

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BROWN.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of April 6, 1854.

It is indeed a blessed truth, revealed unto us by holy men of God, who speak as they were moved by the Holy Ghost, that when creation shall be thus renewed, when its righteousness and bliss shall be restored, and when its Maker shall again behold His handiwork once more "very good," the Sabbath of the Lord, commemorative of its completion, shall be regularly observed by all the nations of the earth. Explicit assurance is given of this by the same prophet, Isaiah, in a subsequent prediction—in which, in rapture, he returns to portray the character and privileges of Millennial times. In the very close of the prophecies he uttered in the Spirit, remonstrating again with Israel, the Lord sets forth their iniquities, and the iniquities of their fathers, while yet it is declared that He will not utterly destroy them, but that He should hereafter have a seed out of Jacob to serve Him, and out of Judah an inheritor of His mountains, and that His land shall yet be blessed for the enjoyment of those who shall have sought Him. (Is. lxv. 1—10.) Continuing His denunciations of wrath against the rebellious, God declares that such shall leave their names for a curse, and that He shall call His servants by another name; that he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." (Ver. 11—16.) The former troubles shall have been forgotten, when the sin of former times shall have ceased. The time of general righteousness, and therefore of abiding peace and blessedness, shall then have come. This period is pictured forth in most attractive colors; "for," exclaims Jehovah, "for, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But ye will be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lion shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Ver. 17—25.) This, then, is another interesting and important representation of the period for which patriarchs, prophets, and apostles, and saints of every age, have looked and longed; and which continues to be held forth to faith and hope, that we may be encouraged, and cheered, and strengthened in the good work of the Lord, during our pilgrimage, by the vision of coming purity and bliss. Renewed in every aspect, spiritual, moral, and physical, the world shall truly reflect the glory of its Lord. The thorn and the thistle shall cease to annoy, giving place to the spontaneous growth of the pine and the myrtle. The pristine harmony of creation, it is here again predicted, shall be restored in the earth. The instincts of animals, perverted so early on account of the sin of rebel man, to whose dominion, in his innocence, they had at first been absolutely committed, are now to be restored, and the creatures themselves to be replaced in their original subjection, and to enjoy their original security—the most carnivorous feeding on the growth of the earth, and the most voracious yielding docility to the gambols of the playful child; on the serpent alone, dust-eating shall continue to intimate the curse inflicted, in consequence of its being made instrumental in involving the human race in sin. As the days of a tree, (and trees there are, within and without the boundaries of Immanuel's land, remarkable for age), shall be the lengthened life of the blessed of the Lord—to such shall likewise be accorded nearer converse and communion with their God—sorrow and sighing shall give place to universal joy and gladness—and Jerusalem, the city of the Great King, and the city of men's most hallowed associations and solemnities, shall be, to all a rejoicing, and to all, shall her people be a joy. Sad, dark, and dreary, have been many of the scenes through which the church and the world have passed, in the bygone ages of rebellion and apostasy; but, in the age that is to come, iniquity, as ashamed, shall hide her head, and righteousness everywhere prevail; and he who blesseth himself in the earth, shall bless himself in the God of truth alone. O! things shall, indeed, have passed away; the glory of the new heavens and of the new earth shall wholly eclipse that of the heavens and the earth which are now—polluted as these have again become, even as were

those which perished at the flood, and therefore reserved unto fire against the day of judgment and perdition of ungodly men. In view of that solemn fact and time, and expressly referring thereto, the Apostle Peter exclaims, "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 5—13.) The promise of God by Isaiah, already quoted—and by Isaiah alone has this "promise" of the Lord been expressly recorded—gladdened the hearts of apostles and apostolic men, as it will cheer our hearts also, if we be of kindred spirit. As the heavens and the earth which were before the flood perished, so also, the apostle informs us, destined to destruction likewise, not again by water, but by fire. But the apostolic consolation is, that we are divinely taught to look for "new heavens and a new earth, wherein dwelleth righteousness;" and from the prophet through whom the promise is recorded, we learn that this will be when he creates Jerusalem a rejoicing and her people a joy; when creation's curse shall be removed, and peace and blessedness shall prevail in the earth. All glorious and blissful as is the scene so recorded by Isaiah, and quoted above, it is not a scene exclusively spiritual, nor of a nature pertaining to the condition of disembodied spirits, nor even of the state of resurrection saints: Not by those in the heavens above, but by those upon the earth, are the promised privileges to be enjoyed. It is the "Jerusalem" which has so long been left of her people, and been trodden under foot of her enemies, which is to be made "a rejoicing;" and it is her people that are to be then a joy. It is Israel in the flesh that shall build and plant, and enjoy the fruit of their labors. And although the days and months of infancy shall not be remembered, yet, as if they were, though the days of God's elect shall be as the days of a tree, still "the child shall die" even if an hundred years old; and still, though changed in their instincts, the wolf and the lion, as well as the lamb and the bullock, shall not only be preserved and retain their place in the earth with men, but they all shall partake of the good they fed upon when first they came from their Maker's hand. Adopting the same strain, and in continuation of the same theme, the prophet, in the ensuing and concluding chapter of his book, again remonstrates with those in Israel who rebel against the Lord; while, again, also, he comforts those who "tremble at His word." To the latter, the prophet says in the name of the Lord, "Your brethren that hated you, that cast you out for my name's sake, say, Let the Lord be glorified; but He shall appear to you, and they shall be ashamed." (Is. lxvi. 4, 5.) A promise follows of the restoration of Israel to their own land, and of comfort to Jerusalem, when "the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire, and by His sword, will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." (Ver. 5—17.) As here the prophet says "the Lord will come with fire," so Paul also testifies, that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.) He comes taking vengeance; for as the days of Noah were, so shall also the coming of the Son of Man be. He will, however, gather out of His kingdom all things that offend, when the world shall receive times of refreshing from the presence of the Lord. Having vindicated His righteousness against the workers of iniquity, Jehovah, by the prophet, exclaims in continuation from the verses previously quoted, "It shall come, that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Zubar and Javan, to the isles afar off, that have not heard my fame, nor seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord." (Is. lxvi. 18—21.) Measures are thus provided for making known the glory of the Lord unto distant nations, and for bringing back His people to the Land of Promise, and to God's "holy mountain." Assurance of blessing being thus renewed, both to Israel and to the Gentiles, the place formerly assigned to the Levites is also retained for them, as already we have seen from the statements in the concluding prophecies of Ezekiel. In this connection it is, that, in the last words of his book, Isaiah exclaims, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Ver. 22—24.) The name and place of Israel and the Levites, the Lord is thus pledged to continue, so long as the new heavens and the new earth remain, while the world's inhabitants, of every clime, come up to worship the Lord, manifested in His glory, "from one new moon to another, and from one Sabbath to another." This is the blessed termination of past and present rebellion—the rectification of sin's disorders,

