

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.

RELIGIOUS BELIEF.

There is, perhaps, no more common mistake than the vulgar opinion, that every person is entitled to his "belief," and particularly his "religious belief," irrespective of the grounds of his faith, but simply because it is his "belief"—whether it has any foundation in the only legitimate source of faith, the Fountain of Truth, or not. It may be unpopular to deny such a fallacy; but while I question its soundness, I would be the last person to interfere with conscientious belief, if it be a conscience in some measure enlightened by the Word of God, and a belief presumed to be based on the requirements of the Almighty; even if not so, I should not, under any circumstances, persecute any individual for his belief, however erroneous that belief may be. Every person is entitled to his belief in one sense; even the infidel has his rights, and there can be no legitimate authority on earth to coerce him from that belief, or that want of belief. God is his judge, not man. So with those who profess "religious belief," the Word is to be their judge, not sinful man; yet, the religious belief of those who profess to receive the Bible as their rule of faith, to obtain respect from those quickened by the Truth, must be founded on an express "thus saith the Lord."

I most unhesitatingly advocate the most enlarged liberty of conscience, and unreservedly denounce all meddling with the "religious belief" of any individual, whatever that belief may be, to coerce him into the belief of another. I may strive to enlighten him, by holding up the only infallible source of faith, and by exposing the fallacy of traditional belief; yea, may strive earnestly to repudiate all belief which is not founded, solely, on the explicit Word of God. This is the duty of every one who professes to have been with Jesus and learned of him—who has "received the law from his mouth"—from his Record; but in doing so, we must be careful that we, ourselves, are not tainted with the traditions of men, and are ensconced in all our belief within that impregnable fortress, the sure testimony of God. It is, certainly, our duty, not only to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," but we are to contend, valiantly, for the faith once delivered to the saints, as recorded in the *Inspired Word*; and we are equally admonished, to "prove all things" but in doing it, we have but one guide, and but one rule to determine all these matters, namely, 1, "What saith the Scriptures," and 2, "Thus saith the Lord." When, therefore, we encounter a belief which cannot or will not come to "What saith the Scriptures," and be tested by the "Thus saith the Lord," we may have much reason to question that belief, and feel "a great necessity laid upon us," to strive to overcome that darkness which has led a fellow-immortal creature into "the delusion to believe a lie." Still, our only plan must ever be *suasion*—the sword of the Spirit—an exhibition of the Truth; and we must not feel it our duty to condemn and crucify him. We are not compelled to fellowship him; neither need we denounce him, as an individual, nor as an integral part of a communion, though we cannot approve the source nor the details of his "belief." But that does not release us from the responsibility laid upon us, as the disciples of the Lord Jesus, to protest against error, and not to blink at perversions of the Truth. We are called upon; not only to bear our testimony to the truth as it is in Christ Jesus, but against delusions, errors, and all the crafty inventions of men. While I contend, and contend earnestly, for the integrity of the unadulterated Word of God, and the consistency of Protestants in their integrity towards that Word of Truth, I concede the fullest liberty of conscience to others, whether that conscience is a mere natural conscience, or a religious conscience; for I recognize two distinct consciences, or rather, two distinct conditions of conscience, which virtually makes two distinct consciences, namely, a natural conscience, which is of earth, earthly, and an enlightened, religious conscience, which is of the Spirit, spiritual. I therefore endorse, most cordially, the big thoughts of Dr. John Walker, and the liberal doctrine of Oliver Cromwell, on this subject; which I may have presented to the readers of the Recorder before, but which cannot be too frequently reduplicated, for they deserve to be printed in letters of gold, and hung at the hearth-stone of every family throughout the land, for daily contemplation; and are peculiarly appropriate in combining wholesome liberty with conservative restraint:

"Toleration (says Dr. Walker) is not the opposite of intolerance, but is the counterfeint of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it. The one is the Pope armed with fire and faggot, and the other is the Pope selling indulgences. The former is Church and State, the latter is Church and Traffic. But intolerance may be viewed in a much stronger light. Man worships not himself, but his Maker; and the

liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings; the mortal who renders the worship, and the immortal Being who is worshipped. Toleration, therefore, places itself, not between Church and Church, nor between one denomination of religion and another, but between the being who worships, and the Being who is worshipped; and by the same act of assumed authority, by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. Were a bill brought into our Parliament, entitled, 'An Act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or Turk,' or 'to prohibit the Almighty from receiving it,' all men would be startled and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would present itself unmasked; and the presumption is not the less, because the name of 'man' only appears to those, for the associated idea of the worshiper and the worshiped cannot be separated. Who then art thou, vain dust and ashes, by whatever name thou art called, whether a King, a Bishop, a Church or State, a Parliament, or any thing else, that obtrude thy insignificance between the soul of man and his Maker? Mind thine own concerns. If he believe not as thou believest, it is a proof that thou believest not as he believest, and there is no earthly power can determine between you."

"So long (remarks Oliver Cromwell) as there is liberty of conscience for the Supreme Magistrate to exercise his conscience in erecting what form of church government he is satisfied he should set up, why should he not give the like liberty to others? Liberty of conscience is a natural right, and he that would have it, ought to give it. Indeed, that hath been one of the vanities of our contest. Each sect saith, 'O, give me Liberty!' But give it him into his power, he will not give it to any one else. Where is your ingeniousness? Liberty of conscience is a thing which ought to be very reciprocal. I may say it to you, you may say it to me. All the money of this nation would not have tempted men to fight upon such an account as they have been engaged in, if they had not had hopes of liberty of conscience, better than Episcopalians granted them, or that would have been afforded them by a Scot's Presbytery, or an English either. This, I say, is fundamental. It ought to be so. It is for us, and for generations to come. And if there be an absoluteness in the imposer, without fitting allowances and exceptions from the rule, we shall have the people driven into the wilderness, as were those poor and afflicted people, who forsok their estates and inheritances, here, where they lived plentifully and comfortably, were necessitated for enjoyment of their liberty, to go into a waste howling wilderness in New England, where they have, for liberty's sake, strip themselves of all their comfort, embracing rather loss of friends, and want, than be ensnared in bondage!"

"Men who believe in Jesus Christ are answerable to that faith,—men who believe in the remission of sins through the blood of Jesus Christ, who live upon the grace of God, are members of Jesus Christ, and are to him the apple of his eye. Whoever hath this faith, let his form be what it will, he walking peaceably, without prejudice to others under other forms, it is a debt due to God, and Christ, and he will require it, if that Christian may not enjoy his liberty."

I repeat, that I endorse the foregoing most cordially, and, perhaps, would go a little further, for even a more expanded liberty; and have inserted them, with the above explicit approval, that what I have to add may be misconstrued into a disposition to infringe on the most enlarged liberty of conscience.

On a former occasion I defined "religious conscience" to mean, the active exercise of the monitorial principle of the soul, enlightened and quickened by the Spirit of Grace; which impels man to do the bidding of the Father of Spirits, at all times, and under all circumstances, derived from a profound and abiding conviction of such duty being founded on the Word of God, and the requirements of his Maker—an impelling conviction, which prompts him to fulfill, at all hazards, the express will of his Lord and Judge; and not to leave undone, from any consideration whatever, anything He has required at our hands. It is likewise a principle which constrains man to contend, and contend manfully, for the integrity of God's holy law; a law which is wounded, deeply wounded, by any impediment to the free exercise of God's truth, or any coercion to compel him to submit to the commandments of men in his religious duties.

More recently I have had to define and expound *Religious Belief*, to a private correspondent, under the following circumstances: My correspondent, a bright, well-educated young lady of New England, now residing in Cincinnati, and a Presbyterian by profession, expressed a desire to examine the *Sabbath question*, and requested me to send some works on the subject to her; which I complied with promptly and most cheerfully.

The force of truth, evidently, confounded her; yet, not willing to be convinced, she planted herself behind the circumstance of so many good and learned men, who had investigated the subject, having defended the first day of the week as the "Christian Sabbath." That being easily knocked away, by showing that such investigations are, generally, undertaken against their will, and not to see the truth, but to justify a dogma, by the most specious pretenses; and by exhibiting the follies of other good and more erudite men, in maintaining, pertinaciously, equal or greater errors in other matters. She then fell back on Pro-

fessor Lee's newly-vamped scheme, namely, that in the time of Moses the Sabbath was put back one day, which was restored by Christ to the original period, and consequently the observers of Sunday are now keeping the original Sabbath.

My reply was as follows: You say you "believe" that you, and not the observers of the seventh day, are keeping the Sabbath set apart at the creation, and not the Jewish Sabbath." Belief, religious belief, is to abide, must ever be founded on the Word of God, and not on the sophistry of man. Where does the Bible teach you this setting back of the Sabbath in Moses' day, and its restoration or pushing forward again in the time of the Saviour? Nowhere. I confidently assert, and challenge the whole world to prove it. It is a ridiculous fallacy, an imposition, vamped up, over and over again, by astute quibblers, to throw dust into the eyes of the credulous. Its very originators became ashamed of so gross a folly, and abandoned it years ago. I am aware that that silly subterfuge has been revived, lately, by Professor Lee; but it is scarcely reiterated, until it falls flat-foot to the ground. Respectable theologians are too chary of their scholarship to endorse it. You are not posted up, dear friend, but seem to be deep in the mud at the bottom of the Ohio! Think you not that Christ knew which was the true Sabbath—not the "Jewish," for there is no Jewish nor "Christian Sabbath" named in the Bible. The Sabbath of the Lord—the only Heaven-appointed Sabbath—was instituted twenty-five hundred years before there was a Jew in the world. Christ, who knew all things, recognized and observed the seventh day, now called Saturday, and ordained no other—neither He, nor his Apostles. There has not been the loss of an hour since his day, and therefore we are fully certified of what He understood to be the Sabbath. Poor, vain dust and ashes, art thou wiser than He? You are behind, far behind the true state of the question. Sunday—the first day of the week—is kept expressly, by nine thousand nine hundred and ninety-nine of every ten thousand advocates for that day, because it is the first day of the week, and not the seventh, the original Sabbath—as the "Resurrection-day," in contradiction to the original Sabbath—of which there is no proof that the resurrection really occurred on that day; and if it did, it has not anything to do with the observance of the Sabbath, as it was never connected with it, in any of the prophecies respecting the Messiah. Sunday is kept purposely to repudiate and oppose the original Sabbath. You have no right to believe in opposition to the solemn declarations of the Almighty, on any subject—without an explicit "thus saith the Lord," to revoke or annul a former injunction. The inventions of men will not stand in the great day of trial. Thou canst not kick against the pricks. *Human reason*, in opposition to an express scriptural declaration, for belief, is no testimony. It must be a "thus saith the Lord." When you find that, let me have it. "To the law and the testimony." Build not on sand. The Lord hath spoken; ye hear Him.

