

The Sabbath Recorder.

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

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

TERMS--\$2 00 PER ANNUM, IN ADVANCE.

VOL. XI.—NO. 24.

NEW YORK, FIFTH-DAY, NOVEMBER 23, 1854

WHOLE NO. 544.

The Sabbath Recorder.

For the Sabbath Recorder.
RESTRICTED COMMUNION.

Correspondence.
To Rev. A. B. Burdick:
DEAR SIR,—Believing that the publication of the sermon preached by you on the 7th inst., in the Pawcatuck Seventh-day Baptist Church, on the subject of Restricted Communion, will more extensively serve the cause of truth, we respectfully request you to forward a copy of the same for publication in the Sabbath Recorder, and thereby greatly oblige your brethren in Christ.

J. P. STILLMAN, N. H. LANGWORTHY,
WM. MAXSON, E. G. CHAMPLIN,
T. Y. STILLMAN, J. MAXSON,
WELCOME STILLMAN, CHAS. C. STILLMAN.
WESTERLY, R. I., Oct. 15, 1854.

To J. P. Stillman, N. H. Langworthy, Wm. Maxson, E. G. Champlin, and others:
DEAR BRETHREN,—Your kind note is before me, in which you request that I will forward a copy of the sermon preached by me on the 7th inst., on Restricted Communion, for publication in the Sabbath Recorder. Ever feeling it a pleasure to yield as far as possible to the wishes of those whom I so sincerely love and whose judgment I have learned to respect, I have determined to waive whatever personal preference I may have on this subject, and yield to the request.

I remain, your servant in Christ,
A. B. BURDICK.

WESTERLY, R. I., Oct. 15, 1854.

A Sermon on Restricted Communion,
Preached in the Pawcatuck Seventh-day Baptist Church, Oct. 7, 1854, by A. B. Burdick.

Text—2 Thess. 3: 14, 15.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

Agreeable to the solicitation of numerous individuals, that I should again preach on the subject of Restricted Communion, and in accordance with a notice read from this desk last Sabbath, and especially in agreement with my own feelings and sense of duty to you and the cause of truth, I propose to enter upon the consideration of this subject. Not, however, without feeling my entire incompetency to do justice to a question of so much importance. The discussions, through the columns of our denominational organ, of "free" and "restricted," or "open" and "close" communion, for a few months past, I have watched with increasing interest. Not only have I been pleased with the amount and variety of talent enlisted in the controversy, and the evident candor with which the writers have treated their subject and each other, but have been deeply anxious that this question, so important in itself, and so vital to us as a body, might be fully investigated, and justly and scripturally disposed of; for, in my estimation, in our final disposition of this question, we dispose of ourselves as a denomination. For nothing can be more evident, to any one acquainted with the nature of this question, and with our past history, than that the principle of restricted communion, as practiced by us, has been, and still is, essential to our denominational existence. Nor is it less evident, that our denominational history closes with the abandonment of this practice. It may be, indeed, a question with some, whether our existence as a separate and distinct body, or sect, will essentially subserv the cause of truth, and whether it might not be as well, all things considered, that we should merge into other bodies of Christians, or stand aloof from all church organizations, and practice a free communion with all, or commune with none but ourselves alone, as may to us seem most fit. The solution to this question may perhaps be more easily found, after we shall have considered and compared the merits of restricted and open communion.

I am aware that the views and practice of this and other bodies of Christians, whose practice corresponds with ours, on the question under consideration, have been regarded and spoken of as narrow, bigoted, and uncharitable, and that any effort to vindicate our position, and explain the nature of the question as viewed by us, will be regarded by some as an additional evidence that we are in possession of the unenviable qualities of mind above named. Therefore it is our earnest desire, that in our examination of this subject, we may be so assisted by the author, spirit, and word of truth, that whatever is true in this question may be brought to light, and that our practice, if wrong, (as some think,) may be brought by enlightenment to a speedy abandonment. But if it shall be found that our views and practice on the subject of communion are in accordance with the word of God, then may the "churches have rest" from that unsettled condition of sentiment, in the minds of both ministers and membership, on this question, which is doing so much to paralyze our efforts in every direction, and which threatens at no distant day to founder our little bark on the fearful rocks of disunion.

In setting forth our views on this subject, we propose to notice the three following propositions, after which we will consider some of the positions assumed in opposition to limited, and in favor of open communion.

I. It is the duty of the Christian Church to withdraw from and disfellowship errorists in doctrine, and disorderly walkers of their number, as well as discountenance sinners who are without.

II. The mode of admonition generally adopted by the Christian Church is fully authorized by the Scriptures.

III. That the view which is generally taken of limited communion renders its practice indispensable to consistency and uprightness, in all instances where Christian admonition is called for.

Let us proceed at once to the consideration of our first proposition, viz: It is the duty of the Christian Church to withdraw from and disfellowship errorists in doctrine, and disorderly walkers of their number, as well as discountenance sinners who are without.

II. The mode of admonition generally adopted by the Christian Church is fully authorized by the Scriptures.

III. That the view which is generally taken of limited communion renders its practice indispensable to consistency and uprightness, in all instances where Christian admonition is called for.

of the Christian Church to withdraw from and disfellowship errorists in doctrine, and disorderly walkers of their number, as well as discountenance sinners who are without.

This proposition is so evidently in keeping with the general scriptural teaching on the subject, and so generally assented to by all Bible students, that very little more can be necessary than to refer to a few of the many passages which plainly sustain it.

2 Thess. 3: 4 and 6.—"And we have confidence in the Lord touching you, that ye both do, and will do, the things which we command you. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Eph. 5: 11.—"And have no fellowship with the unfruitful works of darkness, but rather reprove them." 1 Cor. 5: 11.—"And to the Angel of the Church in Pergamos, write, These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my Name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, the which also will fight against thee with the sword of my mouth."

In our first quotation, we find a command from the apostle to the brethren of the church of Thessalonica, on authority and in the name of our Lord Jesus Christ, that they withdraw themselves "from every brother that walketh disorderly," and who does not conform his life to the doctrine and principles of the gospel of Christ, as received from the teaching of inspiration. In the second, the apostle gives the church at Ephesus direction to disfellowship all who work "the unfruitful works of darkness," and to maintain such a relation to them as will minister reproof for their ways. These texts alone are abundant proof of our proposition. But look for a moment at the decided confirmation of this proposition contained in the third and last selection under this head. Let us ask, what is the wrong of which the Spirit here complains? With what wrong does the Holy Ghost charge that otherwise faithful and praiseworthy band of Christians? Hear the complaint which he prefers against them, attended with a most solemn exhortation, and fearful threatening, if they shall fail to purify themselves of the evil. "Thou hast thyself in the church, and upheld by its fellowship, 'them that hold the doctrine of Balaam.'" So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."

Here is the cause of the solemn threatening. This holding and fellowshiping in the church those who hold and teach erroneous doctrine, is the crime of which the church is required to "repent;" otherwise the Spirit threatens to come unto them quickly, and fight against them with the sword of his mouth. A stronger indication of the divine disapprobation, or a more fearful threatening from the mouth of the Lord, can hardly be conceived. How can any Christian man, in view of these texts, and great numbers of others of the same import, stand up and say, that there is no Scripture warrant for rejecting from the fellowship of the church those of corrupt faith and erroneous practice? Such indeed must be either unable to understand a plain scripture injunction, or are disposed, for the sake of gaining a point in argument, or to justify some assailed point in their creed, to pass by such positive requirements, by attempting perhaps to destroy by false interpretation their plain and obvious meaning.

Having seen that the Bible makes it the imperative duty of the church to withdraw from, and disfellowship, errorists in doctrine, and disorderly walkers of their number, let us pass to consider—

II. That the mode of admonition generally adopted by the church is fully authorized by the Scriptures.

In proof of this proposition, we will introduce that very important and deeply instructive passage which is recorded in 1 Cor. 5: 9-13: "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat. For what have I to do to judge them also that are without? Do not ye judge them also that are within? But them that are without, God judgeth. Therefore put away from among yourselves that wicked person."

In this passage, Paul gives direction to the church at Corinth, not only to stand aloof from the society or companionship of those of "this world," who are fornicators, covetous, extortioners, and idolaters, but, if any man that is called a "brother" shall be found practicing these or similar things, the church is to show her dissent to this evil, by taking early measures to put away from among themselves that sinning one, and they are directed to stand apart from him, and keep no company with him, "no, not to eat." If it is suggested, that the words, "no, not to eat," may not mean the eating of the Lord's Supper, we reply, that they must be supposed to refer to one of three things; first, either eating an ordinary meal; or, secondly, partaking of food together as invited guest, or otherwise, on some extraordinary occasions; or, thirdly, eating the holy sacrament of the Lord's Supper. If, as some claim, it refers to the first, then of necessity it must include the other two. For if we may not afford him the very slight semblance of companionship implied in partaking together a common meal; if we may not associate with him in those things which indicate the least degree of familiarity; they cannot of course join him in those things which more plainly express the friendship of those associated. If it is claimed, that it refers to the second, viz., eating together as invited guests, &c., then it must include the third, inasmuch as eating the Lord's Supper implies a higher condition of

agreement than is indicated in partaking together a friendly meal. If, therefore, the words "no, not to eat," do not refer directly and specifically to the eating of the Lord's Supper, with these "wicked" professors, who are "within" the church, and which it is the duty of the church to "judge" and "put away from among" them, it does include it by unquestionable inference. But that it does not refer directly to the eating of bread in communion, no person has the means of showing.