Bright is the picture; and pleasing it is, even in anticipation, to behold a world renewed materially, intellectually, morally, and spiritually; redeemed from sin and from Satan's usurpation, and visibly ruled and reigned over in righteousness by the Son of God as the Son of man. And the earth now once more purged from pollution, and highly privileged, again shall God receive aright the homage of His creatures, at all times, but especially manifested at the periods of New Moon and in the holy Sabbath; and graciously does He promise to accept the sincere services then to be presented upon both. In reference to the New Moons, we may remark, that among other purposes of God in the creation of the sun and moon, it is stated that both were to be "for signs and for seasons." (Gen. i. 18; Ps. civ. 19.) And in Israel's law He appointed as New Moon the service of trumpet-blowing, together with the offering of special sacrifices. (Num. x. 10; xxviii. 11; Ps. lxxxi. 3.) It is not consistent with our present purpose to enter upon a consideration of the signification of such rites; but we notice that that season, as well as the Sabbath, was used by His people, as we learn from their Scripture history, for worship and religious instruction, in other places besides the temple. (2 Kings iv. 23.) Having, however, equally with the Sabbath, been perverted from its rightful place and use by Israel's hypocritical services, equally when this was the case, were its services also rejected. But the faithful observance of these seasons in the divinely appointed manner, has as truly been required of them. And we have already seen, from the prophecies of Ezekiel, that in those Millennial times of which we here speak, the New Moon shall indeed continue to hold its sacred place together with the Sabbath of the Lord, in divinely appointed solemn services. (Ezek. xlv. 1, 3, 6; xiv. 17.) And we farther learn from the statement of Isaiah now before us, that so far from this observance of the New Moon being confined to the house of Israel in the blissful times of the coming age, that then shall "all flesh" come to worship before the Lord, "from one New Moon to another." [To be continued.]

DEATH OF A GOOD MAN.

Rev. Thomas Stratton, of Hull, England, was recently called to his reward. The medical men were not apprehensive of fatal results until the latter part of the week; and he himself was not early aware of his nearness to eternity; but he was ready, as one who was watching for the "coming of his Lord," and on first learning the fatal nature of his illness, observed, "Blessed hope of the Gospel! I have nothing to do now but to fall into the eternal arms of Love that are underneath me." On its being said to him, "This is Sabbath morning," he replied, "I shall ask no more questions now about time; it is eternity I have to do with! Happy Sabbath, that shall never end!" He expressed his own feelings also in this verse: "A guilty, weak, and helpless worm, On thy kind arms I fall; Thou art my strength and righteousness, My Jesus and my all." About the time that his beloved flock were uniting in the hymn of praise in the sanctuary, and but a few hours before his departure, he said: "Part of the host have crossed the flood, And part are crossing now," repeating the last line again and again. In the closing hours of his life he was unable to speak, but was conscious to the end, and as texts of Scripture were repeated, gently raised his hands. A few minutes before his death, one of his children said to him, "Jesus is with you, father?" He gently pressed the hand which was in his; and then, his breathing becoming gradually more feeble, and at longer intervals, without a sigh or struggle, his soul departed, as a child that falls asleep in the arms of a kind and tender parent.

RELIGION AND POLITICS.

The celebrated Robert Hall, in his admirable article entitled "Christianity consistent with a love of Freedom," uttered the following opinions, which are especially pertinent to the present state of affairs among us:—"Though Christianity does not assume any immediate direction in the affairs of government, it inculcates those duties and recommends that spirit which will ever prompt us to cherish the principles of freedom. It teaches us to check every selfish passion, to consider ourselves as parts of a great community, and to abound in all the fruits of an active benevolence. The particular operation of this principle will be regulated by circumstances as they arise, but our obligation to cultivate it is clear. If we are bound to protect a neighbor or even an enemy from violence, to give him raiment when he is naked, or food when he is hungry, much more ought we [ministers] to do our part toward the preservation of a free government, the only basis on which the enjoyment of these blessings can securely rest. He who breaks the fetters of slavery and delivers a nation from thralldom, forms, in my opinion, the noblest comment on the great law of love, whilst he distributes the greatest blessing which man can receive from man; but next to that is the merit of him who, in times like the present, watches over the edifice of public liberty, repairs its foundations, and strengthens its cement when he holds it hastening to decay." The pious Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around its fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower—they may not even notice it; but nevertheless it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

GREEN PASTURES AND STILL WATERS.

For the Sabbath Recorder.
"He maketh me to lie down in green pastures; he leadeth me beside the still waters."
Where the softly flowing waters Murmur on the silent air, There my Saviour gently leads me, To His pastures green and fair.
There no dark, unholy passion, Can disturb my peaceful breast; By His hand sustained and guided, Neath his wings my soul can rest.
When my heart is sad and weary, Then His cheering voice I hear: "Fainting soul, renew thy courage— I am with thee—never fear."
When my roving feet have wandered From the strict and narrow way; When hope's radiant wings are drooping— Clouded faith's clear beaming ray:
Then he pleads, in accents tender, "Weary spirit, come to me; Though thy sins may be as scarlet, By my blood thou shalt be free."
When the dark, tempestuous ocean, Of life's sorrow, care, and fear, Rolls around me in its fury, Then my Saviour's ever near.
'Tis His hand supports and guides me; 'Tis his voice dispels my gloom; And when this life's cares are ended, He will lead me to the tomb.
SHILOH, 1854. SARAH.

INFANT ASYLUMS OF PARIS.

