earning in this way the price of Mr. Thompson's freedom.

We never saw anything more touching than the joy expressed in the face of Mrs. Thompson, as she related to us the incidents of her life, during the last few months, among the generous farmers of Vermont, and dwelt upon the fact that her husband could now go home.

New Way to make Butter.

"Miss Emily," a rustic lass of the Hoosier State, who has had for several years past the entire control of the milk department in her father's family, confesses in the Western Cultivator that she was indebted to it for the following process of making butter surely and speedily, said to be the Russian method, and a most excellent one, too, as her experience proves. She says:

"Before I go to milk, I put a kettle, say one-third full of water, and large enough to let the milk fall into, on the stove, where it will get boiling hot by the time I come in with the milk. I then strain the milk into another vessel, and wash the pail (which should always be of tin) then pour the milk back into the pail, and set it into the kettle of boiling water, till the milk becomes scalding hot, taking care not to let it boil; then pour it into corks or pans, and set it away in the cellar for the cream to rise in the usual way. Cream produced in this way will seldom require twenty minutes to churn, while by the common practice the poor dairy maid may often churn for hours, and then perhaps have to throw all away, as I did on two occasions, before I became acquainted with the Russian plan, the essential features of which I have adopted in my present mode, as given above, and for which valuable information I am indebted to your excellent agricultural paper. This method is applicable to all seasons, and will answer in summer as well as in winter."

The Crystal Palace.

This edifice starts in its delicate beauty from the earth like the imagining of a happy vision. Viewed at a distance, its burnished dome resembles a half-disclosed balloon, as large as a cathedral, but light, brilliant, and seemingly ready to burst its bands and soar aloft. In every sense the Crystal Palace is admirable. To us on this side of the water it is original. Nothing like it in shape, material, or effect, has been presented to us.

The building is two stories high. The first is in the form of an octagon, the second of a Greek cross. The centre of this is a dome, 148 feet high. The four corners of the octagon are furnished each with two towers, seventy feet high. These towers support flag-staffs, adding to the lightness of their appearance.

The construction of the building is similar to that of the original in London, as far as the connection of iron columns, girders, &c., go; but the principal parts of the rest, the dome included, is fashioned by the architect, Messrs. Paxton and Gildemeister, who devised the plan of the whole structure as well as the details.

The cast-iron weighs 1,200 tons, the wrought 300. Each pane of glass is 16 by 38 inches. The prevailing style of the architecture is Moorish and Byzantine in its decorations. The ceilings are painted in octagons, in blue, white, red, and cream-color. A portion of the ceiling will not be finished and will reveal the rafter and girders, which is a drawback on the general effect.

The decorative artist is Mr. Greenough. The offices of the directors and artists are in imitation of satin-wood, their appearance being very neat. The entrances of the Palace are three, all alike, one on the Sixth-av., one on Fortieth and one on Forty-second-st. Each entrance is forty-seven feet wide, the central nave is forty-one feet wide, and the aisles fifty-four feet. Within, at the entrance, the visitor sees an arched nave forty-one feet wide, sixty-seven feet high, and three hundred feet long. The dome is one hundred feet across. The building, though not near so large as that of London, is superior in architectural beauty. It is a magnificent ornament to the city.

AN EXTRAORDINARY CABIN-BOY.—The Newcastle Chronicle has a notice of an extraordinary youth who fell recently into the hands of the River Tyne police. His name is Alex. Hallonbury aged twelve years, the cabin-boy of the "Helioid," a Russian vessel then waiting in the Tyne for America. The lad had run off from the vessel, and was captured by the police, who overtook him at Middlesborough. This extraordinary child is a native of Wiburgh, and has been at the sea since he was nine years of age.

The postage on a letter exceeding an ounce in weight by the smallest scruple, transmitted to India via Marseilles, is 7s. 9d! This is probably the most expensive route in the world. Still it is not the weight or bulk of the mails conveyed in this direction that makes this exorbitant charge for letter postage necessary. For a copy of the London Times, weighing three ounces, is transmitted to India via Marseilles for 3d, or for only 1d. per ounce. This manuscript mail matter is charged at the rate of more than £12,000 per ton in this direction, whilst printed matter pays only at the rate of £400 per ton. The postal anomalies in other directions are more striking still. From the Channel Islands to the remotest of the Shetland group, changing from steamer to railway and from railway to steamer, for nearly 1,000 miles, the charge on a single letter weighing half an ounce is 1d; from Dover to Calais—two ports almost within sight of each other—the charge on a letter of the same weight is 1s. 3d! From the western boundary of Texas to the north-eastern boundary of the American Union, a distance of 3,000 miles 1s. 3d. From Dover to San Francisco, 2,000 miles, besides three inland services, 1s. 2d.; from Dover to Calais, a distance of less

The Farmer's Pest.