We will now pass to the consideration of our last proposition, which is—

III. That the view which is generally taken of limited communion and free communion renders the practice of the former indispensable to consistency and uprightness in all instances where Christian admonition is called for.

The general view entertained on the subject of fellowship and disfellowship, agreement and disagreement, as indicated by the external act of partaking of the Supper jointly, is substantially this—that Christians consent to and fellowship the faith and practice of those with whom they usually, or from choice, partake of the Lord's Supper. This view is almost universal among Christians as the practical idea, whatever may be the language of their articles of faith, or of their oral professions.

In confirmation of this statement, we will invite attention, first, to the practice of individual churches of nearly all denominations in the discipline of members. What is the general mode in Christian churches of "suspending church fellowship?" Is it refusing the subject of discipline a place in the house of worship, or the privilege of listening with the church and others to the preaching of the gospel? Is it withdrawing from him the opportunity of bowing and worshipping with them in their circles of prayer? Is it denying him the right or welcome of lifting his voice with theirs in hymning the praises of God? Certainly not. The suspended individual, unless his offenses are of that grossly immoral nature which in their judgments unfit him for good society in the general, is generally desired and often invited in connection with the "suspending act," to continue to mingle with them in these services and privileges. By what, we ask again, is the suspension of church fellowship indicated? We answer, by refusing the suspended participation in the Lord's Supper, and a voice in the business transactions of the body, the only two things which distinctly indicate church fellowship. When, therefore, complaint comes up from without a church, that one of its members is guilty of any unchristian act, or that such member is unsound in faith, the church understands that she relieves herself of all responsibility, so far as giving countenance to his faith or acts is concerned, by replying to the report, "the individual is suspended from the communion of the church." Up to that time, but not after, is the church held responsible for the conduct of those whose names rest upon her records.

This view is indicated, secondly, by the practice of denominations of Christians in reference to other churches or religious bodies, whom they consider chargeable with important errors in faith or practice, or both, requiring admonition. By refusing to celebrate the Lord's Supper with pedobaptist denominations, the Associate or Calvinistic Baptist denomination intend and do therein administer a perpetual and well-understood admonition to these denominations for their substitution of sprinkling for baptism. By holding their communion separate from those denominations which keep the first day of the week for the Sabbath, the Seventh-day Baptist denomination holds under admonition these bodies for violating God's holy day, an admonition which is keenly felt, as is shown by the frequent and bitter complaints which it calls forth from those for whom it is intended. These limited communion denominations employ the same sign by which to admonish churches and denominations, that individual churches do to admonish the erring or sinning of their own number—a mode, as has been shown, under the second proposition, fully justified and enjoined by the scriptures. Hence it is seen, that individual churches and denominations practice upon the practical idea, that we consent to and fellowship the faith and practice of those with whom we usually, and from choice, partake of the Lord's Supper.

Lest it should be said, that this is a sentiment of restricted communionists only, and that no others feel the force of these admonitions, we proceed to show, thirdly, the complaint, so continually urged by open communionists, "that in the practice of restricted communion, we virtually charge others with being in default, either in faith or walk, or both," shows conclusively, that there is really no diversity of sentiment in respect to the real practical language of this act. That we do virtually charge those who in our opinion violate the Sabbath law, or who have not submitted to gospel baptism, with being in default, by our practice of the communion, is very naturally implied on the part of others, and most readily agreed to by us. If such is the language of restricted communionists, as understood both by those who practice and those who repudiate it, we hardly need ask, what is the Christian's duty in cases where Christian admonition is demanded? It is a highly important sentiment of the gospel, and one very frequently and strongly urged by the apostle Paul, that every man should exercise special care, that the language of the distinct individual acts of his life, as well as the sum and aggregate, shall be according to truth and righteousness. Let this principle be applied in the present case, and even in the absence of any scripture teaching in relation to who we may not commune with, restricted communion, for the many reasons before stated, must be the result. But more on this point hereafter.

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

Consistency is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure; but strikes not; meantime, hours pass away; and death hastens, and after death comes judgment!

THE LORD'S PRAYER ILLUSTRATED.

Our Father,
By right of adoption;
By bountiful provision,
By gracious adoption;

Who art in Heaven,
The throne of thy glory,
The portion of thy children,
The temple of thy angels;

Hallowed be thy name,
By the thoughts of our hearts;
By the words of our lips,
By the works of our hands;

Thy Kingdom come,
Of providence, to defend us;
Of grace, to refine us;
Of glory to crown us;

Thy will be done on earth as it is in Heaven,
Towards us, without resistance;
By us, without compulsion;
Universally, without exception;
Eternally, without declension;

Give us this day our daily bread,
Of necessity, for our bodies;
Of eternal life, for our souls;

And forgive us our trespasses,
Against the commands of thy Law,
Against the grace of thy Gospel;

As we forgive them that trespass against us,
By defaming our characters;
By embarrassing our property;
By abusing our persons;

And lead us not into temptation, but deliver us from evil,
Of overwhelming afflictions;
Of worldly enticements;
Of Satan's devices;
Of sinful seductions;Of sinful affections;

For thine is the kingdom, and the power, and the glory,
Forever.

Thy Kingdom govern all.
Thy power subdues all.
Thy glory is above all.

Amen.
As it is in thy purposes,
So it is with thy promises;
So be it in our prayers;
So it shall be to thy praise.

BUTTERWORTH.

For the Sabbath Recorder.

"CONFLICT OF AGES"—NO. 2.

I send some more extracts from the above work, believing that many of your readers will be profited thereby. Under the head of "Statement of Moral Principles," the author marches boldly up and speaks of what justice demands in our existence:—

"Since the creatures of God do not exist by their own will, and since they exist for eternity, and since nothing more vitally affects their prospects for eternity than the constitutional powers and propensities with which they begin their existence, the dictates of honor and right demand that God shall confer on them such original constitutions as shall in their natural and proper tendencies favorably affect their prospects for eternity, and place a reasonable power of right conduct and of securing eternal life in the possession of all. If his (man's) original constitution is such that it materially tends towards evil with great power, and thus creates a moral certainty of ruin, then existence is to him no blessing, but a curse; nor has the creator dealt honorably or benevolently by him. Not only do the demands of honor and right forbid the Creator thus to injure his creature in his original constitution, but they equally forbid him to place him in circumstances needlessly unfavorable to right conduct, and a proper development of his powers."

Such is the view which Mr. Beecher takes of what justice demands as to the constitution and circumstances of a probationary, intelligent being; and he quotes largely from standard orthodoxy to back himself up.

Dr. Watts, in considering what is due from the Creator to a new-created being, says:—
"That God ought to confer on him a perfection of natural powers, both of body and spirit—that he should have no bias to sin, but a bias to holiness, that is, to the love of God and of man. If the new-made creature had not a propensity to love and obey God, but was in a state of mere indifference to good or evil, then his being put into such an union with flesh and blood, among a thousand temptations, would have been an overbalance on the side of vice."

Wesley—"How could a wise and good God place his creature in such a state as that the scale of evil should preponderate?"
The Princeton Divine—"A probation, to be fair, must afford as favorable a prospect of a happy as of an unhappy conclusion. What greater evil, for moral and immortal beings, can there be, than to be born contaminated in their moral nature, or under a divine constitution which secures the universality and certainty of sin, and that, too, with undeviating and remorseless effect. It is an outrage on common sense, to affirm, that it is no evil for men to be placed on their probation, under such circumstances that not one of ten thousand millions ever escaped sin and eternal death."

The above is only a specimen of the numerous references by which Mr. Beecher supports his idea of what justice requires in the case of man as an intelligent and probationary being. Now, is it any wonder, that a conflict should be experienced by the human mind, when it contrasts the above views of justice with those creeds which maintain the damnation of non-elect and unbaptized infants, the utter perdition of all mankind except the few who have enjoyed the light of a verbal revelation, and that idea which necessitates sin in every human being, and represents God as selecting a portion of mankind for salvation, and reprobating the rest; and all this merely for his own glory, irrespective of any foreseen good or evil in the life or the other.

Unless, then, we stand ready to ignore the justice of God, or charge him with partiality, or entire neglect, in not giving to man, universally, at least some rule of moral conduct,

had we not better renounce that kind of so-called orthodoxy, which brings our universal consciousness of right and justice into direct collision and conflict with it. For we may rest assured, that any system of religious belief which nullifies justice and right, or represents our heavenly Father as withholding all absolutely necessary light, or a fair probation, from any of his creatures, must be wrong and erroneous. Justice and right demand that probationers for eternity should be "placed under a system of influences most favorably arranged for their highest good, and where all needless trials and temptations to sin and ruin would be avoided. It must also appear, that God did not wrong men in their situation and circumstances, but so placed them, that all things were, on the whole, as favorably arranged for all as possible." ("Conflict.")