The world, but more especially sectarians, have a strange idea of "intolerance." The masses think that all persons must possess a surplus stock of "Christian Charity," to slur over all differences of opinion, however vague and confounded their opinions may be—must admit the privilege to embrace any heterogeneous views of divine truth, from earthly, broken cisterns, and claim the same respect for them as if founded on the ungarbled Word of God, or you are "intolerant," a "bigot." Do such persons, generally, exercise a like liberality toward the Roman Catholics? I wot not. My fair correspondent complained of my definition of Religious Belief, and pronounced the writer as being "intolerant," which elicited the following defense of the position I had taken.

My dear friend, all I said on "religious belief," is nothing but fair, legitimate, Protestant principle, and what every true Protestant theologian, who is true to his cause, and true to himself, would endorse, unqualifiedly, apart from any special application to any of his own inconsistencies. I repeat, that in the sight of the Scriptures, I have no right, you have no right, and no one else has any right, to "religious belief," for which they have not a "thus saith the Lord." A simple scriptural truth must not be denounced as "intolerant," because it may pinch us a little in our preconceived views or practice. Were we true to ourselves, as Protestants, none would ever complain of my definition of *religious belief*.

In enforcing scriptural truth against popish errors, many of which have been, unwittingly, retained in the Protestant Church, I may at times display a zeal, which, apparently, amounts to warmth; but never, if I know myself, to any thing like "intolerance." I have ever been thought, by all classes of Christians, with whom I am in constant intercourse, as remarkably liberal in my Christian sympathies. They respect my zeal for Bible truth. By some of my strait-jacket, or hide-bound brethren, I am regarded as entirely too lenient. The bed of Procrustes, unfortunately, is too uniform a gauge with most sects. I never "unchurch" persons for their "belief," however erroneous that belief may be, on some points, provided they possess the imputed lineaments of the crucified Redeemer. I even have temerity enough to admit, that the Roman Catholic Church, though a wayward, a froward, and a dangerous member, is, still, a member of the Christian family; which shocks some of my Baptist and Presbyterian friends; yet, they cannot force me to be "intolerant" enough to exclude her in toto, as the "Man of Sin," the "Mother of Harlots," and the "Whore of Babylon." I may use some earnestness, if not warmth, I confess, in treating some of the follies of professing Protestants, for hanging to the ragged skirts of the "Romish Church"; but Lord Bacon has very justly remarked, "Earnest writing must not be hastily condemned, for men cannot contend coolly and without affection about things which they hold dear and precious."

While I do not admit the charge of being

"intolerant," I am aware that I am frequently thought *satirical*. Well, I suppose that may be the case, sometimes, for I cannot help emulating the sentiment of Alexander Pope, and carrying it out also in writing:—

"Whether the charmer sinner or he saint it,
When folly grows romantic, I must paint it."
And in not any thing is it more needed than where

"Faith enters in Fancy's masquerade,
Accounted for religious revelry,"
as it is forcibly expressed in the terse language of the accomplished authoress of *Passion Flowers*.

It is a false and a disingenuous position, in which Sabbatarians, who are not mealy-mouthed enough to take a sop of flattery, to silence their zeal, are oftentimes placed, when denounced for making too much of the Sabbath question. In like manner, our Baptist friends are often charged with making baptism too prominent a topic, yea, even sometimes twitted with making it a "saving ordinance," for their strenuous adherence and irresistible advocacy of it? Does that make it less true, or their greater bigots? By no means. Neither should Sabbatarians ever refrain from "crying aloud," so long as a palpable infraction of the Lord's holy day is upheld by professing Protestants—a violence to the law of God, and a dishonor to their profession.

Feeling that many young, inexperienced Sabbatarians, may be thrown into a like position, at any time, I have deemed it worth advertising them of my mode of meeting it in this instance; peradventure, it may suggest something to them to have in readiness to repel a matter so much calculated to confuse one who is not prepared to contend against such a restraining influence as being denounced "intolerant." There can be no intolerance in demanding a "thus saith the Lord" for religious belief, and no intolerance in resisting the presumptuous inventions of men, designed to supersede the explicit commandments of the Almighty.

W. M. F.
BORDENTOWN, N. J., Sept. 3, 1854.

BLESSED POVERTY.

Worldly reverses are often blessings. They who forget God while the world smiles upon them and plenty crowns their board are sadly grieved when their comforts are withdrawn; yet it is then, in the day of adversity, that they consider. On a Saturday evening, one of the Missionaries of the New York City Tract Society listened to the piteous tale of a woman. She was a widow, and had one child, a boy about five years old. She was in a very delicate state of health, but so far from having the nourishment her condition required, was altogether destitute of food, even of the coarsest kind, and instead of a comfortable bed, the floor was her only resting-place. The weather was cold, and she was shivering; but she had no fire, or fuel, or money with which to procure it. Her state was indeed distressing; her prospects were dark; she knew not God, and self-destruction presented itself to her view as the only mode of escape from her sorrow; and upon this mode she would probably have rashly ventured, had she not been checked by the sight of her darling boy, whom she feared to leave an orphan exposed to the world's buffetings. Thus it was when the missionary entered her room. It was doubtless the Spirit of God that taught him what to say, for his words were reasonable, and she felt them. Food was speedily provided; but the bread of life also was presented to her attention, and now it is believed that she not only enjoys the bread that perisheth, but feasts upon that which endures to everlasting life. In the day of adversity she considered.

Here is another case: A daughter called upon a missionary, and asked him to visit her mother. He did so, and found her sick. Her husband had become intemperate, lost his employment, left his family, and now, from far away, had made known where he was, and that he also was sick and destitute. The temporal condition of this family very much resembled that of the woman above described; for the absolute necessities of life were wanting. But this was a woman who once enjoyed religion and the fellowship of an evangelical church; she had back-slidden, and lost her religious enjoyments; adversity had been sent to admonish her. She yas thus taught to consider her ways, and to the miseries of poverty was added the torture of a wounded spirit. Doubly acceptable to her, therefore, was the visit of the missionary. God made him the means of relieving her temporal wants and of leading her soul to Christ; and not many days elapsed before she visited him with a glad heart and cheerful countenance, glorifying God for having healed her back-slidings, and restored her to the joy of his salvation. This was the end divine grace would accomplish by sending her adversity; and now, her feet again tread the ways of God's testimonies, the stream of domestic comfort has again begun to flow.

CHOOSING A FIELD.

A young licentiate, on leaving the Theological Seminary a few years since, accepted an invitation to a very feeble congregation, whose aspects were, in every respect, discouraging. Going into the study of a city pastor not far distant, he mentioned his intention. The pastor expressed some surprise. The licentiate was quite talented, very energetic, and was blessed with unusually pleasant social qualities.

"How, my friend, does it happen that you have chosen that forlorn place?" said the pastor. "The prospects there are very unpromising, so much so, that they have been unable for years past to prevail upon any one to settle there." "That is the reason I am going there," replied his visitor. "Other churches have invited me to become their minister, but all of them can easily get someone else; indeed, they are rather in demand. But this little flock nobody else will have, and I think that is reason enough why I should cast my lot with them." The pastor could say nothing more. The young minister's spirit rebuked him, and at the same time excited his admiration. The call proved to have

been a providential one, for no sooner had the earnest, faithful laborer entered on his work, than the neglected vine began to revive, and soon brought forth fruit to the glory of God. The congregation increased to a respectable size, the house of worship was repaired, many souls were converted, and, in a few years, when the church had attained such a degree of prosperity that somebody else "would have" it, the young minister accepted a call to a wider field, and is now the pastor of a city church. The time spent with this cast-off people was the means of building them up, and at the same time gave him a better preparation for the wider field upon which he has since entered.

DEATH-BED REPENTANCE.

I have come to the conclusion that it is best to be decided, as far as the denunciation of this subject is concerned. I cannot believe that it is a frequent occurrence that one is truly converted at the close of life, for the following reasons:— 1st. It is contrary to all the plans of God's providence in life. The design of God is to try men for eternity in this life, and that they mature a character for eternity. Now if a man who has been tried, and has matured a wrong character, by a death-bed repentance can slip off so very easily his character and enter heaven, it is clear that it contravenes the law of God's usual providence. Now God does not often break his own laws; and hence it is clear that men can not often thus repent, for they are beyond it when about to go to that world for which their character is already decided.

The Bible tells us of thousands of conversions, and only one or two who were saved when about to die. And those (that one or two) were not those who had often heard the Gospel, but those who, when about to die, heard and embraced it at once. So I can not conclude that the repentance of those who have often heard the Gospel is worth a single straw; while I may hope that he who never heard a word about repentance and faith in Christ, until on his death bed, may repent. Now the latter case I may never meet with, so it is not probable I shall ever witness, or ever have seen a genuine death-bed repentance.

