

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.

BE TRUE TO YOURSELVES.

An Address delivered before the Ladies' Literary Society of the Academy, July 3, 1854, by Miss E. E. Kerkow.

Another year has flown over as a swift-winged bird, and nestled away amid its companions already past. Though swiftly passed and faintly remembered, it has left an impress upon our souls that time can never efface. Our young spirits have come up here to worship together at the shrine of Knowledge; a few of us have joined hands in that worship, and offered our devotions together. Our intellectual offerings have been laid upon one common altar, and the God of Knowledge has bestowed one common blessing upon us all. Our interests have been one—our aims have been one—our hopes and aspirations one. Why wonder, then, that a tone of sadness is mingled with our rejoicings? We are about to separate. As the autumn wind, sporting in the forest, sweeps together the careless leaves at one time, and at another scatters them forever in its ruthless gait, so have we been borne together—so shall we be scattered. But though the capricious wind of circumstance shall bear us forever apart, it cannot control the affections. Our hearts will still beat in unison—the interest of one shall still be the interest of all. Often will we wander back in spirit to this pleasant Association, and suffer our hearts to linger around this hallowed temple. All my hopes and anticipations for your future well-doing center in these few words which I have chosen for my theme this evening—**BE TRUE TO YOURSELVES.**

You are about to assume new responsibilities—duties will devolve upon you which cannot be faithfully discharged except by the utmost diligence and watch-care. See, therefore, that ye be sufficient unto your task. Do not thoughtlessly assume new responsibilities, but when a duty is required at your hands, come up bravely and discharge that duty. There have been talents given to each of you for improvement—to some two, to others five. Be sure that you have a just estimate of these talents. Wrong not yourselves, nor show ingratitude to the Giver, by undervaluing the gift. Neither injure yourselves nor impose upon others by an over-estimation of your powers. Weigh in the balance, and be content with the weight. Repine not, though others may be entrusted with more. Do you justice even to that which you have? Why then ask for more? Many a fine intellect has remained undeveloped through lack of appreciation on the part of its owner—many another through supposed lack of inducement to development. Be ye not thus foolish, sisters. You have ability—you have inducement to improve that ability. What though you may never be called upon to become an orator, a statesman, a judge, or to occupy the presidential chair—are these the only motives that should prompt to effort? True, these are great inducements to most minds, and often supply untiring industry and unweariness of patience to votaries of worldly fame. But to you, who have not these inducements, the true motive still remains—the motive that should actuate every human being—infinitely higher and purer than worldly honors can offer—it is the full development of our being. "Be ye perfect, even as I am perfect," saith the Holy One—an express command to each of you to develop your intellect, your heart, your whole being; for you cannot be perfect with only an intellect—neither with only a heart. Then falter not from supposed lack of motive. Waste not your youthful hours in idle day-dreams—in sinful repinings; nor seek to satisfy those aspirations of your soul for something it has not by offering to it the hollow attainments of fashion and folly. When it asks for substance, will you give it the shadow? When it pines for sunlight, will you shroud it in darkness?

Were humanity only inspired by the right motive, what a difference would there be in the result of human actions! No longer would we be governed by rulers, ambitious only for power; no longer would orators speak to us for applause, or legislators sell their souls for money; nor would the strongest intellect be coupled with unholy ambition. The good would feel obligated to cultivate the intellect; and as the motive was purer, would not the energy inspired by that motive be more untiring, and the action more effective; and, consequently, would not the improvement be greater, and the intellect brighter? Never be satisfied with anything less than the highest degree of development you may obtain. The gifts of God are never unmeaning, and think you He would have given you an intellect when He intended the heart alone should be cultivated? Would He have given you high and noble aspirations, merely to taunt your ineffectual efforts toward their realization? Never. His justice forbids us to harbor such a thought. Do not be frightened by friends telling you that development is unnecessary, inasmuch as it cannot be made to subservient practical purposes; never fear; there are innumerable situations in which true, unneeded—besides, there are doors yet unopened, that but wait for some skillful hands

to apply the key; and then, laborers will be needed to explore these unknown places. But suppose you should not make practical application of all your attainments here; remember, there is another life to live, where all these will be requisite, and the greatest thing we can do in this life is to prepare for another. This should be the object to live for. I am aware this is not the prevailing opinion, as a little incident will illustrate. A young lady of one of our Eastern States having received all the advantages of a liberal education, founded upon just principles, and having improved these advantages, and developed under their influence, bade fair for a long life of usefulness and distinction, when suddenly the angel of death snatched her away. What an outburst of grief, that her usefulness was gone! What a deal of lamenting, that so much money had been expended for nought—the result of so much pains-taking lost—as if it was a matter of little consequence to prepare for a higher school—as if, when God had provided them with means for her education, she should have been returned to Him as undeveloped as when entrusted to their care. I tell you, that young lady came nearer fulfilling the design of God, than many, very many, who live their three score years and ten.

If you would develop your intellect, think for yourselves. Have not your minds the same capability of thought as others? Then why not make use of this capability, instead of depending upon others to think for you? It is a duty you owe to yourselves, because you are the one responsible for your condition—a duty you owe to others, because no one else has just such a mind as yours, and you also receive the benefit of their thoughts—a duty you owe to God, because He commands you to "prove all things." If you would be original thinkers, when you commence to examine a subject, fix your mind upon that subject, and no other. Take it, and retire into the hidden chamber of your soul, and there sit down, and reason concerning it, candidly, and without prejudice, carefully, and with perseverance. You will be surprised at the power of the mental capacities you have so often insulted by calling them powerless. The reason why we know so little of life's great truths, is because we think so little. We are too apt to give credence to other people's beliefs, without knowing the why. This should not be. Because others have thought before us, and have given us the result of those thoughts, is no reason why we should become thoughtless. If they tend to make us think less, they are a detriment rather than an advantage. Their proper office is to improve our judgment, and enable us to think more comprehensively.

Act independently. You were never made to be carried through the world upon the backs of other people. This indeed might do for children and idiots, but you who have grown to the stature of women are (or should be) able to sustain yourselves anywhere. Remember, you are accountable to God for your actions, and not to any member of the human family; and to act a certain way because another does, is no valid reason for such action. Act because it is right—without reference to others' views, even if your convictions compel you to act alone—even if they draw down upon you the contumely of your nearest friends. Can you not endure the sneers and taunts of mortals, when you feel an assurance within, that you have the approval of God? Remember, the present is the time for action. Days are too few, hours too fleeting, to be wasted in useless delays and idle amusements. Think deliberately, act promptly, and every effort will count among the useful. Let right motives rightly acted upon be your guides, and you will not only become noble yourselves, but your influence, your example, will tell for the good of others. In being true to yourselves, you will be true to others; in being true to others, you will be true to God. That you may be thus true to yourselves, to others, to God, is my earnest wish; and should we never again behold each other's faces, or list to familiar voices, may we so have lived in this world of preparation, that we shall be prepared to meet in the world of fruition.

