The Sabbath Recorder.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

[Continued from the Recorder of Feb. 9, 1854.]

Scripture does not, however, make such announcement; its intimations, as might be expected, are wholly opposite. The prophet Isaiah includes all mankind, and specifically "the sons of the stranger," as divinely intended to participate of the blessing of true Sabbath observance, and all that results from it. "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man," Jehovah exclaims in encouraging continuation, and in terms which include the whole human race, "Blessed is *the man* that doeth this, and the son of man that layeth hold on it; *that keepeth the Sabbath* from polluting it, and keepeth his hand from doing any evil." Is. lvi. 1, 2. Most encouragingly is it added, "Neither let *the son of the stranger*, that hath joined himself to the Lord, speak, saying, *The Lord hath utterly separated me from His people;* neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that *keep my Sabbaths*, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." *Also the sons of the stranger*, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, *every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God, which gatheredh the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him." (Ver. 3—8.) These statements, which thus close with a reference to the gathering of the "outcasts of Israel," also stand connected with the promises of Millennial peace and blessedness, in contrast with existing sin and suffering, mentioned in the close of the preceding chapter. It is in "the times of restitution of all things, of which God has spoken by the mouth of all His holy prophets since the world began," that the promise shall be realized, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." And it is in view of this contrast that the Lord's call in the commencement of the ensuing chapter, from which we have quoted, is given, "Keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed." We infer, then, that the promise to the sons of the stranger has a special relation, in its being yielded unto, to Millennial times—promises which present the Sabbath as a blessing to every one that taketh hold of it. All Gentiles, as well as Jews, who join themselves to the Lord to serve Him, are encouraged by the assurance, "Blessed is *the man* that doeth this, and *the Son of man* that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." (Ver. 2.) To all the sons of men, the Sabbath is thus presented as a source as well as expression of holy joy; an institution not peculiar to Israel; so that none need to feel in regard to it that they are utterly separated from God's people. In those days when God's house of prayer in His holy mountain shall be a place of general resort, His law shall be fully obeyed; and prayer and the Sabbath shall also be found mutually helpful by all. To those of the sons of the stranger who love the name of the Lord, to be His servants, the Sabbath is thus put among "the things *which* please" Him still; and the argument here used to encourage and direct all to present obedience is, "for my salvation is near to come, and my righteousness to be revealed."

And while thus we find promises and encouragments to Sabbath observance, addressed both to the outcasts of Israel and to the sons of the stranger, we read not of their sanctifying two different days. It is one and the same Sabbath that both are encouraged to keep—that which is indeed distinctively and exclusively "*the* Sabbath;"—and the promises of blessing to fidelity in regard to its observance, are equally presented to both. The Gentiles so keeping God's holy day, and avoiding its pollution, are expressly included in the promise, "even them will I bring to my holy mountain, and make them joyful in my house of prayer."

In the law given by God through Moses, it is farther to be remembered, that when a stranger took part in any of its observances, he was required strictly to conform to the appointed manner. In many things which were absolutely obligatory upon the children of Israel, the observance of the stranger was indeed optional. But if he took part voluntarily in their celebration, he was regulated wholly by Israel's law. "If *a stranger* sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord, *as ye do shall he do.* One ordinance shall be *both for you of the congregation, and also for the stranger* that sojourneth with you, *an ordinance forever in your generations;* as ye are, so shall the stranger be before the Lord. *One law, and one manner, shall be for you, and for the stranger that sojourneth with you.*" (Numb. xv. 14—16.) The stranger is included as having a place in the law prescribing sacrifice for sins of ignorance, in the same chapter, as he is also included in that which awards the punishment for presumptuous sin. "And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have *one law* for him that sinneth through ignorance, *both for him that is born among the children of Israel, and for the stranger that sojourneth* among them." (Ver. 27—31.) And it is remarkable, that the promulgation of this part of the law as to sins of presumption is immediately followed by an account of the case of the man who was stoned to death for gathering sticks upon the Sabbath day. (Ver. 32—36

[To be continued.]

For the Sabbath Recorder.

DANIEL'S 2,300 DAYS AND 70 WEEKS.

BY BENJAMIN CLARKE.

"Let him that readeth understand."

1. *The subject of the vision* is Daniel's people, the Jews, and the "holy city," Jerusalem. Dan. 8: 11, 12, 13, and 9: 19, 20, 24.

2. "*The sanctuary and the host*"—*the holy place*, and the "*host* of the children of Israel," (see Obadiah 1: 20,) were to be "trodden under foot"—"Jerusalem trodden down of the Gentiles." Dan. 8: 13, Luke 21: 24. This we know has been fulfilled for "many days."

3. "*How long shall be the vision* concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be *trodden under foot?* And he said unto me, *Unto two thousand and three hundred days;* then shall the sanctuary be *cleansed*," (in the margin, *justified.*) "Jerusalem shall be trodden down of the Gentiles, *until* the *times* of the Gentiles be fulfilled." Dan. 8: 13, 14, Luke 21: 24. That prophetic "*days*" mean "each day for a year." See Num. 14: 34, Ezek. 4: 6.

4. *When do the two thousand and three hundred days (i. e. years) commence?* As Gabriel did not give to Daniel any starting point for the 2,300 days during his first visit, (ch. 8,) and as "none understood" the vision till Gabriel came to Daniel again, (ch. 9,) and as both relate to one subject, (the 2,300 days and the 70 weeks,) both relating to Daniel's people, the Jews, and to the holy city Jerusalem; therefore we find only *one starting point*, or one commencement for both the 2,300 days and the 70 weeks; that is, "from the going forth of the commandment to restore and build Jerusalem," (ch. 9: 25)—in the margin, "*To build again Jerusalem.*" Though some decrees were before given to build the house of God; and though their enemies accused the Jews of "building the rebellious and the bad city," (Ezra 4: 20,) yet *Artaxerxes* the king commanded that the "*city be not builded until another commandment*" should be given by him. Ezra 4: 21. And I find no commandment to build Jerusalem until the twentieth year of Artaxerxes. *Nehemiah* "was appointed to be their governor in the land of Judah, from the twentieth year unto the two and thirtieth year of Artaxerxes the king, that is, twelve years. Neh. 5: 14. The twentieth year of this king, Nehemiah asked the king to send him unto Judah to build the city; and it pleased the king to send him; and Nehemiah "set him a time." Ch. 2: 5, 6, 7, 8. *This*, according to our common Bible account, was before Christ 446.

5. *When do the 2,300 years end?* If we add the 466 years before Christ to A. D. 1854, we have two thousand and three hundred years. *This present year*, A. D. 1854, then, according to our common English Bible chronology, will end the time for the sanctuary and host to be trodden under foot. Jerusalem must not be any longer trodden down of the Gentiles; but God will gather his chosen people to their own land. And "they shall look on him whom they have pierced." "For God is able to graft them in again." "How much more shall these, which be the natural branches, be grafted into their own olive tree!"

6. *The sanctuary*, the holy place, must be cleansed from that power which treads it under foot.

7. *By some four friendly powers, called "four carpenters."* Zech. 1: 18—21. "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horns over the land of Judah to scatter it." These "four horns," like Daniel's "four beasts"—four universal monarchies—Babylonian, Persian, Grecian, and Roman kingdoms—have scattered Judah, Israel and Jerusalem, and have trodden under foot the sanctuary and host—have "scattered the power of the holy people," (Dan, 12: 7,) "for many days." But "*the four powers*," now organizing in Europe for other purposes, or some other friendly powers, to *build up*, like *carpenters*, will have power given them to "cast out the horns of the Gentiles," which now tread under foot the rights of the Jews, and will help to build up and restore them to their former possessions, so that "their governors shall proceed from themselves," and "their judges as at the first, and their counsellors as at the beginning,"

8. *The Scriptures show*, that God would again "choose Jerusalem," *after* it should be "*plowed as a field*" by the Romans. Micah 3: 12 and 4: 1—4. "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *But in the last days it shall come to pass*, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid; for the mouth of the LORD of hosts hath spoken *it*."

Compare, also, Isa. 2: 1, and 66: 20, Jer. 31: 18—24, Ezek. ch. 36 and 37: 21—28, and 38: 8, 11, and 39: 25—29, Amos 9: 14, 15, Micah, 5: 3, 8, Zech. 10: 10—13, and 12: 9, 10, and ch. 14, Rom. 3: 1, 2, &c. These are some of the many encouraging promises for that people.

[To be continued.

For the Sabbath Recorder.

THE CHRISTIAN'S PROSPECTS.

Man is a noble creature, made in the image of God, and invested with immortality. The soul, an emanation from the Deity, has commenced an endless existence. The fall has defaced this wondrous work of the Almighty. Sin and its results must be removed, and man restored to moral excellence, and spiritual and holy aspiration, that he may be qualified for an existence compatible with his dignity and capability of enjoyment. The Gospel as an instrument, and the Holy Spirit as the mighty power using it, transforms fallen human nature, and assimilates it to the divine, and then we are made "a new creation in Christ Jesus"—old things pass away, and all things become new. The penitent sinner lays hold of Christ by faith, and then "lays hold on eternal life." As soon as he believes "with the heart unto righteousness," he lays hold (whether he has a clear consciousness of it or not) of that golden chain brought to view by Paul in his addresses to the Christians at Rome. And in proportion as the love of God governs and absorbs the soul, and to the assimilation to the likeness of the Saviour's image, will be the assurance of predestination, justification, and prospective glory. Sin, and the world, and unbelief, only throw us into the shade, and darken our pathway to the skies. The Christian may be sometimes bewildered by allowing himself to be blown about with every wind of doctrine, until he knows not whither he is steering, or whether he is steering to any tangible port at all. Some seem to have lost all scripture ideas of God, heaven, and eternity, and have by their own wild imaginings come to conclusions the most absurd and irrational respecting them all. Let the young and unwary take care that their minds are not corrupted by the foolish reasonings and strange notions of fanatical men.

The Scriptures give us as definite and clear a view of the future state as our present limited capacities can receive. We have a place and a state presented to our view of rest from sin, sorrow, and suffering—not likely to be disturbed by fees or evils of any kind. The moment the chord of life is sundered, the emancipated spirit of the believer is introduced into the blissful presence of the Lord, and to a vast assembly of purified souls, who were justified by the gospel. The soul, ever active from its own nature, is pointed out to us, by the blessed light of revelation, with all its energies untrammeled, engaged in the service of the Lord for ever. And though in what particular ways the glorified spirit will serve him, we are not definitely told, yet we may be satisfied, that whatever may be our sphere of action, and however numerous our duties, all will contribute to our happiness, for praise seems to be inseparably connected with all our activities. The greatness of the future state is brought to view in harmony with our utmost desire and capacity. The soul, with all its mighty aspirations, with all its struggling and graspings, after something great, is met with "an inheritance incorruptible, undefiled, and that fadeth not away." It has placed before it a magnificent mansion, built by the eternal hand for its habitation. The Apostle speaks of a crown of glory that fadeth not, and a "far more exceeding and eternal weight of glory." Then the soul is met in its utmost cravings with entire satisfaction. The intermediate state at length terminates; and all the purposes of God towards earth are fully complete; and then the grandest scene, upon the most extensive and undefined scale, is brought to view. The full redemption of God's people is come. Their bodies, long tenants of the grave, spring up to life in all the bloom and beauty and perfection of immortality. Then comes the shout from myriad voices, "O death, where is thy sting? O grave, where is thy victory."

Some have wandered off from these plain and cheering revelations of holy writ, and have become so completely lost in their speculations, that they have consigned the soul over to a state of unconsciousness, and even stripped it of its immortality, until the judgment day. With a wreckful hand they throw all the holy anticipations of the saints—all the triumphs of their last moments—all their supernatural visions of a blessed future, and all the long-cherished hopes of instant blessedness after death—into oblivion, and treat them as a mere delusion, But the everlasting rock of truth is unmoved—the hope of the Christian undisturbed—and the prospect of eternal life after death unclouded. Already the true believer hath eternal life in his soul—his progress is onward and upward—and soon he will lift his head amid the throng of the redeemed, and the brightness and glory and music of Paradise. GEO. R. WHEELER.

SALEM, N. J., Feb. 5, 1854.

THE LIFE-GUAGE.

BY ABBY ALLIN.

They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young!

'Tis not the number of the lines
On life's fast-filling page;
'Tis not the pulse's added throbs,
Which constitute our age.

Some souls are serfs among the free,
While others nobly strive;
They stand just where their fathers stood—
Dead, e'en while they live!

Others, all spirit, heart and sense—
Theirs the mysterious power
To live, in thrills of joy or woe,
A twelvemonth in an hour!

Seize then, the minutes as they pass—
The woof of life is *thought!*
Warm up the colors, let them glow,
By fire or fancy fraught!

Live to some purpose—make thy life
A gift of use to thee—
A joy, a good, a golden hope,
A heavenly argosy!

CITY-POOR LIFE

Charles L. Brace, Secretary of the Children's Aid Society, New York, gives the following among other of his experiences in one day, in a communication to the *Daily Times:*

There is a meek and Christian woman, in a little room of the Sixteenth Ward—a seamstress, and a widow—with two children. She is very sick with the consumption. Her trust and hope never waver, though she has not a friend in the city except her physician and ourselves, whom chance brought there. In the long hours of weakness and bitter poverty, her comfort is in the Bible; for "she doesn't know what it may be for everybody; but there is so much in it for the widow and orphan." She said to me one day, as the winter sunlight shone into her bare and chilly room, "What a blessed thing the sun-light is for the poor!" We gave her help.