2d. Most of the supposed cases of death-bed repentance will not bear scrutiny, for they are not built on Christ. I have seen what was called *sorrow and forsaking of sin, and resignation*; but in all these cases it was the forced admission and the compelled quietude which deceived. So of all reference to Christ, it was apparently because they could not deny his name and be saved, and not the leaping of a pious heart to one loved in and of himself. So that from this time forth I must deem them all false; while I deny not the power and truth of a few, very few cases indeed, on the whole globe since the Christian era.

I might add the influence of pain and demerolment, lassitude and medicine, want of reflection, and all the other concomitants as well as the fact that the Bible has no promise, except by implication, to the eleventh hour of sickness, did I need further confirmation.

THE OLD PARSONAGE.

CONFIRMATION OF SCRIPTURE.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of the Scripture history. It may be useful here to set out, in the briefest form, specimens of some of the general results of these discoveries. They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of general knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ; but, also, that in the earliest ages of that city, dating but a few centuries from the flood, their sculptures were the best. In this remarkable result the Egyptian and Assyrian antiquities agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature by the ineffectual attempts of man to find the true God. But it was introduced as an expedient of men, in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God, found in these sculptures, are the best, and immeasurably exceed every thing of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men knew God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish hearts were darkened.

The Scripture accounts of the great antiquity of Nineveh and the Assyrian empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and by the fact that the same marble materials have been used in successive structures, and that ancient buildings have been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

The monuments also bear upon them the records of the fulfillment of prophecy. Nahum prophesied that the city would be plundered of all its treasures so that none would be left. Layard has found, in all his excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burnt. The prophet foretold that the invaders would obtain easy access to some portions of

the city; and that, wherever the inhabitants should resort to the strong holds, these would be burnt. Now, the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact, that inscriptions, on the ruins of one of the palaces, give the records of the military career of Sennacherib, with just such a series of conquests, and just such boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the king of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver, and thirty of gold. Now, compare this with the historical inscriptions on Sennacherib's palace: "Because Hezekiah, king of Judah, did not submit to my yoke, I took and plundered forty-six of his strong fenced cities and innumerable smaller towns, but I left him Jerusalem, his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

One chamber of Sennacherib's palace presents, in sculptures and inscriptions, the siege of the Jewish city, Lachish. The king is sculptured, in royal pomp, on his throne, and over his head is this inscription: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for its slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as the sculpture show that he did.

Another instance appears in this, that in the historical sculptures there are marks of sudden and final interruption of the work, such as would naturally follow from the violent death of the king as described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built of brick. Yet the bricks often have characters stamped on them. In one instance a huge palace is formed of bricks thus stamped; and the same characters repeated, upon one and another; and these characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty?" Now, these ruins of the palace, in every brick of them, give just the echo of that boasted speech. Thus, after so many centuries, God has brought forth, from the ruins of these cities, voices in response to what the inspired penman has recorded so many centuries before.

WHAT A SAILOR THOUGHT OF MISSIONS.

At the anniversary of the London Missionary Society, Rev. Mr. McLeod related the following incident: Twenty-one years ago he had read in the account of some voyage things to the discredit of the missionaries of this society. Shortly after, meeting with the captain of a ship that voyaged to the South Seas, I inquired of him, he said, "Do you think that Missions have done much good in the South Seas?" He looked at me and said, "I do not know what you know about Missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before, an American whaler had been shipwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings, when we anticipated that we should either be dashed to pieces on the rocks during the night, or if we survived to the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes, manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, when the natives came on board in a European dress, and spoke to us in English. In that very island I heard the gospel on the Sabbath day, and sat down at the communion table, and sang the same psalm that I sang in Scotland." He added, "I do not know what you think of missions, but I know what I think of them."

AN ALLEGORY.

A venerable old man was toiling through the burden and heat of the day in cultivating his field with his own hand, and depositing the promising seeds into the fruitful lap of the yielding earth. Suddenly there stood before him, under the shade of a huge linden tree, a divine vision. The old man was struck with amazement.

"I am Solomon," spoke the phantom, in a friendly voice. "What are you doing here, old man?" "If you are Solomon," replied the venerable laborer, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious and to gather. What I then learned I have followed out to this hour."

"You have only learned half your lesson," resumed the spirit.

"Go again to the ant, and learn from that insect to rest in the winter of your life, and to enjoy what you have gathered up."

MENTAL CULTIVATION NO Foe TO RELIGION.—Mrs. H. S. Herschell beautifully says: "The experience of many years has disabused me of early prejudices. I have had ample proof, not merely that frivolous gaiety is a greater enemy to spiritual religion than intellectual occupation is, but that where intellect slays its hundreds, uncultivated animism slays its thousands. I have seen among the children of religious parents, who have been sedulously kept from the gay pleasures of the world, an eager grasping for worldliness in its lowest and most revolting forms."

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 J. M. ALLEN (J. M. A.) A. B. BURDICK (A. B. B.)
 British Correspondent—JAMES A. BEGG.

A SUNDAY ACCIDENT.

A terrible Sunday accident took place in Louisville, Ky., on the 27th ult. We were tempted, on reading the account, to start the query, whether it was to be looked upon as a judgment for keeping the first day of the week. We may have been wicked in so doing; perhaps some will say, that our temptation was of the evil one. But all the justification we have to offer, is that our text has been furnished us by the keepers of Sunday themselves. Had they not been in the habit of treating of Sunday accidents in this way, perhaps we should never have thought of doing so. But they have done it; why should not we?

We were indulging such reflections, when it occurred to us, that a Teacher, whose wisdom is not to be disputed, had once made an allusion to a company of some eighteen persons, "upon whom the tower in Siloam fell, and slew them," and that he asked the significant question, "Think ye that they were sinners above all men that dwell in Jerusalem, because they suffered such things?" And then it occurred to us, perhaps those eighteen or twenty persons worshipping in the Third Presbyterian Church of Louisville, upon whom the building fell, and crushed them to instant death, were not sinners above all others, because they suffered such things; and that it might be well not to be too hasty in passing our opinion. Perhaps they were very good people who thus suffered—the very salt of the city; and conscience began to say to us, "Who art thou that judgest another man's sins? To his own Master he standeth or falleth."

While we were thus ruminating, another passage from an old writing came to our mind. It was a little scrap of history about a certain preacher, who was in the habit of journeying a good deal, and even of making voyages by sea. That he was a good man, we have never heard it questioned. Well, he was shipwrecked once, and being cast upon a certain island, he gathered some sticks to make a fire. And there came a viper out of the heat, and fastened on his hand. Now this was regarded by the people who saw it as a certain indication that he was a murderer, and that the vengeance of Heaven was overtaking him. But as no farther harm happened, they changed their minds, and said that he was a god. Acts 28: 1-6.

We thought this story had a moral in it. Here was, in the first place, an unjust censure, then a foolish applause. The barbarians of Melita formed about as reasonable a judgment with regard to the Apostle Paul, as many people of the present day do of others upon whom some calamity falls. They both err in supposing that God in this life avenges the insults offered to his law. They overlook the fact—at least, they seem to overlook it—that judgment against an evil work, will not be executed speedily; that not till death shall have finished its work upon our race, will the day come for inquest into all the deeds that men shall have done in the body. This life is one of probation merely, and to render our probation as complete as possible, God employs such calamities and trials as seem to Him best adapted to the purpose. The tornado at Louisville, involving so many in sudden affliction, was doubtless thus intended, though as to the particular manner in which it shall bring about the result, we are ignorant. Let us leave it with God; He is his own interpreter, and will make it plain.

The case of Job and his three friends is a lesson of the same kind. When that good man was involved in such trials as had not before happened to mortals, his "miserable comforters" professed to find in it the evidence that he had greatly offended his Maker, and that he was suffering on that account. But they darkened counsel by words without knowledge. They did not speak of God that which was right. God himself had testified, that he was an upright man, fearing God, and eschewing evil, and that his like was not to be found in all the earth; and his calamities were no proof that he was not one of the best of men. Job's comforters were of a class that finds its counterpart in this age of the world. "They only did what thousands daily do—they misapprehended, the question at issue. There was much truth in what they advanced, but their fault lay, chiefly, in the misapplication of truth, and in pressing their sentiments to an extent which real religion, and just views of the moral economy of God, would not justify. The result shewed that, though God was no less wise and good than they had represented Him, yet His wisdom was unsearchable, and His ways past finding out, to men such as they were.

Seriously, we have no idea, that the Louisville tragedy was intended as any token of the divine displeasure with those who keep holy the first day of the week. Neither do we suppose that a railroad accident, or a steamboat explosion, or the capsizing of a pleasure boat on Sunday, is any proof that God is angry with those who refuse to keep it holy. Neither in the one case, nor in the other, are we authorized in passing any opinion. Yet it is so common, whenever a calamity befalls those who are making a secular use of the Sunday, to herald it to the world as "a fearful warning," "an awful judgment,"

and so on, that we could not forbear a significant hint to those who have been in the habit of thus making capital for their favorite day of worship, and of frightening others into the observance of it.

MOUNT VERNON.

We took passage on a steamer running semi-weekly between Washington and Mount Vernon, distant fifteen miles, for the accommodation of pilgrims to this Mecca of Americans. The morning was bright and hot, very hot. A trip down the Potomac is delightful. The quiet river, with groves of almost primeval stillness bordering its banks, save as now and then the residence of some planter, occupying some picturesque spot, broke upon the sight, presented a scene of placid beauty.