CHRISTIAN COURAGE.

There is something noble and heroic in that disposition which can dare to be singular in the cause of religion and morality, which, with a mind conscious of doing right, can fight single-handed the battle of the Lord against the host of scorners by which it may be surrounded. It is not a part of virtue to be indifferent to the opinion of others, except that opinion be opposed to the principles of truth and holiness; then it is the very height of virtue to act above it, and against it. Ridicule is not the test of truth, but it is one of the most fiery ordeals of that courage by which the truth is professed and supported. Many have been vanquished by scorn, who were invulnerable to rage; for men in general would much rather have their hearts reproached than their heads, deeming it less disgraceful to be weak in virtue than deficient in intellect. Strange perversion! the effect of that pride which, being injected into our nature by the venom of the serpent in paradise, still continues to infect and destroy us. Let us oppose this working of evil within us, and crucify this affection and lust of the flesh,

Let no ridicule deter us from doing what is right, or avoiding what is wrong. Let us emulate the sublime example of the apostle, "We are fools for Christ's sake." This is the noblest effort of human courage, the loftiest achievement of virtue—to be "faithful found among the faithless," and willing to bear any contumely rather than act in opposition to the convictions of our judgment, and the dictates of our conscience. Infinitely to be preferred is it, to be scorned for doing what is right, than applauded for doing what is wrong. From the laughter of the wicked, you may find a refuge in the approbation of your conscience, and the smile of your God; but in what a miserable situation is that poor, cowardly wretch, whose dread of singularity has led him to sacrifice the convictions of his conscience, and who has nothing to comfort him under the frowns of Deity, but the applause of fools!

Neither in little things, nor in great ones, suffer your dread of singularity to turn your feet from the path of integrity. Arm yourselves with this mind, to do what is right, though you can find neither companion nor follower.

[Rev. J. A. James.]

SYSTEMATIC BENEVOLENCE.

A Report on Charitable Contributions was adopted by the General Association of Massachusetts, at its last meeting; from which the following is an extract:—

There is manifestly in connection with our benevolent institutions a great evil to be corrected.

Some churches contribute almost nothing; others willing to give are overlooked by the collectors of funds, on account of pecuniary profligacy, and in the churches generally, on a large per centage of the collections is required to meet the expense of taking them. There is also too much confusion and inefficiency in the whole matter, resulting from want of system.

A remedy must be provided, or we expose our whole benevolent system to go by the board.

We look for the remedy in the pastors themselves. It can come from no other quarter. Agents and managers of societies may maintain the closest practicable economy, and yet the costs of collection will make disheartening inroads upon the amounts contributed. It is moreover the proper business of pastors to see that the churches under their care are provided with knowledge and with opportunities for wise action on these subjects. Nor is a church ordered aright until its benevolence is brought into system. Reform must be immediately attempted. Are we willing that a large per centage of our people's contributions should be expended in collecting? Must we not take a personal responsibility in this matter, and act as agents in our own congregations?

It is the opinion of your committee, that every church ought to do something annually, or as often as once in two years, for our prominent objects of Christian Benevolence. We do not expect those churches which are assisted by the Home Missionary Society; nor any church which has in it so much as a single poor widow who wishes a partnership in the world's conversion by giving those "two mites which make a farthing."

Among the reasons why every church should contribute something are the following:

1. Every church has a share in the gifts, commands and promises of the gospel.
2. Bringing these subjects before a people for contribution increases their knowledge of the religious state of the world, and deepens their interest in its conversion.
3. It strengthens their faith and gives fervor to their prayers.
4. It cultivates the spirit of benevolence, which is the spirit of Christ.
5. It increases self-respect, making the Christian conscious that he shares with his brethren in the work of the Lord, and thus elevates the feeble churches.
6. It makes it easier to support the gospel at home. If a pastor wishes to starve himself out, let him allow no contributions to be taken among the people for general objects.

RELIGION AND BUSINESS.

It has been a mighty mischief that religion, has so often been divorced from the other modes and ways of men. Man have looked at it as something distinct and peculiar, having its own sphere and its own powers, and not as the fountain and father of all goodness and truth. The man of God has been separated from the man of science, the man of politics, the man of business. The world has helped the separation, and so has the church. An ignorant piety, a strong and shrewd impiety, have done the same work. The general exercises of the intellect, the common charities of the heart, the familiar proceedings of the life, have been too frequently regarded as provinces into which religion has no right to penetrate, or should only come when invited, and be thankful to be treated as a guest, and not expect to be honored as a sovereign. Hence literature, art, social life, worldly engagements, have been treated as things apart from godliness, and not as things which godliness is to possess, and through which it is to act and be seen. To borrow an expressive illustration, the partnership has been dissolved between religion and other business, and thus it has come to a disastrous bankruptcy. That it is so is apparent from the fact, that there is a general disposition to regard immoralities connected with money matters in a different light from other immoralities. The same standard is not applied, the same measure is not meted out. There is more gentle treatment of the pecuniary sinner than of any other sinner. "It is only the way of business," covers a multitude of sins. A man, in many circles, had better defraud his creditors than deny a single article of the popular creed, or violate a single conventionalism of respectable society.

[A. J. Morris' "Religion and Business,"

The following beautiful lines from the Dublin University Magazine will remind the reader of the last scene in Bunyan's "Pilgrim's Progress."

BEYOND THE RIVER.

Time is a river deep and wide;
And while along its banks we stray,
We see our loved ones o'er its tide
Sail down our sight away, away.
Where are they sped—they who return
No more to glad our longing eyes?
They've passed from life's contracted bourne
To land unseen, unknown, that lies
Beyond the river.

'Tis hid from view; but we may guess
How beautiful that realm must be;
For gleamings of its loveliness,
In visions granted, oft we see.
The very clouds that o'er it throw
Their veil, unraised for mortal sight,
With gold and purple tints glow
Reflected from the glorious light
Beyond the river.

And gentle airs, so sweet, so calm,
Steal sometimes from that viewless sphere;
The mourner feels their breath of balm,
And soothed sorrow dries the ear.
And sometimes hither ear may gain
Entrancing sound that hither floats;
The echo of a distant strain,
Of harp and voices blended notes,
Beyond the river.

There are our loved ones in their rest;
They've crossed Time's River—now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore.
But there pure love can live, can last—
They look for us their home to share;
When we in turn away have passed,
What joyful greetings wait us there,
Beyond the river.

BAPTISTS OF ENGLAND.

The following account of the Baptists of England is taken from that part of the late census of England which relates to religious worship. It is a part of the report presented to Sir George Graham, the Registrar General, by Mr. Horace Mann, who is highly praised for the pains-taking and impartiality with which he has performed his task.