I was walking through Ninth-street, toward East river, a day or two ago, when I met a little girl—ragged, but with so sweet and sad a face that I could not avoid stopping her. "Do you go to school, little girl?" "No sir." "Why not?" "I can't sir; I haven't no father or mother, and I must take care of the children." This was said very gently, but with such an expression of settled sadness as I never saw on a child's face. "I have two brothers and a sister, and they are younger than me, and I take care of 'em." "But what do you do? You are very young." (She could not have been more than thirteen.) "I sews, sir," she said, proudly, "on blue check shirts, sir; but it's very hard work," she added, suddenly, and the old, unspeakably sad look came again. "Don't your sisters beg, ever?" "O no, sir, never; they picks up coal and wood in the streets, sometimes; but they haven't no shoes now, and it's hard to go out."

I went that very afternoon to visit her, poor thing—that weary young face, and wearier young heart. They all lived in a wretched basement, with a sick elder brother; and by the help of the neighbors and the work of this child—she had learned to sew and read in one of the industrial schools—the family was kept together. The brother had once been a servant in a wealthy gentleman's house, but he was so poor now he did not dare to ask for help there. The girl, poor as she is, showed the effects of the instruction among ladies so superior to the usual teachers. There was character and refinement in her. We put the younger children where they would be clothed and attend school. We had coal left there.

REFORMATION IN IRELAND.

There is more cheering intelligence of the success of the Protestant missions established in Ireland by evangelical members of the Church of England. The Rev. Wm. Clark, who visited the South and South-western parts of Ireland, the principal seats of the reformation, in October last, makes the following statement, in a letter addressed to the *Montreal Witness:*—

"The missions of the Irish Church Missions Society are located in twenty-one out of the thirty-two counties in Ireland, and comprise twenty-three distinct missions, seventy stations, sixty-nine schools; and their operations extend over five hundred parishes. Now mark the results, as attested both by friends and foes. The Society's labors have been attended with almost unexampled success. Commencing its work in West Galway, it has been the instrument in God's hand of rendering that district, fifty miles long by thirty broad, characteristically Protestant, which was before characteristically Romish. In this district there were not more than 500 Protestants; now there are more than 6000 converts; and about 4000 children are taught in the Society's schools. I adduce what is taking place in West Galway as a sample of what is going on in other parts. The *London Record* says: 'Within five years the power of the priests is tottering to its foundation. Converts by tens of thousands have been rescued from superstition, and recovered to the faith of Christ and the practice of all Christian virtues.' The *London Times* cautiously says: 'We were unwilling hastily to give credence to the numerous statements which reach us on this subject; still, quite enough remains to convince us that the Irish mind is, at this moment, undergoing a change of incalculable importance, and shaking off, at any rate, in some degree, the fetters of its ancient faith.' The Bishop of Cashel tells his clergy, 'The fact cannot be denied, that in many parts of our country multitudes are leaving the errors of Romanism and embracing the scriptural truth of our Reformed Church.' So also the truly evangelical Bishop of Down and Connor, in a speech at Belfast, remarks, 'They could not now close their eyes to the indisputable fact that hundreds, nay, thousands, were not only embracing, but hold fast the pure and holy Catholic faith once delivered to the saints.'

All these statements are fully endorsed by the following Roman Catholic admissions: The Dublin Nation remarks, 'The Irish Nation is fast dissolving, as the Jewish nation dissolved before the curse of God; as the Carthagenian nation dissolved before the sword of Rome; as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*' Priest Fitzgerald, in a recent speech, admits, 'Our Nation and our Church are perishing.' An organ of Romanism asks, 'Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?' Again says the Dublin Nation, 'We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible-reader in Connaught—are continually at work, and God only knows all the evil they have wrought. It is full time at least to cease to ignore such a terrible malady. It is full time, and God knows there is full cause, to preach a crusade against it. *It has had an incalculable success.*'

But enough of Romish admissions; a glorious work is unquestionably progressing, and every true friend of Ireland will earnestly hope that this movement may be made subservient to Ireland's highest interest; that it may, under God's blessing, turn her captivity as the streams in the South—may make her wilderness again as Zion—her desert as the garden of the Lord.

REVIVAL IN CONSTANTINOPLE.

While the torch of war is still being kindled on the confines of the Turkish Empire, it is cheering to know that a milder light is burning in its heart. *Battles* and *revivals* are widely apart. We rarely look for the fruits of the Holy Spirit in the vicinage of the war demon. Yet, as we learn from the *Journal of Missions*, while the waters of the Danube are growing red with the blood of slaughtered men, the city of Constantinople is the scene of a very sweet and interesting revival in the Female Boarding-School conducted by the missionaries of the American Board. Hear what a missionary says of this:—

Our school is enjoying a precious revival. We have evidence that the Holy Spirit is in the midst of us, leading souls in penitence and faith to the "Lamb of God which taketh away the sin of the world." During our vacation, one of our pupils living in Pera was deeply impressed with the sinfulness of her heart, and her distress became so great that for some days she could scarcely eat or sleep. Her mother, not knowing the power of the Spirit, became alarmed, and thought she was out of her senses, and commanded her to go to rest. She obeyed, but sleep departed from her eyelids. In this frame of mind she came to school. The other pupils, also, on their return, manifested a thoughtful and subdued spirit, and in the second week, when we observed a day of fasting and prayer, as is our custom, several seemed deeply affected. At the close of the day, five came together at a meeting appointed for those who were resolved not to put off coming to the Saviour for a more convenient season. In a week from that time, all of them were hoping that they were born again.

It was interesting to witness the workings of the Spirit upon different individuals, according to their different dispositions. One of them, the youngest girl from Tocat, previously had seasons of deep seriousness, and we all felt great anxiety lest she should grieve the Holy Spirit to depart from her. She has a strong character, and the struggle was severe; but she had resolved that nothing should drive her from the foot of the cross; if she perished, it should be while pleading for mercy. For several days she seemed bordering on despair, though her cries were almost incessant. While listening to the sermon on Sabbath morning, light seemed to break into her soul, and the "new creation" was "manifest" in every look and act. With a beaming face she came and said, "I have laid all my sins on Christ. I feel that he is *near* me, but am very weak, and shall be overcome by a very little thing."

She referred to two of her companions who had the same feelings, and said, "We feel that the Lord hears now when we call, and we are going to pray till he takes away all sin from our hearts."

She says she does not wish to engage in any occupation, lest Christ should leave her. Once since, this girl, with the others alluded to, came and said that they were troubled that they loved God *so little;* when they thought of his infinite mercy to them, they were astonished that their hearts were not *filled with love to Him.*

One timid girl of thirteen years said, "Christ has taken away all my sins, and I am happy, whilst I fear continually lest I grieve my Saviour and thus lose my joy."

A pupil who had been a constant trial to us, for three years, by her inconsistent conduct, although she has a good mind, was so impressed while hearing remarks upon the parable of the wise and foolish virgins, that she went out with tears, and begged one of her companions to pray with her; and after she had retired, and thought all in the room asleep, she lay for an hour or two bemoaning her sinfulness, and half audibly begging for mercy. She hopes her prayers are heard, for she loves prayer, whereas before it was a task.

Two Greek girls, who thought they were renewed previously, have been so revived that they feel that they have just begun their Christian course. The four who are professors of religion have manifested an excellent spirit. Several of the smaller girls are now quite thoughtful, and we hope they will come to the Saviour. The praying closets are not only frequented morning and night, but permission is often sought in school hours, by some burdened or rejoicing soul, to go and pour out her heart in quietness before the throne of her Father in heaven.

THE FISH TAMER.

A few years ago, I read in a newspaper, that the fishes in a certain pond had been tamed, and brought back again, at least in some degree, into the original association with humanity. Being at leisure at a certain time, and having some curiosity to ascertain the truth of this statement, I embarked in a boat in Boston harbor, and in the boat I went down to Hingham. It was near night. Next morning, and quite early in the morning, I went toward the pond, which was said to be the theatre of this interesting and unprecedented state of things. I recollect that I went through a long piece of wood, which was without habitations, and which, in its tranquillity and beauty, was favorable to benevolent dispositions and thoughts. The early sunbeams were playing with the dew-drops; and the birds were singing in the branches. After passing through the woods and coming in sight of the pond of water, I went to a farmer's house not far from it. I knocked, and a good-looking woman, with that intelligent and benevolent aspect which marks the women of America, came to the door. Making such apology as I was able for a visit so early, I remarked, that I had come for the purpose of seeing the fishes in the neighboring pond, which were said to be tamed. Readily accepting my explanations, she pointed to a place on the brink of the water, and said that one of her children would soon come down there.

I had not stood there long before a little girl, apparently anxious not to detain me, came running down. She seated herself on a rock on the shore, and looked into the mirror of the morning waters, which reflected back the delightful image of her innocent beauty. She called to the fishes; calling them sometimes by the names of their tribes, and sometimes by particular names which she had given them. There was one, a large one, which she called Cato. But Cato was in no hurry to come. She said it was rather early for them. They had not yet left their places of slumber. But repeating still more loudly the invitation of her sweet voice, they began to make their appearance. The smaller ones came first, and then the larger ones of many varieties; and at last Cato, who was a sort of king and counsellor in this finny congregation, came among them. Delighted with this renewed visit of their virgin queen, although they seemed to be conscious it was rather early in the morning, they thrust their heads above the water, and she fed them from her hand. And I fed them also.

Observing something peculiar at a little distance in the water, I was surprised to see two turtles making their way toward her.

Selfishness may perish. Indeed, it is dead already. But love can never die. Poets say so—Prophets, who are poets gifted with religious insight, say so. Humanity, which in its better moments embellishes poetry with the inspirations of prophecy, says so. Love not only *recognizes* life, but *is* life. He who does not know how to love, does not know how to live. His life is the negation of living. The true life is not in him.

And, now, though abruptly, let me, reader, turn my thoughts in regard to the maiden tamer of fish, into verse:

O maiden of the woods and waves,
With footsteps in the morning dew!
From oozy bed and watery cave,
The tenants of the lake who drew,
Thy voice of love the mystery knew,
Which makes old bards and prophets true.

They tell us of that better day,
When love shall rule the world again;
When crime and fraud shall pass away,
And beast and bird shall dwell with men;
When seas shall marry with the land,
And fishes kiss a maiden's hand.

The iron age has done its best,
With trump and sword and warriors slain;
But could not tame the eagle's nest,
Nor lead the lion by the mane;
With all its strength and all its wo,
There was an art it did not know.

'Twas fitting that a maid like thee,
In childhood's bright and happy hour,
Should teach the world the mystery,
That innocence alone has power;
That love the victory can gain,
Which is not won by millions slain.

O man, if thou wouldst know the art
The shatter'd world to reinstate,
Like her put on a loving heart,
And throw away thy guile and hate.
That maid shall tell thee how 'tis done,
A child shall show the victory won.

Prof. T. C. Upham.

PAINFUL IGNORANCE.

The following incident, reported from Lower Bavaria in the *Kolner Zeitung*, can scarcely fail to awaken sad reflections in the thoughtful mind:—

A peasant died and was laid out for burial. His niece, who lived in the house, watched an opportunity, when she believed no one saw her, and then stealthily pinned a letter to the grave clothes. That letter was addressed to her mother, who died 14 years ago, and it was the poor woman's belief, that her uncle would find means to deliver it in the land of the dead. It is to the following purpose:—"Dear Mother,—As there is now such a good opportunity, I send you this letter, with the request that you will cause me to dream three numbers in the lottery, for I suppose you are aware that I am very badly off. May be that this paper gets rotten; but as nothing is impossible with God, please to entreat our Lord God (Herrgott,) and give me news of the three numbers which are sure to win, and so I remain your faithful daughter, MARIA." The direction was, "To my dead mother in Eternity."

The Sabbath Recorder.

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THE CHRISTIAN'S DUTY TO THE AFFLICTED.

The design of God in affliction is not merely to inflict a wholesome discipline upon the sufferer, but also bring into exercise the kindness of his neighbors. On what ground, then, is it devolved almost exclusively upon the minister to visit the afflicted, pray with and comfort them? Why is it not also the duty of each Christian? If a brother or sister be sick, why is it not the duty of any member of the church who knows it, to call and minister, not merely to the wants of the body, but to those of the soul? Why should not his next neighbor go in, and inquire into his spiritual condition, comfort him with the promises of God's word, and, kneeling by his bedside, pray for him? If the widow, or the orphan, be in affliction, and need some encouraging words, why is it not the duty of any Christian to attend to the matter? There is a great outcry against the minister, if he happen not to know of every case of distress within his parish, or should in any other way be hindered from performing his duty. But who charges private Christians with guilt in these things? What private Christian ever reproaches himself on such grounds? Indeed, it is no uncommon thing for church members to say in so many words, that it is not *their* duty to look after the sick—the sorrowing—the straying; they have a *minister* for such things.

Now the doctrine that we preach is, that the minister is but a *leader* in such duties. Standing up to teach the people, he enforces, among other things, the importance of sympathizing with those that are in trouble. Of course, it will be expected of him, that he set an example of conformity to what he preaches. Pastors are directed to render themselves *examples* of the flock. But example always supposes imitation. If there are to be no imitators, why call upon ministers to be examples? Now when ministers have set a wholesome example to their charges, in visiting the sick, and in looking after other cases of affliction, they have done their duty. It is the duty of the people to follow in their steps.