The present proprietor, J. A. Washington, was passenger on the boat. He is a relative of Washington, and bears a faint resemblance to him, but wanting in that noble figure and bearing which characterized the Father of his Country, yet possessing a fine social nature—kindly and urbane.

After leaving Fort Washington, where the boat stopped a short time to give the passengers time to reconnoitre, we were soon in sight of Mount Vernon, which is a promontory, jutting out into the Potomac, winding gracefully at its base. The mansion stands on the summit, looking down from among trees upon the river, like an eagle looking down from its aerie. The little steamer swept around to the wharf for landing visitors.

Leaping ashore, the company proceeded along a plank walk that wound up the ascent, shaded by the overhanging forest. On coming to a level plat of ground, about half way up the ascent, we found ourselves standing before the tomb of Washington, surrounded by his kindred. Mr. Washington, the proprietor of the grounds, instinctively uncovered his head—we could but imitate his example. A sense of awe rushed over us. We stood by the most hallowed spot in America—a spot we had longed to see—a Mecca to our soul. The genius of American independence and American institutions perpetually hover here. From the ashes of the Father of his Country, spring with perpetual life and growth the principles of national prosperity and honor. The tomb is of brick. The front is open and defended by an iron railing. In the front chamber is a Sarcophagus, containing the body of Washington, and another by its side containing that of his wife, with simply their respective names engraved on the lids of each, and the arms of the country on that of the former. Back of these is a vault entirely enclosed, containing other members of the family. There are also two or three monuments erected to different members of the family. The spot is embowered in trees, and looks down in solitary grandeur upon the placid Potomac, with naught to disturb the repose and quiet, save the sighing of winds, songs of birds, and the gentle tread and suppressed voices of pilgrims that flock here.

On the top of the eminence, which Washington named Mount Vernon, after Admiral Vernon, stands the mansion, with its accompanying slave quarters. The edifice is ninety-six feet long, two stories high, with a piazza extending the whole length on the side towards the river. It is built of wood, but so constructed and painted as to give it the appearance of stone. Standing as it does looking down upon the Potomac, with some twenty or thirty miles of its waters in view, it presents a scene of quiet beauty and loveliness. Visitors are not permitted to enter any of the rooms except the sitting-room and the drawing-room. The rooms, as well as the mansion, remain in the simplicity in which Washington left them. They still contain the same antique looking chairs, tables, candlesticks, glasses, pictures, with a few specimens of mineralogy and conchology. In one of the rooms there was a folio volume that seemed to attract much attention from the visitors. It was a fac simile of the account book kept by Washington during the war of the Revolution. We turned to the title page and read, "Accounts, G. Washington, with the U. S., commencing June, 1775, and ending June, 1783—comprehending a space of eight years." In the preface it was stated that Washington made no charge of his services; but he kept an accurate account of all his expenditures, which were afterwards paid by Congress. On turning to the back part of the volume, we found the closing of the balance sheet to be "16,311 pounds, 17 shillings, and 1 penny—expenditure of 8 years."

There seemed to be a neglect, unthrift, decay, about the whole plantation, and on going to the slave quarters the reason was apparent. The spirit of slavery is the spirit eating up and destroying Mount Vernon, the fair home of Washington. It has already given to many portions of the surrounding country the appearance of a barren wilderness. The inmates of the quarters appeared as if Mr. Washington was an easy task-master, as he undoubtedly is. At the door of the cabin nearest to the mansion, there were a couple of cradles freighted with immortality. The occupant of one of them, with just enough of imported blood in his veins to give a rich southern hue, looked up from amidst rags, filth, flies, and burning sunshine, and with as bright sparkling eyes and intelligent face as we ever beheld in one of his years, gave us a most hearty welcome, evidently having an instinctive impression that he was addressing an abolitionist. The occupant of the other, carefully attended and shielded, lay in silent dignity. We inquired of the attending servants, if it was Master Washington, and received an affirmative answer. We

were about to ask if the other was his servant; but, it needed no questions to determine that, and we turned away with a heavy heart, feeling the assurance, that as long as Washingtons and Slaves are cradled side by side on Mount Vernon, so long will America groan under the curse of slavery.

On returning by the tomb of Washington, we heard several Southerners, as they reclined in the shade of trees, fast by the grave of the Father of his Country, discussing the question of the dissolution of the Union—affirming that the least encroachments of liberty upon the present power and ascendancy of slavery, ought and would result in dissolution, and tauntingly ask, What could the North do without the South? Chase, Seward, and Sumner, were denounced as traitors, who ought to be hung, or, at least, expelled from the Senate of the United States. Fillmore and Douglas were affirmed to be two great, self-sacrificing, pure-minded statesmen, and patriots too good to live North, and ought to come South, where they would be duly appreciated. Such sentiments sounded harsh, and not perfectly germane to the occasion and associations that one would like to have cluster around the hallowed spot; yet taking into account all of the circumstances and institutions that surrounded us, we could but feel that they were perfectly legitimate. We left the spot with the prayer that as Washington was the father of his country, so may this generation be her true sons. May we complete the battle of Liberty, so nobly commenced by our forefathers, and as they conquered all foreign foes, so may we conquer the great internal foe, that is continually gnawing at the vitals of Liberty.

"STULTIFYING THE SCRIPTURES" REVIEWED.

The appearance of an article under the above head, in the Recorder of Aug. 31st, by W. M. Falnestock, M. D., led to a train of reflections, which must serve as an apology for the appearance of my name in your columns.

Half a century since, when the researches of certain persons led them to conclude that the Mosaic account of the creation (as popularly accepted) did not satisfactorily account for certain appearances as observable in the earth's rocky beds, a decided sensation was produced in theological and scientific circles. The infidel school of France seized with avidity upon this apparent discrepancy between divine revelation and the deductions of geologists, and believers in the truths of the Bible found themselves called upon to vindicate the very authenticity of the Word itself against the scepticism which fancied itself greatly strengthened by geological phenomena. This discussion engaged some of the most brilliant minds, as well as devout men, of that day. Foremost among them was Dr. Good, (see his unanswerable exposition, in God's Book of Nature,) and the later Dr. Chalmers, whom the writer refers to with so much sarcastic severity. It is not shown that any of these men became less devout or less believers in the great truths of the Bible, from having taken the ground they did. Indeed, they took their position after much research and a careful collation of facts, as the only one tenable. For they knew, that facts were stubborn things, and that if their antagonists stood upon them, they could not hope even to silence, much less to convince them, without looking these facts in the face. Their first business, then, was to investigate; and what Dr. Falnestock terms geological speculations, delusions, they found to be physical truths, and were obliged to meet them as such. How triumphantly they did so, we may judge by the fact that infidelity was effectually silenced, and at this day geology is not referred to as proof against Divine Revelation, except perhaps by a very few, who have never given themselves the trouble to examine that Revelation, as vouchsafed both in the Bible and in God's handiwork. I cannot for a moment doubt the sincerity of the writer in discarding geological facts. It teaches us charity, as we behold how differently different individuals see the same thing from particular stand-points. Nor have I a doubt that if the Doctor had been obliged to meet the arguments that infidels put forth when the battle raged, he would have taken essentially the same grounds occupied by Good, Chalmers, Smith, Lyell, Hitchcock, and a thousand others, no less zealous for God's word than himself. His article appears to have been elicited by a recent lecture of Hugh Miller, delivered before the Young Men's Christian Association in London; and I confess myself deeply interested in this most eloquent of scientific lecturers, and most profound of geological investigators; and the more so, as we view him first drawn to the consideration of this subject by noticing the peculiar impressions upon the slabs of sandstone upon which he was engaged as a quarryman in his native parish. Thus interested, his mercurial nature could not rest, but his research developed discovery after discovery, till, by much reading and extensive travel, he has become not only one of the first geologists of his age, but a master of many sciences, and a public speaker of unrivaled eloquence.

My greatest astonishment is, that in so long an article, so few arguments are found against the alleged stultification of the Scriptures. They sum up as follows: "The conclusions of geologists cannot be certified by higher authority than mere human surmise." In answer to this, I will only refer to the position which Good, Chalmers, and Smith, all divines, and Silliman, with his compeers, were obliged to assume, in explaining them as facts, and so interpreting the Scriptures as to make them coincide!

Second—In contrasting the interpretation of the Scriptures by geologists with the doctrine of chance, he says, "But while the simple holds good respecting the awful vortex into which it hurries the hopeless wanderer from the counsels of his Maker, God, yet geology fails and falls immeasurably behind the former, in not leading its votary back to God, by the discovery of his handiwork, as it does in the former, by the contemplation of an insignificant plant. For the geologist, emboldened by the seeming incongruities in the 'two records,' the Mosaic and the Geological, clings to the latter, and repudiates the former, as erroneous and fabulous." In relation to the last part of this charge, his own position confutes itself; for instead of abandoning the Bible, geologists have endeavored to reconcile the "two records," and it is Mr. Miller's argument for this very object, that he assails.

Whether the study of Geology leads other minds to infidel views, I cannot say; but to myself, no science has ever so forcibly impressed my own with the manifest designs of Deity in fitting up this earth for man's abode, and hence with a belief in his benevolence to man, as the study of Geology. How can it be otherwise? Contemplate the distribution of various rocks suitable for building, the accessibility of the precious metals and base ores, upon which civilization itself is dependent; the formation of soils from whose dark bosom the earth is clothed with vegetation, both for use and ornament; the deposit in the mountain depth of beds of coal sufficient to supply us with fuel for thousands of ages; all which results have, in God's wisdom, been effected by a progression of events, each exactly suited to consummate the end desired.