Weeds, it should be recollected, are always more exhausting to the soil than either roots or grain crops. They are indigenous, consequently gross feeders, and abstract from the soil only those elements of fertility which are indispensably requisite to sustain the more valuable and cultivated crops. It should ever be a rule with the farmer to allow no plant to perfect its seed on his premises, that, will, in any way, diminish the productiveness of his soil. There are many weeds which, if cut close to the soil, while in inflorescence, inevitably die; and others, if so treated, will not start again till the following year; or, if they do, it will be very feebly, and with so little vigor, that they will affect but little injury, comparatively speaking, and without any possibility of producing seed. Mullen, thistles, burdocks, and many other noxious productions of a similar class, may be eradicated by placing a tablespoonful of salt upon the stump of each plant after cutting it. When these weeds are "in force," we have frequently found it profitable to sow salt freely after mowing, as the exuding fluids of the roots dissolve it, and of course take a portion of it into their vessels, where it acts as a most efficient destroyer. If a field infested with thistles be mowed when the thistles are in full bloom, and salt, say two bushels to the acre, be sown upon the stumps, and sheep permitted to graze upon the enclosure, it is said that the thistles will be at once destroyed. This is, perhaps, a more economical method of eradication than removing the plants by the roots, which is tedious, expensive, and but seldom effectual.

William Tell Out-Telled.

A Rhine paper relates the following circumstances as having lately occurred at the town of Speyer. It appears that a weaver, known as the best rifle shot of the district, brought him of affording a crowning proof of his unerring aim. He therefore took his rifle in one hand, and his son, twelve years old, in the other, and then, posting his boy at the end of an alley in his garden, placed an ordinary-sized potato on his head, raised his weapon, aimed, fired, and cut the potato in two, leaving the child neither scathed nor frightened, so confident was the latter in his father being possessed of a charmed ball. Having talked of this fact to his neighbors, and they doubting the truth of the assertion, the weaver offered to renew the exploit forthwith in their presence, although evening had set in. Thereupon the bystanders, in lieu of dissuading the man from the attempt, played the part of Gesler, and taunted him to the proof. The son was therefore recalled, and placed as before, with a potato on his cap, at fifteen yards, while, it being dark, he steadily held a lantern in his raised hand. The rifle was again loaded, raised, carefully aimed—fired; and again the unerring bullet cleft the lower part of the potato, slightly grazing the cap. The neighbors, who probably never read the heart-rending words which the illustrious Schiller placed in the mouth of Tell when he was compelled to strike the apple from his dear child's head, applauded loudly. Not so the magistrates. They ordered the Speyer Freischutz before them, and after declaring that he must be mad, or a heartless brute, ordered him to be fined and imprisoned for five days, with the assurance that, if he ever renewed his perilous essays, he should be shut up in a mad house, if he escaped the scaffold for murder.

Salting Hay.

Judging from what I have seen within my own sphere of observation, I should say that the business of salting hay, where it is done at all, is done in a rather slovenly and injudicious method. The common practice seems to be, to unload a whole wagon full of hay at once, without the sprinkling of any salt, and then throw on in handfuls, a peck or so, when the unloading is completed. This will necessarily make some of the hay excessively salt, while a part will receive no benefit from it at all. Some assert, in defense of this slovenly and wholesale mode of salting hay, that the salt will rise through the whole load, from what was put on before each load; and some again speak of the salt being sure to soak down from above. Neither supposition has any plausibility to support it. I am satisfied, both from experience and the nature of things, that the better way of applying salt is to sprinkle a little, say from a teaspoonful to a table-spoonful, upon each forkful as it is unloaded. Any boy could attend to this. Even little girls have sometimes turned out and done this, in the midst of the hurry of hay harvest. But where neither little boys nor girls can be had to attend to the regular sprinkling of salt upon every forkful of hay, I think it a matter of so much importance, that I take a man from his work in the field to attend to it.

When salt is thus evenly sprinkled over your hay as it is stowed away in the barn, you need give yourself no concern about salting those creatures that partake of it during the winter. They will get a little every day, every meal, with their hay. This certainly seems more natural and healthy than getting a whole lot at once, at intervals of a week or so. The quantity at which I aim to have used, is as near as may be to a peck to each ton of hay. [Country Gentleman.

Postal Anomalies.

