

The Sabbath Recorder.

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“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. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of April 13, 1854.

But our present inquiry is especially with regard to the continuance and universal observance of the weekly Sabbath in that blessed period. And in respect to it also, explicitly, does the prophet declare, that it shall then not only have place, but that even altogether apart from its more ordinary and local sanctification by the Gentiles in the several places of their birth and of their dwelling, “from one Sabbath to another” shall men regularly, from every land, come to worship before the Lord in the city of Israel's solemnities. This is to be no partial observance, nor is it even to be limited to those inhabiting the lands lying least remote, or to those otherwise placed in especially favorable circumstances. The prediction, on the contrary, is, that this recurring and delightful homage shall then be rendered to the Lord our Maker, “from one Sabbath to another,” even by “all flesh.” The Sabbath thus includes in its holy embrace of love and truth, the children of men of every clime. By all shall Jesus be then acknowledged the Creator, through their remembering the Sabbath day to keep it holy, because that on it God rested from all His work.

And here it should scarcely be necessary again to remark, that the only weekly Sabbath anywhere spoken of in Scripture is the Seventh Day. Obviously, indeed, the New Moons and Sabbaths foretold by the prophet as to be henceforth observed to the glory of God, are the same New Moons and Sabbaths of which he had also intimated the rejection when perverted as they were by Israel, saying, “Your New Moons and Sabbaths I cannot away with.” (Is. i. 13.) And the Sabbath, as named, as to be hereafter hallowed, is manifestly the same Sabbath which the priests, the sons of Zadok, who are to teach the people of Israel, the difference between the holy and the profane, shall teach them to hallow.” (Ezek. xlv. 24.) Nor is it to be questioned, that this is the identical day of which, as we have already seen, Isaiah elsewhere declares, “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 the same which he commends the priests to the stranger that see themselves to the Lord for keeping; (Is. lv. 2, 6;) and for which he promises blessing, also, to him who calls the Sabbath a delight, and turns away his foot from doing his own pleasure on God's holy day. (Is. lviii. 13.) And finally, it is the same Sabbath as that upon which, as contradistinguished from “the six working days,” the eastern gate of the temple is to be opened for worship. (Ezek. xlv. 1, 3, 12.)

It is therefore submitted as a truth proved, that the divine promises in reference to the times of refreshing and restitution, now approaching, are, that the seventh day of the week, God's holy day, shall be then universally observed. Thus the memorial of God's original work of creation and His resting from it—a memorial instituted before sin had produced upon man its baleful influence of estrangement from his God, yet mercifully continued subsequently, notwithstanding of his sad fall—this memorial is thus represented by the prophet as still to be maintained through and beyond the wreck of a present evil world, and as holding its place so long as that new earth which God hath sworn to create shall endure. In that most glorious day, when true obedience shall be given to all divinely approved ordinances—obedience such as never has been given since man's first transgression—the Sabbath of the Lord shall thus hold conspicuous and honorable place. The innocency and bliss of Eden's garden, as we have formerly seen, rendered not unnecessary nor unsuitable such a memorial of the great Creator, who had made all things very good; nor will the increased spirituality of those of the Millennial age render them incapable of deriving pleasure and profit from the sanctification of the Sabbath. If the Sabbath could be prized and be profitable to man in Paradise as a testimony for God, so also in Paradise restored will its value for the same end be duly esteemed. To all the nations of the earth, the fact even of a new creation, we thus learn, will not invalidate the primeval claim of the appointed memorial of the Creator's dignity in the earlier manifestation made of His power and wisdom and goodness. Yes, in that blessed time when the triumphs of the cross shall be fully reflected in the brightness of the Redeemer's crown, and when the work of redemption shall be everywhere accepted, there will still be seen a glory of its Lord in the original work of creation—each having its own appropriate and appointed symbol. Admired of all them that believe, the Son of Man in His glory, the Lord of hosts, seated on the throne of His father David, reigning in Mount Zion, and in Jerusalem, and before His ancients gloriously, while all the Kings of the earth shall confessedly hold their sovereign title from Him, reverently shall “all flesh,” from one Sabbath to another, bear testimony of their faith in the power and godhead of Jesus as the Great Creator.

And, surely, if it be so, that in those days of acknowledged purity, the Sabbath shall be observed as blessed—that the very day sanctified and blessed of God ere sin entered into the world shall gain be observed by all—that as much shall the power and wisdom and goodness of God be appreciated, and His authority respected in men's remembering the Sabbath day to keep it holy, as in obeying any other of the commands of the Decalogue—is it imaginable that a disregard

of that day now is compatible with the love and reverence which we owe to the Father, or that such disregard is in any degree honoring to the Son? Can it be supposed, that in the day prophetically foretold to be pre-eminently the prevalence of righteousness in the earth, and in which all glory shall be ascribed to the Redeemer, when indeed Christ shall see of the travail of His soul and be satisfied, and when the value of His salvation and the importance of His resurrection shall be better known and prized than in the present day of the church's declared apostasy—that when God, by His prophets, makes such acknowledgment of the fidelity of that coming age, and so complains of our degeneracy—can it be supposed that the fact of the then universal observance of the only Scripturally appointed Sabbath reflects no light in this respect upon the present duty of the church? Shall any who truly know and love the Lord willingly and without shadow of authority continue to desecrate the only day that God has sanctified and blessed; preferring for it of their own accord another which God expressly includes among the six working days; and this without a fear, even, that they may be depriving themselves of a blessing which it is the purpose and desire of the Holy One, through His Sabbath, to continue to bestow?

SIGNS OF THE TIMES—NO. 1.

As the times in which we live seem fraught with very great and important events, and a crisis is at hand, it is not amiss to look at the chart of ages in the compare it with the prophetic “map” which we can learn our present, “may be” world's position, in the great prophetic chart. The apostle Peter, when he testified to the transfiguration and glory of Christ, said, “We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn.” 2 Pet. i. 19. I cannot pursue the whole scope of prophecy, but I wish to call attention to some portions of it in connection with the present time.

In Daniel and in Revelations we have given us several orders of events, all terminating alike, viz. in the establishment of God's everlasting kingdom. In the great image, Daniel (2d chapter) sees four universal kingdoms in their consecutive order, and the fifth is the kingdom of God. In chapter 7th the four kingdoms are represented by four beasts. When the first of the four universal kingdoms or monarchies (Babylon) had passed away, Daniel had another vision (8th chapter) of the three remaining universal monarchies, in the ram, the he-goat, and the little horn that “waxed exceeding great.” These are great outlines, consecutive in their order, and filled up with a consecutive order of events, found principally in the 11th and 12th chapters of Daniel.

Passing over about 500 years B. C., we will commence with the 20th verse of chap. 11th. “Then shall stand up in his estate a raiser of taxes, the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle.” Augustus Cæsar (formerly Octavius) was brought up and adopted by Julius Cæsar, to become his successor; hence, “in his estate.” He was elected Augustus and Emperor B. C. 31. Previous to this, Mark Antony and Lepidus associated with him to avenge the death of Julius Cæsar. “A raiser of taxes (enrollment) the glory of the kingdom.” And it came to pass in those days, that there went forth a decree from Cæsar Augustus, that all the world should be taxed. (enrolled.) Luke 2: 1. Augustus means “the glory of the kingdom;” he died peaceably in bed, a few years after the commencement of the raising of taxes.