Communicated to The Independent by a French Lady.
Of the many institutions of charity with which Paris abounds, one of the latest is an establishment at which poor women, who are obliged to go out to work, may leave their infants to be taken care of during the day. It is not a Foundling Hospital, but a place of safe-keeping for the children of poor but honest mothers. It is called the *Crèche*, which signifies literally a manger, and is taken from the nativity of Christ. The name is explained by a passage of Scripture inscribed on the walls: "They wrapped him in swaddling clothes, and laid him in a manger." Humane and benevolent ladies of the city have long felt the want of such an institution, which should relieve the burden of the overtasked workwoman, but without taking away her child, or discharging her from all maternal duties, or robbing the domestic circle of that soft influence which is exerted by the presence of infancy. More than fifteen years' experience have shown the importance and utility of this work in Paris, where it has extended with great rapidity, and where its happy influence has been proved by the diminution of mortality among children, as well as by the moral improvement of mothers. The organization of these *Crèches*—which thus bear the name of the first cradle of our Saviour—has been, as it should be, the work of woman. A contribution of a small sum gives to each member the title and privilege of an inspectress. At an annual meeting are chosen the ladies of the committee, to whom are made the reports of the secretary and treasurer, and of the physicians who visit the houses daily, and whose medical advice is offered gratuitously. The only services which are paid are those of the nurses, who are appointed to each establishment to the number of four or five for thirty children. These women are responsible for any infringement of the rules, and are subject to the censure of the lady inspectresses, and of the physicians, who record their opinions upon the temperance and the cleanliness of the children, and the attendance and care of the nurses, in a register, which is open to the inspection of every visitor. Placed always as nearly as possible in the center of a district of the working population, this infant asylum presents the most pleasing and attractive spectacle, and often appears as a refreshing oasis in the midst of the miserable dwellings which surround it. On every side of a large hall—the windows of which give free entrance to the air and the sun—are ranged little cradles, with curtains white as snow. Cages full of singing-birds are suspended from the walls, which enliven the place with their joyous notes, and sometimes musical-boxes are kept playing; for it was soon found that infants, taken from the songs and prattle of their mothers, pined and grew sickly under the influence of silence and repose. Each cradle is designated by a number, to which is attached the name of the member whose annual contribution has provided for its endowment and support. Sometimes only the initials are given, but more often the name of a beloved child, whose mother, full of happiness, has felt her heart overflow in this work of love and charity; or, alas! who may have been led to this act of pity by her grief for one that is lost, and who writes the name of her dead child over the cradle of the poor. Thus ladies of the richest families, drawn by opposite motives, meet in this common charity. Here the happy mother, after having attended to the duties of love in her own nursery, comes to watch with a vigilant eye over the care given to the offspring of poverty and want; while the black veil and mourning robe that the broken-hearted mother finds, in this care for others' children, a balm to soothe her sorrow for her own. The *Crèche* is not a mere gift of aims to the poor. It is a help to the hard-working woman; but it does not take from her all responsibility for the care of her child; and the trifling tax of two cents a day is paid in every case, except those of most extreme poverty. From six o'clock in the morning the doors are open, and the mother enters with her little one in her arms, and after a last kiss and a caress, goes to her work, leaving it in the care of the nurses. The child is immediately unbundled of the poor garment which often scarcely covers it, and put in a bath, and dressed in the clothing of the institution, which is furnished in abundance by free gifts. The baby is then laid softly in a cradle, or left to roll and creep, and take his infantile sport on a large matting which is spread across the whole length of the apartment. The sunniest time of the day is at the return of the mothers. At noon they are free from labor for an hour, and hasten to dis-

charge the sweet offices of maternity. Saved from all fear of accident, or of long hours of crying and pain, the little being left behind, they have worked with new courage, and now, in this hour of rest, they experience the full bliss of being mothers. The infants, lying in their nests, hear the steps and voices of the mothers approaching, and raise their little heads like so many young birds. It is beautiful to see the mother go to her child, take it up in her arms, and talk to it in that sweet language which a mother only can use. With what true instinct does the infant recognize the maternal voice! Its eye lights up with intelligence, its little arms are extended, and it offers its lips to be kissed, even before seeking the mother's breast.

In such a work of charity there is a real poetry; and it naturally assumes the most graceful forms. Thus, in all prosperous families of Paris, the contributions to the *Crèche* are an annual gift which is never forgotten; but by common consent it is placed under the patronage of the children. It is their name that is inscribed over the cradle of the poor, and it is their little purse which furnishes the greatest part of the funds necessary for its support. The piece of gold, given by an indulgent grandfather on New Year's day, is no longer spent on a useless toy, but is laid aside for a cradle. The little girl, seated at her mother's side, strives with new zeal to become initiated into the mysteries of sewing; for her great ambition is to complete, herself alone, a little wardrobe for the babies. A visit to the *Crèche* is a reward for long days of study.

How many times have we seen joyous bands of children enter, with an eager, yet timid and respectful air, bringing each a tribute of needle-work, or some playthings! With what curious interest did they approach their cradles—gazing at the child sleeping in it, and for whose well-being they have been able to do something! And it is not a small thing that this work of charity thus engages the sympathy of children. There are but few scenes of poverty and suffering in which they can look with impunity. For the pauperism of large cities is so mixed up with vice, that no wise parent would dare to take a child to look upon all that wretchedness. Let this new work, which is now commencing in this country, be their charity. Let this be the first tie which shall unite them to suffering humanity. Let it be their first school of self-denial, and of devotion to the relief of others.

DR. DUFF AND HIS BIBLE.

Dr. Duff, as is well known, was the first missionary ever sent to heathen lands by the Church of Scotland in its organized capacity. Up to the time of his sailing for his foreign field, all things seemed to have been propitious. The winds and the waves, however, were permitted to test his resolution and to try his faith. The following incident, from which he had deduced lessons of practical instruction, will be found interesting; No sooner had he embarked, than that gracious God who has "the times and the seasons" engraved in the roll of Providence, caused the day of visitation and of trial to arise. Seldom has there been a voyage, from first to last, so fraught with disaster and discipline; within the "floating home" of the deep, a fiery furnace from the combustion of evil tongues and wicked hearts; without, unusual vicissitudes of tempest and of danger. These, however, were but the beginnings of trouble—the first wavings of the rod of chastisement, to prepare for the crushing stroke. On Saturday night, the 13th of February, the vessel violently struck on the rocks of an uninhabited barren strand, about thirty miles north of Cape Town. With the utmost difficulty, the passengers and crew, escaped with their lives. The noble vessel soon went to pieces, and almost every thing on board perished. The losses of the missionary were such as could not easily be recovered. Besides the loss of personal property, from a collection of books, in every department of knowledge, amounting to upwards of eight hundred distinct works, only a few odd volumes were picked up on the beach; most of them so shattered, or reduced to a state of pulp, as to be of little or no value. But what was felt most, as being to him irreparable, was the entire loss of all his journals, notes, memorandums, essays, &c.—the fruits, such as they were, of the reflection and research of many years, when he possessed special opportunities which he could never expect again to realize. "But they are gone," was his own written declaration at the time, "they are gone; and blessed be God I can say 'gone' without a murmur. So perish all earthly things; the treasure that is laid up in heaven alone is unassailable. God has been to me a God full of mercy; and not the least of his mercies do I find in the cheerful resignation with which he now enables me to feel and to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'" The only article which was recovered in a wholly undamaged state, was a quarto copy of Bagster's Comprehensive Bible and Psalm Book; which, as the parting memorial of a few dear friends, had been carefully wrapped up in leather, and thus escaped uninjured by the waters of the briny deep. Ah! the lesson and the schooling of a mysterious Providence seemed now complete, and its designs and intentions perfectly developed. He who had thought that he had "sifted" his heart "as wheat," and could find no engraving idol lurking there, now discovered, that he had been, to a degree never previously imagined, a wholesale idolater of books and written papers! It seemed as if the heavens had suddenly opened, and a voice from the Holy One had sounded with resistless emphasis in his ears, "Fool that you are, to have centered so unduly your cares, and anxieties, and affections, on books and papers! So intense and devoted was the homage of your heart towards these, in the eyes of the heart-searching God, that as there seemed no other method of weaning you from them, your Heavenly Fathers, to save you from the doom of an