When the Apostle says, "Weep with those that weep," (Rom. 12: 15,) does he speak to ministers only, or to the whole church? When he says that, "When one member suffers, all the members suffer with it," (1 Cor. 12: 26,) does he mean what he says? Does he mean *all*, or only the pastor? When, in reference to cases of bereavement by death, he says, "Comfort one another with these words," (1 Thess. 4: 18,) does he address himself only to ministers? When he says, "Warn them that are unruly, comfort the feeble-minded, support the weak," (1 Thess. 5: 14,) is his exhortation to ministers, or to the "brethren?" When, in reference to any one who has strayed from duty, he says, "Ye which are spiritual restore such a one," (Gal. 6: 1,) are we to infer that none in the church are "spiritual" but ministers? When he says, "Those things which ye have both learned, and received, and heard, and seen in me, do," (Phil. 4: 9,) does he not mean that believers shall conform to his example in "comforting them which are in any trouble?" (See 2 Cor. 1: 4.) Certainly, there can be but one answer to these questions.

We desire to call attention to this branch of Christian duty, because it is one which is much overlooked. It is true, the Christian is usually forward enough to call upon his sick neighbor, and inquire after his bodily comfort. He will sit up with him at night, will attend to any matters of business for him, will perform a variety of neighborly acts; all which are well enough, and indeed very commendable. But, for the most part, he is as cautious of administering spiritual consolation, and of proposing any religious exercises, as if he expected to be hanged for such things. But, brethren, it is certainly your duty to look, not only after the sick, but after all other cases of affliction that come within your range, and to manifest a tender concern for their soul's interests. It is your duty, if it is any body's. To say it is only the minister's, argues a very low sense of your responsibility as Christians.

T. B. B.

Death of Rev. William Jay.—The *New York Evangelist* informs us that "the venerable William Jay, of Bath, died on the 27th ult., in the 85th year of his age—a man much beloved for his amiable traits and his warm, unaffected piety, and a bright light among the non-conformist clergy of Great Britain. He possessed a singularly well-balanced mind, and not without many elements of true greatness. He was as precocious as Doddridge or Summerfield. In his sixteenth year, he preached for Rowland Hill, in Surrey Chapel, in London, and from that time enjoyed the particular friendship of that celebrated and shrewd observing man. He was settled in Bath in early life, and ministered uninterruptedly to the same people nearly, if not quite, sixty years. Though a highly popular minister, Mr. Jay's most extensive and permanent usefulness has been achieved by means of the press. His sermons and devotional writings have had, perhaps, as wide circulation as those of any other of the age."

REVIVALS.

A little more than a year since, the church in Plainfield enjoyed a revival under the labors of our dear brother Cochran. That revival was cut short by his sickness and death. For a few weeks past, the church has again been refreshed, and most of those of mature age, who were without hope, have professed Christ. A few only remain unconverted, who are the subjects of most anxious prayers. The church in New Market has also received some accessions by baptism.

The two Baptist churches in Plainfield have been holding a union meeting, which has resulted in the conversion of about one hundred souls. The Baptist church at New Market has also received about fifty, and the Baptist church at Samptown about forty. We have hope that some more than two hundred souls, in the circuit of a few miles, have been converted to God. Most of those added to the Baptist churches were persons of adult age. Some of them were old. Those added to the Seventh-day Baptist church in Plainfield are nearly all youth. The suggestion has been made in connection with these facts, that commonly or frequently conversions are earlier in our churches than in others. If this suggestion be true, it is a fact that should greatly encourage us.

Another question has arisen in connection with the conversion of children, which has greatly perplexed parents; and that is, at how early an age may we encourage children to seek and profess religion? When children die very young, it is a great satisfaction to their parents to know, that they indulged a hope in Christ. And yet, at the same age, but few parents would encourage such children, were they to live. We can not reasonably look for as anxious feelings and as great a change in children as in old sinners, but in each case the work of grace may be equally effectual. Experience has also taught us, that those converted earliest are quite as sure to remain faithful as others. It is suggested by some parents, that it would increase their anxiety and responsibility, to allow their young children to profess religion. We can with difficulty conceive why a religious child should cause more anxiety and create more parental responsibility than a sinful one.

We submit, that it is a safe rule to adopt, that when children are old enough to sin, they are old enough to repent; and when they repent, they are old enough to be forgiven; and when they are forgiven, they are old enough to be taken into the embrace of the church, and encouraged in the performance of Christian duties. Our blessed Saviour says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

J. B.

TEMPTATION.

Right and wrong are two great opposing principles—ever present with man—ever active. All of the activities of man must conform to one or the other of these principles. If they conform to the right, then the actor is considered as righteous; if they conform to the wrong, he is considered as wicked—a sinner.

Virtue may be simple resistance to the tendencies, inclinations, to wrong. In this case, the actor stands battling the evil towards which he is drawn. He acts simply in the defensive. Man, in such circumstances, stands like a vast rock or sturdy oak resisting the assailing elements. There is, however, a higher manifestation of virtue, or holiness, and that is when man not only resists the encroachments of wrong—warding it off—but becomes aggressive, carrying right into the domain of wrong. This presents a higher moral growth, activity, and power. Mere resistance, inertness, is swallowed up in activity and advancement. Acting thus, we not only ward off evil, but subdue it, making it subservient to high and holy objects.

Sin, on the other hand, is of two grades. It may be a simple neglect of duty. This is rather negative than positive. An individual may not come out in open, active, positive violation of law, yet he may *neglect* to perform the most important duties of life. Whatever of character such an one may have, may be entirely negative. The difficulty with him is not so much what he *does* do, as what he does *not* do. True, there is a deeper form of guilt—an active development—an aggressive movement. Requirements are not only neglected, but law is transgressed. Trangression is changed from passive to active, and there spring up all of those evil agencies at work for the destruction of good—changing all that is light and life into darkness and death.

Temptation is the sinful allurements, the inducements presented to us and operating upon us. Temptation is not sin, but enticements to sin. We sin not, save as we listen to temptation, and yield to its solicitations. Christ was tempted forty days in the wilderness, but he sinned not, because he yielded not.

God has given man faculties of thought, emotion, desire, propensity, appetites, passions. All the faculties of our being were given to us, however, for good and wise purposes, by a wise and beneficent Creator. They will ever prove thus, if kept within their proper limits, and guided by right motives. But we are susceptible of influence. The world with its events rush in to excite, influence us. This influence is sometimes good—sometimes evil.

With such faculties and relations, man stands between two great opposing tendencies, forever operating upon him—one attracting to the right—the other to the wrong. Those attracting to the wrong are called, by way of distinction, temptation—while those inducing to the right are called influences of the Spirit—dictates of conscience—persuasions to good. On the one hand are the good, with God himself, the Supreme Good, leading to the right—on the other, all the evil, enticing to wrong. Man, situated thus, can, if he will, yield to the good, and be led on to virtue—or, if he chooses, he can yield to the evil, and thus be led on to vice. Being thus situated, man holds the keys of his destiny in his own hands. By the favor and assistance of God, he can unlock the gates of heaven—or by the favor and assistance of Satan, he can turn the bolts of hell. This perfect freedom of man to choose which way he will travel—to choose the influences that shall govern him—is one of the important truths which give significancy to the great plan of salvation. This plan proceeds, all along, on the truth that man is at perfect liberty to accept or reject the proffered salvation. Having this power, with him, and him alone, rests the responsibility.

But manifold are the temptations, the inducements, that are continually drawing him away from the paths of holiness. Irreverence, idolatry, avarice, hatred, deceit, envy, ambition, pleasure—in short, everything tending to exalt and gratify self, in opposition to God and man, crowd around and urge him on to sin. In youth, pleasure is the besetting sin, and to it everything is made to bend, unmindful of the future. Then comes manhood, with its cares and perplexities. Strifes, designs, struggling after power and wealth, hot party spirit, opposing interests, press upon the soul. Every period and every relation of life, indeed, has its particular trials and temptations, and it is the part of wisdom to mark well these periods and relations, discover their tendencies, and guard against them.

Marked and opposite are the tendencies, the effects of resisting or yielding to temptation. The characteristics and habitudes of spirit thus produced, are ever becoming more and more distinct during the lapse of time. Yielding to temptation is degrading—withstanding is ennobling. Yielding, man becomes an abject slave—resisting, a freeman. In the one case he is a vessel driven about by tides and storms—in the other, a stern rock battling the elements. He is either chaff before the blast, or a sturdy oak. In this shifting, changing, yielding, there is weakness, meanness—in steadfastness, there is strength, grandeur. Submitting, gives sorrow, remorse—overcoming, gives approval, joy. Yielding, we sin against God, and act in harmony with all evil—resisting, we act in harmony with God and all good. By resisting temptation, and doing our whole duty, we secure heaven and its joys—by yielding, we reap death and destruction. By the former, we do good, not only to ourselves, but others—by the latter, we not only injure ourselves, but others, and upon our heads rests the responsibility.

How shall temptation be resisted? There must be a consecratedness of purpose—a willingness of spirit to conform our lives to the Divine will, and to labor for His glory. This is the starting point, if we wish to run the race of victors—this the chief foundation stone, if we wish to build thereon a goodly, a holy character. There must be a sincere love for truth—an ardent longing for the right—the good. Conscience must be implicitly obeyed. In the language of Burns,

> "Its slightest touches, instant pause;
> Debar a 'side pretences;
> And resolutely keep its laws,
> Uncaring consequences."

For this purpose we must carefully watch—vigilantly guard against every temptation—against every approach of the tempter. Unceasing watchfulness is the price of security. There must not only be watchfulness, but also exertion, warding off, fighting against all encroachments of the enemy—fortifying the weak points of character, and placing a double guard round about them—a diligent and resolute working out of the opposites to what we are tempted. But there is a higher note to life and Christian warfare, than merely warding off temptation by cold, calculating, defensive resistance. This higher note is the true inspiration, the holy enthusiasm received from the realization of the dignity of our natures—of the importance of our relations—our eternal destiny—love to God and man—implicit faith in Jesus—the inbreathings of the Holy Spirit—the power of *prayer*. Yes, the prayer of faith is the unfailing resort of the tempted. It opens the gates of heaven, and procures for the seeker present and eternal salvation.

*

THE SABBATH AMONG THE JEWS.

It is quite common to hear the Jews charged with making the Sabbath simply a rest-day—a day of idleness and comparative uselessness. That this charge is unjust, may be learned from perusing the works of any of their standard authors. One of their books has recently fallen under our eye—"A few Words to the Jews, by One of Themselves"—from which we copy the following paragraph, directly in point. Speaking of the Sabbath, the author says:—

"For all it is to be a day of repose, but not of idleness; a day of physical rest and moral freedom, but not of intellectual or moral inactivity. We derive our spiritual example from nature and from God, and the Divine beneficence, mercy, and love have no time of slumber, but are for ever working on around and within us. And thus our mental and moral faculties are to be exercised upon the Sabbath, upon all our days on earth. There are holy fields for Sabbath labors, where love is sown and love is reaped. There are the homes of the weary and suffering to be visited; there are words of peace and hope to be spoken; there is sympathy and care to be administered to those who tread with failing steps life's rugged pathway; there are ignorant men and women, poor sisters and brothers, whose neglected minds require training, and awakening to the beauty of religion and to the power of virtue.

"Such is the mission of the Jewish Sabbath; such the hallowed day bestowed upon the children of Israel. Let us who profess Judaism fulfill its divinest institution. Let us who acknowledge the one Supreme God and Infinite Father obey the sublime commandment that was proclaimed by the Eternal Voice. Let us consecrate God's divine and solemn ordinance to a pure and spiritual worship, to love, to mercy, and to truth; let us realize the beauty and the good of God's day of moral freedom, of God's day of peace and holiness, of God's eternal Sabbath."

PARENTAL DUTIES AND RESPONSIBILITIES.

[Continued.]

Perhaps, of things pertaining to earth, next to the health of our children, we may attend to their temporal necessities. In doing this, we are to teach them early, that it is an unchangable law of this life, that we are to "sweat" for our bread. Not that this is the condition of the poor merely—that this law was made for the unfortunate—but for the *race*. Nor are they to suppose that the possession of wealth excuses them from the obligations of this law; for labor not only procures the "necessaries" of life, but in innumerable ways contributes to man's well-being and to the happiness of society. Idleness is not only the parent of poverty, but also of vice, crime, and misery, in their most revolting and degrading forms. Idleness is itself a crime—a rebellion against God and the just and merciful laws he has made for the government of society. Parents, therefore, who train their children to habits of indolence and sloth, are guilty of crime, in a broad and glaring sense.

The present condition of society is in this respect alarming. The ingenuity of the age is taxed to devise schemes by which the law of labor may be shunned. I speak not of the improvements in machinery by which the labor of months in former years is so abridged as to be but the labor of a day; but of peculation, craft, intrigue, deception, sly cunning, gambling, and bold dishonesty! Thousands, of the present age, who wish to be thought honorable, are obtaining a living by means really no better than theft, scarcely dreaming that their conduct is censurable. But this hardly reaches the point I wish, dishonorable as it is. There is a feeling with the young of both sexes, that labor is *degrading*. They are ashamed to be found at work, especially to be found performing the more exacting and laborious duties of life. Perhaps it may be regarded as an evidence of good taste, good breeding, &c., to attend to some of the ornamental branches of industry, not so much because it is useful, as because it is *fashionable*.

Parents, do you do right when you train your children in these false notions, that industry, only so far as it is *fashionable*, is degrading? Remember, that want, vice, vagrancy, crime, debauchery, villainy, and crushing poverty, entail themselves, by a law of inevitable necessity, upon *fashionable* idlers, as well as upon the more vulgar and degraded. Teach your children *useful* industry, embracing all of the duties and necessities of life.