The above being Mr. Beecher's view of what justice demands for all intelligent beings, as probationers for endless happiness or endless misery, what must have been his conflict in order to reconcile it with another theory, held as absolutely true, viz: that of total depravity, total moral inability, and that all mankind sinned in Adam, and were thus made liable to the pains of hell forever, not excepting infants, born and unborn? Such was the conflict in the mind of our author, that for some twenty years he was theologically crucified, in order that he might attain a better theological resurrection; and at last he thinks he has cut the "knot," and solved the theological problem, by reviving the ancient doctrine of pre-existence. Thus, instead of sinning in Adam, or falling in him, in his first transgression, we all sinned in eternity, and fell in eternity, each one for himself, and now as lost spirits are eking out our salvation in mortality.

S. S. GRISWOLD.

SCRIPTURE ILLUSTRATION.
In the sermon on the Mount, says the Eclectic Review, our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of traveling through the provinces free of expense, and of calling upon the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demands for one stage's "vehiculation," to go willingly a second time.

CHOICE OF A PASTOR.
In reading the farewell discourse of Rev. W. I. Budington, to the First Congregational Church, Charlestown, Mass., delivered at the close of a most useful and honored ministry that domestic affliction has suddenly terminated, we were struck with the following sensible advice upon the choice of a pastor:—

"I fear that a false taste has been growing in our churches as respects ministerial qualifications. So eager and absorbing has been the demand for popular talents in a minister, that questions respecting voice, and gesture, and animation, and rhetoric, have been not only proposed first of all, but most of all insisted upon. I have no disposition to depreciate these gifts; I would that I and all my brethren had them. But in comparison with the well-trained virtues of the Christian character and the Christian scholar, they fade away into nothingness; nay, to earnest souls, looking up for the word of life, they sicken and repel, as stones in place of bread. The two indispensable qualifications of a minister ere, 1st, a Christian heart, that he be no hireling, that he seek not yours, but you; and 2d, that he have good sense, and the learning requisite to instruct you and your children in the oracles of wisdom. I put these two qualifications together, because they should be regarded as equally necessary. Not every good man should be your minister. Nor every wise man. You expect, and rightfully, to be instructed by your pastor, and it is the appointment of God that you should not only love him for his goodness, but respect him for his worth. You do not need, you ought not to expect, a man of shining gifts. But you should be thankful and satisfied if you obtain a minister, who, upon trial, commends himself to you as a Christian man, loving you and the work of Christ, and a man so endowed by nature and study as to answer to the Apostle's description, 'apt to teach'.

"If, in addition to these, the great prerequisites, your minister be possessed of the minor qualifications, be thankful, and value him the more; but if otherwise, care not for it, remembering that you have the substantial blessing, and having this you can well lack the merely ornamental.

"If now you agree with me in these views, you will show it by doing two things, which is all in this regard I ask you to do. 'First you will all be united in seeking a

minister having the two-fold qualification I have described, and none of you will be satisfied with any man, however fascinating in his address, without this. And, secondly, when the majority are satisfied with such a man, you who find yourselves in a minority will not make your minister's deficiency in any of the lesser virtues a reason for withholding your concurrence from your brethren, or your confidence from him.

"You will not understand me as teaching that a man ought to allow a majority or any number of men to choose a pastor for him who does not possess the radical qualification of a minister of Christ. But I say, if this qualification be possessed, it is the duty of a minority cheerfully to acquiesce. It is a duty imposed not less by the spirit of democracy than by the laws of Christ. And they who thus yield their own preferences to the common will, may, in the end, find that they have sought their own, not less than others' good."

BETHLEHEM.
Bethlehem, a village, formerly a town of considerable size, is situated about six miles southeast of Jerusalem, in Palestine. It is built on a hill covered with olives and grapes. It contains about fifteen hundred inhabitants, many of whom employ themselves in making wooden roses and crucifixes, ornamented with mother-of-pearl, for pilgrims who visit the village. The greatest ornament of the place is the church, or convent, erected by the empress Helena over the place where our Saviour is said to have been born. "It is," says Russell, "a remarkable building. Without, a perfect fortress, with heavy buttresses and small gated windows. On entering, we immediately came to a magnificent church, with a double row of ten Corinthian pillars of marble on each side, forty pillars in all." There are two churches, one above and one under ground. The last is elegantly fitted up. A chapel is connected with it, the whole being lighted by thirty-two lamps sent by different princes. An inscription meets the eye, denoting that "here Jesus Christ was born of the Virgin Mary."

Agos have passed away, since here
We heard those strains of heaven
Rung out by angel voices, when
Our Christ 't man was given,
When to the trembling shepherds came
That sacred gospel call—
"Fear not! Behold, glad tidings now
I bring to you—to all!"
Salvation's word! Hark! Through the skies
That music swells again:
Its chorus shout is heard—"Joy, peace
On earth; good will to men!"
Release from ignorance and sin!
From every human fear!
The reign of grace and holiness,
God's great redemption year!
Back to the heavens that seraph host
Then took their shining way;
And rose from death's triumphant song
Has lived; it lives to-day!
"Christ was born; he labored, died,
And rose from death's triumphant song
Might share with him one joy, one life,
One immortality!
Cities of earth's fame may rest
Their stately towers and fane;
And monuments of glory rise
O'er thousand battle-places.
Amid them all, glad Bethlehem!
Thy eight this soil shall move
To Christ's redeemer, Christian praise,
For God's abiding love!"

I HOPE TO BE A CHRISTIAN.
You do! Why, then, do you not seek to be a Christian? Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you. "Ye shall seek me, and find me, when ye search for me with all your heart."

Are you seeking for God with all your heart? No man ever yet escaped from the thralldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate to do not agnize to accomplish that glorious end. Carelessness and inattention afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian! Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him who is the way, the truth, and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he freely gives his Spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. How, then, can you hope ever to be a Christian?

You hope to be a Christian! When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be the "convenient season." After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest on a dying bed, you hope to a Christian. But God's commands and promises are for the present. He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Before the appointed time comes, you may be in eternity.

You hope to be a Christian! So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; they trifled away their precious time on earth, in the delusive hope that some day or other they would be Christians. That day never came to them, and never will come. "The harvest is past, the summer is ended," and their souls are not saved.

To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

The Sabbath Recorder.

New York, November 23, 1854.

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

SCATTERED MEMBERS.

Some weeks ago, we called attention to a practice which we desired to see corrected, namely, that of church members removing their residence from the place where their membership is recorded, but not taking their certificates of standing with them, nor giving any intimation to their covenant brethren as to what has become of them.

Others have removed to a greater distance; and surely, they ought not to suppose that the church can tell where they are, what they are about, whether they ever go to meeting, whether they have joined other societies, or still continue in fellowship with it, while not the first syllable has ever passed between them on the subject.

Possibly some, included in the list, may have left the Sabbath altogether. These remarks may never meet their eyes; and if they should, we do not know that it is proper, in this connection, to expostulate with them.

In our former article on this subject, we suggested, that it should be devolved upon the clerk of every church, as a part of his official duty, to notify the sister church, from which a member has been received by letter, immediately, as soon as the receiving act has taken effect.

It will, of course, be understood, that our remarks, though made with reference to the Genesee Church, primarily, are intended for all others in similar circumstances.

AUTUMN.

The melancholy days have come. The saddest of the year. Of wailing winds and naked woods, And meadows brown and red.

Autumn is a season well suited to develop the contemplative and spiritual of our natures. The fever and heat of summer have subsided. Its bustle is over. In their stead quietness steals gently on. A sedate spirit creeps over the world.

Life, which has gushed out full and free, begins to withdraw from leaf and flower and plant and insect, to the great heart of nature. For weeks there has been heard, day and night, a soft, subdued hum of insects in the air. It is the happy heart of the insect world pulsating itself away in music.

The foliage of trees is the great attraction of an autumnal landscape. The topmost branches show a slight tinge. Death has touched them. Change spreads from leaf to leaf. Their colors become more and more varied. Yellow and red and purple, with spots of darker green, and scarlet and crimson, and orange and russet, are mingled with a richness and variety of coloring, which no painter can rival.

in Palestine. Mailed four letters to brethren in the States. Studied Arabic an hour under our new teacher, a Protestant from Beirut. Brethren Dickson and Steinbeck called; also a converted Jew from Jerusalem. Had a discussion with my teacher on the Sabbath question.

Then soon comes that soft melancholy time—Indian Summer—with mild airs, softened light, and faint signs of returning life, like the crimson flush of the hectic cheek; but the transient vision of beauty soon passes, and gives place to winter.

Then soon comes that soft melancholy time—Indian Summer—with mild airs, softened light, and faint signs of returning life, like the crimson flush of the hectic cheek; but the transient vision of beauty soon passes, and gives place to winter.

LETTERS FROM PALESTINE—No. 6.

JAFFA, Oct. 8, 1854. In my last, I stated that considerable sickness prevailed around us, which has since abated somewhat. There has been one new case of intermittent fever in our little colony, and our daughter has suffered severely from acute inflammation of the eyes.

Sept. 17th. Preached yesterday in the morning from Gal. 6: 9, and taught Bible Class in the afternoon. To-day worked three hours in my garden, 1 1/2 miles distant, taught English an hour, and received in return instruction in the pronunciation of Italian and German. Preached at 5 P. M. in French, from Heb. 6: 19. Five natives from the city were present. Repeated the substance of my discourse in English.

24th. In company with our American friends, went to Lydda, and thence to Ramlah. The country round about reminds me of the prairies of the West. Lydda and Ramlah, like Jaffa, are masses of rough stone and mortar and very dirty crooked streets or lanes, through which one has to crowd his way spite of his desire for something more agreeable.