Verses 21, 22—“And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea also the prince of the covenant.” Tiberius, the envoy adopted by Augustus, fearing the anger of Cæsar, refused the honor, but succeeded to the empire without opposition (peaceably) after the death of Augustus, which honor he affected to decline, and thus by dissimulation professed to yield to the repeated solicitations of the servile Senate. “A vile person.” Josephus says, “This Tiberius had brought a vast number of miseries on the best families of the Romans, since he was easily inflamed with passion in all cases, and his anger was irrevocable until he had executed it, although he had taken hatred against men without reason.” Seneca says of him, “Tiberius was never intoxicated but once in his life, for he continued in a state of perpetual intoxication, from the time he first gave himself to drinking to the last moment of his life.” His reign was one of tyranny and hypocrisy, and his life one of infamous debauchery and beastly intemperance. He became so exceedingly base and vile as to be held in utter contempt, and A. D. 26, disgraced in every degree of infamy, he retired or banished himself from Rome to the Isle of Capra, in the bay of Naples, where he remained until March A. D. 37, if possible growing worse and worse. Attempting to return to Rome, he stopped at a country house near Misenum, where Macro the pretorian prefect caused him to be suffocated with pillows. The best families of Rome, and many too, who flattered him to accept the crown, were overflowed from before him and broken, “put to violent death.” Yea also the Prince of the Covenant, the Lord and Saviour Jesus Christ, who was crucified under his reign.

he shall come up and shall become strong with a small people. He shall enter peacefully even upon the fittest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey and spoil and riches.” This league, contrary to the command of God when he brought them into the land of Canaan, (Deut. 7: 2, 16, 19; Judg. 2: 1—5; 1 Kings 3: 1—11.) Judas Maccabeus made with the Romans B. C. 161. This league was different from the treaties nations and tribes for temporary purposes, inasmuch as it was of a permanent character, and designed to protect them from all their enemies, under all circumstances. Bacchides, the Grecian general, had long been warring against the Jews, but upon the promulgation of this league, B. C. 159, he was made to desist, and return to his own land, and never after this did the Grecians return to Judea. (See I Mac. 8: 9, and Josephus B. 12.) It was obtained at the instigation of Judas Maccabeus, by Eupolemus the son of John, and by Jason the son of Eleazar, when Judas Maccabeus was high priest, and Simon his brother was commander of the army, B. C. 161, but was received, accepted, and went into effect, B. C. 158. The decree of the Senate (of Rome) concerning a league of assistance and friendship with the nation of the Jews; it shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn or ships or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack shall be made upon the Romans, the Jews shall assist them; and if the Jews have a mind to add to or take anything from this league of assistance, that shall be done with the common consent of the Romans; and whatsoever addition shall thus be made, it shall be of force.

“He shall work deceitfully. How? “For small people.” Rome (the people) entered into possession of the fittest countries without war. Egypt, Bythia, Cyrenia, and Lybia, were bequeathed to the Romans by will, which afterwards assumed the pretext for reducing them to Roman provinces. Many countries were particularly benefited, favored and rewarded, under the protection of the Romans, thus sharing the spoil, prey and riches, and being secured from all the inconveniences and misfortunes of war with their neighbors. By referring to this league, the angel leaves the chain of events which he was making known to Daniel, and goes back to the beginning of the Roman power, so as to bring in the connection of that power with Daniel's people, the Jews; and here also he gives the length of the imperial dynasty, 360 years. “And he shall forecast his devices against the strong holds even for a time.” A time is a year, as Dan. 7: 25—360 prophetic days, a day for a year. The empire of Rome remained united as one during this time, and kept all the “strong holds” of the earth in subjection; but this state of things should not continue forever—a change must come at the time appointed.

DIVISION AMONG THE JEWS.

A few weeks since, the Board of Deputies held its annual meeting. This Board is an institution of about one hundred and fifty years standing. It possesses no religious functions or authority, but is concerned solely for the liberties and secular rights of the Jewish community. Its members are delegated, in stated proportions, by all the synagogues of the United Kingdom. Some ten years ago, in London, a small body of Jews separated from their co-religionists, on the ground that the traditions of the fathers are not binding, and that the Bible (that is, the Old Testament), and the Bible alone, is the religion of Israelites. The seceders constituted a new Synagogue, known by the name of the Margaret Street Synagogue. They are a highly respectable body, and their leader, the Rev. W. Bresslau, is known to us as a gentleman of ability and character. A *Cherem*, or act of excommunication, was shortly directed against them by Chief Rabbi Herschel, cutting them off from the communion and privileges of the orthodox Jew.

Of the sixty or seventy deputies who assembled at the annual meeting of the Board, it appears that four gentlemen, Messrs. Jonathan, Elkin, Ellis, and Davis, chosen by four orthodox Provincial Synagogues, Sunderland, Portsmouth, Chatham, and Norwich—were members of the heterodox congregation of Margaret Street. A formal objection was at once raised to their taking their seats. In anticipation of the proceedings of the day, the opinion of Sir F. Thesiger and Mr. Badeley had been obtained, whether the Board was entitled to examine into the personal sentiments of men, admitted to be duly elected by recognized constituencies. The opinion was in the affirmative. Counsel held, that though the Board has no religious functions, it is a body of religionists, charged with the interests of Jews, as such. I, therefore, the Board is of opinion that a man has ceased to be a Jew, it may reject him, however constitutionally chosen. “A division was consequently taken on the question that the four deputies be rejected. They voted for, thirty against their admission. The casting vote was given by Sir Moses Montefiore, and by that vote they were excluded.

It would exceed the limits of this article to describe the intense party excitement which this result has evoked. The Rothschilds voted with the minority. Alderman Salomons, who also did so, in a published address says, “What I presume I must call the religious element in the Board (Sir Moses Montefiore's party) is evidently quite prepared to carry the deed of discord, hitherto confined to the ‘metropolis,’ into the ‘bosom’ of every congregation in the kingdom; to maintain its false position; and both within and without the community, to take all the consequences of this struggle.” The Board of Management of the New Synagogue, Great St. Helen's, London, have expressed their

sense of the enlightened views and public spirit” displayed in the letter of Alderman Salomons. The *Hebrew Observer*, a weekly journal, says, “We say it with deep grief, that the struggle is weary, and we apprehend that it will be carried on more fiercely than ever.”

These expectations are being fully realized. The minority have resolved that no lesser remedy will suffice for the crisis, than to insist on the repeal of the *Cherem* lying upon the body of the seceders. They say that it is not enough to press the admission into the board of the rejected deputies, but that their ecclesiastical excommunication must be nullified. A crowded assembly was addressed at Manchester on the 29th ult. by Mr. T. Theodore, who, in a lecture of great learning and ability, is said to have satisfied men of all parties that “the Members of the Margaret Street Synagogue are not legally under any sentence of excommunication.”

The entire party of movement and of progress are committed to this course, which involves the principle that the reception of the Talmud, or oral tradition, as of equal obligation with the Word of God, is not binding upon Israelites. If the *Cherem* is taken off from the Margaret Street Synagogue, it will amount to an admission that nothing is binding upon Israel but the Scriptures. Should this be so, our readers will believe with us, that the time to favor Zion is not distant. The impartial prayerful wish of the Old Testament, as the only rule of faith and practice, must lead men to seek for the Messiah—to seek till they find. [London Christian Times.]

A schism, similar to the one described in the above article, has existed for some years among the Jews on the continent of Europe and in the East. The seceders are called Karaites, or Jews who keep by the text of the word of God and reject traditions. They abound most in the Crimea, and hence some erroneously give that country the honor of originating the name. Their prayer-book is a beautiful compilation, being taken almost entirely from the Scriptures, with some hymns; and they do not omit any book of the Bible in the Scriptures, as some have asserted. The other Jews hate this sect more than they do the Gentiles. [London Record.]

CONSOLATION FOR THE LONELY.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop nor be dismayed,
And none shall ever die.

Where is that land—oh, where?
For I would hasten there.
Tell me—I faint would go:
For I am weary with a heavy woe.
Sorrow and pain shall not droop me all alone.