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination, viz., (1) the other subjects, and (2) the proper mode of baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider (1) that it was meant to be imparted only on profession of belief by the recipient, and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the Sacred Writings of all statement or inevitable implication that by any other persons was the ceremony ever shared. Adults being, therefore, held to be the only proper subjects of the ordinance, it is also held that (2) the only proper mode is, not, as generally practiced, by a sprinkling or affusion of the water on the person, but by a total immersion of the party in water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word *baptism*, from the circumstances said to have accompanied the rite whenever its administration is described in Scripture, and from general accordance of the advocated mode with the practice of the ancient church.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have, in consequence, been formed. In England, the following comprise the whole of the various sections which unitedly compose the Baptist denomination:—

1. General (Unitarian) Baptists.
2. General (New Connection) Baptists.
3. Particular Baptists.
4. Seventh-day Baptists.
5. Scotch Baptists.

(1, 2, 3.) The difference between the "General" and the "Particular" Baptists refers to the doctrine of election, as described before. The General (or Arminian) Baptists hold that salvation is designed for men in general, without any preordination of a special number; the Particular (or Calvinistic) Baptists hold that a particular portion of mankind has been from all eternity predestined to be saved. A sort of Synod of the Calvinistic—much the larger—section of the Baptists was convened in London in 1789, at which a Confession of thirty-two articles was adopted, agreeing in all respects (except upon the single point of baptism) with the Confession of the Westminster Assembly, and with the Savoy Declaration. Previous Confessions to the same effect had been put forth by seven London congregations of Particular Baptists in 1643, and by an assembly of ministers and elders, both from London and the country, in 1677. The General Baptists, towards the termination of the seventeenth century, seem to have become impregnated with anti-trinitarian sentiments, and these opinions gained considerable influence in that portion of the Baptist body subsequently to the agitation on the subject which commenced throughout the west of England in 1719; so much so, indeed, as to induce the secession of those churches which adhered to the orthodox doctrine of the Trinity. All General Baptist churches, therefore, which are Trinitarian, are now included in the "General Baptist New Connection," which was formed in 1770 for the purpose of maintaining the original tenets of the General Baptists, as received by their earliest English churches in the opening of the seventeenth century. These may now be said to be, respecting doctrine, "Evangelical Arminian." The principal founder of the Connection, in 1770, was the Rev. Dan Taylor. The assembly at which it was originated issued, to explain the grounds of their secession, six articles of Religion, which declare, (1) the fall and depravity of man; (2) the perpetual obligation of the moral law; (3) the divinity of Christ and the universal design of his atonement; (4) the provision of salvation for all who exercise faith; (5) the necessity of

regeneration by the Holy Spirit; (6) the propriety of baptism by immersion, on repentance. Upon other doctrines, not embraced by these six articles, the General Baptist New Connection is substantially agreed with other evangelical denominations.

(4.) The "Seventh-day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first day of the week, should be the one still celebrated as the Sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

(5.) The "Scotch" Baptists derive their origin from the Rev. Mr. McLean, who, in 1765, established the first Baptist church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love-feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but fifteen congregations of this body.

With respect to church polity and order, there is scarcely any difference between the Baptists and the Independents or Congregationalists. The Churches of the former are as independent of each other as the churches of the latter body; and, in their discipline and order, Baptists are to the full as congregational as Congregationalists. Ministers and deacons are appointed by election of the churches, whose exclusive province it is also to decide upon the fitness of the candidates for baptism and communion—submission to the rite invariably preceding, in the major portion of the churches, the solemn sacrament. The same repudiation, also, is displayed of formal creeds or articles as adequate or proper tests of orthodoxy, and the same rejection of all interference with Christ's spiritual kingdom on the part of any secular power. Like Independents, too, they have their county and other associations, and their aggregate "unions." The union of the Particular Baptist churches was formed in 1812, and consisted, in 1851, of 1080 churches. Each of these churches sends, or may send, representatives, both clerical and lay, to an annual conference upon the general interests of the body; though extreme solicitude to keep intact the fundamental principle of independence, and apprehension lest a delegated body might, by imperceptible degrees, assume the functions of a synod, have prevailed to hinder many Calvinistic Baptist churches from appointing representatives. The yearly assembly of the New Connection of General Baptists is called an "Association," and is constituted in the same way as the "Union;" it consisted in 1851 of 99 representatives, deputed by 53 churches.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian (A. D. 150—220), and Gregory of Nazianzen (A. D. 328—389), as supporters of their views, and contend, on their authority, that the immersion of adults was the practice of the Apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome—as the Albigenses and Waldenses, and the other innovating Continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution. In 1533, a fanatical sect, which denied the Trinity, the Incarnation, the authority of magistrates, the lawfulness of oaths, and incidentally the practice of infant baptism, raised a tumult in the city of Munster, and committed great excesses. From their views on baptism—not the most conspicuous of their doctrines—they were generally spoken of as Anabaptists, or Re-baptizers; and the obloquy which followed their misdeeds at Munster came to be attached to the name itself of Anabaptist, and has scarcely ever yet, perhaps, entirely disappeared. The name is, therefore, reasonably objected to, as implying principles which Baptists, equally with other Protestant Churches, hold in detestation.

In England, Baptist doctrines were maintained by the early British churches; and Augustine failed in his endeavors to induce them to conform to the practice of the Church of Rome. It is probable that these opinions never wholly vanished from the country, but were held, in conjunction with their more conspicuous tenets, by many of the religious reformers who from time to time appeared. The Lollards, it is said, were much impregnated; and Wycliffe himself is claimed by the Baptists as an advocate of their ideas. In 1535, fourteen Dutch Anabaptists were put to death; and, in 1575, a congregation of the same people and persuasion were discovered in Aldgate, the whole of whom were either brought to execution, or imprisoned, or exiled. John Smith, the founder, as already mentioned, of the earliest Baptist church in England, (1608,) had been a minister of the Established Church. He embraced Arminian doctrines, and his church, in consequence, consisted of what are now denominated General Baptists. The first Calvinistic (or Particular) Baptist church was formed in London, in 1633, by an offshoot from an independent congregation, that, in 1644, the number of Baptist congregations in England was 54. The Baptists suffered rigorous persecution in the reigns of the Stuarts; but they were at length relieved from most of their oppressions by the Toleration Act of 1688, and have since considerably increased. In 1716, Neal reports the number of their churches in England alone (excluding Wales) to have been 247. A computation made by one of their ministers in 1772, gives 404 congregations in England, (Wales again excluded.) A calculation for the year 1790 shows the number for the same extent of territory to have been 332; but as

this estimate did not apparently include the Arminian Baptists, probably the number should be raised by about 100, or to 432. In 1832, the Calvinistic Baptist churches are reported at 926, which number, by the addition (say of 200) for the General Baptists and the New Connection, would be raised to 1126. In 1839, the Calvinistic Baptist congregations were computed at 1276; and, allowing 250 for the other Baptist churches, the total number would be 1526. These several estimates relate exclusively to England; Wales, for the periods for which accounts are extant, shows that in 1772 there were 59 congregations, (of all kinds of Baptists;) that in 1808 there were 165 congregations (also of all kinds;) while in 1839 there were 244 congregations of Calvinistic Baptists. (At the recent census the numbers were:

BAPTIST CONGREGATIONS.		
	England.	Wales.
General Baptists, (Unitarian.)	90	3
General Baptists, (N. Connection.)	179	3
Particular Baptists, (Calvinistic.)	1574	373
Seventh-day Baptists,	2	2
Scotch Baptists,	12	3
Baptists undefined,	492	58
	1970	550

THE PURE HEART.