Third—That the doctrine of the Sabbath is ignored, if we suppose the six days of creation and one of rest spoken of as extended and indefinite periods. To my mind, as a Sabbath-keeper, I can see no difficulty in either supposition, whether the six days of creation were actually of twenty-four hours each, but at long intervals perhaps of thousands of ages, or whether they are regarded as days, signifying an indefinite age. God rested on the seventh of what he called his days of creation, and in imitation commanded us to rest on the seventh of what we know are our days. Where is the difficulty? Besides, the doctrine of the Sabbath is so often reaffirmed in the Bible, that there is no possibility of a mistake, more than there is that "Thou shalt not kill."

One more objection appears: "That for which man requires ages of geological development to accomplish, God can speak into existence in an instant." No doubt of that, and no one who holds to the doctrine that the writer discards, doubts it. Yet he did not speak it into existence all in an instant. Six days, at least, were employed. Now, what special reason was there for employing just six days, of twenty-four hours? The fact, of course, that he saw fit to do so, would be reason sufficient; but if God saw fit to employ days of much greater length, is there any good reason why he should not?

Again—"Sad it is to behold so few theologians, who once get an itching for geological speculations, ever discover their first ill advised step, until they become involved in innumerable and inextricable blunders." This doubtless may be explained upon the principle that theologians, as well as others, have "an itching" for truth, and if prejudice or interest does not operate too strongly for the weakness of the flesh, when they discover what they believe to be truth, are apt to embrace it. Perhaps it was upon the same principle that the theologians of the seventeenth century, who got an itching for investigating Galileo's speculations, never discovered their first ill advised step, but espoused the infidel doctrine, that God had not "appointed the foundations of the earth;" but that it was suspended in space, and various other speculations equally repugnant to the accepted teachings of the Bible. Confessedly, we have much to learn in all directions, and nothing is plainer than that the explanations of many physical phenomena are but partially understood. Yet this cannot be a good reason for discarding investigation, wherever the Creator has manifested his power or goodness in creating a world or opening the tender flower. Truth never can suffer by comparing all of his handiworks, or by placing his written word by the side of his created works. To extend the principle involved in Mr. F.'s review, would destroy itself by covering too large grounds. For I understand him, by inference, at least, that "the first ill advised step" must not be taken. Hence we must tread only where the Scripture, as we understand it, exactly corresponds with physical phenomena. This would have crushed the germs of our present magnificent system of astronomy in its first development. The consequences to navigation, hence to the evangelization of the world, I need not portray. The exalted estimate of Deity impressed by the system of the heavenly bodies, and the deep lessons of humility and reverence, lost to the world, need not be named. Akin to these, though perhaps in a subordinate degree, always dependent upon the taste and habits of the individual, are the pleasures derived from the study of geology.

To indicate my good will in this article, I propose, that if Dr. Falnestock will send a few letters with me in traversing the geological formations of central and northern New York, I will confess him most pertinacious in his adherence to his position, if he does not essentially modify his views upon Geological Speculations.

RELIGIOUS LIBERTY IN NEW JERSEY.—The *Elizabethan Journal* says that it has been informed, that in consequence of the Romanists threatening injury to a Protestant Church in Woodbridge, on Sunday last, a large party of Americans went from Rahway for the purpose of protecting it and the congregation worshipping in it. The occasion of the disturbance was the renunciation of Popery by a young man whose father and friends stationed themselves at the church door, with the avowed intention of taking his life if he entered the church. They afterward waylaid him and would probably have murdered him but for the protection given him by the Americans.

KEEPING OPEN BUSINESS ESTABLISHMENTS ON SUNDAY.—On the complaint of the Governors of the Alms-House against Balch and others, keepers of Daguerreotype establishments in Chatham-st., N. Y., for violation of the law, as is alleged, in keeping open on Sunday and doing business, Justice Stuart, before whom the matter came, has rendered a decision. He stated that keeping open such saloons on Sunday for the reception of visitors was a violation of the law; that the consequence of such a conviction was, to subject the parties to a fine of one dollar a piece, and work a forfeiture of all property exposed publicly for sale; that in these particular cases he had concluded merely to impose the fine, inasmuch as he believed that such a de-

cision would be sufficient to induce the defendants to observe the law hereafter; that he could not expect that any considerable or respectable class of men would willingly violate the law or array themselves against it. If, however, a continuous violation of the law occurred, and these defendants kept on in the same manner complained of, he would hesitate to apply the additional remedy, by forfeiting all their goods which may be actually exposed, provided the evidence is sufficient to authorize him in issuing the warrant.

IOWA AND MINNESOTA.

A correspondent who has settled in the Far West, writes as follows in regard to Iowa and Minnesota as a field for Sabbath-keepers who desire a location at the West:—

"So far as I have been able to learn—and I have taken some pains to inform myself, both by traveling and inquiry—Iowa and Minnesota present the best locations for settlement of any section so accessible. Without going into details, the land is very good, and the timber is good and convenient to the prairies. The country is well watered, by rapid streams, with bold and hard banks, and stony or gravelly bottoms. Springs of the purest water are also plenty. The timber on the streams is thick and heavy, and the land there is rough; but as soon as you leave the timber, the land is very fine; neither too level nor too broken. I have in my mind one section of Minnesota which is specially inviting as a location for a settlement. It is on the Zombro River, about thirty-five miles from the south line of Minnesota, and about sixty miles from the Mississippi River, on a direct line from Dubuque to the Big Bend of St. Peters, the most feasible route for a railroad connecting the two places. There is fine timber, plenty of prairie land, good water, and good water power. The land is not yet in market; but the Homestead Bill being passed, now is the time for young and old to secure them a home. Could you see this country, I think you would be satisfied with its natural advantages. The country is filling up rapidly, and those who desire to secure the best locations, should lose no time."

SABBATIC INTEREST.—A letter from Clarence, Erie Co. N. Y., informs us that for four or five weeks past there has been considerable interest upon the subject of the Sabbath in that vicinity. It seems that the Seventh-day Baptist preacher (Eld. Rowe, Babcock) and the Disciple or Campbellite preacher, each delivered a discourse on the subject, in compliance with requests from some of their members. The Methodists then sent for one of their ablest preachers, who discoursed on the subject. Subsequently, the Campbellite reviewed Eld. Babcock's discourse; and at last accounts Eld. Babcock had an appointment to review the discourses of the Methodist and the Campbellite, and also to preach on the subject in other places. The letter says, "It is often conceded in my hearing, that the seventh day is the Sabbath; but it is one thing to convince men, and quite another thing to get them to practice according to their convictions; although I heard it remarked yesterday, that if some one should 'break the ice,' many would follow."

THE PRESBYTERIANS ON SLAVERY.—The Presbyterian Synod of Utica recently adopted a report by "the Committee on the relations of the Presbyterian Church to Slavery," which sets forth that the General Assembly of the Church has, in 1850-3-4, declared "that the holding our fellow-men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offense in the proper import of that term as used in the Book of Discipline, chap. i. sec. 3, and should be regarded and treated in the same manner as other offenses." And further charges, that the reason why slaveholding members of the church have not been brought to discipline lies in the fact that the General Assembly cannot act in the way of discipline, except on appeal from an inferior judicatory, or by way of review and control on inspection of the records of the next lowest judicatories.

SENATOR DOUGLAS AT HOME.—The author of the Kansas-Nebraska Bill has received a rebuke from his constituents, which he will not soon forget, and which ought to be a lesson to all pro-slavery politicians. For some time past he had been delivering addresses on Nebraska, in different parts of the country. Last week arrangements were made for a grand meeting in Chicago, at which he was expected to vindicate himself from the various charges brought against him. A large concourse of people assembled on the occasion, but as soon as Mr. Douglas ascended the stand, an uproar commenced, which entirely drowned his voice; and after numerous ineffectual attempts on the part of his friends to restore quiet, he was compelled to leave the stand without a hearing.

RELIGIOUS INTELLIGENCE.

The Turkish Mission Aid Society, recently formed in England to assist missions to the Greek and other nominally Christian subjects of the Porte, have already claims upon the funds. An appeal has been addressed to the Secretary, by one of the American missionaries at Constantinople, on behalf of a Protestant church and community at Broosa, in Western Asia, whose chapel and school-house were some weeks since, destroyed by a fire which spreading with great rapidity, caused the destruction of about 40 houses in its course.

Henry F. Linn, late of the Newton Theological Institution, was ordained pastor of the Baptist Church in New London, N. H., on the 27th ult. It is said that this society, which was constituted in 1788, has never before ordained a pastor, that for a long period it was the only religious society in the town, and at present is the only one that maintains public worship, and also that baptism was never administered in the town except according to the Baptist mode.

The results reached in the twenty-two years' existence of the American Baptist Home Mission Society are as follows: 1996 missionaries have been employed among the destitute; 22,000 have been baptized; 900 churches organized; 500 young men brought into the ministry; 20,000 children gathered into the Sabbath-schools; and the Gospel preached in fourteen different languages.

During the Oberlin College commencement week (from the 14th to the 20th of August) 600 students were examined. The literary performances of the young ladies are very highly spoken of. Two students were buried on the 20th, and a very sweet young lady a few days before. The graduates were twelve young men, and one young lady, who received the degree of Mistress of Arts.

The Independent announces the death of two eminent female missionaries; the first, Mrs. Williams, of Rome, Onitida Co., in the State, who expired on her litter on the great Assyrian Plain, about 40 miles east of Mosul; and Mrs. Sarah Hodges Nuting, who departed this life on the 8th of July, at Aintab, in Syria.

The Second Baptist church in Wilmington, Delaware, says the *Christian Chronicle*, is in a prosperous condition. The pastor, Rev. Mr. Charlton, has administered the ordinance of baptism to eighty persons during the past few months, making the present number of members more than four hundred.