The true, the tender from my path have gone!
Oh! guide me with that hand,
If thou dost know that land;
For I am burdened with oppressive care,
And I am weak and fearful with despair.

Where is it? Tell me where!
Friend, thou must trust in Him who trod before
The desolate path of life;
Must bear in meekness, as He meekly bore,
Sorrow and pain, and strife!

Think how the Son of God
These thorny paths hath trod;
Think how He longed to go;
Yet tarried out, for thee, the appointed woe;
Think of His weariness in places dim,
Where no man comforted or cared for Him!

Think of the blood-like sweat
With which His brow was wet—
Yet how He prayed, unaided and alone,
In that great agony, “Thy will be done!”
Friend, do not lose despair;
Christ, from his heaven of heavens will hear
thy prayer.

A SERMON ON OLD AGE.

A Sermon on Old Age, by Theodore Parker of Boston, has been printed. From a notice of it by the New York *Tribune* we copy the following:—

His text is a jewel in itself, though not to be found in the inspired canon. Pity it is that he was obliged to go to the apocrypha for a frontispiece to his sermon. “As the clear light is upon the holy candle-stick, so is the beauty of the face in ripe age.” The subject is opened as follows:

I have often been asked to preach a Sermon on Old Age, and hitherto have declined, on the ground that I could not speak exactly from internal experience, but only from outward observation; and I hope to be able at some future time to speak on the theme; certainly, if I live, I may correct this present inquiry. To-day I will try, only asking all old persons to forgive the imperfections of this discourse; for they know what I only see. But as I was born into the arms of a father then two and fifty years old, who lived to add yet another quarter of a century thereto; and as my cradle was rocked by a grandmother who had more than four-score years at my birth, and nearly a hundred when she ceased to be mortal; and as my first Christian ministry was attending upon old age, I think I know something about the character of men and women whom time makes venerable.

The analogies of old age with the universal processes of nature, are set forth in the subjoined passage:

There is a period when the apple-tree blossoms with its fellow of the wood and field. How fair a time it is! All nature is wide open and winning; the material world celebrates its vegetable loves; and the flower-bells, touched by the winds of spring, usher in the universal marriage of Nature. Beast, bird, insect, reptile, fish, plant, lichen, with their prophetic colors spread, all float forward on the tide of new life. Then comes the summer. Many a blossom falls fruitless to the ground, littering the earth with beauty, never to be of use. Thick leaves hide the process of creation, which first blushed public in the flowers, and now unseen goes on. For so life's most deep and fruitful hours are hid in mystery. Apples are growing on every tree; all summer long they grow, and to early autumn. At length the fruit is fully formed; the leaves begin to fall, leaving the sun approach, more near. The apple hangs there yet not to grow, only to ripen. Weeks long it clings

to the tree; it gains nothing in size and weight. Externally, there is increase of beauty. Having finished the form from within, Nature brings out the added grace of color. It is not a tricky fashion painted on, but an expression which of itself comes out—a fragrance and a loveliness of the apple's inmost. Within, at the same time, the component elements are changing. The apple grows mild and pleasant. It softens, sweetens; in one word, it mellows. Some night, the vital forces of the tree get drowsy, and the autumn, with gentle breath, just shakes the bough; the expectant fruit lets go its hold, full grown, full ripe, full colored, too, and with plump and happy sound the apple falls into the autumn's lap; and the spring's marriage promise is complete.

Such is the natural process which each fruit goes through—blooming, growing, ripening. The same divine law is appropriate for every kind of animal, from the lowest reptile up to imperial man. It is very beautiful. The parts of the process are perfect; the whole is complete. Birth is human blossom; youth, manhood, they are summer growth; old age is ripeness. The hands let go the mortal bough; that is natural death. It is a dear, good God who orders all for the apple tree and for mankind.

The attachment of old age to the Past, is illustrated by a parable:

An Old Poem of the North tells of a brave boy, who in his earlier days found his mother's cottage too narrow, mourned at tending the goats on the mountain side, and felt his heart swell in him, like a brook from the melting of the snow, when he saw a ship shoot like an arrow into the bay. He ran from his mother and the goats. The Viking took him on board. The wind swelled the sails. He saw the hill top sink in the blue deep, and was riotously glad. He took his father's sword in hand, and swore to conquer him houses and lands by the sea. He also is a Viking. He has been all over the Mediterranean coast, and conquered him houses and lands by the sea; now, in his old age, his palace in Byzantium is a weariness to him, and he longs for the little cottage of his mother. He dreams of the goats; all day the kids bleat for him. He enters a little bark; he sails for the Scandinavian coast, and goes to the very cottage too narrow for his childhood, and eats again the barked bread of Sweden, and drinks its bitter beer; bares his forehead to the storm; sits on the rocks, and there he dies. “Bury me not, I pray thee, in Egypt,” said old Jacob, “but I will lie with my fathers; bury me in their burying-places.”

Then the scholar becomes an antiquary; he likes not young men unless he knew their grandfathers before. The young man looks in the newspaper for the marriages, the old man for the deaths. The young man's eye looks forward; the world is “all before him, where to choose.” It is a hard world, he does not know it; he works little, and hopes much. The middle-aged man looks around at the present; he has found out that it is a hard world; he hopes less and works more. The old man looks back on the fields he has trod; “this is the tree I planted; this is my footstep; and he loves his old house, his old carriage, cat, dog, staff, and friend. In lands where the vine grows, I have seen an old man sit all day long, in a sunny autumn day, before his cottage door, in a great arm-chair, his old dog crouched at his feet, in the genial sun. The autumn wind played with the old man's venerable hairs; above him on the wall, purpling in the sunlight, hung the full clusters of the grape, ripening and maturing yet more. The two were just alike; the wind stirred the vine leaves, and they fell; stirred the old man's hair and it whitened yet more. Both were waiting for the spirit in them to be fully ripe. The young man looks forward; the old man looks back. How long the shadows lie in the setting sun; the steeples a mile long reaching across the plain, as the sun stretches out the hills in grotesque dimensions. So are the events of life in the old man's consciousness.

After his favorite custom, Mr. Parker draws upon his fancy for a portrait to illustrate the principles which he wishes to enforce. We copy his sketch of a fair old age in the person of a universal “Aunt.”

What a beautiful thing is the old age which crowns a noble life, of rich or poor! How fair are the latter days of many a woman—wife, mother, sister, aunt, friend—whom you and I have known! How proud were the last years of Washington; the old age of Franklin! How beautiful is his late autumn Alexander Von Humboldt! The momentum of manliness bears on the venerable man beyond his four and eightieth year. There you see the value of time. It takes much to make a great man, as to make a great estate. No amount of riches that God ever gives man can enable one to achieve at forty what Von Humboldt has only done at more than eighty. It was so with Socrates, Plato, Aristotle, Leibnitz, every great man who has awed the world by the action of a mighty intellect, with corresponding culture.

These are men of high talent, station, genius perhaps. But the old age of a Quaker tailor in Philadelphia and New York was not whit less fair. The philanthropy of Isaac Hopper blessed the land; in his manhood it enriched the world; in his old age it beautified his own life, giving an added glory to his soil.

How many farmers, mechanics, traders, servants, how many mothers, wives, and aunts, have you and I known, whose last days were a handsome finish to a handsome life; the Christian ornament on the tall column of time! Their old age was the slow setting of the sun, which left:

The smile of his departed spread
O'er the warm colored heaven and ruddy mountain head.
Miss Kindly is aunt to everybody, and has been so long that none remember to the contrary. The little children love her; she helps her grandmothers to bridal ornaments three-score years ago. Nay, this boy's grandfather found the way to college lay through her pocket. Generations not her own rise up and call her blessed. To this man's father her patient toil gave the first start in life.