In a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked, that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always unsoiled." It is God that gives to the pure heart this great gift and distinction. It is He who can keep the heart in perfect peace. Suppose a white-robed female were walking along some turnpike road where the mud was flying, and where the horses and wagons, as they hurried and splashed along, at every turn and step increased the confusion, hemmed up the foot-path, and threw the water and dirt. Suppose that white-robed female should find at her journey's end her white dress as spotless as when she was first robed—Would not this be a miracle? Most surely it would. But a miracle it is that the Christian, in waging his course through this world, in fighting through trials and temptations, and in struggling with the fierce adversary, does not have some stain or mark of conflict on his garments. He cries out, "Glorify to God! free and unspotted too!" It is a miracle of grace—of the grace of our Lord and Saviour Jesus Christ! Praises be unto his precious name!

FAMILY RELIGION.

If I may divert attention for a moment from the city to the country, it will be to notice a fact touching the question of religion or no religion in the family in the long run. Being on the farm of a good deacon, a few days since, some ten miles out, I asked him, as we were surveying his ample acres and rich harvests, whether his prayerless neighbors did not get as good crops as he, and prosper on the whole as well. He answered, that they might for a season or two, but not on a long pull, and modestly stated the following fact: His own ancestors, six generations back, settled on that very spot, and bore a decidedly religious character, the male head being deacon of an evangelical church. The father of each succeeding generation had been a deacon of a similar church, and he, the sixth from the first, was a deacon of the orthodox church in that place, and at the head of a fine young family. They had all been families of prayer, firm supporters of public worship, the Sabbath, etc., and had all lived on the same farm, now one of the richest in the State, and consisting of four hundred acres. Now for the other side: In that very neighborhood three other families settled at the same time with his original ancestors, and with an equally good homestead, but without religion, and each succeeding generation had been without religion, and without the voice of prayer in their dwelling. Two of these families had run nearly out, there being but one or two representatives living, and they disposed of their inheritance; and of the third some had been in the State Prison, and all were badly off. I was left to make my own inference from these facts, and so are your readers, who, I doubt not, will conclude, that family religion, in one neighborhood at least, had something to do with good farms, good crops, good children, and all the other good things of this life. Independent.

PRAYER IN THE FAMILY CIRCLE.

Endearments bind together the members of the same household—sharers of the same flesh and blood, which are found of the same kind and degree nowhere else on earth. The dwellers in this common home, too, have a common share in the blessings and trials which befall their habitation. They are fed at the same board, repose under the same roof, and the joys and sorrows of one are very much the joys and sorrows of the whole group. What a place these parents hold, too, in this little empire. How their words have power, and their will is law, and their very footsteps are walked into; and how those whom God has given them are prized beyond all earthly things, as the jewels of their casket. Where, where in all this footstool of the dispenser of our mercies, should God be acknowledged, if not here? Shall not the voice of gratitude and praise ascend from that board spread with plenty, and around an altar reared for the morning and the evening's sacrifice of humble and grateful hearts? You may not only burnish your own spirit here, soldier of Christ, but here is a favored spot on which to train recruits to join the sacramental hosts. You should pray in your family. [Leyburn.]

The Baptist Register learns that Rev. Cephas Bennett, of Burmah, is on his return home to recruit his health. Mr. Bennett remains at Maulmain.

The Sabbath Recorder.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)

THOUGHTS ON MUSIC.

The God of Nature has not bestowed a more charming gift upon man than the faculty of combining and arranging sounds, so as to make what we call Music.

So much is music in accordance with our nature, that it is cultivated by all classes of men. There is not a nation, or tribe, to be found on the earth, that has no idea of this accomplishment, or that does not cultivate it in greater or less perfection.

If God made man musical, it is not mere poetic fancy, that represents our first parents as singing a hymn of praise to the Creator, in the garden of Eden.

There was a song that disturbed the Adversary. The holy angels heard it, and were glad. But the fallen angel, because he was fallen, resolved that such songs of gladness should cease.

But, thanks be to our Creator, the melody of song is not utterly banished from the earth. Through the timely interposition of a Mediator, the great Restorer, the rigors of the curse pronounced upon our first parents were mitigated.

fashioned so exquisitely, and tuned so perfectly, and placed in the throat, just where the lungs, like the bellows of an organ, could fill it with richest melody, partook of the general disorder.

Cholera, spread more universally, more speedily in its issue, and in a much larger proportion of cases fatal, than on any former occasion, proclaims still, that the Lord is displeased with the nations.

Yesterday week, a deputation of the citizens of Dublin, headed by the Rev. Dr. Gregg and the Rev. Mr. Minchin, waited on the Police Commissioners in the Castle, on the subject of Sunday observance in that city.

The telegraph announces the result of the Half-Yearly Meeting of the Shareholders of the Caledonian Railway Company, held yesterday in London.

THE SECOND COMING OF CHRIST—NO. 1. BY B. CLARKE. "Unto them that look for him shall he appear the second time, without sin unto salvation."

allowed on Sundays after evening service. The Tractarian newspaper, the London Guardian, on the other hand, has been advocating Sunday evening sports; and sees no harm in the clergyman, as well as the Squire of a parish, countenancing by their presence the Sunday recreations of the people, as the game of cricket, after having been at church.

The Overland Mail brings intelligence from China that leaves little room to doubt that Canton will soon be in the hands of those who still continue to be called "the insurgents."

But there seems some ground for apprehension, and great reason for prayer, in behalf of the leaders of this mighty movement—apprehension increased by the fact that, beyond question, it is the Seventh Day they observe as the Sabbath.

THE PUBLISHING SOCIETY. The Seventh-day Baptist Publishing Society held its fifth Anniversary at Genesee, N. Y., on the afternoon of Sixth-day and the morning of First-day, Sept. 15th and 17th.

Cor. 11:26—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come." This testimony clearly proves that the same person who died will come again.

Acts 3:20, 21—"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things spoken by the mouth of all his holy prophets, since the world began."