N. V. H.

MISSIONARY MEETING AT WESTERLY.

Pursuant to notice, a meeting having reference to the anticipated departure of our missionaries to Palestine, was held at Westerly, R. I., on the 8th inst. The day was very stormy and unpleasant. Early in the morning, or latter part of the night, it commenced snowing, and continued to do so till it turned to rain, about noon. Two o'clock P. M. was the hour fixed for the services to commence. There was about six or eight inches of snow on the ground when it began to rain, and by meeting time it had become filled with water, so that it was very bad walking, and the heavy and incessant fall of rain at the time made it so exceedingly disagreeable to be out, that many who intended to have been at the meeting could not get there. Indeed, had not the occasion of the meeting been unusual, no one would have thought of going out in such a storm. A goodly number, notwithstanding, were present at the appointed hour. A programm of the exercises was circulated through the house before the time of commencing. But as several of the brethren in the ministry, to whom certain parts of the exercises had been assigned, were unable to be present, some changes in the performances of those duties became necessary, and the exercises were as follows:—

1st. Voluntary by the Choir.
2d. Reading Scriptures (Rom. 11th chap.) L. Crandall.
3d. Singing, Hymn 805.
4th. Prayer, Joel Greene.
5th. Sermon, L. Crandall, from Rom. 11: 31.
6th. Remarks by the Missionaries.
7th. Address to the Missionaries, by Joel Greene.
8th. Singing the 810th Hymn, by the choir and congregation.
9th. Prayer and Benediction by Charles M. Lewis.

A sketch of the discourse delivered on the occasion, and also of the remarks made by the Missionaries, being unavoidably omitted this week, will appear in the next number of the *Recorder*.

Comm.

Traveling on Sunday.—A case has recently been decided in the Suprome Court of Pennsylvania, relative to the right of a person to travel unnecessarily on Sunday. It seems that a man named Johnson had been convicted before an Alderman of Pittsburg, of driving an omnibus on a Sunday, and fined $4 for the offence. Johnson appealed to the Supreme Court, which by a majority vote affirmed the decision of the Alderman.

CLERICAL STRIKE.

One of our Presbyterian exchanges says:—

"What has often been remarked upon jokingly, has come to pass. *Ministers* have struck for higher pay—not to say wages. A body of Unitarian clergymen held a Convention in Boston recently, and fixed a tariff of prices for occasional supplies. They agreed that ministers without *charge*, supplying vacant pulpits, either by request of Churches or pastors, should receive pay varying from $12 to $25, and expenses, according to the salaries paid. They voted unanimously not to supply a single Sabbath on any less terms.

"They assign as reasons for this move, that such pay is needed; and further, that to supply for smaller compensation, encourages parishes to go on without settled pastors, in order to save money. This last reason is a potent one, and would of itself justify the strike. Our own denomination would be benefited by such a move; for many parishes, on dismissing a minister, will live on temporary supplies a year or two, at about five dollars a Sabbath, and so stave off a part of the ministerial tax, not seeming to care for the spiritual leanness thus induced. I am confident that the Unitarians will not be accused of a mercenary spirit in this measure, neither would unsettled ministers of any denomination be justly liable to such a charge."

Another Presbyterian paper, after having copied the above, says:—

"We take the foregoing paragraph from one of our exchanges, as a long text for a very short sermon.

"Many of *our* churches seem to think that ministerial labor is not to be paid for at all, unless where a bargain is made for a year. If a vacant church invite a man to supply them for a Sabbath, they seldom think of paying him for his preaching, and often let him even bear his own expenses. We know a recent instance, where a wealthy church paid $5 for four sermons, and the minister came home $1 out of pocket. We think that if preaching is worth hearing, it is worth paying for."

A Universalist paper copies the above paragraphs, and adds:—

"The above are precisely our sentiments. Generally, ministers are very much limited in their circumstances, and have families to maintain. Their expenses, too, are liable to exceed those of men filling other professions, from the fact that they must keep an 'open house,' or 'minister's tavern.' If they fail in paying their just debts, they are condemned, both in their own consciences and by the public, and their usefulness is at an end. It is therefore shameful for a Society to employ a minister without awarding him a just compensation. 'The laborer is worthy of his hire.'"

Agricultural and Conversion Efforts in Palestine.—The comments of our Jewish exchanges upon the efforts now making to promote agriculture in Palestine, show that the Jews generally regard them with favor, under an impression that they have no reference to the *conversion* of Jews to Christianity. The Jewish paper published in Philadelphia—*The Occident*—has recently printed two or three articles in favor of agricultural efforts in Palestine. *The Asmonean* also, the Jewish paper issued in this city, has printed more or less in the same direction. If we understand the views of the Jewish press generally, they are expressed by the following paragraph from *The London Hebrew Observer*, introductory to a letter which we recently printed:—

"A correspondent of the *Sabbath Recorder* gives the following interesting account of the progress of agricultural pursuits, which a party of American well-disposed Christians are following in the Holy Land, *without any conversion motives*, as far as we have yet learned from the correspondence in the above journal. Our Jewish brethren in Palestine seem to embrace the opportunity afforded them for following agriculture with great avidity, *and so long as the American party make no attempts at interfering with the religion* of those whom they evidently benefit by assisting in cultivating the soil, they are entitled to our gratitude, and to that of the community at large."

Non-Conformity in Great Britain.—Well may Non-conformists place faith and confidence in the voluntary principle, seeing what they have accomplished by it. In the reign of William III., the freeholders of England and Wales were divided thus:—

Conformists	2,477,254
Non-conformists	108,676
Roman Catholics	13,856

and probably the proportion of the total population was not very dissimilar. Now, out of 34,967 places of worship, with accommodation for 10,252,563 people, the Non-conformists of all classes have 20,890 chapels, capable of holding 5,034,648 persons. And of their sittings they make greater use than the Church of England; for whilst it, on Census Sunday, only used thirty-three per cent. of its accommodation, the Wesleyan Reformers occupied forty-five per cent. of their theirs, the Independents thirty-eight per cent., and the Baptists thirty-seven per cent.

Pastoral Emoluments.—The Boston correspondent of the Ohio *Observer* details the following case: "Having occasion to pass a day with the minister of a parish some fifty miles from Boston, I ascertained that his salary was $450. Out of this he pays $150 for rent, and, for the year 1852, his bill for horse hire was $100. This last item was incurred chiefly in parish labors. The remaining $200 was all he had for clothing, food, fuel, lights, periodicals, etc. He has had to pay the current high prices for every article of living, has a wife and two children, and how has he lived? The answer is, he has lived by running in debt, and his people know it; yet it is a fine farming town, prosperous, and possessed of large pecuniary ability."

Emancipation.—At the late annual meeting of the American Colonization Society, in Washington, it was stated that Gen. Bell, of Tennessee, after liberating 38 slaves, giving them an outfit, and paying their passage to Liberia, was ready to liberate 80 more, and pay half the necessary expenses of sending them to Liberia and supporting them six months, if any one could be found to pay the other half of the expenses. The next day a note was received by the Secretary of the American Colonization Society, from William Appleton, Member of Congress from Boston, announcing his readiness to contribute the required sum—$2,400. These negroes are iron workers, and are represented as a remarkably intelligent, capable, and valuable company of colonists.

The Crystal Palace Association.—A statement has been made public of the pecuniary condition and prospects of the Crystal Palace Association. It seems that the receipts up to Dec. 1st were $891,070 72, of which $489,000 was from capital stock, $330,702 90 from sale of tickets, and the remainder from loans, &c. The expenses have been some $125,000 more than the receipts, which is secured in part by mortgage on the building. Among the expenses is named $533,708 45 for construction, and $107,172 84 for furnishing and decorating the building. The statement says that the disappointment in regard to the financial results of the enterprise is due mainly to the fact of the building not being completed at the time for which it was intended, viz: the first of May, 1853. Instead of a period of exhibition of seven months, the Association had in fact but about three; during that three months the sum received, from the sale of daily tickets, was $245,399 90."

"It is proper to add, what may not be generally known to those who have not recently visited the Exhibition, that it continues open, that the number of withdrawals is very inconsiderable in comparison to the mass of goods on exhibition, that great attractions still remain, and that we have reason to believe that the materials of the next year's display will be as instructive and interesting as those of the past have been."

Education of the Deaf and Dumb.—A bill is before the Legislature of New York, which provides that every deaf and dumb person between twelve and twenty-five years of age, whose parent or parents, or nearest friend, may be residents of this State, and who may make application for that purpose, shall, until provision be made by law for his or her instruction in some other institution or school, be received into the New York Institution for the Instruction of the Deaf and Dumb, provided his or her application for the purpose be first approved by the Superintendent of Common Schools. Each pupil so received shall be provided with board, lodging and tuition, and the Directors of the institution shall receive for each pupil so provided for the sum of $150 per annum, in quarterly payments, to be paid by the Treasurer of the State, on the warrant of the Controller, to the Treasurer of the said institution.

The Nebraska Question.—By reference to our abstract of proceedings in Congress, it will be seen that the attention of that body is at present principally occupied with the Nebraska scheme—a scheme which involves a large extension of the area of slavery, by abrogating the Missouri Compromise, and so admitting slavery into the territories north of the line fixed by that compromise. There is much reason to fear the success of the scheme, backed as it is by the Administration, and supported, as all pro-slavery schemes are, by the undivided South. Still there is hope—especially since the various meetings in opposition at the North show how strong public feeling is against the abominable measure.

Noble Bequests.—The late Mrs. William Swan, by her last will and testament, made the following noble bequests to the charitable institutions of Portland, Me., and elsewhere:

$1,000 to the Widows' Wood Society.
$1,000 to the Fem. Charitable Soc. Portland.
$1,000 to the Female Orphan Asylum.
$1,000 to the Bible Society of Maine.
$300 to the American Tract Society.
$300 for the relief of necessitous female members of the Second Parish church of Portland.

Advance Payment.—A letter from A. E. Burr, Esq., of the *Hartford Times*, to the editorial convention at Springfield, contains the following:—

"Fourteen years experience has satisfied me, that advance payment for newspapers is essential to the success of any establishment, either in the city or country. I am satisfied, too, that when individuals, societies or parties use the press for their own benefit, as they are constantly doing by their frequent notices and communications, they should be made to pay for the space they occupy."

Under the auspices of the new President, the Rev. Henry P. Tappan, the University of Michigan at Ann Arbor is maturing its organization on a broad scientific basis. The system of Public Instruction, of which it is a part, is copied from the Prussian, and is designed to furnish as thorough and comprehensive an education as the resources of the country will permit. The whole number of students on the catalogue just issued is 244, of whom 93 are under-graduates and 151 in the medical department.

The amount invested in school-houses in Boston, says the *Worcester Ægis*, is $1,500,000. The yearly appropriations for education are $1,200,000, while the amount raised for all other city expenses is only $870,000. The amount expended for instruction in the common schools of Massachusetts last year, was $4 50 for each child between five and fifteen years of age in that State.

The Western Theological Seminary of the Presbyterian Church, in Alleghany City, was burnt to the ground on the 23d ult. About half of the library, which was very valuable, was saved. The building was insured for $5,000, and the library was partially insured. About forty students of divinity occupied the building, but no lives were lost.

Rev. Dr. Dean, returned Baptist missionary from China, has been in Boston within the last fortnight, and has spoken in several churches. He is now in New York, and such is the state of his health that he will not leave this country for a number of months.

The Trustees of the Pilgrim Society are taking active measures to carry out the plan of erecting a suitable monument to the Pilgrims, at Plymouth. The sum subscribed for the purpose already exceeds $10,000.

The sum of $25,000 was recently sent to the London Society for Propagating the Gospel in China, by a person signing himself "Less than the Least."

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 6.

In the SENATE, numerous reports and petitions were presented, and several private bills from the House were taken up and referred. Mr. Sumner presented a memorial from the Geographical Society of New York, urging the revision of weights and measures by some universal standard. The report of the Joint Committee, expressing the thanks of Congress to the rescuers of the sufferers of the steamship San Francisco, was received, but Mr. Gwin disagreed to the report, and objected to its present condition. The Nebraska question was then resumed. Mr. Wade of Ohio having the floor, addressed the Senate in an able argument in opposition to the passage of the bill.

In the HOUSE OF REPRESENTATIVES, after the presentation of petitions, &c., the bill regulating the disbursement of the contingent fund of the Senate was taken up, and the Senate's amendment allowing the Secretary of the Senate $1,000 per annum, in addition to his $3,000 yearly pay, was disagreed to. Mr. Walker presented a memorial of the Chamber of Commerce of New York, in favor of providing for the coinage of gold and silver at the Assay-Office in that City. The Committee on Post-Offices reported a bill which requires the Postmaster-General to give immediate notice to the New York and Liverpool U. S. Mail Steamship Company, that the additional compensation they now receive for carrying the mail between New York and Liverpool would be discontinued from and after the 30th September next; and also annuals the contract with George Law and others for the transportation of the mails in the New York, Havana, New Orleans and Chagres line; and the contract with the Pacific Mail Steamship Co., between Astoria and Panama, viâ San Francisco.

THIRD-DAY, FEB. 7.

In the SENATE, the bill granting a million of acres of land to Minnesota, in alternate sections, to aid in the construction of railroads 300 miles long, was passed. The Nebraska question was then taken up, but its consideration was postponed one day, in order to give Mr. Everett an opportunity to express his views on the bill. After the transaction of some unimportant business, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, after the reading of the Journal, the Deficiency Bill was taken up. Mr. Clark offered an amendment, which was adopted, appropriating $10,000 for the collection of agricultural statistics and procuring of seeds, to be paid out of the Patent office fund. An amendment was offered and adopted, appropriating $530,000 to purchase the New York Assay building. Other amendments were acted on, and without concluding the consideration of the bill, the House adjourned.