That great fortune—when it was a seed, she carried it in her hand. That wide river of reputation ran out of the cup her bounty filled. Now she is old; very old. The little children, who cling about her, with open mouth and great round eyes, wonder that anybody should ever be so old; or that Aunt Kindly ever had a mother to kiss her mouth. To them she is coeval with the sun, and like that, an institution of the country. At Christmas they think she is the wife of Saint Nicholas himself, such an advent is there of blessings from her hand. She has helped lay a Messiah in many a poor man's crib.

Her hands are thin; her voice feeble; her back is bent; she walks with a staff—the best limb of the three. She wears a cap of antique pattern, yet of her own nice make. She has great round spectacles, and holds her book away off the other side of the candle when she reads. For more than sixty years she has been a special providence to the family. How she used to go forth—the very charity of God—to soothe, and heal, and bless! How industrious are her hands! Her heart was gifted with fertile mind! Her heart has gathered power to love in all the eighty-six years of her toilsome life. When the birth-angel came to a related house, she was there to be the mother's mother; ay, mother also to the new-born baby's soul. And when the wings of death flapped in the street, and the shock of death dopped in the street, and the pillow of the fainting head; she soothed and cheered the spirit of the waiting man, opening the curtains of heaven, that he might look through and see the welcoming face of the dear Infinite Mother; nay, she put the wings of her own strong, experienced piety under him, and sought to bear him up.

Now these things are passed by. No, they are not passed by; they are remembered in the memory of the dear God, and every good deed she has done is treasured in her own heart. The bulb shuts up the summer in its breast, which in winter will come out fragrant hyacinth. Stratum after stratum her good works are laid up, imperishable, in the geology of her character.

It is near noon, now. She is alone. She has been thoughtful all day, talking inwardly so herself. The family notice it, and say nothing. In her chamber, from a private drawer, she takes a little casket, and from thence a book, gilt-edged and clasped; but the clasp is worn, the gilding is old, the binding faded by long use. Her hands tremble as she opens it. First she reads her own name, on the fly leaf; only her Christian name, “Agnes,” and the date. Sixty-eight years ago this day it was written there, in a clear, youthful, clerical hand—with a little tremble in it, as if the heart beat over-quick. It is very well worn, the dear old Bible. It opens of its own accord at the fourteenth chapter of St. John. There is a little folded piece of paper there; it touches the first verse and the twenty-seventh. She sees neither; she reads both out of her soul: “Let not your heart be troubled; ye believe in God; believe also in me.” “Peace I leave with you. My peace give I unto you. Not as the world giveth give I unto you.” She opens the paper. There is a little brown dust in it; perhaps the remnant of a flower. She takes the precious relic in her hand, made cold by emotion. She drops a tear on it, and the dust is transfigured before her eyes; it is a red rose of the spring, not quite half blown, dewy fresh. She is old no longer. It is not Aunt Kindly now; it is sweet Agnes, as the maiden of eighteen was eight-and-sixty years ago, one day in May, when all nature was woesome and winning, and every flower-bell rung in the marriage of the year. Her lover had just put that red rose of the spring into her hand, and the good God another in her cheek, not quite half-blown, dewy fresh. The young man's arm is round her; her brown curls fall on his shoulder; she feels his breath on her face, his cheek on hers; their lips join, and like two morning dew-drops in that rose, their two loves rush into one. But the youth must wander to a far land. They will think of each other as they look at the North Star. She bids him take her Bible. He saw the North Star hang over the turrets of many a foreign town. His soul went to God—there is as straight a road from India as from any other spot—and his Bible came back to her—the Divine love in it, without the human lover, the leaf, turned down at the blessed words at St. John, first and twenty-seventh of the fourteenth chapter. She put the rose there to note the spot; what marks the thought holds now the symbol of their youthful love. Now to-day her soul is with him, her maiden soul, with his angel soul; and one day the two, like two dew-drops, will rush into one immortal wedlock, and the old age of earth shall become eternal youth in the Kingdom of Heaven.

LETTER OF OLIVER CROMWELL.

H. Stevens, American agent, recently purchased for £36 an interesting autograph letter of Oliver Cromwell, addressed “For my esteemed friend Mr. Cotton, pastor to the church at Boston, in New England, these, October 2, 1651.” This letter was written shortly after the battle of Worcester. Cromwell alludes to the difficulties he had experienced in treating with the Scottish party, “whose were,” he says, “I verily think, godly, but through weakness, and the subtilty of Satan, involved in interests against the Lord and his people. With what tenderness we have proceeded with such, and that in synchrony, our papers (which I suppose you have seen) will in part manifest, and I give you some comfortable assurance off. The Lord hath marvellously appeared seen against them, and now again, when all the power was devolved into the Scottish King, and the malignant party, they invading England, and the Lord rayned upon them such snares as the enclosed will shew, only the narrative is short in this, that of their whole army, when the narrative was framed not five of their whole army were returned.”

“What is the Lord a doing! What prosperities are now fulfilling! Who is a God like ours!” The letter concludes with many expressions of Christian sympathy.

The Sabbath Recorder.

Second York, April 20, 1854.
Editor—GEO. B. UTTER & THOMAS B. BROWN (P. B. B.)

TO DESTITUTE CHURCHES.

Do not ask any one to become your pastor, till you can look upon the ministerial office as Christ's institution for promoting the growth of his mystical body. Pastors and teachers are enumerated with other gifts that our Lord bestowed upon the Church when he ascended on high.

ended; though you may not dream of it, perhaps they are profane! Please look into it and see.
Third—Are they in the habit of using spirituous liquors? Notwithstanding the efforts of the age, thousands of the young are forming habits which will bring with them all the miseries, shame and ruin of the drunkard!

COMMUNION AT THE LORD'S TABLE.

In a former article on the subject of Communion, I stated that the Lord's Supper is an institution independent of all previous Jewish institutions. It was in its origin, and has been ever since, considered as exclusively a gospel institution—as a memorial of the crucifixion of the Lord Jesus Christ.

BOARD MEETINGS.

Abstract of Proceedings at the Meetings of the Executive Board of the Seventh-day Baptist Missionary, Tract and Publishing Societies, held at New Market, N. J., Apr 16, 1854.

to Scotland, but the Scots could not unite with the Church of England, on account of its corruptions and worldly character. Neither could the Baptists residing in the kingdom.
While the laws of England permitted such as could not conform to their church establishment to enjoy their own sentiments in quietude, they were forbidden by law to meet publicly for worship by the Conventicle Act.

the paper was, in compliance with its closing request, ordered on record.
10. Adjourned to meet at Plainfield, N. J., on First-day, July 9, 1854.
The Tract Society.

inspired with the zeal and enthusiasm of their teachers.
At an early hour in the evening, that spacious church was crowded to its utmost capacity, by an interesting audience, eager to enjoy the "intellectual feast," while, probably, as many more, who went to participate in the pleasures, were unable to get within the house.

POSTAGE IN CONGRESS.—From our abstract of proceedings in Congress, it will be seen that a proposition is up to reduce the rates of sea postage, to increase the rates of inland postage, and to require postage always in advance.
LITERARY COMPENSATION.—Mr. Carey, in a recent pamphlet, in reference to the International Copyright Treaty, which has been slumbering in the Senate of the United States for months past, has shown very satisfactorily, that literary labor, at least in numerous instances, is duly rewarded by publishers in this country.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, APRIL 12. In the SENATE, Mr. Seward presented a large number of remonstrances against the Nebraska bill; also petitions in favor of Hansen's proposed line of steamships between Brooklyn and Europe; also petitions in favor of the Homestead bill; also petitions in favor of religious freedom to American citizens in Europe; and others in favor of a reduction of ocean postage.

ter were adopted, when the Committee rose and reported the bill to the House. The bill provides for the sale of lands which have been in the market for ten years at \$1 an acre; fifteen years, seventy-five cents; twenty years, fifty cents; twenty-five years, twenty-five cents; thirty years or more, twelve and a half cents.]