29th. Rev. Mr. Owen, of the Church of England, called in the morning, having just arrived by steamer. Expressed a desire to see our friends. Went to Jaffa; his boy hired a horse, and on my return I mounted my donkey and conducted him to Sister Minor's, then to Bro. Dickson's, and then to Bro. Saunders'. During this ride of three hours, I learned from him that a Haytian physician had arrived in the same steamer with him, intending, like himself, to make the tour of the Holy Land.

On our return, I went to the Latin Convent, where, to our mutual surprise, I found an old acquaintance in the person of Dr. G. W. Smith, of Port-au-Prince. "Ah voici une véritable rencontre," said he, as he grasped my hand. We walked to my house and dined. Former times and scenes, and the welfare of friends, passed swiftly in review.

Oct 10th. In concluding this letter, I would add, that we continue our meetings on the Sabbath, in the morning for preaching, and conference, and in the afternoon for Bible Class. We meet in the house occupied by Mrs. Minor, and Mr. Saunders. On first-days, I have meetings in my own hired house. The services are in French, with the addition of the substance in English, and occasionally a little Arabic.

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corinthians, 16: 2, in Arabic, which he understands to say, "On the first day of the week let each one of you remain in his own house, and keep that which is for his good."

EDUCATION AT THE WEST.

The Society for the Promotion of Collegiate and Theological Education at the West, held its eleventh anniversary at Poughkeepsie, N. Y., on the 28th of October, when sermons were preached by Rev. A. D. Eddy of Newark, N. J., and Rev. J. H. Brayton of California. The Annual Report which was presented on the occasion stated that the importance and power of colleges, as an element in American society, became more and more obvious as they multiplied in numbers and advanced in age; that their increase had been on an average about two for each year of the present century; that one had been founded 216 years; two, not less than 150; two, more than 100, and twenty-two, not less than 50 years.

CENTRAL ASSOCIATION MATTERS.

Under the above caption, a communication appeared in the Recorder, Nov. 9th, over the signatures of W. B. Maxson, Eli S. Bailey, and J. Clark, for the ostensible purpose of explaining to the Adams and Hounsfield churches, and to the "council of reference and settlement" appointed by the Association, what the intention of the Association was, in the appointment of said Council; which I wish to notice briefly through the same medium.

Had they confined themselves to giving their views of the intention of the Association, instead of assuming to speak for the Association, and had not dragged in subjects entirely foreign to the purpose for which they pretend to speak, I would willingly have let it pass for what it might have been worth. But in their haste to reach other subjects, they seem to have lost sight of the object for which they started, and have gone into a review of the doings of the Associational Committee of 1851, and also of the communications of the Adams and Hounsfield churches to the Corresponding Secretary of the Association, and have even entered upon a review of the acts of the churches, which are deemed to be matters for investigation before the Council; thus affording another illustration of the liability of a hobby, when once mounted, to run away with its rider; and also eliciting a new principle in hobbyism, that a hobby runs away with as much apparent ease, when mounted three astride, as when rode single.

Whether the churches of Adams and Hounsfield do, or do not, comprehend the object had in view by those who were instrumental in bringing the subject to the notice of the Association, is not material; since it is with the Association that the churches have to do; and that these churches, or the Council, with the records of the Association before them, are not as well qualified to draw correct conclusions of its intentions as M., B., and C., may perhaps be mooted, inasmuch as, in the effort already made, they have failed to throw any additional light on that point.

Though they have failed in this, the communication has not been made entirely in vain; the object had in view by M., B., and C., in bringing the subject before the Association, is now on the record; there will be less room to misapprehend them now than heretofore; and this is so much gained. And that object appears to be, to bring on a trial of the Adams and Hounsfield churches, with persons expelled from those churches—a trial, too, of the Hounsfield church the second time for the same alleged offense; because, forsooth, she was acquitted "to the evident dissatisfaction of many members of the Association."

In proof that this was not the object of the Association, we have the report recommending a Council, adopted by it, in which there is nothing said about investigating; and likewise the presumptive evidence, that if the Association intended a trial of the churches, it would have taken the course pointed out by its Constitution to bring it about; and we have also a declaration of the Chairman of the Association, made publicly before that body, in reference to that report, that there was no trial of the churches about it; and no one murmured to this construction. If it was wrong, why was it not corrected? Were M., B., and C., willing that a wrong construction should be received, in hope that the churches would accept the Council unconditionally, thinking to assume the right to say, after such acceptance, what the construction should be? Whether the members of the Independent Church "were principally, if not altogether, expelled from the Adams and Hounsfield churches, on account of their non-concurrence in certain acts and decisions of those churches," is a point which more properly belongs to

the Council to determine than to M., B., and C. And for them to appear in the columns of the Recorder to plead and decide upon matters which must be at issue in any trial or investigation of this subject, upon their own assumption of facts, or at best upon *ex parte* evidence, savors strongly of a desire to forestall the Council, and to bias both the Council and the denomination. Wait a little, brethren; the subject may yet come up where you can appear, both as witnesses and advocates in behalf of those expelled persons, with much more propriety than in the columns of the Sabbath Recorder. Wait the good time coming.

Relative to the complaint against the Adams church carried to the Association, there is an omission in the account of it, which it may be proper to supply. The account is, "After the complaint was received by the Association, the complainants withdrew it," &c. The complaint, after it was received, was referred to the same committee to which the complaint against the Hounsfield church was referred; and it was not withdrawn until after the report on the Hounsfield case was received and adopted. Of course "dissatisfaction" with the report and its adoption could have nothing to do with the withdrawal of the complaint against the Adams church. O no, certainly not. It was all owing to that witness, who, living away down in Madison County, thought too little of having this difficulty settled, to go up some twenty-five miles and tell the Committee what he knew of matters complained of up here in Jefferson County. But the witness should not be censured hastily; his promptness in the matter since, ought surely to atone for his delinquency then.

"If they (the expelled persons) are willing to submit the whole matter of their grievance to disinterested brethren, giving assurance, as they do, that they will be guided by their counsel," &c. Where have they given this assurance? Had they given that assurance, the degree of confidence such assurance would be likely to inspire, may be inferred by considering how far they have been guided by the counsels of the Committee and Association of 1851, to which they appealed.

"It is a point that both the Adams and Hounsfield churches would do well to consider, that expulsion from a church is not proof of a want of fellowship with God." Very well, who said it was?

There is also another point, and it is quite as essential that it be considered, and in the present tendency to centralization of ecclesiastical authority, is in much more danger of being disregarded by those in high places, viz: that expulsion from a church is proof that the person expelled is considered by the church as being unqualified for membership, and that the church is the sole judge of the qualifications of its members, responsible only to the Great Head of the church for the manner in which she executes the trust, except so far as she has voluntarily become so. And now the practical question recurs, How far have the churches of Adams and Hounsfield become responsible to the churches of the Association, in virtue of the compact entered into with them? And it must be answered by a reference to that compact; and if these churches have become liable under this compact, it happily points out the course to be pursued, and the remedy to be applied. And there need be no doubt but these churches will readily and promptly meet any investigation sought in accordance with the Constitution of the Association.

If the answers of the Adams and Hounsfield churches, in reference to accepting the Council, are regarded by the Council as nullifying their appointment, we shall doubtless be informed of it in due time over their own signatures; and till then, or until they authorize M., B., and C., to speak for them, all opinions hazarded by them, like that of the closing up of their communication, must be regarded merely as evidence that M., B., and C., do not wish the Council to act at all unless they are to follow a course prescribed by them.

ADAMS, NOV. 14, 1854. A. M. WHITFORD.

PROHIBITION IN CONNECTICUT.

Governor Dutton, of Connecticut, has written a letter to Edward C. Delavan, in which he represents the Prohibitory Liquor Law as working wonders even in the land of steady habits. Here is the letter.

NEW HAVEN, Monday, Oct. 30, 1854.

DEAR SIR,—I take the earliest opportunity of replying to your inquiries regarding the practical operation of the prohibitory liquor law of Connecticut. I hazard nothing by asserting, that no candid enemy of the law will deny that it has proved more efficient than its most sanguine friends anticipated. It has completely swept the pernicious traffic, as a business, from the State. An open grogery cannot be found. I have not seen a person here in a state of intoxication since the first of August. In our cities and manufacturing villages, streets that were formerly constantly disturbed by drunken brawls, are now as quiet as any other.

The change is so palpable, that many who have been strongly opposed to such a law have been forced to acknowledge the efficacy of this. At the late State Agricultural Fair, it was estimated that on one day from 20,000 to 30,000 persons of every condition in life were assembled, and not a solitary drunkard was seen, and not the slightest disturbance was made—the effect was so manifest, that the law has been regarded with more favor since than it was before.

The statistics of our courts and prisons prove that criminal prosecutions are rapidly diminishing in number. Some jails are almost tenanted.

The law has been thoroughly executed with much less difficulty and opposition than was anticipated. In no instance has a seizure produced any general excitement. Resistance to the law would be unpopular; and it has been found in vain to set it at defiance. The longer the beneficial results of the law are seen and felt, the more firmly it becomes established. The ridiculous idea, so industriously circulated, that the sanctity of domestic life would be invaded, has been shown to be a mere bugbear. The home of the peaceable citizen was never before so secure. The officers of the law have no occasion to break into his dwelling, and he is now free from the intrusion of the lawless victims of intemperance. Connecticut, by her own law, and by the laws of the adjoining States of Massachusetts and Rhode Island, is now effectually guarded against the invasion of one of the worst enemies of the human race on all sides except the

west. The principal obstacle in the way of complete success consists in the importation of liquors from the City of New York into this State in casks and demijohns, professingly for private use.