FOURTH-DAY, FEB. 8.

The SENATE was principally occupied in the discussion of the Nebraska bill. Mr. Everett of Massachusetts, having the floor, delivered a moderate, dignified and forcible argument in opposition to the bill. When Mr. Everett concluded, Mr. Smith, of Conn., obtained the floor, and the discussion was postponed. Mr. Brodhead presented memorials from the Society of Friends, of Pennsylvania, New Jersey, Delaware and Maryland, against the continuance of domestic Slavery, and remonstrating against the repeal of the Missouri Compromise. Mr. Hamlin presented memorials in favor of reducing the duty on imported iron to $15 per tun; also, in favor of reducing the duty on charcoal iron to $12 per tun. The bill granting lands to Michigan, for railroad purposes, was passed. The French Spoliation bill was then taken up and read through.

In the HOUSE OF REPRESENTATIVES, Mr. Cutting made an ineffectual attempt to present the remonstrance of the New York Tabernacle meeting against the passage of the Nebraska bill. The Deficiency bill was then taken up, and occupied the remainder of the day.

FIFTH-DAY, FEB. 9.

In the SENATE, Mr. Seward presented a remonstrance from the citizens of New York against the passage of the Nebraska bill. The French Spoilation bill was then taken up, and after some debate on the subject its consideration was postponed. The discussion of the Nebraska bill was then resumed. Mr. Smith of Conn. having the floor, spoke in opposition to the bill. He did not touch upon the Slavery question, but confined his discussion to the propriety of organizing the Territory at all. He showed that there are, properly speaking, no inhabitants there; that there are already more territories than are wanted; that there is no occasion for the expense of instituting another, and that, by solemn pledges, the region now in question belongs to the Indian tribes which have been removed there. Many acts of Congress stand in the way of the proposed measure, and to effect it requires not only the abrogation of the Missouri Compromise, but of a great deal of our existing legislation beside. Mr. Smith had not concluded when the Senate adjourned.

The consideration of the Deficiency bill occupied the attention of the HOUSE OF REPRESENTATIVES. The amendment appropriating $530,000 for the purchase of the building for the use of the New York Assay Office, was rejected by a vote of 93 Nays to 57 Yeas. Several amendments appropriating moneys for custom-houses were concurred in—among which were $10,000 each for Cincinnati and Louisville Custom-Houses; $20,000 each to Bath and Bangor Custom-Houses; $100,000 for St. Louis Custom-House, and $12,000 for Custom-House at Wilmington, Del.; an appropriation of $35,000 was made for Marine Hospital at Cleveland, Ohio.

SIXTH-DAY, FEB. 10.

In the SENATE, two or three private bills were passed; after which Truman Smith resumed and finished his speech on the Nebraska question. Mr. Weller then got the floor, and the subject was postponed to Second-day.

The HOUSE passed two or three private bills, and then adjourned over to Second-day.

The following are the joint resolutions presented to the Senate by the Committee on the loss of the San Francisco:—

Be it resolved, That the President of the United States be requested to procure three valuable gold medals, with suitable devices, to be presented one to Capt. Creighton of the ship Three Bells of Glasgow, one to Capt. Low of the bark Kilby of Boston, and one to Capt. Stouffer of the ship Antarctic, as testimonials of national gratitude for their gallant conduct in rescuing about five hundred Americans from the wreck of the San Francisco, and that the cost of the same be paid out of the Treasury.

Resolved, That a sum not exceeding $100,000 is hereby appropriated out of any money in the Treasury, not otherwise appropriated, to enable the President to reward in such manner as he may deem appropriate, the officers and crews of those vessels that aided in the rescue of the survivors of said wreck; and such other persons as distinguished themselves by offices of humanity and heroism on the occasion—the reward to be proportionate to the nature of the efforts made and the merit of the services rendered, so far as the same can be ascertained.

European News.

The U. S. Mail steamship Pacific arrived at New York on the 9th inst., bringing four days later news from Europe.

The news brought by the Pacific in a great measure restores to the Turkish difficulties that character of a vast mystification which from the first they have so often borne.

On the 13th January, the Russians had again attacked Matschin, and when accounts left, the battle was raging fiercely, the Turks defending themselves with their usual bravery.

The packet-ship Antarctic, from New York, arrived at Liverpool Monday evening, Jan. 23d, brought a portion of the passengers and crew of the ill-fated steamer San Francisco. One hundred and forty-two persons were washed overboard from the San Francisco previous to the above ship's falling in with her, and fifty-nine died after being received on board the Antarctic.

There has been a coup d'état in Spain. On the 16th of January a council of ministers determined to punish certain refractory politicians, and accordingly the following generals were subjected to a decree of exile: Manuel Concha to the Canaries; José Concha (late Captain-General of Cuba) to Majorca; O'-Donnell (also an ex Captain-General of Cuba) to the Canaries; Infante to Ivica; and Armero to Leon; and the whole lot had to decamp the next day. Besides these, sixty of the parliamentary opposition are to be exiled. Some journalists also will be packed off.

From China, we hear that quiet prevails at Amoy, and the constituted authorities have been restored. The insurgent army had, at the end of October, reached Ginken, about 60 miles from Pekin. Shanghae is still in the hands of the patriots. At Canton, trade dull. At Shanghae, trade brisk and supplies of tea large.

California News.

The steamer Star of the West, with two weeks later news from California, arrived at New York on the 9th inst.

The dates from San Francisco are to Jan. 16. By the steamers of that date about $2,000,000 in gold were shipped from San Francisco, nearly $800,000 of which are brought by the Star of the West.

The reports from the mines are less glowing than usual. Drouth had prevailed extensively, and in consequence the yield of gold was less than during any previous portion of the year.

The principal feature of the news by this arrival relates to the freebooting expedition against Lower California. It is stated that the Mexicans have submitted to the new Government, and that the wealthy rancheros cherish a favorable disposition toward President Walker. This is the version of the story on the fillibuster side, while accounts from Mazatlan declare that active measures are in preparation to recover the territory from the invading band.

The annual message of Gov. Bigler states that the actual amount of State indebtedness Jan. 1, 1854, is $3,001,495 70. The amount of gold dust shipped from California in 1853, is $82,300,399 42, more than half the total amount of exports of all other states of the Union, the estimated amount from the other States being, in 1852, $154,931,147.

Considerable excitement was caused in San Francisco on the evening of the 4th Jan. by the arrest of one hundred and fifty-nine Chinamen, who were carried to the stationhouse. Information was lodged with the police, that a difficulty was likely to occur between the different Chinese residents, and it was said that one portion was about to force others to pay a tax. The police accordingly proceeded to a place designated, and made the arrests before mentioned. Upon the examination it appeared that a Lodge of the Triad Society was about being formed, to sympathize with and aid the revolution in China. They were all discharged.

Disastrous Fire at New Orleans.

A dispatch dated New Orleans, Saturday, Feb. 4, 1854, says: At 3 o'clock this afternoon the steamer Charles Belcher, just arrived from Nashville, caught fire, and in a short time was totally consumed, with her valuable cargo of cotton, tobacco and Western produce. *Thirty-two negroes and five white men have perished in the flames!* They were persons chiefly employed on the boats. The flames spread with frightful rapidity, and in a short while extended to the steamers lying alongside, at the levee.

The steamer Natchez, just arrived, with her cargo of 2,000 bales of cotton, was entirely destroyed. The steamboat Cairo next caught fire and was burned. The steamboat Sultana, with Madame Sontag on board, caught fire, but the flames were extinguished before much damage was done. A number of barges lying at the levee, loaded with produce consigned to various houses, were also greatly damaged. An immense amount of produce—cotton, flour, provisions and hemp—was on board these vessels, all of which is destroyed. An immense amount of produce on the wharves was also consumed.

Six steamboats were consumed in the conflagration, namely: the Charles Belcher, Natchez, Mohegan, Saxon, Grand Turk, Leah and Luna. They were valued at $300,000, and mostly insured in Western offices. The total loss is variously estimated at from $700,000 to $1,000,000.

[Later accounts indicate that the loss of life was not as great as above represented.]

E. M. Gould has recovered a verdict of $10,000 damages against Messrs. Gardiner, Joger & Co., of New-Orleans, for false imprisonment.

BURNING OF A STEAMBOAT.—The steamboat Georgia, Capt. Sinnott, from Montgomery, Ala., was burned at the wharf, at the lake end of the Jefferson and Pontchartrain Railroad, on Saturday night, Jan. 31, at about 10½ o'clock. The boat had just arrived at the wharf, and a bow line thrown out and secured to the wharf, when the boat was discovered to be on fire. A stern line was thrown out at once, but in the hurry it was not secured to the wharf. The stern of the boat, therefore, swung out from the wharf for a minute or two. The fire caught around the boilers, and the wood work of the boat being much heated, it spread with astonishing rapidity over the boat and cotton. The passengers were nearly all in the cabin, and the flames rising up from the forward part of the boat, prevented many of them from escaping.

There were 185 passengers on board, including children and negroes. Of this number, it is certain that thirty perished; some of the firemen saved, think that fifty were lost, but from the most diligent inquiries, we think that forty is nearer the actual number lost. Twenty-two of the above number were slaves belonging to persons on board.

DAMAGES IN A RAILROAD CASE.—The case of John F. Paull vs. the Boston and Worcester Railroad Corporation has been on trial in the Supreme Judicial Court during the past week, Judge Merrick presiding. The facts of the case are briefly these: On the 11th of April, 1851, the plaintiff, a baker, was passing down Kneeland street, and came to the crossing of the railraod, and seeing and hearing no warning or alarm whatever, he attempted to pass over. Before he had passed the fifth of the eight tracks at the crossing, a train of cars came out of the dépot, struck the wagon, severed the horse from the wagon, and bore the vehicle some sixty feet down the track, and completely destroyed it. Mr. Paull was buried beneath the fragments, and he was taken out with his foot crushed, his hand maimed, and he received other damages which have made him a cripple for life. The Jury returned a verdict for the plaintiff, and assessed damages at $2,000.

THE STOCKBRIDGE INDIANS.—There is a delegation from this tribe now in Washington. These Indians, the remnant of the once celebrated Mohican tribe, number not more than one hundred and fifty souls. According to a tradition among them, New York City was once the site of their chief town. Thence they removed to Stockbridge, in Oneida County, New York. Civilization pressing upon them there, they went West to a new home on the St. Mary's river, in Indiana. In 1828, they again fled before the face of the white man, seeking a refuge in Wisconsin. Not long since, they treated with the Government for the exchange of their lands there for others in Minnesota. The tribe are now, however, anxious to remain in Wisconsin, having, in almost all things, adopted the habits and pursuits of the whites. The delegation are negotiating with the Indian Bureau for the annullment of the treaty last above mentioned.

SUMMARY.

Capt. Degroot, who has just sold his interest in the "Prescott House," New York, for 100,000 dollars, (75,000 dollars for the furniture and 25,000 for the "good will,") is about to build a new Hotel of mammoth dimensions. It will be built in the castellated style of architecture—furnished with Elizabethan furniture, and will cost 500,000 dollars. To this must be added the price of lot, decorations, &c., which will use up some 300,000 dollars more. This will make the whole cost of the edifice 800,000 dollars. The architect is Mr. Renwick. The new hotel will be ready for the reception of visitors in the spring of 1855. It is to be called "The Great West."

Mr. Albert S. Ely, the town collector of taxes for the town of Stockbridge, Madison County, has been missing since Friday morning, Jan. 27. He had collected all the taxes of the town, and on Thursday paid into the hands of the Commissioners of highways, the money appropriated to their use, some five or six hundred dollars, taking a receipt therefore; and early Friday morning he started for Morrisville, with about $800, for the purpose of settling with the County Treasurer, since which time he has not been heard of. He was considered a very honest man, and it is believed by those who knew him that he has been murdered.

It is a remarkable fact, that of the only three four-masted sailing ships that were ever built, none have been fortunate. The first was the Columbus, built in British North America, and she was the only one that performed a passage. After her arrival in London, about the year 1824, she was sent back to Canada, and on her passage out was lost in the Bay of Biscay. The next was the Baron of Renfrew, a larger one yet. She was lost on her first passage, at Gravelines, on the coast of France; and the last is the unfortunate Great Republic, whose career is still shorter.

The London *Times* publishes a table of the temperature of the coldest days in England since 1810. It appears that Jan 3, of the present year, the weather was 7 degrees colder than at any time during that period, the thermometer having fallen to *four degrees below zero*, which, for England, is something very extraordinary. All accounts that we have seen, state that the season has been unexampled in severity. Nobody can remember any thing like it. Two of the London police were found frozen to death on the night of the 3d Jan.

A dispatch dated Toledo, Ohio, Monday, Feb. 6, 1854, says: At 3 o'clock this morning a fire broke out in this city, in a boarding house occupied by some dozen persons. When discovered, the flames had made such headway as to cut off all chance to the inmates to escape by the doorway. An awful spectacle ensued. The frantic inmates were seen at the windows surrounded by flames and shrieking for help. Four children were thrown into the street and were followed by their parents. Four were unable to escape, and perished in the flames.