On the 12th a treaty of triple-alliance was signed between France, England and Turkey, but notwithstanding the personal application of the Sultan to the Grand Mufti, the latter refused to issue his fetva sanctioning the stipulation that the changes in the situation of the Christians in Turkey, as being in contradiction with the precepts of the Koran.

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self pressed upon the Porte other demands of a far more serious and important character, the nature of which in the first instance endeavored, as far as possible, to conceal from Her Majesty's Ambassador. And these demands, thus studiously concealed, affected, Jerusalem, but the position of many millions of Turkish subjects in their relations to their sovereign the Sultan.

These demands were rejected by the spontaneous decision of the Sublime Porte. Two assurances had been given to Her Majesty—one, that the mission of Prince Menchikoff only regarded the Holy Places; the other, that his mission would be of a conciliatory character.

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FUGITIVES FROM SLAVERY.—The Toronto Freeman of April 1st says: The arrivals by the Underground Road, during the past week, have been quite numerous. Virginia and Maryland seem to be less attractive than the ice mountains of Canada, to many in those States, judging from the extraordinary efforts they make to get away, and the preference they express for their present condition.

THE LEGISLATURE OF NEW YORK had not completed its business when the time expired, last week, for which it can constitutionally take pay. It held on, however, and will probably adjourn in the course of the present week.

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A dispatch dated Boston, Saturday, April 15, 1854, says: The reported failure of the Coochiate Bank to-day led to a great run upon it. Specie and current bills were paid out up to 1 o'clock, when the officers declined making further payments. The securities are considered good, and it is thought that bill-holders will be paid in full. The suspension of the bank is attributed to the failure of one of its officers, who is largely interested in bank manufacturing. He is said to owe the bank \$100,000.

THE DETROIT DEMOCRAT, under the head of "Still they come," adds: Eight good healthy appearing "chattels" arrived on the other side of Jordan, (i. e. Canada,) by the U. G. R. R. Line. Great credit is due to the engineers and conductors on the route, for bringing them safe through without stoppage. They are from Kentucky, and are worth about \$10,000.

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Eastern Association. THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, commencing on the Fifth day preceding the Sabbath in May, (the 25th,) at 10 o'clock A. M. in the Protestant Services, by Eld. Joel W. Greene, of Rockville, R. I.; alternate, Walter B. Gillet, of Shiloh, N. E. S. S. Griswold, Secretary.

Central Railroad Company of New Jersey. THE cars will run as follows until further notice, commencing Monday April 19, 1854. Leave New York at 8 A. M., 12 M., and 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 9:35 A. M., 1:40 and 3:25 P. M., passenger, and 6:20 A. M., freight; and for Somerville at 7:30 P. M.

Belts! Belts! Belts! FOR Churches, Academies, Factories, Steamboats, Plantations, etc., 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 Belts have a world-wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying a process of loam moulding in the form of a cylinder, of iron, which produces a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Belts, they have just received—January, 1854—the FIRST PREMIUM (a Silver Medal) of the World's Fair in New York, New Orleans, and London. For a full description of their Belts in competition; and which, in the 15th century, besides many Diplomas, that have been awarded them, they have patterns for, and keep on hand, Belts of a variety of tones of the same weight, and they also furnish to order CHAINS of any number of Belts, or Key and Rod Belts, or any other make throughout the States and Canada. Their Hanging Irons, many recent and valuable improvements, consist of Cast Iron Yoke, with movable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Telling Hammer, Counter, and other parts, for Bells, Steamships, etc., their improved Revolving Yoke, or Fan, Hangings in Brass or Bronze of any design finished. We can supply whistles, or parts, of our improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Belts taken in exchange. Surveyor's Instruments of all descriptions, made and kept on hand. Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, order can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Fourth-day, April 12. In the SENATE, a letter was received from Hon. Truman Smith of Connecticut, resigning his seat as a member of that body from the 24th of May next. Petitions were presented praying that steps may be taken to colonize and civilize the Indians at Puget's Sound, Washington Territory. A memorial from the merchants of Baltimore and others was presented, praying for the repeal of all duties on diamonds and other precious stones.

The Declaration of War. It is with deep regret that Her Majesty announces the failure of her anxious and protracted endeavors to preserve for her people and for Europe the blessings of peace.

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Ayer's Cherry Pectoral. THIS remedy is well known to the community with a confidence we feel in no article which seldom fails to realize the happiest effects that can be wished. So wide is the range of its application, and so numerous the cases of its cure, that a distinct every section of the country abounds in persons, publicly known, who have been restored from alarming, and even desperate diseases, by its use. When once tried, its efficacy is known to every other medicinal article. It is too apparent to escape notice, that in all the cases where it is used, the public no longer hesitate to employ it to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Fifth-day, April 13. In the SENATE, the HOUSE bill establishing a new Land District in the Lower Peninsula of Michigan was taken up and passed. A resolution was adopted directing inquiry, by the Committee on Public Lands, as to the expediency of granting land to aid in the construction of a railroad from Iron Bay, in Michigan, to Little Bay de Lequette. The Committee on Patents reported favorably upon the bill extending Hussey's patent for a reaper. Adjourned until Second-day.

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The Boston correspondent says that a few council met to dismiss a pastor of an Orthodox church to act on the ground there was no ap- leaving. On learned a dismission on the \$500, the to call a meeting, keep their minister. adjourned. The church recently had a meeting, as they are attached to him to stay, they can. Next time he will be satisfied that his present income. It is the firm and wealthy elements, and this is the church itself numbers "dread members."

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Miscellaneous

Ranking.

Let us speak of a man as we find him, And count not what others may say; And should we blame him, let's remind him That from the world we are none of us free. If the world would turn him away; And the world would be read on the brow, There are many we'd pass by with scorn, Whom we're loading with high honors now. Let us speak of a man as we find him, And heed not what others may say; If he's bad, then a kind word would bind him; And if he's good, then a word would turn him away; For the heart must be barren, indeed, Where a seed of repentance can bloom; Then pass by, ere you censure with speed; On a smile or a frown hangs his doom.

A Matrimonial Adventure.

A correspondent of the Congregationalist gives a narrative of a recent and singular adventure, in a letter from Iowa. He says:— A young man connected with one of the evangelical congregations, had not a member of the church, had engaged to marry a young lady belonging to a respectable Catholic family in the place. She, as was natural, when the appointed time for their union was near, intimated her wish that the ceremony might be performed by his Right Reverence, the "Bishop of Dubuque." Her lover expressed his willingness that it should be so, provided nothing should be required of him in connection with the marriage service, to which he could not conscientiously assent. He subsequently visited the Bishop, and asked to be made acquainted with the form of marriage used in the Catholic church, giving at the same time his reason for the request. The Bishop read to him the service appointed for the "sacrament" of matrimony; the young man finding nothing in it to which he could make serious objection, consented that the ceremony should be performed by the Bishop, and in the Catholic church. The day for the marriage having arrived, the bridegroom and bride, with the groomsmen and bridesmaids, and their numerous friends, repaired to the church. The ceremony commenced; but had not proceeded far, when a manuscript was handed to the groom with the request that he would sign it. The expectation doubtless was, that he would sign without reading it. But he was not to be so caught. He read the paper, and found it to be a solemn obligation to train up his children, in case any should be given him, in the faith and order of the Catholic church, whereupon he refused to set his name to it. The Bishop informed him, that unless he should do so, the marriage could not take place. He then turned to his bride, and asked her if she "should henceforth be two?" She said "Yes." He asked her if she would go to Galena, (some fifteen miles below,) and be married? She said "Yes." He then turned to the spectators present, and told them he regretted to disappoint them, but was compelled to do so, and immediately left the house, took a carriage and started for Galena. Having reached there, they applied to a Catholic priest for his services, and found that the Bishop had headed them off by a telegraphic dispatch, directing the priest at Galena not to marry them. The young man then asked the lady if she would be married by a Justice of the Peace? She answered in the affirmative, and straightway to a Justice's office they went, and the knot was tied—just as her brother rode up in hot haste to prevent, if he could, such a consummation. The Bishop was openly and loudly cursed in the streets, even by persons belonging to the Romish communion, for his course.