The true secret of earthly happiness is to enjoy pleasures as they arise; for that man who can keep his eyes upon the bright present, while it is his, tastes the cup of sweetness prepared for him; but we are prone to look forward to dark objects, while we should be enjoying those that are more agreeable. Avoid the man who says the world owes him a living. Don't order a new pair of boots unless you have put the last patch on the old ones. If you are poor, it is some consolation that you can shelve yourself. Don't discard an old garment for a new fashion. A new set of buttons revive an old coat. One of the most celebrated members of the Paris bar was consulted the other day by a younger practitioner, upon an obscure point of the law. "I cannot give you a positive answer, young man," replied the advocate, "I have pleaded once one way, and once the other, and I gained my suit at each time."

than 30 miles, one shilling and three pence for a letter weighing half an ounce! The charge on a single letter from London to New York is 1s. 0d.; but from London to San Francisco, via New York, is 2d., leaving only 2d. for the cost of its transmission from New York to Chagres, thence across the Isthmus to Panama, thence by Ocean steamer to San Francisco, a voyage of about fifteen days! These are some of the postal anomalies which would be removed by the establishment of a Universal Ocean Penny Postage. ELIhu BURRITT. London, June 24, 1853.

IMPORTED STOCK.—A letter from Philadelphia, dated July 21, says:—

"Quite a sensation was created yesterday, at Shippen's wharf, by the arrival of the British ship Crown, Capt. Duncan, from Liverpool, having on board fifty head of Durham cattle, thirty-two sheep, one celebrated Cleveland Bay Horse, and a Neapolitan Sow, with a fine litter of pigs. The cattle alluded to were selected with the greatest care, from the most celebrated herds in England, and a number of them are from the collection of Lord Faversham, one of the most noted agriculturists in that country. A portion of this fine stock is the property of R. Atchison Alexander, one of the most wealthy young men in Kentucky, and the remainder belong to a company of farmers in the counties of Fayette, Bourbon and Woodford, in that State. The expense of introducing this fine breed of cattle will be over fifty thousand dollars, as they have been purchased without regard to expense, as may be inferred from the fact of a bull and heifer having cost five hundred and twenty-five guineas, or twenty-six hundred and twenty-five dollars."

VARIETY.

In Coleridge's time, school discipline was very severe, and it was insisted that all domestic ties should be forgotten so long as a boy was at school. On the first day of the attendance of Coleridge, after the holidays, he was observed to be crying—probably feeling a little homesick. The master said sharply to him, "Boy! The school is your father! Boy! The school is your mother! Boy! The school is your brother! Boy! The school is your sister! Boy! The school is your first cousin, and your second cousin, and all the rest of your relations! Let us have no more crying!"

When I gaze into the stars, (says Carlyle) they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by Time, and there remains no record of them any more. Yet, Arcturus and Orion, Sirius and Procyon, are still shining in their courses—clear and young as when the shepherd first noted them in the plain of Shinar! "What shadows we are, and what shadows we pursue!"

"It may be observed, (says Dr. Lamb,) that when, by habit, we have conquered any dislike, or formed any appetite for any substance, however unnatural, the dislike does not appear to return by relinquishing the habit. Tobacco is at first abominable; but let a man once become fond of it, the relish will continue for life. He may cease to smoke or to take snuff, because he thinks it wrong or hurtful—but the original disgust never returns. So it is of olives, fermented liquors, and other things. This shows the impropriety of giving children wine, or anything else, which it would be better they should never like."

Give us the open, frank, full, and vividly marked countenance, which bespeaks a cheerful, ingenuous, and manly soul within, that despises selfishness, ingratitude, and meanness; a soul that loves its kind, and sympathizes with its joys and sorrows; a soul ever assiduous for human attainment; a soul full of lofty genius, and a noble moral energy, ready for every good word and work. In fine a cheerful and enterprising spirit, solicitous to advance mankind in all that nobles human character, and fits man for peace in life and calmness in death.

The best way of making coffee is to put the ground coffee into a wide-mouthed bottle over night, and pour rather more than half a pint of water upon each ounce and a half, to cork the bottle, in the morning to loosen the cork, put the bottle into a pan of water, and bring the water to a boiling heat; the coffee is then to be poured off clear, and the latter portion strained, that which is not drank immediately is kept closely stoppered, and heated as it is wanted.

In a country grave-yard, in New Jersey, there is a plain stone erected over the grave of a beautiful young lady, with only this inscription upon it:—"Julia Adams, died of thin shoes, April 17, 1839, aged 19."

One stone, more conspicuous than the rest, has this singular inscription upon it:—"Here lies the body of John Jones, who never held an office. An honest man."

Six things, says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

The true secret of earthly happiness is to enjoy pleasures as they arise; for that man who can keep his eyes upon the bright present, while it is his, tastes the cup of sweetness prepared for him; but we are prone to look forward to dark objects, while we should be enjoying those that are more agreeable.