The Richmond (Va.) *Religious Herald* says of Anthony Burns, "He is not an ordained minister of the Baptist Church. We have no colored ordained ministers, in Eastern Virginia at least. They are permitted to exhort, but our State laws forbid their being recognized as Ministers."

The Secretary of the Hawaiian Missionary Society gives information that the sum of \$1,000 has been appropriated by that Society toward missionary operations in Japan.

Of the 248 Unitarian ministers in this country, fifty, or more than a fifth were born in Boston. Indeed, it is highly probable that one-fourth have sprung from that city.

Street preaching has been revived in Great Britain to a considerable extent. No less a person than Dr. Hanna, the son-in-law and biographer of Dr. Chalmers, is engaged in street preaching.

EMIGRATION TO KANSAS.

In answer to numerous letters relative to the soil and climate of Kansas, the means of reaching it, and the aid afforded by the Emigration Societies, the N. Y. Tribune says:— 1. There is no question as to the fertility of much of the soil and mildness of the temper...

Destruction of San Salvador.

A correspondent of the N. Y. Tribune says that the first accounts of the recent destruction of San Salvador by an earthquake were exaggerated as regards the loss of human life. Not more than 150 are known to be lost...

INDIAN MASSACRE.—

Indian massacre.—A dispatch dated St. Louis, Friday, Sept. 8, 1854, says the following highly important dispatch has just been received in this city, by special express from Fort Leavenworth:— Lieutenant Fleming states that on the 18th of August, a Sioux killed an ox belonging to an emigrant train, close to Fort Laramie...

California and China News.

The steamer Star of the West, with two weeks later news from the Pacific coast, and ten days later from China, arrived at New York on the 8th inst. She brought 450 passengers, and over one million dollars in gold dust on freight. From the Gold Region, the news is not important. Miners were doing pretty well. From every section of the State we have the most cheering accounts of abundant crops of grains and grasses...

LETTERS.

A letter in the Newark Advertiser says that the cholera continues to prevail at Genoa, Leghorn, Naples, and some smaller places in Italy, without diminution. The cases at Genoa have averaged over 120 daily, and 90 deaths during the week past, though the population is greatly diminished by death and desertion. In Naples, though one half the population has sought refuge elsewhere, there have been over 300 deaths daily for a week past. Some 35 cases are daily reported at Leghorn, but the mortality is not very great.

RECEIPTS.

Table with columns for Donor Name and Amount. Includes entries like Sophia Maxson, Charles Maxson, Jonathan Maxson, Mrs J Maxson, J P Stillman, Mrs J Stillman, B B Shepard, etc.

STATE OF NEW YORK.—

STATE OF NEW YORK.—SEVENTH-DAY BAPTIST CHURCH. A notice of the annual meeting of the church, held in Philadelphia last week, was a general row. The police fired their revolvers, wounded several Germans, and many more were badly beaten with bludgeons...

NEW MARKET SEMINARY.

THE Academic Year of this Institution, for 1854-55, is divided into three terms, each fourteen weeks long. The Fall Term commences Sept. 5, and closes Dec. 8; Winter " " " Dec. 8, and closes Feb. 20; Spring " " " Mar. 3, and closes May 10. The Department of Instruction is in the care of Mrs. R. H. WHITEFOOT, Preceptress, who will be assisted by competent teachers in every direction that may require.

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Miscellaneous.

A Word to Young Men.

There are multitudes of young men who are "hired out" at \$12 to \$16 a month, to work upon farms. They are active, intelligent, and enterprising, and are earnestly desiring to get ahead in the world, but they do not quite know how to set about improving their condition. Let us say to such, that we have known many just in their condition, who are now flourishing, well-to-do farmers.

Indeed, we can point to more than one of our present subscribers, who, twelve years since, were working for \$12 a month, and now they own farms of 100 to 200 acres, valued at \$30 to \$60 per acre. But how did they accomplish this? We will relate briefly the course pursued by one, which will indicate the course pursued by others.

George C., or George, as we familiarly called him, was the son of poor parents, in the western part of this State. In 1840, he was 20 years old, and hired out for a year for \$12 a month. At the end of the year, he engaged with the same man for two years longer at \$300. During these three years, he pursued a course of strict economy with regard to clothing and other expenses, and managed to make \$100 over his entire outlay. In 1843 he went to Michigan, and with \$200 paid for 160 acres of government land, and commenced work. During the first year, he cleared and planted about five acres, besides working out two months at the season of highest wages. At the end of the year he had put up a convenient log dwelling, and returning to New York State, he took to himself a help-mate—a poor, but healthy, enterprising girl, who had, with a little aid from home, saved enough to purchase a cow, seven sheep, and a supply of plain furniture.

We will not stop to detail all the particulars of their future course—how they spent their honeymoon, winter and first year with few conveniences; how their food at first was chiefly furnished by the cornfield, cow, and chickens; and how they worked along for nearly ten years; but this much we learned from a friend who visited them last month, viz., that they have now a convenient dwelling and barn; has 104 acres of cleared land, well fenced and bearing good crops, and has cleared \$45 an acre for his farm.

We also learned that he has a healthy family of children growing up around him; and that being a virtuous and moral man withal, and one of the first settlers, he holds a station of no little influence in society. On being asked "if \$20,000 cash, would buy him out of house and home," his answer was that "his land, stock, &c., would bring him little short of \$20,000 in the market, and that he did not suppose he could better himself with \$10,000 in hand; at least he had no disposition to leave the scenes of his first hardships, and bright days of his children."

Our friend and informant, who has been for twenty years tossed upon the busy sea of speculation, and has accumulated \$40,000, or more, returned to us with a good deal of emphasis, "How gladly would I exchange situations with George C.," "Yes," said he, "I would throw in the odd \$30,000, to exchange children with him; that is, to see mine as healthy and vigorous as his are."

Now we shall be told that George C. was "fortunate," "had good luck," &c., and we think his success has not been greater than that of perhaps the majority of the steady, temperate, economical young men who entered the farmer's life fifteen to twenty years since. Let it be kept in mind, that the savings of the first years are the foundations of success. If George C., like a majority of young men, had spent half or more of his earnings in carousals, parties, fine clothes, &c., he might still have been only a farm hand, instead of an employer.

naught still standing in it as if in a basket attached to nothing. He still kept looking until his head was Robespierred, and finally, piece by piece, his body, and at last, his feet and basket ascended out of sight.

Prof. Elliott says that he has been up a hundred and one times, but never saw anything in the form of an illusion like this before; and he asks the opinions of the scientific and learned as to the probable cause of this remarkable phenomenon, for the information of the public.

Minnesota.

A correspondent of the Western Christian Advocate, communicates to that journal the following interesting facts in respect to Minnesota Territory:—

THE FACE OF THE COUNTRY.

The territory comprises an area of 160,000 square miles, or 106,000,000 acres. It extends from latitude 50 deg. to latitude 42 deg. 30 min., thus running through seven and a half degrees, a distance due north of 500 miles—four or five times as much territory as is contained in the State of Ohio. Almost the whole of this is about equally divided between oak openings and fine rolling prairies, the whole well watered with numerous rivers navigable for steamboats, and beautiful lakes of fresh water, all abounding in the finest fish.

THE CLIMATE.

As regards the climate I cannot speak experimentally farther than this, that last Saturday, the 8th of July, was about as hot a day as I ever experienced—the mercury rose to ninety-six degrees in the shade in this city—St. Paul. From information received from some of the most reliable citizens, I believe that I am justifiable in saying that the whole world cannot produce a climate more salubrious than that of Minnesota. In the coldest weather, when the mercury ranges from 18 to 25 degrees below zero, men perform as much labor out of doors as at any other time in the year. Rev. David Brooks, presiding elder of the Minnesota district, now residing in this city, informed me that he has frequently rode all day with the mercury standing 25 degrees below zero without experiencing any inconvenience from the cold, and that he had known men to freeze dead upon their horses, in Illinois and Wisconsin, with the mercury ranging from 12 to 15 degrees below zero. When the weather is at its coldest in Minnesota, the air is still as death, the smoke from the chimneys falls to the ground, and every human body creates around itself an atmosphere of warmth. The stillness and dryness of the atmosphere, and the vigorous health that people here enjoy, accounts for the comfortable enjoyment of a degree of cold that would be intolerable in a more southern climate. Frost does not appear in Minnesota as early by two weeks as it does in Illinois and Ohio. It continues pleasant till winter commences, which is about the first of December, and closes about the last of March. They have good sleighing through all the winter months, snow falling to the depth of eighteen inches. In short, such is the healthiness of the climate that physicians have but little to do. Not a case of ague has ever been known in the territory, and colds, the bane of Ohio winters, are strangers in Minnesota; no consumption, unless contracted before coming to the territory, and in many such cases the sufferer in this climate has recovered. Muddy roads would be a strange sight in this country.

PRODUCTS.

I have frequently heard the inquiry made in Ohio, whether any thing could grow in Minnesota. From actual observation I am now prepared to answer the inquiry, that things can grow in Minnesota. I have seen better crops during the last two weeks in this territory, than I ever saw in the finest portions of the Miami Valley. I give the average number of bushels per acre of the staple products, as I have received from the most reliable farmers in this country, and judging from the appearance of the crops as they now stand upon the ground, I know they cannot be far wrong. Corn, 50 to 60 bushels per acre; wheat from 35 to 40 bushels. I cannot give the average of barley, but judging from the present crop, I know they can beat Ohio; oats, 75 bushels per acre; flaxseed, 12 to 15 bushels; potatoes, 500 bushels. All kinds of garden vegetables can be produced in abundance. I saw several specimens of fine grape vines growing. There is no country better adapted for grazing purposes or stock raising than this.

Block Island.