Anecdotes of the Fox.

The fox is of all animals the most cunning. In the nobility of sagacity, he is perhaps inferior only to the raven, the dog, or the elephant; but both of these must yield the palm to him in that peculiar trait which we call cunning. This is not always a bad quality, for it is frequently employed to defeat evil intentions, and often still for mere amusement; but it is seldom that cunning may be ranked with the virtues. We say of a man who resorts to all manner of tricks to secure his objects, that he is wily, or that he is "as cunning as a fox." The fox is one of the most abundant of the four-footed animals. He is found in nearly every part of the globe, and wears coats of different colors in different localities. Sometimes he appears in a suit of glossy black; again he is found in a red coat, a yellow jacket, or a grey mantle; while in far northern regions, he dons a robe of white, as if he were the most innocent creature in the world. He is not easily tamed, and hence there are not half so many entertaining stories told about him, as there are about more domestic animals. He loves his freedom too well, and is too fond of committing depredations among the poultry, to be content to be petted in the house. Nor would he be a very agreeable companion, although it must be allowed that he is not an ill-looking fellow with his soft, grey or reddish coat, his bright eye, and his bushy tail. He is very rapacious, constantly seeking what he may devour, and seldom disdaining anything in the shape of fish, flesh, or fowl, which he can lay his paws on. He is fond of rabbits—espure that he is!—and displays his cunning in the manner in which he takes them prisoners. Instead of entering the hole which leads to their burrowing-place, he saves himself the trouble of digging his way along by scenting the track of the rabbit above the ground till he reaches the spot where he hides, when he digs down, and falls upon his victim suddenly. The fox is very fond of grapes, and in the fables of Æsop there is a familiar story of one who came one day to a vine hanging full of delicious looking fruit. The fox made great exertions to reach them, but finding it impossible, he consoled himself by saying that they were miserable, sour things, and not worth having. It has become, from this fable, quite a proverb, when a thing is beyond our reach, to say, "the grapes are sour." There is another story of equal truth, told of this animal. One day a fox, who was distinguished among his fellows by the size of his bushy tail, was so unfortunate as to fall into a trap, from which he contrived to escape, with a sad loss, however—the loss of his tail! The cunning rascal, while he was deploring his misfortune, conceived of a plan to make it turn out to his credit. He was an influential fox, and he resolved to try what eloquence could do among his fellows. So, after some

days of concealment, he made his appearance among his tribe, and reported that he had been abroad, where, he said, the fashion was to wear no tails, and he earnestly counseled his brethren to adopt the same fashion as he had already done! But the cunning of one was not a match for the cunning of many, who loudly protested that they did not believe that their brother would do so, if he had not first lost his tail in a trap! A naturalist relates that a fox lost one of his fore feet in a trap, and made his escape. Some two years afterward, he was unearthed by some dogs, but instead of running, as is usual with the hunted fox, he waited until each dog came up to him, and then jumped suddenly over them. When he was taken, after repeating this ruse several times, it was discovered that he had but three feet, and could not run well. The same writer tells an anecdote of another fox who wanted very much to secure a hare for his breakfast. He says that he saw him stealing along the edge of a plantation, and looking very cautiously over the low wall at some hares which were feeding there. He was too cunning to give them chase, for he knew that they would escape him in flight; so he resolved to try stratagem. He stretched himself out at full length, close to a gap in the wall, which one or more of the hares might pass on leaving the field. His anxiety for a meal prompted him now and then to rise and have a peep over the fence; but most of the time he laid motionless, not even stirring when two or three hares left the field at another gap not many feet removed. At length two approached his place of ambush, and the fox crouched lower, and his ears quivered. As they passed the gap he sprang up like a flash of lightning, and seizing one of them, killed it immediately. He was making off boldly with his breakfast, when a rifle-ball suddenly put a stop to his course. In a fox-chase which took place in Ireland, Reyard was hard pushed, and made for a high wall, over which he sprang, and crouched beneath it; and while the hounds which took the leap after him, dashed forward in full cry, he quietly leaped back again and made his escape. In another Irish chase, the fox was so hotly pursued, that he sprang to the roof of a cabin, and mounting the stone chimney, looked calmly down upon the hounds. One of these, however, made after him, so resolutely, that Reyard had to plunge down the chimney to escape his clutches. He descended into the lap of an old woman, who thought the visitant came from quite an ill-famed quarter, and shrieking with fright, rushed into one corner of the hut, while the fox retreated to another. When the hunters came up and entered the cabin, they found the fox gnawing at the woman, and they took him alive. In the picture gallery of the New York Crystal Palace, there is a very amusing picture, called upon the catalogue, "The Fox and the Crow." It tells its own story, and serves to illustrate our theme. A fox is lying on his back apparently dead, his feet sticking up stiffly into the air, while two crows are approaching him. One of them is almost near enough to peck him; and we almost expect while looking at the cunning creature, to see him spring up and catch the unwary bird in his jaws. A good name for this picture would be "The Fox playing Possum." [The Schoolfellow.]

Facts and Suggestions for Farmers.

From a report of the sayings and doings at a meeting of the Farmer's Club of the American Institute, on the 11th inst., we clip the following paragraphs:— The French plant tomatoes with cucumber vines, which they think prevent the ravages of insects. Mr. Meigs read a paper which stated the annual valuation of manure in England at \$300,000,000, and upon this depends the whole country; for without manure the English farmers could not produce their immense crops. Prof. Mapes gave the following formula for making grafting wax, an article required by every farmer at this season of the year: Take Canada balsam one pound, clean beeswax one pound, and boil together and knead into a putty consistency, or keep in a kettle, to be warmed as wanted for use, and put on with a brush. It is very convenient when spread thin upon cloth or paper, to be cut in strips for use, and its great advantage over any other material is that it will adhere to a wet surface. Mr. Fell said that Indian corn yields a larger amount of farinaceous food to the acre than any other grain. It is the most certain crop ever planted. He plows in 60 loads of barn-yard manure to the acre in November, and afterward subsoils, and in spring plows again, and plants in May. When the corn is five inches high, use the cultivator, but never till up. He poisons crows and other troublesome animals. If he intends to sow oats in the spring he pulls up the stalks after picking the ear. He proved that topping corn reduced the weight of corn from 58 to 52 lbs. per bushel, and the crop in greater proportion. He has made 100 bushels of shelled corn per acre. He contends for feeding corn land with specific manures. He finds it advantageous always to sell his crop in the fall—His corn cost 30 cents a bushel to produce it. He thinks there is a great loss in going over a large space of ground—better make the same number of bushels usually made, upon one third of the space. He recommends sowing corn broadcast for fodder. Prof. Mapes said he had a word to say upon making starch of Indian corn. Starch being insoluble in water, is easily separated from the gluten and precipitated. There is an immense starch manufactory at Oswego. The process is so perfect that the starch is rendered perfectly pure, and all that the corn contains is separated. The yield is nearly thirty pounds per bushel. In regard to the value of starch as a nutriment, Prof. M. thought we took already too much nutritious food, and that all grain is better used without separating its parts. Starch will not make as much fat as corn meal, though it is much used for food, and saves flour. It is also used in calico printing, not only as starch, but, by a chemical process, to make a sort of gum much required. Mr. Greeley thought the increase of consumption of starch as food is very large, and that it is not beneficial—that however it tickles the palate, a corn meal pudding is far better. He thinks that nine-tenths of the corn starch manufactory is used as food, and that, therefore, the business is more ornamental than useful.