AN IMPRESSIVE LESSON.

"Be sure your sin will find you out," was the admonition of the Hebrew lawyer to two of the tribes of Israel, who he had reason to fear might be tempted to deal unfairly with their brethren. The admonition conveys a truth which, with but rare exceptions, has held good in all ages, and among all people. Recently it has been most impressively enforced in the infamous career and tragical death of Dr. George A. Gardiner. This individual is represented as a man of good appearance and education, and from the vast scheme of fraud which he conceived and carried through with perfect success, it is evident that he possessed talents which, rightly applied, might have earned for him an honorable position among men. But he chose a career of guilt, and he has received his reward. By an ingenious and elaborate series of forgeries and frauds, he obtained from the Mexican commission nearly half a million of dollars, and left this country for Europe, without a suspicion resting upon him. After paying his counsel and other claims, he was able to leave some \$200,000 subject to his order, in Washington and New York. His success seemed complete, and his security beyond a doubt. But while he was abroad, a new clerk happened to enter into the service of the Mexican commissioners—a man who had lived fifteen years in Mexico. It also happened to fall to the duty of this clerk to file away the various papers belonging to the commission, and among them the Gardiner documents. It happened, too, that the clerk's attention was at once arrested by the palpable evidence of fraud, in the vouchers of Dr. Gardiner. A thorough examination satisfied him that the "whole claim was a gross fraud. His suspicions were communicated to government, and measures were taken to investigate the affair. An injunction was laid upon a considerable portion of the money Gardiner had left in bank. He returned, was indicted, and took his trial; but he was so ably defended, and his plot had been so carefully laid, that the jury were staggered, and could not agree. On a second trial, he was convicted, and sentenced to ten years imprisonment. The next stage in the drama was his suicide—a terrible confession of the justice of his sentence, and an awful blow to the friends who had stood by him through the prosecution. The wretched man died with a lie in his mouth, as the physicians who made a chemical analysis of the contents of the stomach, testified to finding strichnine and brucine in quantities more than sufficient to destroy life. Pieces of paper were also found in the stomach, which had been used as inclosures for the poison, and were much worn from being carried long in the pocket. The admonition which this event carries with it, was well expressed by Judge Crawford, pronouncing sentence upon the criminal: "The unexampled ingenuity of the net-work spread out on this trial, and the fact that it has been exposed at the last stage, ought not to fail of a beneficial effect in convincing all men, that if they will trample on laws human and divine, they shall suffer for it."
[N. B. Farmer.]

THE SAILOR'S HOME.

After the recent heavy storm on the coast of Massachusetts, a sailor's chest, which had been swept from some wrecked vessel, was cast on shore, and opened by those who found it. A narrator says:—"But we found a precious treasure in the sailor's chest. No diamond of Brazil—no gem of the western coast. So precious, yes, the price of it was above rubies. It was the word of God. We were glad to see it. The sight of it sent a tide of pleasant thoughts through our hearts. If we knew not where the tempest had sent the body, we could not but hope this precious Bible had sent the spirit to a heavenly home. No name yet met our eyes. But these beautiful lines, cut out of some book or periodical, were pasted on the fly leaf: 'A parent's blessing on her son, Goes with this holy thing; The love that would retain the one, Most to the other cling. Remember, 'tis no common toy; A mother's gift—remember, boy.'" "In company with the Bible we found a daguerrotype of a lady—beyond question the mother of that son; the giver of that precious book. As we gazed on the placid features, we could not but think those beautiful lines were placed there by her whose image was now before us. Her own fond and pious heart had made this gift, and sought an expression of maternal love in these lines. A pious mother's blessing with such a gift!" 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.

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Editors—GEO. D. POTTER & THOMAS B. BROWN (T. B. B.)

BAPTISM—ITS DESIGN.

The ordinance of Baptism, as it stands connected with the Christian dispensation, is a figure of death and the resurrection.

The apostle Paul, in arguing the question of the resurrection, in 1 Cor. xvi, manifestly gives this view of the doctrine.

The same view is taken of baptism by the apostle in Romans vi. 3-6. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?"

In writing to the Colossians, an Apostle uses similar language. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

The Apostle Peter also, in 1 Peter iii. 21, 22, presents the same thought in the language, "The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God.) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God."

All these passages we have now quoted teach the same thing—that baptism is a figure of death, burial, and resurrection. The apostles would have so blended their subjects, if there did not exist a necessary and fit connection between them.

The Saviour himself, unquestionably, refers to this connection between baptism and death and resurrection when he says, (Luke xii, 50.) "But I have baptism to be baptized with; and how am I stretched till it be accomplished?"

In addition to these scripture proofs, the form of baptism is very suggestive of the doctrine of burial and resurrection. The disciple is buried in the liquid grave by baptism. This act figuratively presents his deadness to the world, and a separation from it.

It was undoubtedly for this purpose that Jesus Christ chose and appointed it as the initiatory service in his church. There is no other visible door into the church; and this is a complete and sufficient one.