May we not indulge the hope, that this evil may soon be remedied, and that, as the Empire State is the first in population, wealth, and influence, she will stand foremost in this great effort to repress immorality and crime, and to promote the happiness of the human race. Certain I am, if her citizens once try the experiment of a stringent prohibitory law, all the gold of California would not tempt them to abandon it.

With the highest respect,
Your obedient servant,
HENRY DUTTON.

RENTING PEWS TO PAY PASTORS.

A correspondent of the Watchman and Reflector comes out in favor of having our places of worship owned by churches, instead of pewholders, and then renting the pews annually for the support of the pastor and to meet the current expenses of the congregation. He thinks that among Baptist churches this course would make it much easier to raise the necessary funds, and would render the pastoral office more permanent. Several facts which he gives in support of this theory are striking, and seem to justify the following reasons which he enumerates:—

I. Because the renting process gives every person the privilege of taxing himself for just such a place in the house of God as he wants. He who is thus suited will not be likely to complain, when called upon for payment, any more than he would for any other purchase made at auction.

II. Because it gives a man the same right in religious, that he claims in temporal things, viz., of getting what he is willing to pay for. A poor man feels he has this right, if he goes money in hand to a store, or market. He would feel discouraged and injured if all the best articles were under the control of others.

III. Because it promotes enterprise, and rouses to benevolence in a good cause, and also gives an opportunity annually of changing locations, if any choose.

IV. Because it leaves church property permanently for the benefit of the church. The opposite course, when members become disaffected, or change their sentiments, has often involved a parish in great trouble.

V. It has an important influence in gathering an assembly, and causing them to be permanent. This course, we think, never fails to bring many to attend the ministrations of the Gospel, and help in its support, who otherwise would neglect them. Hundreds thus come from every quarter, to whom a collector would never think of going, and from whom he would get comparatively little if he did.

MORE "SACRED SUNDAY CONCERTS."

New York, it seems, is to be favored with another series of "Sacred Sunday Concerts." Advertisements in all of the daily papers announce that on Sunday evening, Nov. 19, at the Chinese Buildings, will commence "a series of grand vocal and instrumental sacred Sunday concerts," to be continued during the winter, "on a scale of grandeur heretofore unattempted in this city." The managers, it is stated, have been "engaged during the past two months in organizing a complete grand orchestra of forty performers, selected from the Philharmonic Society, Italian Opera, and M. Julien's celebrated New York Orchestra, assisted by the most distinguished vocalists and solo performers now in the city, who will appear from time to time in rapid succession. Price of admission 25 cents, reserved seats 50 cents." The foregoing announcement is made through the papers in a very business-like way, and attracts comparatively little comment—a circumstance which indicates that we are rapidly running into the habits of those countries in which the Sunday is actually and professedly only a holiday.

THE BAPTISTS OF NEW JERSEY.—

At the New Jersey Baptist State Convention, held at Haddonfield, Camden County, on the 31st ult., it was reported that there are 106 Baptist Churches in the State, with a membership of over 13,700. The Missionaries of the Convention during the past year preached 1,615 sermons, made 2,298 pastoral visits, and distributed 35,000 pages of tracts. Three of the existing churches were constituted as early as 1690; and nineteen more were established during the last century. Within the past twenty-five years sixty-one of the present churches have been constituted, and 17,850 persons baptized. The Education Society has, during the past year, aided sixteen young men.

NEW YORK EVANGELIST.—This excellent religious journal has just passed into new hands. Rev. W. H. Bidwell, the editor and proprietor for the past twelve years, retires on account of continued ill health. He is succeeded by Rev. H. M. Field, of West Springfield, Mass., and Rev. William Bradford as joint proprietors and editors. Mr. Bradford has long been efficiently associated with the Evangelist, and brings to the new relation in which he appears much editorial experience and tact. Mr. Field is favorably known as a writer.

MONUMENT TO BISHOP WAINWRIGHT.

Several ladies of the Protestant Episcopal Church in New York have taken in hand to erect a monument to the late Bishop Wainwright, a church with seats perpetually free. In order to accomplish this, they invite subscriptions of not less than five dollars per year for three successive years. The location is to be on the west side of the city, in the vicinity of Fourth-st. and Eighth-avenue.

SCHOOL IN PLAINFIELD, N. J.—

The Plainfield Collegiate Institute was opened on the 23d of October, under the Superintendence of O. Allen, A. B. The prospects are said to be very encouraging. A building adapted to the wants of a first-class school is soon to be erected.

RELIGIOUS INTELLIGENCE.

The Lord hath remembered his Zion in Brinfield, Ill., and his people are now rejoicing in a season of refreshing. An increase of religious interest had become manifest, and three or four adult persons had yielded to the claims of the Gospel, when the church resolved on a series of meetings that continued for three weeks under the ministrations of Rev. O. Parker; 90 or more are hopeful converts or reclaimed wanderers—24 of them heads of families—but all classes of persons have been reached, and the work has appeared genuine and thorough.

The committee selected to decide upon the merits of the tracts offered on the subject of "the responsibility of the Christian merchants of the United States, for the speedy conversion of the world to Christ," having carefully examined the various productions submitted to them, have awarded the prize of one hundred dollars to the Tract prepared by John A. Jameson, Esq., of Freeport, Stevenson county, Ill., as most in accordance with the advertised proposal, and, in their view, as best adapted to promote the objects of the donor.

Within twenty years, about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa; many schools also have been established, which are now in successful operation, and hundreds of natives have received and are now receiving a Christian education, and yet, previously to that time, the whole twenty-five millions of that section of Africa were in a state of deepest degradation.

The clerical petition against the Nebraska bill was so treated in Congress, that the people have resolved to send some of them to Congress, to meet their defamers. Mr. Meacham, of Vermont, just elected, is a Congregationalist, and Mr. Sabin, his colleague, is a Baptist preacher. Maine sends Mr. Knowlton, a Free-will Baptist, and Mr. Milliken, a Universalist preacher. Among the Pennsylvania delegates is Rev. John J. Pearce, of the M. E. Church.

The California correspondent of the New York Recorder says: "I have learned that a prominent lawyer of Sacramento, and who has filled the position of Judge of that county, was last week licensed to preach by the Baptist church in that city. He is universally esteemed, and will beyond doubt prove a most valuable accession to the Baptist ministry of California."

Among the passengers in the ship "Eureka," for Canton, which sailed on the 8th inst., was Yung-Wing, a native of China, who was a member of the Mousion School in Macao, and was brought to this country some eight years since, by Rev. Mr. Brown, the teacher of that seminary.

Mr. William Ewing, insurance broker, Glasgow, has contributed the magnificent sum of £2000 toward the completion of a "Sailor's Home" there, beside undertaking to make up other £500 by his own exertions.

The 1st Seventh-day Baptist Church of Genesee desires information of the present standing and church relation of the following persons. They were formerly members of our body, in good standing, but as they have removed to other parts, and may (some or all of them) have become connected with other churches, it is very much desired that they communicate with us, with as little delay as possible, informing us whether they have, or have not, been received elsewhere.

- E. R. CRANDALL, Clerk.
Sally Stillman, Jared Maxson,
Willett N. Maxson, Laura Maxson,
Eliza Crandall, Roena Drake,
Ann Palmer, Clarke Rogers,
Oliver Langworthy, Abigail A. Langworthy,
Emma S. Langworthy, Mary Ann Maxson,
Lyman Saunders, Abby E. Stillman,
Elizabeth Purington, John Maxson,
William Sweet, James Champlin,
Oliver Champlin, Polly Champlin,
Betsey Thayer, Abigail Saunders,
Luther Green, Lucy L. Brown.

KANSAS.—The following, says the Worcester Spy, is taken from a letter dated Sept. 22, just received from one of the last of the Massachusetts emigrants to Kansas—a man whose statements, we are informed, are entitled to full credence:—

"The hotels and stables at Kansas are always full, and will be for some time. The roads are lined with teams from the border States. In about every fifth or eighth wagon you will see a sprinkling of negro slaves. Do not believe that the slaveholders have given up Kansas. A terrible struggle is before us at the very first election. They are determined to have a law recognizing slavery at the first meeting of the Legislature. If they do not get it then, they never will."

HUDSON RIVER RAILROAD.—By reference to the advertisement in another column, it will be seen that the winter arrangement on this road took effect on the 20th inst. There are now five through trains and seven local trains daily. Albany is by this road brought within four hours of New York, and communication is as frequent, even in winter, as can reasonably be asked.

BANK FAILURES.—There were several additional bank failures at the West last week, among which were the Mechanics' and Traders' Bank of Cincinnati, and the Merchants' and Mechanics' Bank of Chicago. Throughout the country, confidence in banking institutions seems to be wanting. Wisconsin money is now selling in New York at 10 per cent. discount, and Indiana money more than that.