And now, dear brethren and sisters, permit me to add one word more: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as ye do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

After the usual introductory exercises, reading the Constitution, appointing Committees, &c., the Treasurer's Annual Report was presented. It showed that the receipts of the Society during the year ending June 8, 1854, were \$4,501 16; of which \$3215 31 was for Sabbath Recorder, \$189 28 for Sabbath-School Visitor, \$402 87 for Seventh-day Baptist Memorial, \$63 05 for advertising, \$305 65 for job printing, \$20 for office room, \$5 for membership, and \$300 bequest of B. W. Rogers.

The Annual Report of the Board was then read. It gave a succinct account of the doings of the Board and the condition of the Society's publications. The patronage of the Sabbath Recorder had steadily increased during the year, and was at its close larger than at any other time since the paper was established.

RESOLUTIONS OF THE SOCIETY. Whereas, the late Benedict W. Rogers, of Williamsburg, did in his last will and testament leave his entire estate to his wife Ann M. Rogers, subject to a condition, that in case of certain changes which might take place, one third of said estate should be paid over to the Seventh-day Baptist Missionary Society, to be used under its direction; and whereas, the said Ann M. Rogers has by letter to this Society proposed to waive her claim to the further use of said one third of the estate of Benedict W. Rogers, on condition of its being invested in a building in the city of New York, which shall furnish forever a home for the benevolent operations of the Seventh-day Baptist Denomination; therefore—Resolved, That this Society thankfully accepts the generous offer of Mrs. Rogers.

financial operations of the Society since its organization, and appraise all its property, with full power to receive the same from the General Agent, and grant him a discharge from all further obligation in the premises."

THE MISSIONARY SOCIETY. In our notice, three weeks ago, of the meeting of the Seventh-day Baptist Missionary Society, we printed the resolutions adopted in relation to the estate of the late Benedict W. Rogers.

BRETHREN,—When my late husband, Benedict W. Rogers, in prospect of an early death, made a disposition of his property by will, he wished, in addition to what he bequeathed directly to benevolent objects, that in case of certain changes which might take place in his family, one-third of his estate should go to promote the benevolent operations of the Seventh-day Baptist denomination; and as he considered the Missionary Society quite as likely as any other body to use the property wisely, he made that Society the conditional legatee.

Since my husband's death, it has seemed to me desirable that the portion of his estate to which I have alluded should at once, without reference to those conditions, be made available for benevolence; and the object of this communication is to express to the Society my willingness—indeed, my wish—to waive my personal claim to the use of it, in order at once to secure the object which my husband so highly approved.

THE BIBLE UNION.—The fifth anniversary of the American Bible Union was held at the First Baptist Church in New York, on the 5th and 6th insts. From the report of the Treasurer, presented on the occasion, it appears that the receipts of the Union during the financial year just closed were \$40,538 19, all of which has been expended except a balance now in the Treasury of \$5,159 39.

HONORARY DEGREES.—We learn from the Schenectady Cabinet, that at the annual meeting of the Board of Trustees of Union College, on the 26th July last, the following sensible preamble and resolutions were adopted and ordered to be published:—Whereas, The present method of conferring honorary Degrees is not calculated to promote high scholarship and eminent professional merit in so great a degree as is desirable; and whereas, it may be hoped that by corresponding with the authorities of other colleges, some general principles can be agreed upon, which shall hereafter govern action in such cases; therefore, Resolved, That this Board will confer no honorary degrees higher than that of Master of Arts during the next three years.

EPISCOPAL BISHOPS.—On Fourth-day of week before last, Rev. Dr. Thomas M. Clarke was elected Bishop of the Protestant Episcopal Church for the diocese of Rhode Island. On Sixth day, Rev. Horatio Potter, D. D., was elected Provisional Bishop of the diocese of New York, in place of the late Rev. Dr. Wainwright.

PEOPLE OF COLOR. At the meeting last year of the Cincinnati Conference of the Methodist Episcopal Church, a Committee was appointed "to inquire and report what can best be done to promote the welfare of the Colored People among us."

Resolved, That it is of the greatest importance, both to the colored and white races in the free States, that all the colored people should receive at least a good common school education, and that for this purpose well qualified teachers are indispensable.

ADAMS CENTER, Oct. 5th, 1854. To the Editors of the Sabbath Recorder:—The following is a copy of a communication to the Corresponding Secretary of the Seventh-day Baptist Central Association, which we expected to have seen published in the Recorder some weeks past, agreeable to the proposition of said Association.

ADAMS CENTER, Aug. 27, 1854. The Independent Seventh-day Baptist Church at Adams Center to James C. Rogers, Corresponding Secretary of the Seventh-day Baptist Central Association:—DEAR BROTHER—This is to inform you, that this Church has taken into consideration the action and recommendation of the Association in reference to the existing difficulties among us in this county, and at a special church meeting held August 20, 1854, Resolved, unanimously, That we will acquiesce in and will cooperate with the recommendation of the Association in reference to the proposed efforts for the settlement of our unhappy difficulties; and further, that we will bear our proportion of the expense.

Resolved, That A. Campbell, Wm. Greene, and J. Saunders, be a committee to communicate the above to the Corresponding Secretary of the Association.

Resolved, That this Board will confer no honorary degrees higher than that of Master of Arts during the next three years. Resolved, That the Rev. Alonzo Potter, the Rev. J. Trumbull Backus, and the Rev. Ebenezer Halley, be a committee to open a correspondence with the faculty and trustees of other institutions, with a view of securing the general adoption of principles applicable to these cases.

Miscellaneous.

The Canada Beaver.

The following sketch of the habits and instincts of this remarkable animal, is from an interesting episode in Thomas C. Keifer's recent lecture on "the Ottawa."

One cannot fail to be struck with admiration and astonishment on visiting the haunts of the beaver, nor can we wonder that the red men should place him at the head of the animal creation, or make a Manitou of him, when Egypt—the mother of the Arts—worshiped such a god and disgusting deity.

The beaver is the original lumberman, and the first of hydraulic engineers. Simple and unostentatious, his food is the bark of trees, and his dwelling a mud-cabin, the door of which is always open, but under water—conditions which secure retirement, and are favorable to cool contemplation.

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We cannot better illustrate the habits of this interesting animal, than by accompanying a beaver family on some fine evening in May, in search of a new home. The papa beaver, with his sons and sons-in-law, wife, daughters, and daughters-in-law, and, it may be, grand-children, sallies forth, "prospicing" the country for a good location; that is, a stream of easy navigation, and having an abundant supply of their favorite food, the silver birch and poplar, growing as near the river as possible.

Having selected these "limits," as the next step is to place their dwelling so as to command the greatest amount of food. For this purpose they go as far below the supplies as the character of the stream will permit.

A pond of deep, still water being an indispensable adjunct to their dwelling, this is obtained by the construction of a dam, and few engineers could select a site to produce the required result so efficiently and economically. The dam and dwelling are forthwith commenced, the materials employed in both being sticks, roots, mud, and stones, the two former being dragged by the teeth, the latter carried between the fore paws and the chin.