Jesus Christ made perfect. As there is "no work, nor device, nor knowledge, nor wisdom, in the grave," before the resurrection to everlasting life, so in baptism, which is a figure of death and resurrection, there are no services necessary after its burial in water before rising to life and a place in the church of Christ on earth.

One practical lesson to be learned from this view of the ordinance of baptism is, that each baptized believer should regard himself as belonging to the church of God, and bound by his initiation into it, to keep himself pure and free from sin; and that he is no longer at liberty to live in sin, since by his burial he has signified his deadness to it, and his newness of life in Christ.

COMMUNION AT THE LORD'S TABLE.

Some few weeks since, I noticed an article in the Sabbath Recorder, headed Communion, over the signature of S. S. Griswold. Referring to his early education and subsequent reflections upon this subject, he says, he has found it difficult to reconcile his mind to what is termed restricted communion.

The writer states that the Passover, in the Jewish national church, was enjoined upon all the members of the family of Israel, as a memorial of their deliverance from Egyptian bondage; and he seems to think it is analogous to the institution of the Lord's Supper, as a memorial of a spiritual deliverance which Christ was to accomplish for them in the world.

And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

Neither is there any analogy between the members of the Jewish commonwealth and the members of Christ's mystical body. The congregation of Israel may be called a church in the sense intended by Stephen, Acts 7: 38. The ecclesia, here rendered church, signified nothing more than the congregation, and should have been so translated into English.

Every student of the Bible ought to examine these relics of Old Testament times. They will serve to strengthen the confidence he may have in the history of the nation of Israel, and their transactions with Egypt. Dr. Abbott was in Cairo, Egypt, for twenty years, during which time he exercised the function of physician to some of the first men in Egypt, as well as to the Pasha himself.

The Lord's Supper was detached and independent of all previous Jewish institutions. It was instituted by Christ as a memorial of his sufferings, and given only to his disciples. And our brother says it was given to them irrespective of their sectarian divisions. He thus assumes that there were sectarian divisions among the twelve apostles as early as the institution of this ordinance.

he assume that they existed? Such reasoning from inference and analogy, when explaining and enforcing the institutions of the Christian religion, has already wrought immense injury to the cause and interests of religion in the Christian church. One would think that we, as a denomination, had seen and felt quite enough of this mischievous work.

From 1 Cor. 10: 16, and 11: 24, 25, Bro. Griswold infers that the Lord's Supper is no test of fellowship, except that of Christians with their Saviour; and no communion, except that of the blood and body of Christ. If, indeed, he thus views the design and use of this ordinance, it is difficult to imagine how his conscience could be so severely tried in conformity to what he calls restricted communion.

That the bread and wine used in the eucharist are the communion of the body and blood of Christ, I do most heartily admit, and also that we should eat these emblems of his body and blood in memory of him; and further, that it is the duty of every communicant to examine himself in anticipation of the Supper.

Few of the readers of the Recorder are aware of the existence of such rare and curious relics of antiquity as are embraced in the collection of Dr. Henry Abbott, now on exhibition at No. 659 Broadway, New York. Here is the statue of Pharaoh, king of Egypt, which was undoubtedly made by sculptors who were familiar with the facts, if not eye-witnesses of the destruction in the Red Sea of the hosts of the king.

EGYPTIAN ANTIQUITIES.

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Only foreigners are allowed ingress and egress, and this not without some difficulty and some partiality. On account of certain acts of our Vice Consul at the time of the taking of the city, we Americans find it more difficult to gain access to the city than other foreigners. But I have succeeded in getting access on three occasions since I last wrote.

Every student of the Bible ought to examine these relics of Old Testament times. They will serve to strengthen the confidence he may have in the history of the nation of Israel, and their transactions with Egypt. Dr. Abbott was in Cairo, Egypt, for twenty years, during which time he exercised the function of physician to some of the first men in Egypt, as well as to the Pasha himself.

the means of purchasing the entire collection at the estimated value, (sixty thousand dollars,) and make it, as it ought to be, one of the attractions of our city. Then the land of Egypt would be seen by the traveler in the old world, but the treasures of Egypt could only be seen in the metropolis of the new world.

There would be the land, but here the implement, of those who "Walked about—how strange the story—In Thebes' streets three thousand years ago."

LETTERS FROM CHINA.

On Fourth-day of last week, (just in time for the Board Meeting on Fifth-day,) we received, via Marseilles, a letter from Bro. Solomon Carpenter, dated Shanghai, Jan. 19, 1854. Three days later we received, via San Francisco, a letter from Bro. Nathan Gardner, bearing the same date.

For the last three months and a half I have found but little opportunity for preaching, and begin to read the designs of Providence in impressing upon my mind, about a year ago, the necessity of going out daily into the highways and hedges to compel them to come in.

Shanghai is still a battle-field. Here are two belligerent parties, neither of which seem disposed to give up the struggle. It is pretty generally believed at present, that the insurgents here have acted independently of Tao Ping Wang. Their doctrine and practice are different. These are idol worshippers and opium smokers.

In relation to the progress of the revolution, Mr. Carpenter says:—

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Again, two merchants own a vessel in partnerships. They both wish to send her to sea, but cannot be agreed on a voyage. At length one of them says, Well, if we cannot agree, she must lie in the harbor. No, says the other, she shall not lie in the harbor; she must go to sea; and if you wish to send her, you can pay me the customary charter, and send her where you please; if not, I shall take her on the same condition, and send her where I please; and you cannot help yourself.

I was once witness to a circumstance, in the early part of my life, which I think has a bearing on the "nature" of the case, and is not a supposition, but a reality. Two men owned a gristmill in partnerships; one kept the seventh day as Sabbath, the other the first, so that neither had any concern in the mill on his Sabbath.

COPARTNERSHIPS.

"What is the nature of a copartnership?" is a question which appears in your editorial of March 9th, on the subject of "Sabbath-breaking Partnerships."

You say, "There is no reason why two or more persons should enter into partnership, except the mutual services which they render each other."

I think the nature of a copartnership may be somewhat illustrated in this way: Two young men, brought up together at the same trade, wish to establish themselves in a business which requires two thousand dollars at least to commence with; but they have not the money to purchase, nor can they borrow it.

Would it not be better to pursue the same course in the present case? People will differ about the meaning of words, and the requirements of the law. Then mark those who walk disorderly and sinfully, and bring them before the church, the only tribunal to settle difficulties among brethren of the same church, where they may safely risk their character, if not their interests, and thus end the controversy about "Denominational Sins," and "Sabbath-breaking Partnerships."