One Cause of Insanity. Indulgence in reading works of fiction is assigned by the intelligent physician of the Mount Hope Institution as one of the causes of insanity. He says:— "Another fertile source of this species of derangement, has appeared to be an undue indulgence in the perusal of the numerous works of fiction with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Persons cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause can be assigned than excessive novel-reading. And nothing is more likely to induce this disease than the education which fosters sentiment instead of cherishing real feeling—such as results from the performance of active benevolence and the sacred duties of ordinary life, and of moral obligation—which weakens and strengthens the imagination without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'"

Twelve Golden Rules of Health.

A work on Homeopathy, recently issued, gives the following "Twelve Golden Rules" of health, embodying a code of hygiene which, though familiar in these days of instruction in the natural laws, can scarcely be repeated too often. Rule I. Rise early, and make it a point to retire at ten o'clock; seven hours sleep should suffice; although less may do in some cases, and in others, more may be required. Rule II. Wash your whole body from head to foot, in cold water, every morning, winter and summer, immediately after leaving the bed; and rub yourself well with a leech brush or coarse towel, immediately after washing. Rule III. Never sleep in a warm room, or in a room that has not been properly ventilated in the day time. Rule IV. Never sit or sleep in a draught of air; this rule is almost universally violated, but a draught of air is generally hurtful, more in one case than in another, and more especially when persons are over-heated or covered with perspiration. Rule V. Dress according to the season; but be careful not to leave off your winter clothes before the warm weather has fairly set in. This rule should be particularly observed by persons who are subject to sore throat, bronchitis, chronic cough, and such like weaknesses. Rule VI. Avoid all kinds of heavy and indigestible food, such as rich pastry, fat, heavy, farinaceous diet, warm bread, spices, mustard, pepper, &c. Rule VII. Avoid all stimulating drinks, brandy, beer, wine, and content yourself with cold water, milk, light and unsweetened chocolate, weak black tea, and syrups made of currants, raspberries, strawberries, or other kinds of wholesome and unmedicated fruit. Never use tobacco in any shape, except for medicinal purposes. Rule VIII. Never keep on wet or damp clothes, stockings, &c., and never sleep on damp sheets. Rule IX. Do not expose yourself to keen, sharp winds, and avoid the raw and damp evening air. Rule X. Live as nearly as possible in the same temperature; keep your room moderately warm, and make it a point never to sit near the fire. Rule XI. Eat your meals at regular hours; eat slowly; chew every mouthful well, and do not swallow it until it is properly mixed up with saliva. If possible, take about an hour for each meal, and never eat so much as to leave the table with a sense of repletion and oppression; do not forget to clean your teeth with a soft tooth brush after eating, and never indulge in the abominable habit of picking them. Rule XII. Avoid every kind of food or drink which naturally disagrees with you; take a little exercise in the open air every day, but not in any kind of weather; select particularly fine, bracing or balmy weather for a walk or ride; exposure to rainy, windy, raw or damp weather never does any body any good. These twelve rules are golden rules, the observance of which can never be impressed with too much care upon the attention of those who are anxious to preserve their health, and to remain free from the many unpleasant feelings which are apt to trouble those who neglect the proper dietetic and hygienic precautions.

Remedy for the Potato-Rot.

Mr. A. Hogeboom writes to the N. Y. Tribune as follows:— Permit me to state an experiment which I made for three successive years, obtaining each year corresponding results. It was simply this: Two square boxes, four feet each way, and two deep, were filled with very rich dirt, the dirt first being well mixed up, and then the boxes filled from it. The boxes were placed in a very warm situation; the one raised a few inches from the ground, and the other elevated two or three feet on upright sticks, which were kept well coated with tar during the season, and which had the effect of keeping the bugs from the box. Around the sides of the box was a sort of lattice work, to prevent the vines from dropping over the sides. Against the side of the other box was raised a bank, nearly level with the top of the box. In each of these boxes were planted each year four hills of potatoes—the white pinkies. Four large potatoes were halved, each box receiving the half of each potato. During the season the potatoes in these boxes were kept well watered, receiving equal quantities of the fluid. The result was invariably this: The vines in the box from which the bugs have been excluded remained green till the frost came, exhibiting no symptoms of the blight. The potatoes, when dug, were large and perfectly sound, and so remained till the next summer. In the other box, where the vines were sometimes covered with the potato insects and bugs, the tops were dead by the first of August. When the potatoes were dug, those in the latter box were nearly all rotten; and not half the size of those in the other box. Will you explain this phenomena on any other principle than that of the insect theory? To the farmer, I would say, procure those kinds of potatoes which have the greatest celebrity for resisting the ravages of the bugs.

Don't plant in very rich or warm places. Plant early, and dig before the wet weather sets in, in the fall. And by all means keep the potatoes dry and warm, after they are taken out of the ground.

Speed on Railways.

Dr. Lardner adopts some ingenious arguments, or rather illustrations, to render familiar the extraordinary velocity with which our express trains move. The Great Western Express to Exeter, travels at the rate of 43 miles an hour, including stoppages, or 51 miles an hour without including stoppages. To attain this rate, a speed of sixty miles an hour is adopted midway between some of the stations; and in certain experimental trips 70 miles an hour have been reached. A speed of 70 miles an hour is about equivalent to 35 yards per second, 35 yards between two beats of a common clock; all objects near the eye of a passenger traveling at this rate will pass by the eye in the thirty-fifth part of a second; and if 35 stakes were erected at the side of the road, a yard asunder, they would not be distinguishable from one another; if painted red, they would appear collectively as a continuous flash of red color. If two trains with this speed passed each other, the relative velocity would be 70 yards per second; and if one of the trains were 70 yards long, it would flash by in a single second. Supposing the locomotive which draws such a train to have driving-wheels seven feet in diameter, these wheels will revolve five times in a second; the piston moves along the cylinder ten times in a second; the valve moves and the steam escapes ten times in a second—but as there are two cylinders, which act alternately, there are really twenty puffs or escapes of steam in a second. The locomotive can be heard to "cough" when moving slowly, the cough being occasioned by the abrupt emission of waste steam up the chimney; but twenty coughs per second cannot be separated by the ear, their individuality becoming lost. Such a locomotive speed is equal to nearly one-fourth of that of a cannon-ball; and the momentum of a whole train, moving at such a speed, would be nearly equivalent to the aggregate force of a number of cannon-balls, equal to one-fourth the weight of the train. That "smash" should follow a "collision" is no subject for marvel, if a train moving at such speed—or anything like such speed—should meet with any obstacle to its progress. [Dodd's Curiosities of Industry.]

Give Me Drink.

Mr. McLeod, an English writer, puts the following language in the mouths of those who visit the rum-seller's den:— There's my money—give me drink! There's my clothing and my food—give me drink! There's the clothing, food, and fire of my wife and children—give me drink! There's the education of the family and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from the schoolmaster, and innumerable articles I have robbed from the shopkeeper—give me drink! Pour me out drink for more I will yet pay for it! There's my health of body and peace of mind—there's my character as a man and my profession as a Christian—I give up all—give me drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the redeemed—there, there, is all hope of salvation! I give up my Saviour! I give up my God! I resign all! All that is great, good and glorious in the universe, I resign forever, that I may be—DRUNK!

Railroads in Russia.