If the dam is extensive, whole trees are gnawed down, the largest of which are of the diameter of an ordinary stove-pipe, the stump being left standing about eighteen inches above the ground, and pointed like a crayon. Those trees which stand upon the bank of the stream they contrive to fell into the water as cleverly as the most experienced woodman; those which are more distant are cut up by their teeth into pieces which can be dragged to the water.

These trees and branches are floated down to the site of the dam, where they are dragged ashore and placed so that the tops shall be borne down by the current, and thus arrest the descending *driftus*, and form a strong and light dam. Critical parts are built up "by hand," the sticks and mud, when placed, receiving a smart blow from the beaver's tail, just as a bricklayer settles his work with the handle of his trowel. The habitation or hut of the beaver is almost bomb proof; rising like a dome from the ground on the margin of the pond, and sometimes six or eight feet in thickness in the crown. The only entrance is from a level of three or four feet under the water of the pond. These precautions are necessary, because, like all enterprising animals, the beaver is not without enemies.

The wolverine, who is as fond of beaver tail as an old Nor'wester, would walk into his hut if he could only get there; but having the same distaste for water as the cat, he must forego the luxury. It is not, however, for safety that the beaver adopts the submarine communication with his dwelling, although it is for that he restricts himself to it. The same necessity which compels him to build a dam, and thus create a pond of water, obliges him to maintain communication with that pond when the ice is three feet thick upon its surface. Living upon the bark of trees, he is obliged to provide a comparatively great bulk for his winter's consumption; and he must secure it at the season when the new bark is formed, and before it commences to dry; he must also store it up where it will not become frozen or dried up. He could not reasonably be expected to build a frost-proof house large enough to contain his family supply; but if he did, it would wither, and lose its nutriment; therefore, he preserves it in water.

But the most remarkable evidence of his instinct, sagacity, or reason, is one which I have not seen mentioned by naturalists. His pond we have seen must be deep, so that it will not freeze to the bottom, and so that he can communicate with his food and his dam, in case of any accidents to the latter requiring repairs. But how does he keep his food, which has been floated down to his pond, from floating when in it, and thus becoming frozen in with the ice? I said that he gnawed down a tree the top of the stump was left pointed like a crayon. The fallen tree has the same form; for the beaver cuts like a woodman—wide at the surface, and meeting in an angle in the center—with this distinction, the four-legged animal does his work more uniformly, cutting equally all around the log, while the two-legged one cuts only from two opposite sides. Thus every stick of provender cut by the animal is pointed at both ends, and when brought opposite his dwelling, he thrust the pointed ends into the mud bottom of his pond sufficiently firm to prevent their being floated out, at the same time placing them in a position in which the water has the least lift upon them, while he carefully appoints his different lengths of timber to the different depths of water in his pond, so that the upper point of none of them shall approach near enough to the surface to be caught by the winter ice.

When the family are in comfortable circumstances, the winter supply nicely cut and stored away, the dam tight, and no indications of a wolverine in the neighborhood, the patriarch of the hut takes out the youthful greenhorns to give them lessons in topographical engineering; and, in order to try the strength of their tails, encourages them to indulge in amateur damming. The beaver works always by night, and to "work like a beaver" is a significant term for a man who not only works earnestly and understandingly, but one who works late and early.

From what has been said, it will be readily seen, that the maintenance of the dam is a matter of vital importance to the beaver. Some say that the pilot beaver sleeps with his tail in the water, in order to be warned of the first mishap to the dam; but as there is no foundation for such a cool assertion, it may be set down as a very improbable tale. The Indians avail themselves of this well-known solicitude to catch them; having broken the dam, the risk is immediately perceived by the lowering of the water in the hut, and the beaver, sallying forth to repair the breach, are slaughtered in the trenches.

As the supply of food in the vicinity of the dam becomes diminished, the beaver is obliged to go higher up the stream, and more distant from his banks, to procure his winter stores; and this necessity gives rise to fresh displays of his lumbering and engineering resources. In consequence of the distance, and the limited duration of the high water period favorable to transport, the wood is collected into a sort of raft, which a lumberman asserts, is manned by the beaver, and stored by their tails, in the same manner as Norway rats are known to cross streams of water. When the raft grounds, forthwith a temporary dam is thrown across the stream below the 'jam,' by which the waters are raised, and the raft floated off, and brought down to the dam, which is then torn suddenly away, and the small raft thereby floated over the adjoining shallows.

Slavery as it is.

Our readers will remember that some time since, Mrs. Douglass was arrested and imprisoned at Norfolk, Va., for the great crime of teaching colored children to read and write. The circumstances connected with her arrest, will doubtless be interesting to all. Here they are:—

All was going on as peacefully as usual, and I had taken my seat to commence my daily toil, when a loud knock was made at my front door. I answered it myself, when the face of an officer presented itself, who inquired who lived up stairs. I replied that I alone occupied the house. He then asked if Mrs. Douglass lived here. I told him that I was Mrs. Douglass. He said, "You keep a school?" "Yes sir," was the reply. "A school for colored children?" I answered "Yes." "I must see those children," said he. I then demanded what business he had with them, or any thing in my house. He replied that he had been sent by the Mayor. "Very good, sir," said I, "walk in, and you shall see them," and, without giving my daughter or the children any notice, I invited him up stairs into the school-room. Never will I forget the frightened state of those children, and the countenance of their young teacher. My daughter sat paralyzed, covering her face with her hands; and it was some time before I could restore order in the room. Some were crying, some exclaiming, "Oh my! oh my!" and some clinging around me in their terror; but during the excitement, I never lost my presence of mind.

As soon as I had restored quiet in the room, I inquired of Mr. Cherry, the City Constable, what he wanted with those children. He replied that he must take them before the Mayor. "Very well sir," said I, "my daughter and myself will accompany them." To my astonishment, he went to the head of the stairs and gave a loud rap with his club, when another officer made his appearance, entering from my back door. For the moment I thought that my house was surrounded with officers, who perhaps fancied that they had found a nest of thieves. They then noted down the names of the children, as well as those of their parents. When they had finished, I politely informed Mr. Cherry that they were all free children, and all, or nearly all, members of the Christ's Church Sunday School. "It makes no difference, madam," he replied, "it is a violation of the law to teach any colored person to read or write, slave or free, and an act punishable by imprisonment in the penitentiary." "Very well," I replied, "if they send me to the penitentiary it will be in a good cause, and not in a disgraceful one." Even this information, which was the most profound news to me, did not unnerve me at all; for I remembered that our Saviour was persecuted for doing good, and why should not I be? This thought strengthened me to bear my own persecutions for ten long months afterwards.

The Manufacture of Paper.