MONUMENT TO ELD. COCHRAN.

The Seventh-day Baptist Church in Plainfield, N. J., have resolved to erect a suitable Tombstone or Monument at the grave of their late Pastor, Eld. J. H. Cochran.

Eld. A. A. F. RANDOLPH'S post-office address is Sagerstown, (not Cussewago,) Crawford Co., Pa.

The Evening Post has a letter from Boston to the effect that a large sum has been subscribed in State-st for a silver service; to be presented to General Houston for his seasonable and effective defense of the New England clergy in the United States Senate, when assailed by Senator Douglas.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND DAY, APRIL 3.

In the Senate, remonstrances from Indiana and Massachusetts against the introduction of Slavery into any territory from which it is excluded by the Missouri Compromise, were presented.

In the House of Representatives, the Committee on Post-Officers reported a bill, which was passed, regulating the pay of Deputy-Postmasters.

Two weeks later news from California was received in New York on the 9th inst. The country is reported to have been healthy, but the rainy season had been unusually severe.

THIRD DAY, APRIL 4.

In the Senate, a large number of remonstrances against the Nebraska bill were presented. After the presentation of a few petitions, the Senate went into executive session.

In the House, the bill to reduce and graduate the price of public lands was further postponed. The Committee on Public Lands reported back the bill to equalize grants of lands to the several States for certain public purposes.

FOURTH DAY, APRIL 5.

In the Senate, a bill supplementary to the act confirming private land claims in Missouri, was reported, and the same was taken up and passed.

In the House, the Committee on Post-Officers and Post-Roads reported back to the House the bill introduced by Mr. Churchwell, providing for the transportation of a mail between New Orleans and San Francisco.

FIFTH DAY, APRIL 6.

In the Senate, a large number of memorials relating to various subjects were presented. The bill granting a pension to the widow of Brig. Gen. Leavenworth was taken up and passed.

In the House, a communication was received from the President, transmitting a mass of documents concerning the late seizure and detention of the steamship Black Warrior by the authorities at Havana, which were appropriately referred.

SIXTH DAY, APRIL 7.

In the Senate, no business of public interest was transacted, the day being devoted to the consideration of bills on the private calendar. After the passage of thirty-three Senate and twelve House bills, the Senate adjourned till Tuesday.

By the arrival at New York of the steamer Europa, we are put in possession of European dates to March 25th.

From the seat of war in the East there is nothing new. There is evidently a continued inclination on the part of the Russians to remain upon the defensive, and a continued want of activity on the part of the Turks.

Advices from Constantinople state that the tripartite treaty between the Porte and England and France was signed on the 12th ult. According to advices from St. Petersburg, the Russian Government proposes publishing various documents on the Eastern question.

California News.

Two weeks later news from California was received in New York on the 9th inst. The country is reported to have been healthy, but the rainy season had been unusually severe.

Messrs. Wells, Fargo & Co. had forwarded from Sacramento, for shipment to the Atlantic States, nine hundred pounds of gold dust.

Col. Fremont had been overtaken in the mountains, going the central route to San Francisco. Several of his party had died of cold and hunger.

The intelligence from the mines is highly favorable. The late abundant rains have enabled the miners to resume their labors, and with encouraging results.

There will probably be 20 per cent. more land in cultivation in the State this year than there was last. The crop of wheat will be much larger—almost double; that of barley much less, and that of potatoes much less.

The Indians have caused the usual amount of trouble, and perhaps a few more than the usual number have been killed by the whites.

On the morning of the 28th ult., Thornton Alexander was killed by Run at the place of his residence, Winchester, Indiana, leaving a widow and five young children, in abject poverty and heart-rending agony.

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MILWAUKEE AND MISSISSIPPI RAILROAD.—The following extracts from a letter of Edward H. Broadhead, Engineer and Superintendent of the Milwaukee and Mississippi Railroad, will be interesting and gratifying to our Wisconsin readers:—

I send you the following statement of the business of the M. and M. Road for the three first months of the present year, and also the amount of the same three months in last year:

Table with 4 columns: Year, Month, Revenue, Expenses. Rows for 1854 (January, February, March) and 1853 (January, February, March).

The above exhibits an increase of over 150 per cent, and that too, when only eighteen miles have been added to the length of the Road.

I have thought if proper to say, that the Road will be in operation to Madison about the first of June, and that the gross receipts for the year 1854 are estimated at \$400,000; and allowing 40 per cent. of the same for the account of operating the Road, leaves on the account of dividends, on a capital of about \$2,000,000, \$240,000, equal to 12 per cent.

It is hardly necessary to add, that if this result is attained, (of which I have not the least doubt, if the crops are a fair average,) on a Road, of which 80 miles is in operation for half the year, and 96 for the remaining half, for the first year's business, that it should be in the highest degree satisfactory. Besides that, it should settle beyond a doubt that the stock of the M. and M. Road will be a 10 per cent under all circumstances and at all times.

HEART-RENDING TRAGEDY.—A correspondent of The Cleveland Plaindealer, writing from Wanpaca County, Wisconsin, tells the following tragical tale:—

A farmer sold a yoke of oxen to an individual in the neighborhood, and received his pay in paper money. The man who purchased the oxen, being in a hurry to start off, requested the farmer to assist in yoking them.

“The mother, who was in the act of washing a small child in a tub of water, in an adjoining room, on hearing the fracas, dropped the child and ran to the room whence the noise proceeded, and was so much terrified at what she there beheld, that she forgot the little child in the tub for a time, and upon her return to the room found the little one drowned!”

ATTEMPT TO MURDER.—A paper published at Vernon, Oneida Co., N. Y., says that Mr. Paul Guiger, a worthy citizen of that town, while on his way from Syracuse to Manlius, in Onondaga County, observed a man coming out of the woods which skirted the road at a little distance behind him, swinging carelessly a pocket handkerchief, which seemed to contain some weight in the end.

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LETTER FROM A MEMBER OF THE REBEL ARMY AT NANKING.—Two or three months ago," writes Dr. Legge, on the 26th November, 1853, "a shoemaker here (Hong-Kong) showed me a letter from a relative, who is in the ranks of the rebel army at Nanking. It was obviously the production of an unlettered man, but an enthusiast. 'I have joined,' writes he, 'this army, because God has raised up our true Lord to drive out the Tartars, and deliver China from idolatry. Our army is a holy army, and we are sure of success. Every morning, and every evening, and at our meals, we pray to God. Formerly I was an idolater, and worthy of death, as you are now. Worship God; go to some of the foreigners at Canton, and get a copy of God's Holy Book. That will teach you what to believe, and what to do.' Surely," observes Dr. Legge, "a movement in which such letters are going about through all China, must be regarded by us with intense solicitude."