A correspondent of the Hartford Daily Times gives the following description of Block Island, at the eastern extremity of Long Island, midway between Point Judith and Montauk Point. The correspondent says:—

Block Island is notorious in Hartford as being a place where the British procured supplies during the last war. It is now famous for its Codfish, or "Cape Cod Turkey," which are considered No. 1. The island is 9 miles long, from 3 to 4 wide, and contains about 27 square miles. The distance from Stonington is about 31 miles, from Newport about 30, and from Montauk Point about the same distance. It has no harbor where vessels can lie in security, but there is a small Bay on the East side where the landing is made, and most of their craft lie. These are built something in the shape of a whale-boat, only longer, and have two masts and two sails, when going before the wind, and sail very fast. When there is an easterly storm they have to take cattle and haul their boats up on the land, out of the reach of the surf. For this reason they build no vessels, and if they could have a secure harbor it would be the greatest benefit that could be conferred on the island. It has a Salt Pond near the center, which is deep enough for large vessels, and would accommodate 300 vessels if an entrance could be made from the ocean. The inhabitants have been trying to get an appropriation from Congress for a number of years, to do it.

The people are very primitive, or old-fashioned, and seldom leave the island unless to fish or to carry their fish to market, and many of them have never been to the mainland. Of course they are a good ways behind the age, and many of them speak in such a way that it is difficult to understand them. For instance, when they say noon they pronounce it noon-noon. There is not a tree on the island, but there are a number of good farms. They raise good crops of corn, potatoes, and vegetables of all kinds. They have but one store, and that is kept by the minister, who has his

hands full of business. They have two Light Houses, built close together; to distinguish them from others, they are called by sailors the "Sisters." Their light is welcomed by mariners coming on the coast. They have two good public houses, one kept by Capt. Card, and one by Capt. Rose. They are well patronized, and have some boarders from New York and other places, to pass the season. Their means of communication are very limited, as they only have a packet from Stonington twice a week, and a mail boat from Newport once a week. When that arrives, which it usually does on Friday afternoon, a great many come from different parts of the island to see if they have any friends, to get letters if they have any, and to hear the news. It is the most important gathering they have, and to see it reminds one of Columbus discovering America. The island is said to contain 1,400 inhabitants, and is called "New Shoreham Township," and is always the last election district heard from in Rhode Island.

From the Albany Cultivator.

Shaping Trees and Shrubs.

Who has not observed the great difference in beauty between a handsomely shaped tree, and one of uncouth or distorted form, of the same species? How often do purchasers of ornamental shrubs and trees, anxiously search for symmetrical specimens—forgetting, or not knowing, that the most irregular may be easily pruned into any desired shape. If the Dutch gardeners display so much skill in training vegetable growth in peacocks and hedgehogs, American gardeners may find an appropriate exercise of their skill in imitating the graceful and beautiful in nature.

At the present season, or during the commencement of vigorous growth, this desirable object may be most easily accomplished. By occasionally removing needless shoots, but more frequently shortening back such as are overgrown or pinching in those that threaten to become so, and by lopping certain portions to induce dormant buds to push where branches and foliage may be deficient, a degree of skill may be exercised, not unworthy of comparison with that of the artist who develops a beautiful statue from a shapeless block of marble.

Even small plants, which otherwise would grow tall and meagre, may be made to assume a bushy and thick appearance, by pinching off the ends of the leading shoots while they are young. The English gardeners have acquired a skill in managing in this way their pot plants intended for public exhibition, that is really astonishing to those who first witness the rich and symmetrical masses of flowers and foliage which they are thus enabled to present to view.

A great error is often committed when flowering plants are placed in the open ground, by crowding them too closely together, giving them too much the appearance of weeds. They are much the best when every plant is allowed full room to expand. When crowded, the flowers are fewer and more imperfect, and the plants and foliage slender, and greatly inferior in beauty to the dense and rich mass of well developed leaves and bloom of a freely growing, uncrowded plant.

Countess of Exeter.

"I am no teller of stories," says Hazlitt, "yet there is one belonging to Burleigh House, of which I happen to know some of the particulars. The late Earl of Exeter was divorced from his wife, a woman of fashion and of somewhat more gaiety of manners than 'ladies who love their ladies' like. He determined to seek out a second, in an humble sphere of life, and that it should be one who, having no knowledge of his rank, should love him for himself alone. For this purpose he went and settled incognito, under the name of Mr. Jones, at Honet, an obscure village in Shropshire. He made overtures to one or two damsels in the neighborhood, but they were too knowing to be taken in by him. His manners were not boorish; his mode of life was retired; it was odd how he got his livelihood; and at last he began to be thought to be a highwayman. In this dilemma he turned to Miss Hoggins, the eldest daughter of a small farmer at whose house he lodged. Miss Hoggins, it would seem, had not been used to romp with the village clowns; there was something in the manner of their quiet but eccentric guest which she liked. Having inspired her with that kind of regard which he wished for, he made honorable proposals to her, and at the end of some months they were married, without his letting her know who he was. They set off in a post chaise from her father's house and traveled across the country. In this manner they arrived at Stanford, and passed through the town without stopping, till they came to the entrance of Burleigh Park, which is on the outside of it. The gates flew open, and the chaise entered and drove down the long avenue of trees that lead up to the front of this fine old mansion. As they drew near to it, and she seemed a little surprised at where they were going, her husband said: 'Well, my dear, this is Burleigh House; it is the house I promised to bring you to; and you are the Countess of Exeter!' It is said that the shock of this discovery was too much for the young creature, and that she never recovered from it. It was a sensation worth dying for. The world was worth making, had it only been for this. I never wished to have been lord, but when I think of this story."

Dr. Not's History.

In the early part of the last century, a small body of Scotch-Irish Presbyterians had founded a colony on the head waters of the Susquehanna, which they had called Cherry Valley. There they had organized a Church and established a Classical School. For nearly forty years after the Revolution, it was an outpost of Christianity and civilization in the wilderness. Cut off in the war of the Revolution, at the commencement of peace, the exiled inhabitants, who survived the war, returned to their former homes, and over their fathers' graves pledged themselves to renew their covenants, and rebuild their houses of worship. Again they reestablished a Classical School, and erected a spacious edifice for its accommodation. It was in the year 1794, that a young clergyman, from the State of Connecticut, passing unnoticed and unknown through Albany, made his way on horseback along the Great Western Turnpike, then just opening, to the settlement at Cherry Valley. He was received there with open arms; and was soon installed in the double capacity of minister and instructor to the Academy. Need it be added that this young man was Eliphalet Not?

After a few years' residence in Cherry Valley, he was called as pastor of the first Presbyterian Church in the city of Albany; and there immediately took his place as one of the most eloquent and promising men of the day. He was soon after transferred from the Church to the Presidency of Union College.

The Miseries of New York.

The Journal of Commerce, speaking of the miseries and destitution of New York, remarks thus:—

"A number of hotels and restaurants make a practice of distributing the fragments of food, collected from the tables, to the poor, at regular hours, every afternoon. By observing this it is done, any curious person can readily obtain some insight into the miseries of the city. By the same process, a partial cue may be had to the so-called 'mysteries' of New York, which have always afforded a prolific theme for scribblers. The place where these bounties are to be dispensed, is indicated some time in advance by the throng of wretched-looking people who eagerly crowd around, with baskets, aprons, etc., in which to bear away the expected gifts. The bloated inebriate, tottering creatures enfeebled by disease, as well as many young girls, acting as agents for others who remain in their own garrets and cellars—all are represented. On the first appearance of the provisions, which form a complete chowder of bread, meats, pastry, lobster, fish, and vegetables, a general rush is made, which has often to be forcibly repelled. With a large scoop, broken plate, or something of the kind, a quantity of the mixture is thrown into each vessel or other receptacle extended to receive it, with all possible rapidity, the crowd, meanwhile, pressing closer and closer, until again forced into the background. Every device is resorted to, in order to secure a double portion. A common trick is, to have a basket placed on one side, in which each fresh installment is deposited, until no more can be procured. Another will have a spacious apron, or bag, suspended from the waist, secure from observation, while the contents of the extended basket or dish are slyly thrust into it unnoticed. Some, in this manner, obtain the lion's share, while the weak, sick and decrepit, are turned off empty. The scene would bear to be transferred to canvas with an artist's pencil.

American Settlements.

The American settlements on the northwest coast of America have acquired such a degree of extent and stability, as to render important closer communication with the Atlantic cities. The long sea voyage will be obviated by smoother and secure routes across the continent, through their own territory. The Hudson's Bay Company, as we have already shown, is adverse to the existence of a free population in its territories. It seems that the transportation of the mails, and army and navy supplies, to California, costs the American Government annually about one million sterling. The amount of gold transmitted to the Atlantic States, from California, since its acquisition, is \$300,000,000 (£60,000,000), and the last year's supply was \$80,000,000—a sum equal to the whole specie basis of the Union in 1836. The resources of California are proved by the fact that she exports more of her own natural products than the entire Union did twenty years ago. It has been shown that by the present slow and devious way of carrying on the trade between the Atlantic and Pacific States of America, in comparison with the facilities offered by a railroad across the continent, \$70,000,000 are lost; while by a Pacific railroad there would be a saving of over \$48,000,000 per annum—equal to the annual expenditure of the Government. Colonel Fremont, one of the most experienced travelers over this district, and whose topographical surveys on behalf of the American Government are so well known, has just published the result of a winter's journey through the continent. He reached California in the close of April last, having gone through by the central route, near the head-waters of the Merced, and followed the same parallel of latitude nearly the whole way. He has clearly established that the winter condition of the country constitutes no impediment, and that the route is entirely practicable for the railroad. [Lon. Mer. Gaz.

Feeding Mowing Lands.