The New York Times contains an interesting article of some length on the manufacture of paper in the United States. That paper says:—

We have prepared from authentic sources, and from a careful comparison of data, the following statistics relative to the manufacture of paper in the United States. We find that there are in the United States 750 paper mills in actual operation. Allowing 4 engines to each mill, and calculating that each engine will make 400 pounds of paper a day, the quantity of paper made in a year will be as follows: Number of mills, 750. Number of engines, 3,000. Number of pounds of paper per day, 900,000. Number of pounds of paper in the year, allowing 300 days to the year, 270,000,000. Value of this paper at ten cents a pound, \$27,000,000.

It is estimated that one and a half pounds of rags are required to make one pound of paper. Adopting these data, we find that 402,000,000 pounds of rags are consumed in one year; their value at 4 cents a pound being \$16,200,000. The cost of labor is one and a quarter cents upon each pound of paper manufactured, and is therefore \$3,375,000 a year; and the cost of labor and rags united is \$19,875,000 a year.

The cost of manufacturing, aside from rags and labor, estimated from adding together the cost of felts, wire cloth, bleaching-powders, fuel, machinery, interest and fixed capital, insurance expenses, &c., we find to be \$4,050,000. Adding this to the cost of rags and labor, we find that \$23,925,000 is the total cost of manufacturing paper worth \$27,000,000, a measure of profit by no means unreasonable; and which might be considerably free from those sudden changes that affect the manufacture of cloth and metals.

Wood Gas.

In 1851, Professors Pettenkofer and Rudolph of Bavaria invented and patented a process for the manufacture of illuminative gas from wood. Since that time the new gas has been introduced and brought into general use in the cities of Basle, Ulm, Darmstadt, Cobourg, Baireuth, Altenburg, and Heilbronn. Mr. Emil Breisach, Chemist, of Bavaria, has recently introduced the process into the United States, and has demonstrated its utility and practicability by extensive and successful experiments at the Gas Works in Philadelphia, and also at the Manhattan Gas Works in New York.

wretched man, and were told that he had been for some time in the Lunatic Asylum, a raving maniac. May God reward him in eternity!

Experiments with the Electric Telegraph.

Some experiments have within the past fortnight been made at Portsmouth, with regard to this science, of a most important and remarkable character, and which would appear to open up and promise to lead to further triumphs in electricity, equal in importance to any that have already been achieved. The experiments in question were for the purpose of ascertaining the possibility of sending electric telegraph communications across a body of water without the aid of electric wires. The space selected for the experiment was the Mill-dam (a piece of water forming a portion of the fortifications) at its widest part, where it is something near 500 feet across.

The operating battery was placed on one side of the dam, and the corresponding dial on the other side. An electric wire from each, was submerged on their respective sides of the water, and terminating in a plate constructed for the purpose, and several messages were accurately conveyed across the entire width of the mill-dam, with accuracy and instantaneous rapidity. The apparatus employed in the experiments is not pretended to be here explained in even a cursory manner; this is of course the exclusive secret of the inventor. But there is no doubt of the fact, that communications were actually sent a distance of nearly 500 feet through the water without the aid of wires, or other conductors, and that there appeared every possibility that this could be done as easily with regard to the British Channel as with the mill-dam. The inventor is a gentleman of great scientific attainments, residing in Edinburgh, and lays claim—and we believe with some justice—to being the original inventor of the electric telegraph; but, from circumstances, he was unable to carry out the invention to his own advantage. The experiments at the mill-dam were of a strictly private character, although they were carried out by Capt. Beatty and other engineering officers belonging to the garrison. [English Paper.]

Farms Improved by Agriculture.

Citizens of wool growing districts, are familiar with the rapid improvement of "Sheep farms," by sheep grazing alone. It is the belief of many whose opinions have been formed by observations and experience, that by placing as large a flock of sheep on a farm as the land will sustain, and in five years, without any other means, it will be comparatively rich. Were this fact more generally known, it might change the husbandry of considerable portions of this State, the lands of which are better adapted to wool growing, to say nothing of the remoteness from produce markets. The following quotations from the Transactions of the Norfolk Agricultural Society, which we find in the Wool Grower, are worthy of consideration:—

"A man having a small farm, formerly kept forty sheep, four cows and one horse, and had food enough for them the year round. The price of wool falling, he sold his sheep, and for a number of years he kept other stock altogether. He now keeps but three cows, and one horse the year round, and pastures two cows extra through the summer, sells but very little hay—not half enough to keep another cow; he has the same amount of pasture and mowing land as when he kept the forty sheep in addition to his other stock, and yet his farm does not look as well as then. He used to raise turnips among the corn for his sheep to eat in winter, and gave them besides, a few bushels of grain. The lambs, however, more than paid for his extra feed.

The Steamer City of Glasgow.

During the latter part of our career in the Philadelphia post office, we became acquainted, among the mass of human beings whose faces appeared daily at the "general delivery window," where we were stationed, with an intelligent, happy-looking Englishman, of about forty-five years of age, who came frequently to inquire for letters from home. He was a man of pleasing manners, and evidently had been well educated and accustomed to the refinements and elegancies of really good society. Being a stranger on our shores, he was glad to avail himself of an opportunity of conversing with us and spoke freely of his past and of his hoped-for future. He had come over to Philadelphia, bringing with him a little son apparently about twelve years of age, to select a residence for the rest of his family which he had left in England, and to make all the arrangements necessary to their comfort when they should arrive. He had accomplished this—he had taken and furnished a house in Philadelphia, and was expecting letters from his wife informing him of her sailing with their children in the steamer City of Manchester.

We handed him a letter—it spoke of her expectation to sail in that steamer, and he went away with such glad anticipations as might be supposed to fill the heart of a husband and father long absent from the wife and children whom he soon expected to meet and embrace again. A few days passed, and another foreign mail arrived, and with it a letter to our friend from his wife, saying that she had not been able to make her arrangements in time to sail in the Manchester, but that she should certainly sail in the Glasgow. Some time after this, letters came, which she had mailed at the time of embarking in this ship, and now he was unspeakably happy with the almost certainty of seeing his wife and children in a few days, for the New York mail steamers generally make the passage but a few days sooner than our screw steamers. Soon he with many others, commenced going down every day to Queen street wharf to look for the in-coming steamer.

But who shall speak of the horrors to come? Day after day did he with many others on that sad walk, go down to the wharf and strain his vision to descry among the numerous vessels down the river, the anxiously expected steamer. We saw him when the vessel had been some thirty days out, and were startled at his appearance. The plump, happy-seeming face of one month before, was haggard as the face of Death, the eyes that so shortly before we had seen dance in the light of inward joy, were blood-shot, wild and glaring upon us with a maniac expression. He walked mopingly away, but his face haunted us still. A few days after this, a steamer arrived bringing the report that a vessel somewhat resembling the Glasgow had been seen off the Bahamas; this report brought him to us again. Oh, how that false hope had brightened his countenance! His eyes had gained their expression of intelligence, and he clung to this baseless hope, as a drowning man to a straw.