In all this monster empire, while the rest of Europe has been spinning its myriads of iron cobwebs from wall to wall, and from tower to tower, one line has been laid down, (I do not speak of Poland,) and that one line which was all but necessary, and which actually runs along one of the few lines of Russian intercourse for which a capital road had already been laid down. The undertaking was either a job, or a mere effort of vanity; probably both. But it will not be imitated. Railroads are not encouraged in Russia; they are considered as connected in some way with the revolutionary tendencies of the age, and are accordingly disfavored. As regards the transit of soldiery—the only point of Russian authority to consider them—the matter has been pondered, and the Emperor finds that he can move his armies (their appointments taken into account) as advantageously without rails as with them. As to private enterprise here, that is entirely out of the question. Without pausing to ask whether you can expect railway progress in a country which leaves one of its most splendid and important ports undrained and unlighted, or where the nation's very almanac is left a laughing-stock to Europe, we shall find that a more practical, if not a more real, obstacle opposes itself to the establishment of railways, were they ever so much desired. There is no capital. The sinews of railway war are wanting. The money could not be found. In saying this, I am simply recording the answer made by tradesmen, by merchants, by proprietors, by natives, as well as foreigners, and even (in whispers) by daring officials, when questioned concerning the stagnation of all national and popular enterprise—"We have no money as a nation." I have received this answer a hundred times. Many Russians are rich, but Russia is poor. With this answer, of course, ceases my share in the question, as it appears to meet the inquiry which would occur to an Englishman on first considering the position of Odessa.

The Artificial Propagation of Salmon.

As several reports have been circulated in the newspapers, to the effect that the attempt to propagate salmon by artificial means in Ireland and elsewhere had extensively failed, we think it right to state that we have obtained some information from the very best sources, which convinces us that these reports are wholly unfounded. On the contrary, we are glad to say the success attending the first attempt at propagation on an extensive scale in the country has surpassed our most sanguine expectations. It is reported from Perth, where about 350,000 ova are nearly hatched, that everything has progressed most satisfactorily; the whole of the ova, with a trifling exception, seem in a lively state. The only difficulty appears to be, that of providing sufficient ponds for such a multitude of fishes when they are able to swim, as the feeding ponds already provided will not contain one-tenth of them; and such is the number that

there appears no other way, after having hatched and protected them for twenty weeks, but that of committing them to the river to take their chance. At Galway about 260,000 ova are in a similar prosperous condition. Propagation on a smaller scale has also been carried into effect on the rivers Tweed, Loughard, the Foyle, Bush Mills, the Blackwater, the Moy, the Dee, near Chester, and other places. By the use of spring water the spawn has been entirely protected from injury by frost, during the past severe winter; and of 2,500 eggs which were sent from Galway to Basle, a distance of nearly 1,000 miles, M. Lex states that a considerable portion are good, and in a state likely to live. [Manchester (Eng.) Guardian.]

GENIUS, TALENT, CLEVERNESS.—Genius rushes like a whirlwind; talent marches like a cavalcade of heavy men and horses; cleverness skims like a swallow in a summer evening, with a sharp, shrill note, and a sudden turning. The man of genius dwells with men and with nature; the man of talent in his study; but the clever man dances here, there, and everywhere, like a butterfly in a hurricane striking everything and enjoying nothing, but too light to be dashed to pieces. The man of talent will attack theories; the clever man assails the individual, and slanders private character. But the man of genius despises both; he heeds none, he fears none, he lives in himself, shrouded in the consciousness of his own strength, he interferes with none, and walks forth an example; "eagles fly alone, they are sheep that herd together." It is true, that should a poisonous worm cross his path, he may tread it under his foot; should a cur snarl at him, he may chastise it; but he will not, cannot attack the privacy of another. Clever men write verses, men of talent write prose, but the man of genius writes poetry. [Lectures on Poetry.]

How to PROSPER.—All difficulties are overcome by diligence and assiduity.

Be not afraid to work with your own hands, and diligently, too. "A cat in gloves catches no mice." "He who remains in the mill, grinds—not he who goes and comes."

Treat every one with respect and civility. "Good manners ensure success."

Never anticipate wealth from any other source than labor. He who waits for dead men's shoes may have to go a long time barefoot.

Be frugal. "That which will not make a pot will make a pot lid."

SLAVERY CONTRASTS.—A few days ago, the Methodist Episcopal Conference held a farwell missionary meeting in Richmond, Va., preparatory to the departure for China of the Rev. Dr. Belton of Ala.; the Rev. Dr. Lambeth of Miss., and the Rev. Dr. Kelly. On the other hand, Mrs. Margaret Douglas, a southern lady, is now in Philadelphia, having just been released from the jail of Norfolk, Va., where she has been imprisoned one month for the crime of teaching free colored children their Sunday school lessons, which she did at the request of many of the most respectable members of Christ's Church in Norfolk.

VARIETY.

Men with unassuming wives never fail. It is the husbands of such women as Mrs. Dash and Lady Brilliant who find themselves face to face with the Sheriff, and certain mysterious documents, adorned with red tape and wafers, big enough for target exercise.

The number of Blind Persons in Japan is said to be enormous. In Jeddo, the capital, alone, 36,000 is the computation. There are more blind people in America than in Europe. In Egypt, there is one blind person to every hundred. In Great Britain there are twenty-five thousand.

An opinion was given in the Supreme Court at Boston, on Monday, in a case involving the sum of seventeen dollars, which was decided against the bringer of the suit. Judge Metcalf said it had been before the Court for four years!

One Janus W. Baker, a lawyer and trader in McDonald county, (Mo.), has been committed to prison on a charge of high treason, for having organized a body of armed men to resist a process of the United States for trespass on the public lands.

By an application for a summons made at the Lambeth Police Court, London, it became known that a blacksmith named Turner, lately purchased a wife, in the person of a Mrs. Huntley, for "a pot of beer and a threepenny pie!"

Whiskey drinking never conducted wealth into a man's pocket, happiness to his family, or respectability to his character—therefore, whiskey is a non-conductor, and it is best to let it alone.

Man is but a little thing in the midst of the objects of nature; yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and, in his manners, equal the majesty of the world.

The legal gentlemen of Covington, Ohio, are on a strike. They recently met in solemn convocation, and agreed to demand five dollars for counsel, fifty dollars for divorce, and one hundred dollars for ejectment.

The mere apprehension of war has cost England already \$25,000,000, at least. War, for twelve months, will cost as much more; in all, £60,000,000, a sum equal to one whole year's expenditure.

To enjoy to-day, stop worrying about to-morrow. Next week will be just as capable of taking care of itself as this one. And why shouldn't it? It will have seven days more experience.

The small-pox is raging among the Chipewia Indians on the south shore of Lake Superior, and the head waters of the Chipewia rivers. It is very fatal.

Four hundred Danes arrived at St. Louis a few days since, on their way to the Salt Lake country. They were accompanied by a Mormon elder.

Nobody, they say, is a hero to his valet. Of course; for a man must be a hero to understand a hero. The valet, I dare say, has great respect for a person of his own stamp.

Dr. Franklin says that "time is money." This may account for the fact that persons, when in most need of money, ask for time. The man who couldn't trust his feelings is supposed to do business strictly on the cash principle.

Nothing elevates us so much as the presence of a spirit similar, yet superior to our own.

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. 22 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 47 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian's View of the Old and New Sabbath. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions, presenting the main points in the Controversy: A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 4 pp. No. 10.—The True Sabbath Enforced and Observed. 16 pp. No. 11.—Religious Liberty Enforced by Legislative Enactments. 16 pp. No. 12.—Misuse of the Term Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 pp. No. 15.—An Appeal for the Revision 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 Bostonia, Ct., in 1802; now republished in a revised form 168 pp. The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp. Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, The Sabbath Visitor. The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

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

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