I am not disposed to regard the feeding of grass lands in the fall, by farm stock, as so decidedly injurious to many seem to suppose. Perhaps there are cases where the future crop has, to a certain extent, been diminished by the excessive feeding of the stubble in the fall; but that in nine cases in ten, perhaps in nineteen out of twenty, the growth of the grass is increased by the consumption of the after-math of the previous year, I have no manner of doubt. When the land is low, and saturated as low lands almost always are late in the fall, there is no question that the trampling of heavy cattle is a very decided injury, not only to the soil, which it renders rough and uneven, but to the roots of the grass, which are broken and destroyed. I have thought that so far as the value of fall feed is concerned—unless where a scarcity of winter or cured feed is threatened, our estimate is generally too high. When animals are allowed a free range in mowing meadows or fields, after the hay crop has been removed, and the after-math allowed to get a good start, they are never much inclined to partake of drier and more retentive feed; it has a tendency to satiate the appetite, and to create a disrelish for hay, and sometimes even for meal and grain, without being a competent substitute for either.

I have known animals which were allowed to feed late in autumn, in well set, luxurious pastures of after-math, actually lose in weight, while the opposite result was clearly manifest in others which were kept up, and supplied only with hay. If we are so situated as to be sure of a competent supply of cured food during the winter, without incurring extravagant and ruinous outlays of cash, it is perhaps better, on the whole, to restrict our stock— with the exception of sheep and cows in milk, as much as possible, to cured fodder.

But sheep and cows should be allowed to partake of green feed as long as it is to be obtained. They do better on it than on hay, even if they are supplied with grain. Sheep, however, are of all animals, perhaps, the most decidedly injurious to mowing lands, when allowed to feed late in the fall. The formation of their mouths and particularly of their teeth, enable them to cut closer than other animals—often below the surface of the soil, thereby fatally injuring the roots by laying

them bare and exposed to frost. But the cow can effect little damage in this way. She is not so rigid an economist, or perhaps I should say, is far less greedy and voracious, and takes only what the plants can spare as well as not. [Germantown Telegraph.

A BETROTHEN YOUNG WOMAN SHOT BY HER LOVER.—We are called upon (says a Cincinnati paper) to record another deplorable accident, resulting from a criminally careless use of fire arms. On Sunday night, Daniel McArthur was sitting in the same room, in No. 314 Seventh-st., with Catharine Desmond, a young lady to whom he was engaged. Catharine was sitting at a small stand, reading a book, and her lover was teasing her and trying to transfer her attention from the book to himself, by extinguishing the candle. Finally, all of his fond efforts having failed, he took a double barreled shot gun, which stood in the corner, put on a cap, and pulled the trigger, intending to blow out the candle with the air forced out of the gun by its explosion of the cap. Unfortunately, the gun was loaded, and the horror-stricken man heard a loud report, and saw his betrothed sink to the floor, bleeding and dying. A full charge of shot entered her right breast, and in spite of the efforts of the physicians who were called, she died. The unhappy young man is of course almost distracted. He surrendered himself, and was examined in the Police Court. The testimony showing no criminal intention, he was discharged. The dead and the living were to have been married in about two months.

A MICROSCOPIC WORLD.—The City of Berlin is situated in the midst of a broad, flat plain, and is built upon both sides of the sluggish river Spree. Beneath the city there is a deep bog of blackpeat, through which borings for water have frequently been carried. Professor Ehrenberg, a gentleman whose explorations into the mysteries of microscopic life have attained for him position among the scientific men of the age, says that this peat at the depth of 50 feet swarms with infusorial life; that countless myriads of microscopic animals live there and die. The perpetual motion of these little animals causes the whole mass of peaty matter to be in a state of constant, though generally imperceptible movement. In Berlin the houses, however, are wont to yawn and crack sometimes in an exceedingly curious manner, even though built on apparently stable foundations; and Prof. Ehrenberg believes this to be owing to the changes and motions of this invisible world—to the combined efforts of infinite millions of tiny forms, which, conspiring in the same direction, produce sensible and oftentimes disastrous movements of the surface, resulting in the injury or ruin of the buildings above.

A FAMILY KILLED.—A correspondent of the Detroit Free Press, writing from Peconica, Winnebago Co., Ill., on the 14th ult., says:—

I witnessed, yesterday, one of the most melancholy scenes I ever beheld. In the town of Lysander, one mile south of Peconica depot, there lay enshroued in five coffins a Mr. Merchant, two sons and two daughters, all of whom were struck with lightning during a thunder shower, about 2 o'clock A. M. leaving in the family only the wife and one son about eight years old; they both being much injured by the shock, the woman remaining mentally deranged, continually bemoaning the loss of her family. The circumstances of their deaths ought to be a caution to the public to manage differently from what they did. The night being very warm, they took off their beds and placed them on the floor in a cool room, where stood a stove, and the lightning, coming down the stove-pipe, divided on the stove hearth, and struck the whole family of seven, of whom only two survived.

SUIT AGAINST A TELEGRAPH COMPANY.—A firm in Indiana has recovered recently, at the Court in Madison, the sum of \$345 55, against the Pittsburgh, Cincinnati and Louisville Telegraph Company, for damages sustained in consequence of the non-delivery of a dispatch sent over the line of the Company. Plaintiffs had shipped flour to New Orleans, with instructions to the consignees to sell when flour was five dollars per barrel. Flour went up to \$4 60, and plaintiffs telegraphed to consignees to sell. In consequence of the non-arrival of the dispatch, they held on to the flour until they received a letter from the plaintiffs to sell immediately, when they sold, flour in the meantime having declined from fifty to sixty cents. The action was brought for the loss sustained by the decline, and the verdict from a special jury was as above stated.

THE SLEEP OF ARCTIC PLANTS.—M. Seeman, the naturalist of Kellett's Arctic Expedition, states a curious fact respecting the condition of the vegetable world during the long day of the arctic summer. Although the sun never sets while it lasts, plants make no mistake about the time when, if it be not night, it ought to be, but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, droop their leaves and sleep, even as they do in sunset in more favored climes. "If man," observes M. Seeman, "should ever reach the pole, and be undecided which way to turn when his compass has become sluggish, his time-piece out of order, the plants which he may happen to meet will show him the way; their sleeping leaves tell him that midnight is at hand, and that at that time the sun is standing in the north.

Ebenezer Landon, one of the very few of that gallant band to whose devotion, gallantry and sufferings we are indebted for the blessings of freedom, died at Sharon Springs on the 23d ult. Mr. Landon was born at Litchfield, Conn., in the year 1760, and was therefore, at the time of his decease, in the 94th year of his age. When 17 years old he joined the army, and marched to the City of New York, where he was stationed until the Americans were compelled to evacuate; when his company crossed to New Jersey, and thence to West Point. He had seen and conversed with Gen. Washington, and witnessed the execution of Maj. Andre. And finally, at the conclusion of the war, he was one of seventeen, from a full company, who survived. He left the City of New York in 1777, and has not been there since.

Least Lent the Roman Catholic Bishop of Perugia issued a decree against bad books, and at the head of the list stands the Bible!

Bound Volumes. One hand, and for sale at this office, the first and second volumes of the Sabbath-day Recorder. Each volume bound together in cloth and leather. Price in cloth \$2 50; half roan \$2 75; half calf \$3 00; half morocco \$3 00. Also, the first and second volumes of the Sabbath-School Visitor, bound together in cloth, price \$1 00. We have also on hand several sets of the Sabbath Recorder, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at \$2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston. WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester. Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock P. M. (Sundays excepted). Steamer CONNEDTOUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday. Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday. Passengers by this Line arrive in time to take the early trains out of Boston.

Bells! Bells! Bells! For Churches, Academies, Factories, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the subscribers, at their established and enlarged Foundry, which has been in operation for Thirty Years, and whose pattern 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 loam moulding in Iron Cases to Bell Casting—which secures a perfect casting and even temperature, and an evidence of the uniformity and excellence 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 competition; and which is the 18th Medal besides many Diplomas, that have been awarded. They have patterns for, and keep on hand, Bells of a variety of tones for the same Foundry, and they are furnished to order. Orders of any number of Bells, keys, and can refer to several of their make throughout the States and Canada. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yokes, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clap net, protecting the same from frost, and which may be turned up or down, as desired. For Steamboats, Ships, etc., their improved Revolving Yoke, or Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Ayer's Cherry Pectoral. For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast train of its virtues through the medium of the human system, beyond a doubt, has not only cured, but prevented the most dangerous affections of the lungs, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to detail any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements. Office of Transportation, Laurens R. R., S. O., Aug. 4, 1853.

J. C. Ayer, Dear Sir—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe case of Bronchitis, with entire success, I was induced to try it in my case. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain. Its use in the above-named disease will save many a child from an untimely grave, and relieve the anxiety of many a fond mother. It is perfectly safe for Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect, J. C. AYER, Supt. Trans. L. R. & Co. Rock Hill, (S. C.), N. Y., July 21, 1853.

Dr. J. C. Ayer—Since your medicine has been known here, it has a greater demand than any other good remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers a new and efficacious remedy, and feel gratified in seeing the benefit it confers. Please send me a further supply, and believe me, Yours, with respect, JOHN C. WHITLOCK Windsor, O. W., June 26, 1852.

J. C. Ayer, Sir—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this had I not used it. It has cured a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a precious remedy. Yours very respectfully, D. A. McCULLIN, Attorney at Law, Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir—Your medicine has been much approved by those who have used it, and its efficacy is confirmed by the many testimonials in your possession. I invariably recommend it for pulmonary affections, as do many of our principal physicians. I am your friend, OHAS. STRAETER, M. D. Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. Sanborn, retail by ROBERTS, CLARK & Co., and by all Druggists everywhere. 37-2.

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