A pigeon roost, ten miles long by five broad, in Franklin County, Indiana, is now swarming with pigeons. The roar of their wings on arriving and departing from the roost is tremendous; and the flocks, during flight, darken the heavens. The ground is covered to the depth of several inches with their manure. Thousands are killed by casualties from breaking limbs of trees, and hundreds of hogs live upon them. Sportsmen are tired of killing game so easily obtained.

A man by the name of J. E, Berthe, was arrested on the steamer Mary Hunt, at Evansville, recently, charged with the murder of a man in Mississippi. He belongs to a wealthy and highly respectable family. About two years ago, he had a difficulty with a son of Gen. Bingham of Mississippi, a celebrated sportsman, and killed him. He fled to South America, but ventured home again before his identity was forgotten. He confessed himself the man, as soon as arrested, and was taken back, where a reward of $1,000 was offered for him.

The Chicago and Rock Island Road will open to through business by the 23d inst. It would have been ready by the 1st of February, but for the delay of locomotives cast of Erie by the riots. The distance from Chicago to Rock Island, on the Mississippi, opposite the town of Davenport, Iowa, is 181 miles. The line of the road will extend from Davenport, under the name of the Mississippi and Missouri Railroad Company, toward the Missouri River.

The time occupied in taking and completing the Census of 1850 was three years and five months. In 1840 it was published in one year after it was commenced. In 1830 in two years after it was taken. The expenses of taking the Census in 1790 were $44,377. In 1800, $66,109. In 1810 $174,444. In 1820, $208,525. In 1830, $378,545. In 1840, $833,370. In 1850, $1,318,023.

The Court of Appeals recently decided that where the use or keeping of Camphene was prohibited in the policy of insurance, the fact of its being kept or used annulled the policy, and if its use or storage on the premises should be discontinued, the policy would still be void, and further, if a fire occurred from other causes by which the premises were destroyed the insured could not recover.

Some months ago, Alderman Sturtevant was sentenced to pay a fine of $250 and imprisonment for fifteen days, for contempt of court, in disobeying an injunction against passing the Broadway railroad bill, accompanying his disobedience with a gross abuse of the judge who issued the injunction. The fifteen days were whittled down to three by some legal chicanery, but so much of imprisonment the Alderman had to submit to.

We learn from the *Hardin Co.* (Ohio) *Republican*, that the Treasury office in that County was broken into on the night of the 25th, and $2,789 stolen from the safe, which was opened by a skeleton key, manufactured by the burglars on the spot. About $7,000 was in the office at the time, but the thieves overlooked the biggest part of it, which had been placed between the leaves of an old scrapbook.

Before Judge Williams at Pittsburgh, Wednesday, Feb. 8, 1854, McCloskey's administrators obtained a verdict against the Pennsylvania Railroad for $4,500. McCloskey was conveying horses from Pittsburgh to Philadelphia when he was killed in March last by a collision near Newton. The defense set up was that he was on the wrong car at the time of the accident.

The new clipper ship Red Jacket, Capt. Asa Eldridge, which sailed from New York on the 10th ult., for Liverpool, made the passage from Sandy Hook to the Bell Buoy in twelve days. The best day's work was 384 and the next 376 miles; in the English Channel she came up with and passed a channel steamer. The Red Jacket was built at Rockland, Me., is of 2,430 tuns register.

The fires in London during 1853 have reached nearly 1053—that is, from January, 1853—to which is added great sacrifice of human life; and property destroyed amounts to at least £200,000,000 sterling. Out of the latter sum a greet many thousands were sacrificed as paper manufactories and paper mills—about the twentieth of the amount.

R. D. Shepard, the residuary legatee of Judah Touro, annonnces that he will, in accordance with the will of Mr. T., pay over to the city authorities of New Orleans, a sum of from $200,000 to $300,000, for the purpose of establishing the Alms-House named in the will, and for improving and embellishing Canal-st.

The Dubuque *Tribune* publishes a statement of the valuation of real and personal property in Iowa, for the years 1851, 1852, and 1853, by which it appears that the State is rapidly growing in wealth. The assessment for 1851, was $28,464,550; for 1852, $38,427,376, and for 1853, $49,384,900.

A dispatch dated Charleston, S. C., Wednesday, Feb. 8, 1854, says:—*The Girard East Alabamian* learns that the steamer America was burned on Alabama River, on the 29th January, and fifty lives were lost. It is understood that a gentleman moving west, named Moore, was on board with a large number of negroes.

Mr. Hanna, of Jacksonville, Fla., has shown the Republican a specimen of lemons grown in the grove of Dr. Speer at Mellonville, which measures an equatorial line of 12½ inches, and 14½ inches round the poles. Weight 1 lb. Dr. Speer has at present about 250 bearing lemon trees; 1,200 growing trees, of which about half will bear next year. He has shipped 80,000 lemons the present year.

A great temperance revival has been in progress at Jacksonville, Illinois, recently, under the ministration of Mr. Wm. Ross, who has delivered some eighty lectures on as many consecutive evenings in Jacksonville and vicinity, with the happiest results. The people of Illinois are in for the Maine Law, sure.

The report that the redemption of the notes of the Mechanics' Bank of Watertown was refused by its agent in Albany, was taken from a paper in that city. *The Register* says that the notes of that Bank are *redeemed*, not *refused*, at the agency.

The *Tribnne* states that on the cold night of Feb. 5, a poor woman whose husband is in St. Louis, was delivered of a male child on the steps of the City Hall. She had been turned out of her room in a house in Twenty-ninth street for not paying rent, in the last stage of pregnancy.

The Wisconsin Legislature have passed an Act organizing a new County of Trempe-a-l'eau in the northwest corner of the State. It is attached to La Crosse County, for judicial purposes, till the 1st January next, when it will probably be old enough and big enough to go alone.

In the Fifth District Court at New Orleans, Templeton & Vanderbilt have been condemned to pay $350 each to three persons, for a breach of contract in conveying them from New Orleans to San Francisco.

The Erie railroad have recently made their annual report, in which the cost of the entire track is stated to be $19,097,000, and the number of miles laid, including all double tracks, is 662. The cost of laying down the Erie railroad track has therefore been less than $29,000 per mile.

A letter from Athens states that a German sculptor named Siogel has discovered the long lost quarries of the red and green antique marbles; the red antique on the southern part of the chain of Taygete, and the green on the northern side of the island of Tinos.

In the Legislature of New Jersey the Special Committee having in hand the petition of ladies in Jersey City to increase the provision for the blind, intend to report a bill which provides the nucleus of such an institution, by hiring and furnishing a building for the education of the unfortunate blind.

A man named James Phillips has absconded from Winsboro', South Carolina, taking with him $20,000 belonging to Messrs. Fisher, Agnew & Co., of Columbia. $5,000 reward is offered for his apprehension and the recovery of the money.

The census of Binghamton, which has just been taken by private enterprise, gives that village a population of 9,694, 1,500 of which are adopted citizens. The colored population numbers 208. These figures show an increase in the population, since 1850, of over 4,000.

There exists in some parts of Germany a law which runs thus: "Any person drinking in an alehouse during divine service, on Sunday, or other holyday, may legally depart without paying."

The collector of the Customs of Portland has seized two thousand sheepskins brought from St. Johns, N. B., and consigned to Belfast, for a violation of the revenue law.

Messrs. Barreda & Brothers, the Agents of the Peruvian Government, have awarded the contract for guano-bags, to the amount of $350,000, to a Baltimore firm.

Capt. M'Kay has been paid the $325,000 insurance on the "Great Republic."

New York Market—February 13, 1854.

Ashes—Pots $5 87, Pearls 6 44 a 6 50.

Flour and Meal—Flour has declined, selling at 8 87 for Canadian, 8 94 a 9 06 for common to straight State, 9 12 a 9 31 for mixed to fancy Michigan and common to good Ohio. Rye Flour 6 12. Corn Meal 4 50 for Jersey, 4 87 a 5 00 for Brandywine.

Grain—Wheat, 1 90 for red Southern, 2 01 a 2 05 for Jersey red, 2 15 for white Southern. Rye 1 19 a 1 20. Oats 50 a 52c. for Jersey, 54 a 56c. for State. Corn 1 05 for Western mixed.

Provisions—Pork 13 50 for prime, 15 75 for mess. Beef 5 12 a 5 75 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6½ a 7c. Lard 10¼ a 11¼c. Butter 13 a 16c. for Ohio, 17 a 20c. for State. Cheese 10 a 12c.

Hay—85 a 90c. per 100 lbs.

Lumber—14 50 a 15 50 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 for Western reds, 3 50 for Carters and Mercers.

Seeds—Clover 10 a 10½c., Timothy 13 00 a 16 50 for mowed, 17 00 a 19 25 for reaped. Rough Flaxseed 1 50 a 1 57 for 56 lbs.

Tallow—12 a 12⅜c.

Wool—38 a 50c. for domestic Fleece. 48c. for pulled.

MARRIED.

At the First Seventh-day Baptist Church in Verona, N. Y., February 4th, by Eld. C. Chester, Mr. JOSEPH L. PERRY to Miss MARTHA C. CHESTER, all of Verona.

DIED.

In Whitestown, Oneida Co., N. Y., on the 7th inst., NATHAN WILCOX, in the 35th year of his age.

In Willing, Allegany Co., N. Y., Feb. 3d, JOHN B. S. HALLETT, son of Samuel and Margaret Hallett, aged 3 years, 7 months, 17 days. Funeral discourse by Eld. N. V. Hull.

In Portville, Cattaraugus Co., N. Y., Jan. 23, 1854, of consumption, Mrs. EMILY H. MAIN, wife of Dea. Sheffield B. Main, in the 54th year of her age. Sister Main experienced religion in early life, and united with the Seventh-day Baptist Church in Scott. From that place, she removed her standing to the Church in Lincklaen; and in the year 1833, she with her husband and family removed west, and was one of the few who constituted the 2d Genesee Church at its organization, of which she remained a faithful member until God said, "It is enough—come up higher." Sister Main endured a long and painful illness with Christian fortitude, and within a few hours of her death, as if in haste to depart and be with Christ, she repeated the following lines:—

"How long, dear Saviour, O how long,
Will that glad hour delay?"

Then, as if fearful she was exercising impatience, she prayed that she might, like Job, wait her appointed time, until her change come. When the hour of her departure arrived, she called her weeping husband and children around her dying bed, bade them all farewell, exhorting them to live faithful to God, and her glad spirit was carried by angels to rest in Abraham's bosom.

In Genesee, N. Y., Jan. 29th, of scarlet fever, FRANCELLA E., daughter of Caleb and Elizabeth A. Lewis, aged 1 year, 4 months, and 24 days.

LETTERS.

N V Hull, H W Stillman, H H Baker, J Greene, A A Crandall, J Bailey, Wm M Jones, I U Wheeler, Dennis Saunders, Benj Maxson, D E Lewis, W C Pendleton C Chester, (what No of Memorial?) L R Babcock, John Webster (rec'd this week,) T Tomlinson, Andrew Babcock, Ira S Brown, B G Stillman, J R Irish, Rowse Babcock.

RECEIPTS.

FOR THE SABBATH RECORDER:

Silas Maxson,	Westerly, R I	$2 00 to vol.	10 No. 52
Phebe Wilcox	"	2 00	10 52
Wm Stillman	"	2 00	10 52
Paul Babcock	"	2 00	10 52
Samuel Merritt	"	2 00	10 52
Gideon H Noyes	"	2 00	10 52
Weeden Clarke	"	2 00	10 52
Stanton Clarke	"	4 00	10 52
Ira S Brown, Arcadia, R I		4 00	10 52
John Webster, Rockville, R I		2 00	10 52
Chapman Matterson	"	2 00	10 52
Jer Dunham, New Market, N J		4 00	10 52
Thomas Tomlinson, Shiloh, N J		2 00	10 42
S L Herrington, Whitewater, Wis		13 00	10 52
D R Platts, Berlin, Wis		2 00	11 44
Charles Clarke	"	2 00	10 52
D Saunders, Farmington, Ill		1 25	11 34
Lyman Saunders	"	1 75	10 52
Philip Place, Alfred Center		3 68	10 52
Milo Burdick	"	2 00	11 34
Jesse Teft, Jr., Almond		2 00	10 52
Thomas Lewis	"	2 00	10 52
Orrin B Crandall	"	2 00	10 52
Schuyler Whitford	"	2 00	10 52
Ezra P Crandall	"	2 00	10 52
Vincent McHenry	"	1 50	10 52
Wm G Crandall, DeRuyter		2 00	10 52
Joseph L Burdick	"	2 00	10 52
H C Crumb	"	2 00	10 52
D C Richmond	"	2 00	10 52
Mrs H'D Wells	"	2 00	10 52
Robert Langworthy	"	2 00	10 52
Alanson Coon	"	2 00	11 31
Joel Merritt	"	2 00	11 35
J Dimick, Stowell's Corners		2 00	10 52
Nathan Spencer, East Winfield		4 00	11 52

FOR THE SABBATH-SCHOOL VISITOR:

A H Lewis, Berlin, Wis	$2 00
Dennis Saunders, Farmington, Ill	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Dennis Saunders	$1 00	Clarke Rogers	$1 00
Orville A Williams	1 00	James H Mosher	1 00
Daniel R Platts	1 00	H C Crumb	1 00
Benjamin Maxson	1 00	Wm Stillman	1 00
Jeremiah Dunham	1 00	Rowse Babcock	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

Collections by Wm. M. Jones, cont'd from Rec. Feb. 9.