Avoid the man who says the world owes him a living. Don't order a new pair of boots unless you have put the last patch on the old ones. If you are poor, it is some consolation that you can shelve yourself. Don't discard an old garment for a new fashion. A new set of buttons revive an old coat.

One of the most celebrated members of the Paris bar was consulted the other day by a younger practitioner, upon an obscure point of the law. "I cannot give you a positive answer, young man," replied the advocate, "I have pleaded once one way, and once the other, and I gained my suit at each time."

A correspondent, in speaking of the ladies at Saratoga, says they "wear their shoulders bare to the lower edge of decorum."

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y.: viz:— No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment into the consideration of the Christian Public. 28 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 21 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian's Covenant to the Old and New Sabbatharians. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions presenting the main points in the Controversy: A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 4 pp. No. 10.—The True Sabbath: A Tract and Observed. 16 pp. No. 11.—Religious Liberty Enforced by Legislative enactments. 16 pp. No. 12.—Misuse of the Term Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Delegates from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:— A Defense of the Sabbath; in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stouington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stennett. First printed in London, in 1850. 60 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UZZELL, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc's Publications.

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

The Sabbath-School Visitor, Published Monthly. Terms per Annum—Librarily in advance: One copy..... \$ 25 Five copies to one address..... 1 00 Twelve copies to one address..... 2 00 Twenty copies to one address..... 3 00 Forty copies to one address..... 4 00 Forty-eight copies to one address..... 5 00

The Seventh-day Baptist Memorial.

Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Woodcuts of meeting-houses will be introduced from time to time in connection with the history of the churches. Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UZZELL, No. 9 Spruce-st., New York.

Postage. The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 25 cents in any other part of the United States, payable in advance. The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance. The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, and 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK. Adams, Charles Potter. Alfred, Chas. D. Langworthy. Hiram P. Burdick. Alfred Center, N. W. Hunter. Wm. M. Millard. Akron, Samuel Hunt. Boston, John W. Hester. Brookfield, Andrew Babcock. DeWitt, B. G. Stillman. State Bridge, John Parmelee. Geneva, W. P. Langworthy. James Bailey. Gowanda, Dejos C. Burdick. Hammonds, Wm. Green. Independence, J. P. Livermore. Leonardville, W. E. Maxson. Littleton, Daniel C. Burdick. Newport, Abel Stillman. Nile, E. R. Clarke. Port Jervis, Geo. Crandall. Poughkeepsie, Albert B. Crandall. Preston, J. C. Maxson. Richmond, John B. Cottrell. Rodman, Nathan G. Hester. Sackett's Harbor, Elias Frink. Seta, L. R. Babcock. Scott, James Hobbick. South Otsela, Herman A. Hall. South Otsela, Francis Talbot. Stephentown, J. B. Maxson. Verona, Christopher Hester. West Edmeston, E. Maxson. Watson, Halsey Stillman. Waverlet, J. B. Maxson. CONNECTICUT. Mystic Bridge, S. S. Griswold. Waterford & N. L. Berry. Adams, Rowen Babcock. East Hampton, C. M. Lewis. 2d Hopkinton, Charles Spicer. 3d Hopkinton, Wm. H. Lewis. Jamestown, Wm. Wooten. Pawcatuck, S. P. Stillman. Berlin, H. W. Stillman. Plainfield, J. E. B. Tiverton. Shelton, James West. VERMONT. Ferrisburgh, J. B. Crandall. Lost Creek, Eli Yankton. N. Salem, John F. Randolph. N. Milton, Josiah F. Randolph. ORIOH. Montra, E. G. Hester. WISCONSIN. Albion, P. C. Burdick. Berlin, Datus E. Lewis. Milton, Joseph Goodrich. Utica, Z. Campbell. Waterville, Wm. E. Clarke. Whitesboro, Abel D. Bond. ILLINOIS. Farmington, Dennis Sam der Waukegan, J. B. Bates.

The Sabbath Recorder.

PUBLISHED WEEKLY. By the Seventh-day Baptist Publishing Society, AT NO. 9 SPRUCE-STREET, NEW YORK.

Terms: \$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders and remittances should be directed, post-paid, to Geo. B. UZZELL, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals. The law declares that any person who takes a Periodical is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty to make a return is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish it. If papers are sent to a post-office, store, or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store-keeper, or tavern-keeper, is responsible for the payment until he returns the paper, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising. For a square of 16 lines or less, in each subsequent insertion, 50 cents. For a square of 16 lines or less, in each subsequent insertion, 50 cents. For a square of 16 lines or less, in each subsequent insertion, 50 cents. For each additional square, 25 cents above price.