WHO IS GOVERNOR?—This was the absorbing question throughout the State of New York all last week. The scale seemed to balance between Horatio Seymour and Myron H. Clarke, but finally turned in favor of the latter. At the time of writing this (Nov. 20th) it is generally admitted that Clarke is elected by a small majority, probably less than three hundred.

The Knickerbocker Bank has given notice that its notes will be redeemed in a few days.

European News.

European papers to Nov. 4th, three days later, have been received.

Sharp fighting had been going on before Sevastopol, but the news leaves us altogether in the dark as to particulars. Russian dispatches state that the allies had suffered two, several defeats. The French had had their works stormed and sixteen guns spiked, and the English cavalry had been attacked at Balaklava and routed, with a loss of 500 horses. British and French statements offer no explicit denial of these reports. They merely say that the Russian story is "improbable" and "exaggerated."

It is foreseen that one or more pitched battles must be fought in the Crimea, and therefore the allied commanders have determined to reduce Sevastopol, if possible, by bombardment, and thus economize the lives of their troops.

Capt. Du Val de Dampierre, aid-de-camp of Gen. Bosquet, was taken prisoner by the Russians. He begged the Russian General to send intelligence to the French camp that he was a prisoner, and not killed. The Russian told him to go himself, which he did, and, of course, returned and surrendered.

Water begins to fail in Sevastopol. Every morning women and children come outside to the wells, and are permitted to return without molestation.

Lord Raglan's chief interpreter, a Greek, has been sent to Constantinople for trial as a Russian spy.

In Great Britain, contributions to a very large amount continue to flow into the various funds established for relief of the sick and wounded. Public meetings were being held in the chief cities in aid of these "patriotic funds."

Smith O'Brien came passenger by the last Indian mail-steamers. Not being permitted to return to Britain or Ireland, he left the steamer at Gibraltar, and will probably take up his residence in Italy.

The European papers, like those of America, have a good deal to say about the refusal, on the part of the French Government, to allow Mr. Soule, our minister to Spain, a passage through France, on his way from London to Spain. Some think that the discourtesy was simply to an individual justly offensive to the French Government, while others consider it an insult to the United States in the person of one of its ministers. The Paris Constitutionnel gives in substance the following grounds for the discourtesy:—

- 1. The quarrel and duel between the French and the American Embassadors at Madrid;
2. The disregard of M. Dillon's Consul immunities at San Francisco;
3. The Republican and anti-Imperial demonstration of the French exiles in New York in presence of the French fleet then in that port.

[Since the foregoing was in type it is announced, that Louis Napoleon has concluded to yield the point in the case of Mr. Soule, and allow that gentleman to pass through France on his way to Madrid.]

Shipwreck and Loss of Life.

Again we are called upon to record a shipwreck, resulting in a sad loss of life. The ship New Era, from Bremen, went ashore near Deal, New Jersey, on Monday morning, Nov. 13, having on board a large number of German emigrants. Of the 427 passengers and crew who embarked at Bremen, only 143 reached the shore, making a loss of 284 lives.

The following account is given by the Captain, Thomas J. Henry:—

We sailed from Bremen on the 28th of September—after having laid in the roads since the 19th of the same month—with 374 steerage, 6 second-cabin, and five cabin passengers. Our cargo consisted of 600 tons of chalk, and 20,000 cubic feet of Bremen merchandise. During the whole of the passage, we had heavy gales from the westward, and about the 20th of October, were struck by a sea, which swept everything fore and aft, as we were lying-to. It stove the passengers' cooking-range, killed several of the passengers who were in the caboose at the time, and injured several of the crew. It also stove the main hatch covering. The passengers killed were all of the steerage. The shock of this sea caused us to spring a leak, and by the time we had got off the American coast, she leaked enough to keep our pump going all of the time. The last observation which I took was on Friday last, when I was in 66° W. lon. 41° 50' lat. Since that time I was prevented from taking an observation on account of the thick and rainy weather. On Saturday, judged the ship to be in 72° 30' lon., 40° 25' lat. On Saturday night we had a strong wind from the eastward, which changed to south-east at about midnight, and the wind began to blow and the rain to fall heavily. The lead was thrown every hour, and I supposed the ship to be on the coast of Long Island, and I carried a heavy press of sail to keep her off. At 5 1/2 o'clock on Monday morning, on sounding, we found that we were in from thirteen to fifteen fathoms of water. At 6 o'clock, the weather being very thick and the sea rough, we struck. The first mate was on the deck some ten minutes before the vessel struck. I was in the cabin, about going on deck myself, when all at once, I heard him ask the watch forward, what it was that looked so light forward? On hearing this I immediately jumped on deck, and then, for the first time, heard them cry out "Breakers!" I at once ordered the wheel up, and in the same moment the ship struck. I at once caused the yards to be braced aback, to get her off, but we only thumped further on. She went head on, made two or three thumps, and swung around broadside to, and I found that she was hopelessly aground. The sea at once commenced breaking over her side, breaking up everything upon the deck. I got the passengers up out of the between-decks to the main deck. I then ordered a boat to be lowered, in order to get a line ashore. We got the line into the boat, and the crew, first mate, cook, and five men, rowed ashore, but in going let go the line; they subsequently said that they did this in order to save themselves. The boat reached the shore all right, but the sea ran too high for them to return in safety. Within half an hour after the first boat had left, the remainder of

the crew, with one or two exceptions, seized the other two boats and deserted me, taking with them two of the cabin passengers. After the crew had deserted me, the people on shore attempted to launch a surf-boat to come to our assistance. Then they fired a shot over the surf-boat having failed. This was also unsuccessful. The first shot went ahead; several of the following shots were useless—the wire connecting the line to the ball breaking. Near noon a line was thrown over us, and with the assistance of the passengers we hauled a stouter line on board. By this means we hauled a life-boat from the shore, but when it reached us it was full of water. I jumped into it to bail it out, and I slacked the line out a little, and ordered those on shore to haul her out from the ship. They did so, and we got the boat ashore, with the loss of five persons. The boat capsize twice in going ashore, and finally the line of connection between the ship and the shore parted. Five persons, together with myself, were, with great difficulty, saved. The boat, in capsizing, turned me under, and it was some time before I got out; at length I succeeded in mounting the keel, when I was saved.

At the time I got ashore the passengers were in the fore, main, and mizzen rigging, and so remained through the night, as no earthly assistance could be offered to them from the shore. The scene on board of my ship was dreadful. I hope in Heaven I may never behold a like scene again.

A German woman, who was on board through Monday night, gives the following account:—

"The weather was about as fine as any we had experienced in the course of the voyage, on Sunday last. All were soundly asleep in the berths near me, when we were suddenly awoken, between five and six o'clock on Monday morning, by feeling that the ship was thumping heavily on the ground. We hurriedly dressed ourselves, but remained quietly below, while some of the men went on deck to inquire what was the matter. When they came back, in order to quiet our fears, I suppose, they said that nothing of any consequence had happened. But it was not long before the water rushed in, which at once created a general alarm. Soon the water came in so fast that many were drowned as they lay in their berths, before they could gather sufficient presence of mind to rise. There was now, consequently, a general rush for the deck. Arrived there, we held on as well as we could, and took shelter, some in the after-cabin, and some in the fore-cabin. I went into the latter. The men generally climbed out on the yards and bowsprit, while every now and then one united wall went up to Heaven for aid in our distress.

For two to three hours we managed to protect ourselves against the fury of the raging waves, wet to the skin, however, and almost reckless through despair. During this time the bulwarks and a part of the fore-cabin were washed away, and at about nine o'clock in the morning, the fore-cabin, where I had taken shelter, with some 20 others, began to break up, when I left it with my poor mother.

The waves repeatedly washed over us, and in spite of all I could do, my dear mother was knocked down two or three times as we endeavored to make our way to the rigging, where we thought we might find some shelter. At last, however, exhausted with fright, fatigue, and the continued dashing of the waves over her, she fell down on the deck, and before I had time to render her any assistance, a large wave carried her over the side. I never saw her again.

At length with much difficulty I succeeded in reaching the shrouds, where I was protected somewhat from the force of the waves. I had now partially recovered from my first fright, and looking round I saw my brother, his wife and little child, crowded with others into the place where the coals had been stored away. Seizing a favorable lull between two large waves, I joined my brother, who had repeatedly called to me, and who, like myself, had seen our mother drowned. One wave, however, caught me and threw me down. How I saved I cannot tell. When I recovered my self-possession again, I found that the wave had torn all my clothing off my back except my chemise. I sat for hours near my brother, with the water continually dashing over us. Every moment we expected would be our last. Some two hours after my brother's child was torn away, by succession of large waves, from the feeble grasp of his wife. It was rapidly swept out of sight. Soon after this occurred, I noticed that two men had been drowned close to us, although they seemed to be well sheltered from the fierce waves; but the repeated dashing of water over us had at last drowned them. The waves eventually carried them away too. I could see men, strong men, springing from the rigging during the intervals between the waves, in vain attempts to rescue wife or child, crying continually, "My wife!—my child!" in tones that, distressed as I already was, by my own griefs and losses, penetrated to my heart. As we sat we could see the bodies of many of our fellow-passengers, tossed about on the raging waters; not so much, however, in single ones as in masses, as if when first launched into the waves they had grappled one with another, and so drowned. We could not even take any comfort from seeing, as others have done, the exertions which were being made by the noble people on shore to aid us, since we were so placed as not to be able to see the beach; and we dared not stir, lest we should share the same fate as had those whose stiffened bodies were floating before us. Throughout the night we cried to our God for help, and with the morning assistance came; but fatigue and fright had so worn us out that we were almost deprived of any further interest in our fate.