Richburg:			
Francis A Cottrell	$ 25	A Coats	$ 60
S Smith	25	E Stillman	35
R Fuller	50	J P Dye	50
J S Maxson	1 00	Eunice Cottrell	1 00
Edwin Daniels	1 00	George S Case	50
Joseph Ferris	25	Den Moses Maxson	5 00
Eld Leman Andrus	3 00	Collection	34
Huldah L Truman	1 00		
3d Genesee:			
John Sanford	1 00	Joseph S Crandall	1 00
S Vincent	50	George Irish	5 00
Eld H P Green	1 00	Albert B Crandall	5 00
Hartsville—Collection			$15 79
Clarence, Darien and Pendleton:			
Lucy Pratt	75	Eliza Thomas	15
Olive Greenman	30	Harriet Blanchard	30
Ellen Angel	25	Frances Wheeler	10
Calista Barrett	1 00	Hannah Cummings	2 00
Ann Longmate	25	Sarah Butler	12
Elizabeth Butler	12	Harriet Saunders	10
Arinoe Babcock	30	Anson P Saunders	50
Fanny Jones	25	Asa Greenman	2 00
Joshua Burdick	1 00	Elder Babcock	1 00
Jeremiah Barrett	3 25	Benj Burdick	37
John Burdick	1 00	Bro Longmate	2 00
N Noble	50	Bro Butler	25
Duty Cummins	1 00	Mr & Mrs Saunders and daughter	2 00
Lyman Burdick	1 50	Benj Clarke	1 50
Rowse Burdick	4 00	George H Butler	37
John Sheldon	50	Sybel E Burdick	50
Martin H Burdick	50	Sarah Greenman	25
Lyman Pratt	2 00	Bro Brown	1 00
Cash	20	J Sheldon	25
R Williams	1 25	E Saunders	25
Miss Sheldon	12	Mrs Burdick	25
S S	25	Mrs Pratt	25
Bro & Sis Andrews	2 00	S Hunt	3 25
Mrs Barrett	26	R Andrus	25
F Andrus	25	Mrs Davis	25
Cash	25	Joel Jones	3 00
Orren Jones	50	Alva Jones	1 00
Catherine Jones	1 00		
Batavia—Mrs. Nancy Jones			1 00

[To be continued.]

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Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

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

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853

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

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

Information.

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

Terms.

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

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

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

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

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

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Massachusetts.

BY JOHN G. WHITTIER.

The South-land hath its fields of cane,
The prairie boasts its heavy grain,
And sunset's radiant gates unfold
On crowded marts and sands of gold.

Rough, bleak, and cold, our little State
Is hard of soil, of limits straight;
Her yellow sands are sands alone;
Her only mines are ice and stone.

From Autumn frost to April rain,
Too long her winter woods complain;
From budding flower to falling leaf,
Her summer time is all too brief.

But on her rocks, and on her sands,
And stormy hills, the school-house stands;
And what her rugged soil denies,
The harvest of the mind supplies.

The treasures of the Commonwealth
Are free, strong minds, and hearts of wealth;
And more to her than gold or grain,
Are cunning hand and cultured brain.

For well she keeps her ancient stock,
The stubborn strength of Plymouth rock;
And still maintains, with milder law
And clearer light, the Good Old Cause!

Washington's Farewell to his Army;

A Historical Sketch.

The Revolution was over. Eight years' conflict had ceased, and the warriors were now to separate forever, turning their weapons into plow-shares, and their camps into work-shops. The spectacle, though a sublime and glorious one, was yet attended with sorrowful feelings; for, alas! in the remains of that gallant army of patriotic soldiers, now about to disband without pay, without support, stalked poverty and disease. The country had not the means to be grateful.

The details of the condition of many of the officers and soldiers at that period, according to history and oral tradition, were melancholy in the extreme. Possessing no means of patrimonial inheritance to fall back upon—thrown out of even the perilous support of the soldier at the commencement of winter, and hardly fit for any other duty than that of the camp—their situation can better be imagined than described.

A single instance, as a sample of the situations of many of the officers, as related of the conduct of Baron Steuben, may not be amiss. When the main body of the army was disbanded at Newburgh, and the veteran soldiers were bidding farewell to each other, Lieutenant Colonel Cochran, an aged soldier of the New Hampshire line, remarked, with tears in his eyes, as he took hands with the Baron—

"For myself, I could stand it; but my wife and daughters are in the garret of that wretched tavern; and I have no means of removing them."

"Come, come," said the Baron, "don't give way thus. I will pay my respects to Mrs. Cochran and her daughters."

When the good old soldier left them, their countenances were warm with gratitude—for he left there all he had. In one of the Rhode Island regiments were several companies of black troops who had served through the whole war, and their bravery and discipline were unsurpassed. The Baron observed one of these poor negroes on the wharf at Newburg, apparently in great distress.

"What is the matter, brother soldier?"

"Why, master Baron, I want a dollar to get home with, now the Congress has no further use for me."

The Baron was absent for a few moments, and then returned with a silver dollar, which he had borrowed.

"There, it's all I could get. Take it."

The negro received it with joy, hailed a sloop which was passing down the river to New York, and as he reached the deck took off his hat and said—

"God bless you, master Baron!"

These are single illustrations of the army at the close of the war. Indeed, Washington had this view at the close of his farewell address to the army at Rock Hill, in November, 1783.

"And being now about to conclude these his last public orders, to take his ultimate leave in a short time of the military character, and to bid a final adieu to the armies he had so long had the honor to command, he can only again offer in their behalf his recommendations to their country, and his prayer to the God of armies.

"May ample justice be done them here, and may the choicest of Heaven's favor, both here and hereafter, attend those who, under divine auspices, have secured innumerable blessings for others.

"With these wishes, and this benediction, the Commander-in Chief is about to retire from service. The curtain of separation will soon be drawn, and the military scenes to him will be closed forever."

The closing of the "military scenes" I am about to relate.

New York had been occupied by Washington on the 25th of November. A few days afterwards he notified the President of Congress—which body was then in session at Annapolis, in Maryland—that, as the war had now closed, he should consider it his duty to proceed thence and surrender to that body the commission which he had received from them seven years before.

The morning of the 5th of December, 1783, was a sad and heavy one to the remnant of the American army in the city of New York. The noon of that day was to witness the farewell of Washington—he was to bid adieu to his military comrades forever. The officers who had been with him in solemn council, the private who had fought and bled in the "heavy fight," under his orders, were to hear his command no longer. The manly form and dignified countenance of the "great captain" was henceforth to live in their memories.

As the hour of noon approached, the whole garrison, at the request of Washington himself, was put in motion and marched down Broad street to Francis' tavern, his head quarters. He wished to take leave of private soldiers alike with the officers, and bid them all adieu. His favorite light infantry were drawn up in the line facing inward, through Pearl street to the foot of Whitehall, where a barge was in readiness to convey him to Powell's Hook.

Assembled there were Knox, Greene, Clinton, Steuben, Gates, and others, who had served with him faithfully and truly in the "tented field;" but, alas! where were the others that had entered the war with him seven years before? Their bones crumbled in the soil from Canada to Georgia. Montgomery had yielded up his life at Quebec; Wooster fell at Danbury; Woodhull was barbarously murdered while a prisoner at the battle on Long Island, and Mercer fell mortally wounded at Princeton; the brave and chivalric Laurens, after displaying the most heroic courage in the trenches of Yorktown, died in a trifling skirmish in South Carolina; the brave but eccentric Lee was no longer living, and Putnam, like a helpless child, was stretched upon a bed of sickness. Indeed, the battle-field and time had thinned the ranks which entered with him on the conflict of independence.

Washington entered the room—the hour of separation had come. As he raised his eye and glanced on the faces of those assembled, a tear coursed down his cheek, and his voice was tremulous as he saluted them. Nor was he alone. Men, "albeit unused to the melting mood," stood around him, whose uplifted hands to cover their brows, told that the tears, which they in vain attempted to conceal, bespoke the anguish they could not hide.

After a moment's conversation, Washington called for a glass of wine. It was brought him. Turning to the officers, he thus addressed them:—

"With a heart full of love and gratitude, I now take my final leave of you; and I most devoutly wish your latter days may be as prosperous and happy as your former ones have been glorious and honorable." He then raised the glass to his lips, and added, "I cannot come to each of you to take my leave, but shall be obliged to you if each of you will take me by the hand."

General Knox, who stood nearest, burst into tears, and advanced incapable of utterance. Washington grasped him by the hand, and embraced him. The officers came up successively and took an affectionate leave. No words were spoken, but all was the "silent eloquence of tears." What were mere words at such a scene? Nothing. It was the feeling of the heart—thrilling, though unspoken.

When the last officer had embraced him, Washington left the room, followed by his comrades, and passed through the line of light infantry. His step was slow and measured, his head uncovered, and tears flowed thick and fast, as he looked from side to side at the veterans to whom he was now to bid adieu forever. Shortly an event occurred more touching than all the rest. A gigantic soldier, who had stood by his side at Trenton, stepped forth from the ranks and extended his hand.

"Farewell, my beloved General, farewell."

Washington grasped his hand, in convulsive emotion, in both of his. All discipline was now at an end. The officers would not restrain the men as they rushed forward to take Washington by the hand, and the violent sobs and tears of the soldiers told how deeply engraved upon their affections was their love of their commander.

At length Washington reached the barge Whitehall, and entered it. At the first stroke of the oars he rose, and turning to the companions of his glory, by waving his hat, bade them a silent adieu. Their answer was only in tears, and the officers and men, with glistening eyes, watched the receding boat till the form of their noble commander was lost sight of in the distance.

Propagation and Culture of Trees.

I have derived great pleasure and profit from the perusal of the writings of those engaged, as I am, in growing fruit trees, whether for sale or in the orchard. Still there are many things which I do not do just as I understand others to do in similar cases, and I have supposed it might afford at least some amusement to state briefly the leading points in which my practice differs from that of most all others. Of course no one will adopt these *strange notions* unless upon the conviction of his own judgment, and I must candidly admit that they have not had those *years* of trial which the cautious cultivator can rely on. They were not practiced by my great grandfather, my grandfather, nor even my own progenitor. I can only say they appear to do well with me.

I grow no trees in my nursery for sale. I plant them all. I have no confidence in what is called *the whole root seeding stock* theory. All thrifty growing trees I prefer, decidedly, upon their own roots. This, in the apple, I accomplished principally by common root grafting and setting the trees well in the ground, by which the grafts generally take root. An observation of thousands of trees has satisfied me that those trees growing on their own roots are longer lived than those grafted standard high, and longer lived and more thrifty than most seedlings. One seedling out of four may be found very vigorous and healthy.

Pears I grow chiefly on healthy sprouts that are easily transplanted, bud freely, and layer readily. In these, at the usual season, I insert from one to a dozen buds, according to the size and vigor of the stalk. These buds are inserted on the same side, one above the other, about five inches apart. At the proper season the stock it trimmed of all limbs and buds but those inserted, and topped, and then weakened by a cut at the same side the buds are set, and is brought over rather more than half to the ground. Here it remains until the shoots are from three to six inches long. Then a trench is dug three inches deep, and the stock is lipped just below each bud, and then brought into the little ditch and fastened there as a layer. If the weather is hot, a little fine leafy brush is put around them. After a few days, when the trees have become accustomed to their new position, I draw in a little fine dirt, which I continue from time to time until they are well rooted. This gives the tree its choice between its own root and the root of the other on which it is budded. Nine out of ten will show preference in the end for their own roots, though a free growing stocking will generally root first. I will make no argument in favor of this mode of growing trees. I am aware many learned professors call all such worthless trash. I may only say I have seen some of the oldest worn out varieties, of great age, growing on their own roots, with the seeming health and vigor of youth, and that I am quite willing to risk the planting of considerable numbers of them.

When I have once got a good stock of a variety, I can of course dispense with my sprout stocks and grow them directly as layers. Most kinds root without great trouble and grow well. I will only add that I prefer all healthy, vigorous trees on their own roots. I know no tree which I should deem profitable to set out in an orchard which I would not prefer on its own roots. Even the *Early Harvest* and *Sweet Bough* prosper well with me on their own roots. But most of my pear trees of this class are yet small.

In trimming trees in the nursery, and when set out, my latter practice in quite odd. It is very offensive to the great majority of opinions. I endeavor to grow no nice, pretty, clean, smooth stems, six or seven feet high, that would make a good ramrod. Some, indeed, I run up pretty well, but I rub no buds off, and only pinch the shoots when they have three or four leaves, so that each stock becomes a mass of verdure. As I have practiced this mode only a few years, I can only say it seems to me to promise well. I have not practiced it to an extent which would enable me to give any opinion based on observation, but it is my confident conviction that there can be nothing better to start standard pears on than the quince stock. We know they start vigorously, and also that, if the pear stock is set well under the ground when it is transplanted, it will root freely. Why should not such make the very best standard orchard trees? I have no doubt they will.

It seems to me that in this way we might secure early maturity in bearing and in the end the largest and longest lived trees. Indeed, there seems reason to hope they might be even more likely to live than in any other way. A moderate and sound growth is indispensable in the young pear tree to its health and vigor in mature age. This is secured by first working on the quince; and it is certain that whenever the quince fails to give the pear stock the requisite nourishment, it will root if it is favorably situated. It is as natural as for a man to eat when he is hungry, if food is at hand. [The Agriculturist.

Hints on Stabling Horses and Cattle.

In all the arrangements for constructing and keeping stables in order, the comfort, and consequently the health and thrift of the animal should be kept constantly in view. Some farmers, well satisfied with the importance of pure air, think it sufficient to open a stable window or door occasionally, for this purpose. This usually throws in a strong, cold current againt the animals' feet, the warmer and foulder air remaining, by its less specific gravity, in the upper part of the stable, and unreached by the fresh current. A wooden tube running up like a small chimney from the upper part, in which the current may be according to the coldness or windiness of the weather, by a wooden valve, is far better.