The following is a specimen of advertisements which are quite common in New Orleans papers, from one of which it is taken:—

ONE HUNDRED DOLLARS REWARD.—Ran away last evening, about 4 o'clock, Sarah Marshall, a light mulatto girl about 20 years of age, with blue eyes and black hair, and might pass for white if not closely inspected. She is of medium size and well-dressed, wearing some jewelry. Captains of ships, steamboats, &c., are cautioned against harboring her. The above reward will be paid to any person returning her to No. 133 Baronne-st., or lodging her in any of the city jails.

THOS. J. FRISBY.

SUMMARY.

The Trustees of The People's College held a business meeting at Albany on Wednesday, April 5th. In the evening a public meeting was held at the City Hall, which was addressed by H. Greeley in exposition of the characteristics of the proposed College; by J. B. Miller of Oneida Co., in a methodical statement of the motive and process of a true Education according to the laws of Nature and Science; and by Gurdon Evans of Madison Co. in further explanation of the true principles of Educational Reform, showing that the want of our age is a system reformed and expounded to correspond with the recent and rapid expansion of the sphere of human knowledge—a system which shall render the worker in wood, in iron, or whatever other material, thoroughly acquainted with its nature and properties, and so qualified to use it to the best advantage.

The Rochester Democrat says: A man lives in this city who has resided here forty years, without ever once riding upon a railroad car, or steamboat, although he is a business man and merchant. He has never in his life smoked or chewed tobacco, drank any spirituous liquor, or been sick a day. There are some other remarkable facts in this person's history, which we omit until another occasion—satisfied that what we have said will tax ordinary credulity to the full extent.

A memorial has been presented to the Wisconsin Legislature, asking Congress for the passage of the Homestead Bill; also for the passage of a bill making a general grant of land to the State for Railroads—the State to have full control over the distribution and regulation of the whole matter. To this memorial a proviso was added, by a vote of 70 to 2, in the House, "that the lands granted shall be kept constantly in market, and open to actual settlers, at \$1 25 per acre, no person to be allowed to enter more than 160 acres of said lands."

During the year 1853, sixty monuments were erected in Mount Auburn. The number of interments for the year reached five hundred and seventy-eight. Since the opening of the cemetery, six thousand one hundred and fifty-eight interments have been made. One hundred and twenty lots were inclosed with iron fences and hedges last year. The sum received for the sale of lots in 1853 was \$25,569 63.

The deepest hole for mining purposes yet dug in California is in Trinity County. It is 700 feet deep, and the bed-rock has not been reached. Gold has been found all the way down, even in the boulders, which had to be cut through in the course. The work was commenced in 1841, and has been aided by subscriptions and other aid from the miners of the vicinity.

A valuable horse, belonging to Eleazer C. Woodward, in Bethany, Genesee Co., was cut to pieces by a scythe on the night of the 29th ult. Circumstances tending to show that the act was committed by a man named Fosdick, he was arrested and held to bail, whereupon he committed suicide by hanging himself to the limb of a tree.

The Evening Post contains a letter from Boston, which states that Mr. Edward Everett, during his late visit to that city, claimed, in a note addressed to Mr. Fletcher Webster, the authorship of the Hulseman Letter. Mr. Everett, it is said, wrote it at Mr. Webster's request, who was indisposed at the time.

A great many bills on different banks are in circulation, altered from ones to fives, and also from ones to tens. The alterations are very ingeniously done, and unless the figures and the words "ten dollars" are very carefully scrutinized, they will deceive even those who are considered pretty good judges.

The New York Horticultural Society's exhibition will be open at Barnum's Museum, on Monday, May 1, and will close on Saturday, the 6th. The prizes will consist of silver cups, silver and bronze medals, diplomas, and money, the value of the highest premium not exceeding twenty dollars.

The number of lives which were lost during the year past by accidents on Massachusetts railroads was sixty-four; of which fifteen were upon the Providence and Worcester, ten upon the Western, nine upon the Boston and Worcester, eight upon the Fitchburg, and seven upon the Old Colony.

The last census discloses the astonishing fact, that nearly seven millions, or about one fourth of the people of the United States have emigrated and are living in different States from those in which they were born.

A fugitive slave who had "footed it" all the way from Charleston, S. C., to New Bedford, was "expressed" thence to Boston by Col. Hatch on Monday, and then took the "underground" for Canada.

Mrs. Judith Town, of Marshall, Oneida County, died a few days since, aged 107 years. Her eldest daughter is living, aged 86.

A slave woman in New Orleans had by her own industry accumulated \$550, which she placed in the hands of a free colored woman for safe-keeping. The free woman refused to give it up when called for, and was accordingly arrested for breach of trust, at the instigation of the master of the colored woman.

The Kalamazoo (Mich.) Telegraph says the Ladies are going to turn out and improve and adorn the Park in that beautiful village. The Board of Trustees of Kalamazoo have voted to apply all moneys received from licensed shows in the village, to the improvement of the Park.

There is a great demand for mechanics at Alton, Ill. The Alton Telegraph says: "It seems almost impossible to obtain them in sufficient numbers to do the work which is waiting to be done." Journeymen carpenters are receiving \$2, and brick-layers and plasterers \$2 50 per day.

A new counterfeit has made its appearance at Chicago. It is a five on the Exchange Bank of Lockport, struck on the old Unadilla plate, altered to fit this bank. The genuine bill has three female figures in the center, the counterfeit has but one.

According to the report made to the Assembly, the entire income of Trinity Church corporation, from ground-rents, pew-rents, and interest on loans, is \$80,967, out of which \$35,569 has to be paid for interest on indebtedness.

Gerrit Smith announces that Dr. Beaumont of Ohio has manumitted a family of slaves which he owned, and which lived in Washington, Mr. S. had the pleasure of presenting them with the deed of manumission.

The number of miles of railway in Massachusetts is estimated at 1600. Cost of these roads, \$56,348,652. Receipts for 1853, \$7,994,033; expenses, \$4,332,756. Net income, \$3,661,277.