About 7 o'clock Tuesday morning I heard a cry of "A boat! a boat!" and now that the storm had in a great measure passed away, I managed to creep along so that I could look upon the shore. To my great joy, I saw the longed-for assistance in the shape of three boats. They came alongside, when, taking advantage of the short intervals between the breaking of the waves, many of the men, pale and worn out with fatigue, dropped from the yards and rigging, and managed to get safely into the first boat; others were taken in the second, and at length I came, alone, in the third.

The publishers of weekly newspapers in the State of New Jersey contemplate raising their subscription prices from \$1 50 to \$2 per year—the present prices not remunerating them.

The Public Land.

A letter from Washington says that the Land Graduation Bill, passed at the last session, has very much increased the business and duties of the General Land Office, but the law requires considerable modification, if it shall not turn out entirely for the benefit of speculators, and a detriment to actual settlers. A modification of the law will, therefore, in all probability, be recommended by the Secretary of the Interior.

Large sales of public lands at reduced prices, from 75 cents down to 12 1/2 cents an acre, have already been made, but the principal entries have been made in large quantities, by speculators and not actual settlers. Of the 9,500,000 acres of public land surveyed during the last fiscal year, seven millions have been sold for cash yielding nine millions and a half to the Treasury. This is an unprecedented revenue from that source, exceeding the average revenue from the sale of public lands by upward of six millions of dollars. Many of these lands have undoubtedly been entered in consequence of the general rise of real estate which took place last year, but others were clearly in anticipation of the location of new railroads, which were to bring them into general market. Thirty thousand miles of railroad were projected during the last year, to be built by donations of alternate sections of public lands, and 19,799,000 acres of public lands were expected to be appropriated for that purpose. No such bill, however, passed the last session, and the Minnesota Bill, which did pass, was afterward repealed, though that repeal is probably ineffectual. But one million and a half acres were selected for donations to railroads during the last fiscal year—the residue of former appropriations not yet exhausted. Three and a half millions of acres were located on military warrants, and eleven millions were claimed as swamp lands for States; so that the whole amount of public lands taken up, located or disposed of, during the last fiscal year, ending June 30, 1854, exceeded actually the round sum of twenty-two millions of acres.

Murder while attempting to Kidnap.

An individual named McCord was tried at Xenia, Ohio, for the murder of a negro whom he was attempting to kidnap, and was convicted of murder in the second degree.

McCord, riding in a buggy, overtook the negro, who was afoot, and invited him to ride. Being then in an Anti Slavery neighborhood, it was agreed between them, that the negro should represent himself as a fugitive slave, McCord passing for an agent or conductor of the underground railroad, the firm being organized for the purpose of "making a raise" out of such benevolent persons as they might chance to meet, for the joint benefit of the partners. The business, however, did not prove very lucrative. The only person that they met was a lapsed disciple of George Fox, who replied to their story, that gold and silver he had none, but such as he had they were welcome to, pulling out a bottle of whisky and treating them.

The first house at which they stopped was that of Chapman, who informed McCord that he and his family were Virginians, and had no sympathy for runaway negroes. Upon this hint, McCord changed his plans, and having found the right kind of assistance, proceeded to capture and bind his late partner, with the view of selling him to the nearest market for such commodities. The negro stoutly refused, and even after he had been secured, as was supposed, he broke loose and ran, McCord and two of the Chapmans pursuing, catching, and overpowering him; in doing which, they so injured him by blows on the head, that he died soon afterward. Life being extinct, they placed the body in McCord's buggy, and took it some distance away, where it was found the next morning, exposed in a sitting posture, against a tree. Two of the Chapmans (father and son) were arrested on their own confession, as participants in the outrage, and indictments are now pending against them, for trial at the next term of the Green County Common Pleas. Meantime, they are at large, on bail, and will probably leave the country."

THE CHOLERA IN SICILY.

By the bark Ithonia, Capt. Morton, from Palermo, we had advices to Sept. 17.

At Messina the cholera was making frightful havoc, taking off from 800 to 1,100 per day. On the 16th, the report was, that about one-half the population had been carried off. The disease extended even to animals—mules, cats and dogs dropping dead in the streets. All the physicians who had not fallen victims, had fled the city. The Government had issued a proclamation calling for medical volunteers from the neighboring cities, guaranteeing payment to them. There were ten who had gone from Palermo. On the 13th, 1,000 soldiers or convicts had been sent from Palermo to Messina to cleanse the streets and bury the dead.

At Naples, Aug. 13, the disease had abated, the deaths amounting to about 300 per day; and on the 23d, the deaths daily had decreased to 20 or 25.

At Palermo, 26th, about 350 per day was the number. The whole number of deaths at Palermo was estimated at 15,000, and at Messina, 45,000.

QUICK TIME.—The steamship Northern Light, with one week later dates from California, arrived in New York on the 14th inst. Passengers by her came through from San Francisco in 20 days and 12 hours, being the shortest time yet made between that city and New York. The news is not important. It seems that the Meigs affair had been swiftly followed by a multitude of discoveries of other frauds and defalcations of various kinds. Two of the late city officials were on trial, charged each with embezzling the sum of \$300,000. A prominent broker had defrauded a principal of \$36,000, and spent the money. A jurymen, who was bribed, drew several thousand dollars from the briber, and when the latter refused to pay more, turned State evidence.

The strength of the Temperance party in the next Legislature of New Jersey, will be considerable. The whole of the Whig and American delegation from West Jersey, will vote for a Prohibitory Law, and the interior counties furnish several members favorable to such an enactment. As to the Essex members, at least five will support a law to be referred to the people for rejection or approval. The friends of Prohibition have certainly good reason to be encouraged at the prospects before them.

SUMMARY.

Mr. E. Meriam, in a note to the Journal of Commerce, after specifying several fatal accidents, by explosion of camphine lamps—nearly every instance of which arises from filling the lamp while lighted, says: "My memorandum, made in chronological order, which is immense, presents a melancholy record, and shows that more value in property is destroyed by fire from camphine, than the gross sales of all the spirit gas and camphine that is vended."

A Curious Case of Bigamy was recently in the California Courts. A man was married in England under the laws there, but the Roman Catholic Vicar General, in California, on ascertaining that the woman had never been baptized in the Romish Church, annulled the marriage, and married the man again to another woman by the Romish forms. This decree of "the Church," however, was not considered as valid in the eye of American law, and the man was convicted.

A letter from Washington says that the revenue from mail service is on the increase, and the deficit rapidly diminishing, notwithstanding the many Post Offices that have been created, and the mail service, which has been largely increased during the last fiscal year. It is now believed that if the Department were paid for all the duty it performs—that is to say, if the franking privilege were abolished—the revenue of the Department would exceed its expenditure.

The latest dates from Mexico, say that in the battle fought at Campo Guerrero, the victory belonged to the forces of Alvarez, who routed and killed 300 of the Government troops. Alvarez's son, at the head of some guerrilla forces, had captured a number of prisoners and some 2,000 head of cattle. Gen. Alvarez had issued an address to the citizens of Mexico, denouncing the dictator Santa Anna, and closing with: "Down with the tyrant—death to the despot."

A dispatch dated Cincinnati, Friday, Nov. 17, 1854, says: At New London, Butler Co., yesterday, the tower of the new Congregational church in course of construction fell on the workmen and others, and killed Robert Jones, N. Jones, John C. Jones, and wounded ten others, one or two of them fatally. John C. Jones is a wealthy Welchman, and is generally known among his countrymen throughout the country.

A dispatch dated Philadelphia, Saturday, Nov. 11, 1854, says: The steamship Jewess, from Havana for New York, stranded on Brigantine Beach, near Atlantic City, this morning, and went to pieces in half an hour afterward. She is a total loss, with her valuable cargo, consisting of sugar, oranges, cigars, &c. Her cargo was valued at one hundred thousand dollars, and the vessel at eighty thousand dollars.

Gen. Sam Houston has consented to lecture in the Boston Course of Lectures on Slavery during the coming winter, on the express condition, that he is to treat the subject exactly as he deems just, without reference to the presumed opinions of his hearers. Most of the lecturers are very naturally expected to regard Slavery unfavorably, though there is no requirement that they shall do so.

The poet and journalist, William North, committed suicide in New York, Nov. 15th, by taking Prussic acid. He was a native of England, about 30 years old, and received a highly liberal education at German universities and literary institutions in England. Poverty and discouragements were the cause of the sad act.

Many of the articles which have been on exhibition at the Crystal Palace in New York are being sold from day to day at auction. The prices they bring are unsatisfactory. One of those rich shawls, however, brought \$1,025, which seems a pretty large sum to pay for such an article, in these hard times.

A woman named Sarah W. Karns, said to have been over 117 years old, died recently in New York. She was born in 1737, when Gen. Washington was only 5 years old, her father being Scotch and her mother Irish. She was the mother of 22 children, two of whom survive her.

In a recent action in the Supreme Court, before Judge Oakley, in which the defendant, Tracy, was sued for willfully obstructing the passage of the Eighth-avenue railroad cars, by refusing to remove his horse and wagon from the track, the verdict of the jury gave the Company \$50 and costs.