Cleanliness under foot is another ingredient to the comfort of animals. This can be secured only by a good stone or plank floor, very frequent cleanings, and a sufficiency, not superabundance, of clean dry litter. Remember, it is about as easy to throw out a cart-load of fresh droppings, in fifty different operations, performed twice a day, as to do it once a week, at one formidable and disagreeable task. A stable clean under foot, is absolutely essential to pure air.

Many horses should never be stabled in one apartment, or in adjoining stalls, under one roof. For, if one becomes affected with disease, especially if a contagious one, the others in all probability will receive it. One horse getting loose, will disturb the rest; or, if one becomes restless from any sudden attack, the noise deprives the others of their regular repose, and renders them also more liable to an attack. It is said that a marked difference in the amount of labor performed by a set of horses has been observed after a night of disturbed repose from a single affected animal. Every farm should be provided with at least one "loose box," (or room for turning in loose) for any animal that may become diseased.

Sometimes the difficulty of *access to litter* prevents a proper attention to the comfort of stables. It may happen to be stowed away in some remote corner of the barn, or still worse or more common, out of doors, covered with snow or drenched with rain, and rendered in a great measure unfit for its intended purpose. The straw of threshed grain cannot be deposited in too convenient a position. A good arrangement is to place the "straw barn" between the grain barn and the stables, and partly over the latter.

Stables are commonly made too small. Many of the stalls made for horses are not over twelve feet in length, including the manger or feeding-box. Eighteen feet would be much better. The partitions should be of strong and solid timber, and sufficiently high and tight to prevent their seeing or smelling each other—the usual preliminary to kicking. Boxes should be ten feet square.

Cattle, that are stabled in winter, are more apt to be neglected in cleanliness than horses. It seems revolting, that the animal from which we derive so much of the supplies for the table—butter, cheese, milk, and cream, should be compelled to lie on foul beds and breathe a foul atmosphere. Such causes must of necessity injure the quality, and lessen the quantity of these products, at the same time that the animals suffer in condition. Clean dry beds, from very frequent cleaning and attention, and a good wholesome air, would certainly contribute much to the comfort of the animal, and still more, we should think, to the comfort of the owner and attendant, if they have any appreciation of the elements of comfort and enjoyment.

Water-Cure of Founder in Horses.

Having had a little experience in curing the founder in horses, I take this method to give you a fact, that you may give it to others through the columns of your journal. It may be of great service to some, and save many a fine horse from premature death and much suffering.

The fact I shall give you is of a horse worth three hundred dollars because of his fleetness. He came to my hand in August, about eight o'clock in the evening, after being driven only twenty-nine miles with only two persons in a very light and easy buggy. The horse for some time had been fed all the grain he would eat. For two or three days he had not liked his grain, but the night before he came to my hand, he had eaten to the full of all he had liked; and when he came he was so stiff he could not step over a six inch pole, and when he attempted to turn round, would nearly fall.

I put him into water nearly knee deep, and kept a wet blanket on him all the time for four hours; then put him into the stable, and put another blanket over him and left him for the night. The next morning I found him sweating; took him from the stable and rode him a mile; led him back, and put him in the brook again for an hour. During the day I exercised him about five miles, and about sunset let him stand an hour in the water, and again the next morning.

About nine o'clock he was started on his journey of forty-two miles, and performed it with ease before sunset; he laid over one day and went back the next, forty-five miles, and was returned to his owner, who being a farrier, sold him in a few days, perfectly unable to describe any difficulty or damage done to his horse, being ignorant of what had happened. The horse was allowed all the food and water he wanted as usual. He was not bled in any part, neither was there any thing given to him except his usual food. The second day he was as limber as he ever was, and has shown no injury from his founder since.

Trade with China.

The following interesting explanation of the manner of conducting trade with the Chinese nation is made in Dr. Allen's recent publication upon the opium traffic:—

"William Sturgis, Esq., of Boston, whose experience in the China trade, though not in opium, extends back more than half a century, in a lecture delivered not long since before the Boston Mercantile Library Association, stated that in 1848, $7,000,000 in specie was carried from the United States to China to pay for our importations from that country; but now most all our purchasers are paid by bills of exchange on England, from the proceeds of the opium trade. This fact may serve to explain the manner in which trade is carried on with China. Formerly, the exports of that nation were greater than the imports. From 1800 to 1830, European nations and the United States were obliged to ship every year large quantities of specie to China, in payment for silk, tea, and other merchandise.

"But the opium trade, taking the place of all useful articles of manufacture, or of any other production, increased to such an extent, that soon after 1830 the balance of trade was turned against China. Consequently the balance of trade in the regular exchange of commodities, must be paid in specie, and is just so much drain on the bullion of China. Dr. Williams states that from 1835 to 1850, it averaged yearly more than $15,000,000, which would amount in this period to $200,000,000. It is true, however, that all the opium sold in China, amounting to more than $40,000,000 annually, is paid for in specie, but then only about one-third of it actually leaves that country. The balance is taken to brokers at Canton or Hong-Kong, and is converted into what are termed "bills of exchange," which are used in China by merchants in payment for teas, silks, and other commodities. These bills of exchange are frequently brought to India, and also to England, and are used in London, Liverpool, and other cities in the way of trade to China."

Suffering and Endurance.

A melancholy case of suffering and great endurance occurred in the Lake Superior country, about the middle of December last. Three Germans, who had been in he employ of the Salt Ship Canal Company, on Drummond Island, as quarry-men, took a Sunday excursion into the woods and got lost. Not returning, after a lapse of about two days, the other quarrymen went to search for them, but every search was ineffectual. Days passed, and nothing was heard of them. In the meantime all the quarrymen left for the winter, and all hope of the missing Germans was abandoned, every one considering them dead.

At the end of two weeks, of unusually stormy weather, from the day they were first missed, a Mr. Warner, being nearly the only person who remained to winter on the island, observed, at the opposite side of the river from where he resided, a fire in the woods, and some men near it. It immediately occurred to him that they might possibly be the persons lost from the quarries, and on sending a boat for them, he found they were none other than two of the men who had been lost two weeks previously, and more haggard, tattered, miserable, suffering looking objects were perhaps never seen before. They were living skeletons, bruised and torn and famished to the last degree; so much exhausted and worn out that they could barely stand, and could scarcely talk. Their clothes were nearly all gone, and their limbs were frozen and bare.

Fifteen days they had wandered about the island, with no other food than one partridge and a few beech-nuts they picked up in their wanderings. They had a gun with them and powder, but lost their percussion caps soon after they went into the woods, and were thus left without the least means of support, except beech-nuts and a partridge killed by a stick. They at last made the fire, that was the means of saving their lives, with a stone, which they found on the beach, and a knife. It appears from the account they give, that they soon lost their way in endeavoring to return to the quarries, and wandered for several days without coming to the water. On the eighth day their comrade left them and undertook to find his way back alone, and was not seen afterward, and he has undoubtedly perished with hunger and cold. The two who were rescued were well taken care of, and are expected to recover.

THE PRICE AND PROFITS OF NEWSPAPERS.—Under this head the *New England Farmer* has the following:—

In the case of weekly papers, the margin for profit is even smaller than the dailies. The advertising patronage, so essential to the very existence of the daily, is a small item in the receipts of the weekly paper. The subscribers of the latter, moreover, are scattered throughout the country, which entails upon the publisher great losses, and heavy expenses for collecting dues. We do not believe there is a single weekly newspaper establishment in Boston which a jury of business men would pronounce a money-making concern. At present prices, a fair living is all that can be expected—and probably half the weekly newspapers of this city do not afford even this to their publishers.

We are aware that there is a class of weekly papers, made up entirely from matter previously published in daily papers, which are afforded to clubs at prices lower than our own. We would detract nothing from the value of these publications, but it should be remembered that their contents are entirely second-hand, and the expenses attending their publication are comparatively small, no outlay being required for editing, correspondence, or type-setting. It is manifestly unjust to take these papers as a standard by which the prices of journals like our own should be regulated.

"Are you a Christian Indian?" said a person to an adherent of Red Jacket, at the settlement near Cattaraugus. "No," said the sturdy savage, "*I Whisky Indian.*" He could see that whisky drinking and Christianity had little in common, and was honest enough to classify himself according to his habits. Not a few of our civilized "Whisky Indians" lack the honesty or discrimination of the savage.

VARIETY.

About a hundred years ago, a Scotch gentleman bequeathed to his "poor relations, of whatever degree," the sum of £20,000. In effect, he left them a Chancery suit, which has remained in the family ever since. In the first place, the next of kin disputed the validity of the bequest, but it was established by Lord Chancellor Camden, and 463 persons made out their relationship. Thereupon, in the year 1766, a bill was filed for the distribution of the money amongst them, which has not been effected to this day.

At the "fish manufactory," as it is called, at Huninguen—the establishment for producing fish on the artificial system—there are now 200,000 eggs of the Rhine salmon, and of the large trout of the Swiss lakes, duly fecundated; and there are 100,000 of the same description of eggs, also fecundated at the College de France, in Paris. These eggs are destined for distribution amongst the departments in which money has been voted for the application of the artificial system.

A Mr. Swift, of Dublin, has an invention by which he can progress through the water in an upright position at the rate of five miles an hour. The apparatus consists of two air-tight tin floats of twenty feet long, tapering to a narrow point at each end, and joined together by two bars of iron. The mode by which it is propelled, is by a double-bladed oar, 18 feet in length, which is made to ply windmill fashion by the occupant, who stands in the center.

The following anecdote is told of a celebrated clergyman of Albany. He told his parishioners he should reserve the best efforts of his mind for rainy days—and the worse the weather, the better should be his sermons—and he kept his word. The consequence naturally was, that his church was never so well filled as in wet weather, and the harder the rain poured down, the more the people flocked in.

Capt. McClure, while making the "North-West Passage," had an interview at Point Warren, with a tribe of Arctic Indians, the Chief of whom being asked why he went a great distance to trade with the Esquimaux, instead of trading with the posts on Mackenzie's river, said the reason was that the white men there had given the Indians *very bad water*, which killed many, and made others foolish, and that they would not have any such water.

Genius without judgment, or judgment without genius, only makes half a character; it is the combination of genius to create, with the judgment to control, that forms the truly great man. Charles XII. was a specimen of genius without judgment; Wellington, judgment without genius, whilst Napoleon was a magnificent instance of the two combined.

A dispatch dated New Orleans, Friday, Jan. 20, 1854, says, Judah Touro, well known for his benevolence, died in this city on Wednesday night. His fortune is estimated at a million and a half of dollars, and it is reported that the bulk of it is bequeathed to the public institutions of New Orleans.

The highest estimate we have of the yearly revenue of Russia is £28,000,000, the lowest is £16,000,000. Mr. McGregor, in his Commercial Statistics, makes it two millions less, or £18,262,718. Mr. McCullock says it is £15,847,000. Sir Archibald Allison states it to be £20,000,000.

The hog killing season has closed at Louisville. *The Journal* gives us the total—407,033 killed this season. The average weight of 105,412 of these was 215 4-10 lbs. The average weight of 72,041, was 208⅓ lbs. The number packed this season at that place exceeds last year upward of 100,000.

A foreign paper states that a number of perfect skulls with teeth in them, have been found in the Suabian Alps, in the formation of the mammoth period, which leads to the conclusion that man existed at the time when the mastodon and other of the huger antediluvian animals flourished.

A lady passing along the street one morning last week, noticed a little boy scattering salt upon the sidewalk, for the purpose of clearing off the ice. "Well, I'm sure," said the lady, "this is real benevolence." "No, it 'aint, ma'am," replied the boy, "it's salt."

To show the vanity and extravagance of private families in Paris, the Boston Transcript cites an instance in which the baptismal dress of an infant has been prepared of exquisite embroidery and lace, at an expense of *eighteen thousand dollars!*

By an act of the Pennsylvania Legislature, passed the 12th of April, 1848, it is made penal, in the sum of five dollars and costs, for any person wilfully to kill or destroy any *insectivorous* bird.

A large establishment for the manufauture of sewing silk is about to be erected at Hartford, Ct., by the Cheeney Brothers. It will give employment to some three or four hundred operatives.

A California paper gives the following as a bill of fare at a Chinese restaurant in that city:—"Cat Cutlet, 25 cents; Griddled Rats, 6 cents; Dog Soup, 12 cents; Roast Dog, 18 cents; Dog Pie, 6 cents."

The aggregate value of boots and shoes manufactured in Massachusetts is $37,000,000; more than that of all the other States combined.

I have observed that in comedies the best actors play the droll, while some scrub rogue is made the fine gentleman or hero. Thus it is in the farce of life.

Engeltje Van der Vlies, of Pynacker, near Rotterdam, Holland, the woman who did not eat since 1818, nor drink since 1822, is dead. She died Dec. 22.

There were 5574 persons remaining in the institutions under the charge of the Governors of the New York Alms House, on the 14th ult.

The number of students in attendance upon the lectures at the four Medical Colleges in Philadelphia is between thirteen and fourteen hundred.

In 1645, by an agreement, each family in the Massachusetts Colony gave one peck of corn or one shilling in cash to Cambridge College.

There is some talk of introducing steam fire engines into Boston and Philadelphia on account of the height of the new buildings.

There are 1406 physicians in Massachusetts, or one to every 707 of the inhabitants.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 66 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. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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