There were four hundred and thirty-five vessels at the port of New York last week, Tuesday, as follows: 27 steamers, 73 ships, 46 barks, 75 brigs, and 214 schooners.

The bill loaning the credit of Massachusetts to the amount of two millions, for the Hoosac Tunnel enterprise, has passed both branches of the legislature.

A terrific explosion took place in a still-house at Allentown, Pa., on the 3d inst., resulting in the death of three men employed in the establishment—two Irishmen and a German.

The Washington Monument Association offers a reward of \$500 for the detection of the parties who destroyed the block of marble presented by the Pope of Rome.

The ship Frigate Bird, arrived from Manila, reports having been fired into by a Chinese piratical junk off Pulo Toly, and being chased for ten hours, but escaped.

The village of Dansville, N. Y., was visited with fire on the 31st of March, which destroyed nearly half of its business places, and caused the loss of about \$100,000.

Victor M. Rice, of Erie County, has been chosen Superintendent of Public Instruction in the State of New York.

The salary of the Governor of Massachusetts has been increased from \$2500 to \$3500.

MARRIED. At Shiloh, N. J., March 10, by Eld. W. B. Gillett, Mr. W. W. West, to Miss MARIAH R. CORDELL, of Roadstown, N. J.

In Plainfield, N. J., March 22, 1854, by Enos W. Peck, Esq., Mr. BENJAMIN L. LANPHERE to Mrs. ANGELOINE MOSSIER, all of Plainfield.

DIED. In Cussewago, Crawford Co., Pa., Feb. 3, 1854, Mrs. ELIZABETH LEWIS, wife of Mr. Eber Lewis, in the 67th year of her age.

In Cussewago, Crawford Co., Pa., Feb. 25, 1854, of the 32d year of her age, of D. Hiram Boyd, in place seven years ago, the family embraced the Sabbath, and she was a member of that church about twenty years, and until the constitution of the Seventh-day Baptist Church in Hayfield, in 1829, when she became one of its members at its organization, (having long been convinced of the duty of keeping the Sabbath). In that church she remained a worthy member until the formation of the Seventh-day Baptist Church in Cussewago, within the year, when she became connected with it. Mrs. Lewis possessed a good mind and strong faith, and was much given to hospitality. Their home has long been the minister's home, as many of our old missionaries to the West can testify. She had been much afflicted for some years past. Her last sickness, of some months duration, was a painful one. But she bore it with Christian patience, and died in strong hope of a glorious immortality beyond the grave.

In Cussewago, Crawford Co., Pa., Feb. 25, 1854, of the 52d year of his age, of D. Hiram Boyd, in place seven years ago, the family embraced the Sabbath, and she was a member of that church about twenty years, and until the constitution of the Seventh-day Baptist Church in Hayfield, in 1829, when she became one of its members at its organization, (having long been convinced of the duty of keeping the Sabbath). In that church she remained a worthy member until the formation of the Seventh-day Baptist Church in Cussewago, within the year, when she became connected with it. Mrs. Lewis possessed a good mind and strong faith, and was much given to hospitality. Their home has long been the minister's home, as many of our old missionaries to the West can testify. She had been much afflicted for some years past. Her last sickness, of some months duration, was a painful one. But she bore it with Christian patience, and died in strong hope of a glorious immortality beyond the grave.

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New York Market—April 10, 1854. Ashes—Pot 54 9/16 @ 60; Pearls 6 1/2 @ 68. Flour and Meal—Flour, 7 00 to 7 25 for ordinary to good straight State, 7 25 @ 7 87 for Ohio, Michigan, and Indiana, 8 75 @ 9 50 for extra brand Genesee, Rye Flour 3 50. Corn Meal 3 25 @ 3 37 for Jersey. Grain—Wheat, 1 63 for red Western, 2 12 for white 48c. for Jersey, Rye 94c. Barley 97c @ 1 05. Oats, 46 @ 75c. for mixed Western, 75 @ 78c. for round yellow. Black-eyed Peas 24 @ 42. White Beans 13 1/2 @ 1 68. Provisions—Pork, 11 67 @ 12 25 for prime, 14 25 a city prime, 9 50 @ 12 00 for country mess. Lard 63 @ 94c. Butter 10 1/2 @ 13c. for Ohio, 15 @ 17c. for State dairies, 21 @ 24c. for Orange County. Hay—2 @ 27c. per 100 lbs. Potatoes—15 @ 16 for 100. Cattle—3 @ 25 @ 3 @ 40 for Mercers, 3 @ 5 @ 3 @ 62 for Carvers, per bbl.

To Carpenters. FIFTEEN or twenty good journeymen House Carpenters find steady employment with the undersigned, if application be made at 118 N. 5th St. First-class workmen will be paid sixteen to seventeen and one half cents per hour. Board is two dollars seventy-five cents per week. C. MAXSON & CO. Westraly, R. I. April 3d, 1854.

Central Railroad Company of New Jersey. THE cars will run as follows until further notice, commencing Monday, April 10, 1854: Leave New York at 8 A. M., 12 M., and 4 & 6 P. M. Leave Plainfield for New York at 7 and 8:30 A. M., 12:50 and 5:10 P. M., passenger, and 7:30 P. M., freight. Leave Plainfield for Easton at 8:55 A. M., and 3:35 P. M., passenger, and 6:20 A. M., freight; and for Somerville at 7:30 P. M. Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEORGE H. PEGRAM, Superintendent. Clothing Establishment. THE subscribers, under the firm of TITTSWORTH & CO., Druggists, have opened a Clothing Establishment, No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants and dealers in introducing ready-made clothing as a branch of their business, and who desire to supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be aided with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and prices, will, we trust, convince those who give us a call, that they can purchase themselves at No. 22 Dey-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITTSWORTH, JR. JOHN D. TITTSWORTH, R. M. TITTSWORTH.

Bells! Bells! Bells! THE Churches, Academies, Factories, Steamboats, Plantations, &c., made, and a large assortment, kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world-wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of loan moulding in Iron Cases to Bell Casting, which secures a perfect casting and even tenor, and an avoidance of the unpurged quality of their Bells, they have just received—January, 1854—the FIRST PREMIUM (a Silver Medal) of the World's Fair in New York, over all others, several from this country and Europe being in possession. In consequence of which, they besides many Diplomas, that entitle them to sell their Bells, that they give us a call, that they can purchase themselves at No. 22 Dey-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITTSWORTH, JR. JOHN D. TITTSWORTH, R. M. TITTSWORTH.

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