We left the Post Office a few days after this. Yesterday we enquired concerning this

Autumnal Fevers.

It has been observed that autumnal fevers do not prevail with us to such an extent now, as they did some years since; and those cases which do occur are of a milder type, and therefore more easily managed. We believe the exemption from these fevers, as well as from much other disease, can be attributed in part to the healthful and abundant supply of pure water which is furnished our citizens. As has been before remarked in this journal, "the water" runs through our sewers as clear as a brook," and so long as it continues to do so, we can have no miasmas generating underground, and producing disease and death. In many cities and large towns, no perfect system of sewerage has been adopted, and some of them are deficiently supplied with water, and that not of the best quality. It is not strange that in such places sickness to a considerable extent should prevail; and at this season of the year especially, that continued fevers should be of a malignant type. Our city continues healthy; there is comparatively but little acute disease prevailing, and it can with truth be said that Boston is one of the healthiest cities in the world. [Boston Medical and Surgical Journal.]

REMARKABLE COINCIDENCE.—A correspondent of the Petersburg Express, at Charleston, Va., communicates to that paper the following series of incidents, which, if true, are certainly very singular: Washington was accustomed to wear on his watch two seals, one gold and the other silver. Upon one of them the letters G. W. were engraved, or rather cut. The seals he wore as early as 1754, and they were about his person the terrible day of Braddock's defeat. On that day he lost the silver seal. The gold one remained with the General until the day of his death, and was then given by him to his nephew, a gentleman of Virginia, who care-

fully preserved it until about seventeen years ago, when riding over his farm he dropped it. The other day the gold seal, lost seventeen years ago, was "plowed up," recognized from the letters "G. W." on it, and restored to the son of the gentleman to whom Washington had presented it. At almost the same time the silver seal lost in 1754, just one hundred years ago, was plowed up on the site in which Braddock was defeated and in like manner recognized from the letters "G. W." So that in a very short time the companions will be again united. I have this whole statement from the most reliable source possible, namely, from the gentleman himself, who has thus restored to him these precious mementoes of his great ancestor.

Mulching.

This term is so frequently used by horticulturists, that it would seem to need no explanation. Yet we question if there are not many who read the word, without knowing its true import. Mulch from the Hebrew, (to dissolve) Webster says, half rotted straw. But we apply the term to any thing that shades the ground around plants, whether it be straw, leaves, tanbark, rocks, chips or planks. A plant removed in the summer should be mulched; it may sometimes be mulched with rocks, or plank to better advantage than with straw or leaves, as the rocks or plank will keep the ground around the plant moist longer than fresh applied leaves or straw. Cuttings of any plant will strike root and grow freely in the summer months, if properly mulched with rocks, bricks or planks. The advantage of mulching with straw or leaves is, that the ground is not only shaded but enriched by the decaying vegetable matter. By judicious mulching, almost every vegetable, fruit or flower may be grown in perfection throughout our hottest, driest summers. We had occasion last month to remove a new variety of strawberry; the plants were in bloom and fruit, we carefully mulched each plant and have not lost a plant. The literal meaning of mulching is, to apply straw or leaves around, or among plants. But plants may be mulched with anything that will shade the ground without taking nourishment from it, and this is mulching too. [Soil of the South.]

CULTURE OF STRAWBERRIES.—The New York Horticultural Society, at a recent conversational meeting, arrived at the following conclusions in regard to the best method of cultivating strawberries:—

"The best soil for the strawberry was stated to be a gravelly loam. The land should be well drained, and to every acre applied twenty bushels of unbleached ashes, ten bushels of lime, and two or three pounds of salt. The ground should be well broken up; animal manures should be eschewed; leafmould is the best, and this should be carefully spaded in. About the first of July is the best time to set out the plants. In doing this, pains should be taken to have them firmly rooted. The rows should be eighteen inches apart, and the plants a foot apart.

GEOLOGICAL.—In Scotland, an important geological discovery has lately been made. Zoro-More, a large mountain near Apple Cross, on the west coast, on being accidentally excavated, presented a substratum of pure lime, within five feet of the surface; and on prosecuting the discovery by a further excavation, it was ascertained that the whole mountain, except an average surface of twenty feet, consists of lime fit for burning or agricultural purposes. The hill appears to have been at one time a stupendous limestone rock, which has been submitted to the action of intense heat. On the summit of the mountain volcanic remains, vitrified stone, and lava, have been found.

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Mulching.

This term is so frequently used by horticulturists, that it would seem to need no explanation. Yet we question if there are not many who read the word, without knowing its true import. Mulch from the Hebrew, (to dissolve) Webster says, half rotted straw. But we apply the term to any thing that shades the ground around plants, whether it be straw, leaves, tanbark, rocks, chips or planks. A plant removed in the summer should be mulched; it may sometimes be mulched with rocks, or plank to better advantage than with straw or leaves, as the rocks or plank will keep the ground around the plant moist longer than fresh applied leaves or straw. Cuttings of any plant will strike root and grow freely in the summer months, if properly mulched with rocks, bricks or planks. The advantage of mulching with straw or leaves is, that the ground is not only shaded but enriched by the decaying vegetable matter. By judicious mulching, almost every vegetable, fruit or flower may be grown in perfection throughout our hottest, driest summers. We had occasion last month to remove a new variety of strawberry; the plants were in bloom and fruit, we carefully mulched each plant and have not lost a plant. The literal meaning of mulching is, to apply straw or leaves around, or among plants. But plants may be mulched with anything that will shade the ground without taking nourishment from it, and this is mulching too. [Soil of the South.]

CULTURE OF STRAWBERRIES.—The New York Horticultural Society, at a recent conversational meeting, arrived at the following conclusions in regard to the best method of cultivating strawberries:—

"The best soil for the strawberry was stated to be a gravelly loam. The land should be well drained, and to every acre applied twenty bushels of unbleached ashes, ten bushels of lime, and two or three pounds of salt. The ground should be well broken up; animal manures should be eschewed; leafmould is the best, and this should be carefully spaded in. About the first of July is the best time to set out the plants. In doing this, pains should be taken to have them firmly rooted. The rows should be eighteen inches apart, and the plants a foot apart.

GEOLOGICAL.—In Scotland, an important geological discovery has lately been made. Zoro-More, a large mountain near Apple Cross, on the west coast, on being accidentally excavated, presented a substratum of pure lime, within five feet of the surface; and on prosecuting the discovery by a further excavation, it was ascertained that the whole mountain, except an average surface of twenty feet, consists of lime fit for burning or agricultural purposes. The hill appears to have been at one time a stupendous limestone rock, which has been submitted to the action of intense heat. On the summit of the mountain volcanic remains, vitrified stone, and lava, have been found.

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