The British residents of New York are raising money in aid of the Patriotic Fund now being subscribed in the United Kingdom for the relief of the widows and orphans of British soldiers slain in the war with Russia.

Upward of fifty colored persons passed through Alexandria, Virginia, recently, on their way to Pennsylvania, where a tract of land had been purchased by their master, Dr. Charles Everett, of Albemarle, by whom they were recently set free.

The correspondent of the Charleston Courier, under date Havana, the 10th inst., says that two American schooners, with arms and ammunition on board, had been seized at Batavia, and all the parties concerned imprisoned.

The propeller Bucephalus foundered in Saginaw Bay during a severe gale, and seven of her crew were drowned. She was loaded with corn for Buffalo. The vessel and cargo are a total loss.

New York Markets—November 20, 1854.

- Ashes—Pearls \$25; Pota 6 87.
Flour and Meal—Flour 8 12 a 8 37 for common to good State, 6 23 a 9 00 for mixed to good Ohio, Michigan, and Indiana, 10 50 a 11 37 for extra Genesee, Eye Flour 7 00 a 7 75 for fine and superfine, Corn Meal 4 50 for Jersey. Buckwheat Flour 4 00 a 4 25 per 100 lbs.
Wheat—Wheat 1 88 a 1 95 for mixed Western, 2 10 a 2 20 for Ohio, 2 25 a 2 40 for white Genesee, 2 32, Barley 1 25 a 1 42, Oats 50 a 56c, for State and Western, Corn 89 a 90c, for Western mixed, 95c for round yellow, White Beans 1 62 a 1 87, Peas 1 50 a 1 55 for prime, 12 50 for mess, Country Beans, Dressed Hogs 61 a 62, 10 50 for 10c, for new, Butter 12 a 18c for Ohio, 20 a 24c, 1/4 State, 25 a 27c, for Orange County, Cheese 10 a 11c.
Hay—62 a 70c, per 100 lbs.
Potatoes—2 00 a 2 12 for Western red, 2 25 a 2 75 for Carrots and Meicars, 2 00 a 2 75 for sweets.
Rice—Olive 10 24 a 11c, Timothy 2 75 a 3 00 per bushel for 10c, Rough Flaxseed 1 75 for 56 lbs.
Tallow—12c, for Butchers' Association.
Wool—28 a 30c, for native, 42 a 45c, for American Saxony Fleeces.

Proclamation.

By Horatio Seymour, Governor of the State of New York. An acknowledgement of our dependence upon God, of our obligations to him, is at all times the duty of a Christian people. But when the Almighty has so graciously blessed the year with his goodness, and we are enjoying the fruits of his bounty, it is eminently fitting that we should offer the sacrifice of praise and thanksgiving.

I therefore appoint Thursday, the 30th day of November, for the appropriate service; and invite the citizens of the State to assemble on that day, in their respective places of worship, to present their acknowledgments to the Parent of the Universe for his multiplified mercies. And with our thanksgiving, let us unite in prayer for a continuance of the numberless blessings we, as a people, enjoy; remembering that his aid and assistance can rightly direct, his power support, and his wisdom govern. I have therefore subscribed my name and affixed the privy seal of the State at Albany, this 17th day of November, one thousand eight hundred and fifty-four.

MARRIED.

In Honsfield, Jefferson Co., N. Y., Oct. 4th, 1854, by Elder E. Barnes, Mr. H. C. FOLLOWS to Miss VICTORIA E. UTTER, all of the above place.

DIED.

In Plainfield, N. J., on the 17th inst., of consumption, aged 32 years, ELIZA W. LADDE, wife of P. A. LADDE, Esq., of St. Louis, and daughter of Joseph Stillman. She passed religion at the age of nine years, Brookfield Church, there being at that time no church in Schenectady, the place of her marriage and home. At the time of her decease, she was a member of the Church in New York. From the time of her marriage she few months before her death, she was removed from the church, and without observing it as strictly, and pursuing her devotions as devoutly, though she had been in the bosom of the church, her unwavering and steadfast adherence to principle, her unimpaired judgment and exalted virtues, exerted a happy influence over those most familiar with her, while her deep and constant affection impressed all who felt its influence with the value of her character. A few days before her death, when consoled with her husband with reference to her sufferings, she said, "My sufferings are not worthy to be put in contrast with the joy there is laid up for me." During the last hour of her consciousness, she was told, "I am ready to approach," to which she responded, "I am ready to go." Hearing the windows flatter by the wind, she said, "Does it storm? I hope not; I am peace, skies were bright above, she faintly replied, "My promised home is brighter still, and soon after passed peacefully away to that home. The following lines, written by a brother of hers, after her death, express the feelings cherished by the friends she has left:

Sister, thou art gone to thy rest, Yet not to the grave dost thou trace these, But to the home of the good and the blessed, Where their forms of beauty surround thee. Though we who remain do deplore thee, And wait for the time of reunion, We feel the more anxious to rest thee, And join in that peaceful communion.

In Sangerfield, Oneida Co., N. Y., on the 3d inst. of dropsy of the head, HAROLD L., son of Horatio and Mariette Green, aged 9 years and 8 months.

LETTERS.

A B Burdick, D E Lewis, Joshua Clarke, C B Crandall, C D Langworthy, W M Farnestock, C R Burdick, J M Allen, John Utter, A O Hendless, W B Maxson, G W Knapp, J F Baulph, J (Hess) Delatour Davis, E R Clarke.

RECEIPTS.

Table with columns for Name, Amount, and Total. Includes entries for J Kenyon, Rockville, RI \$2.00, G S Keaton, 2.00, Orenza Coon, Berlin, Wis 4.00, Eliza Bruce 2.00, E B Arnold, West Edmeston 2.00, Elizabeth Millard 2.00, Samuel Whitford, Alfred 2.00, Eben Porter, 3.00, T O Champlin, Nilo 2.00, G W Knapp, Scio 2.00, Eliza Harden, East Wilson 2.00, Delatour Davis, Leonardville 2.00, Perry M Davis 3.00, Abram Hill 3.00.

FOR SEVENTH-DAY BAPTIST MEMORIAL.

Ezra Coon, West Edmeston \$1.00, Nathan Lanphar, Alfred 1.00, WILLIAM M. ROGERS, Treasurer.

Quarterly Meeting.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhoda Island and vicinity will be held with the Church in Waterford, Ct., commencing on Sixth-day evening, Dec. 18, 1854, at 6 o'clock, and continuing through Sabbath day and Sunday. Opening discourse by Eld. C. M. Lewis. P. L. BERRY, Committee.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at the residence of the Rev. W. B. BERRY, in January next. Persons having communications to be said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had. E. R. CLARKE, Sec. of Board.

Saddler and Harness-Maker Wanted.

A saddler and harness-maker to employ a journeyman of learning the trade. Those who wish to learn the trade would be preferred. P. L. BERRY, 23-31 New London, Ct.

Mountain Glen Water Cure and Summer Retreat.

FOR THE RECEPTION OF PATIENTS AND BOARDERS, PLAINFIELD, N. J. THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and mosquitoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant. No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health. Physician and Proprietor.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice: commencing Monday, April 10, 1854: Leave New York at 8 A. M., 12 M., 4 and 8 1/2 P. M. Leave Plainfield for New York at 6 50 A. M., 12 20 and 5 10 P. M., passenger, and 6 30 P. M. freight. Leave Plainfield for Easton at 9 35 A. M., 1 40 and 3 35 P. M., passenger, and 6 30 A. M. freight; and for Somerville at 7 30 P. M. Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. G. H. PEGRAM, Sup. t.

Hudson River Railroad.

ON and after Monday, Nov. 20, 1854, the Passenger Train will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st and College Place, at 7 00 A. M.—Express Train for Albany and Troy, connecting with Northern and Western Trains at 8 00 A. M.—Mail Train Through Water, 12 M. 4 45 P. M.—Express Train. Accommodation Train 6 P. M. For Poughkeepsie: Way Passenger Trains at 7 15 and 10 30 A. M

Miscellaneous.

The Inventor of Railroad.

We hear the question asked, who was the inventor of the railway? and have never heard it satisfactorily answered; and we believe there are very few persons in this country who know any thing on the subject. Some few years ago, Howitt, of the People's Journal, gave a somewhat lengthy sketch of the alleged inventor, who, up to May, 1836, had been neglected in England. While thousands had been enriched by his brilliant scheme, he had remained forgotten—forced by poverty to sell glass on commission for a living. How many of the railway projectors, agitators, stockholders, etc., have heard of the subject of these remarks? "About half a century ago—the exact year is not known—there was born in Leeds, Eng., a man named Thomas Gray. Scarcely anything is known of his early history. He was, we believe, a poor collarer; and being very ingenious, he conceived the idea of facilitating the transportation of coal from the middle town colliery of Leeds, a distance of three miles, by means of a sort of railway which he constructed of wood. Upon this his cars moved at the rate of three and a half miles an hour, to the great merriment of a wise and discriminating public, who laughed at the idea of a railway as something very visionary, and as the mere suggestion of laziness. Poor Gray thought otherwise. Magnificent visions of future railways, such as are now stupendous realities, loomed up before him, and he began to talk in public of a general system of iron railroads. He was, of course, laughed at, and declared a visionary, moon-struck fool. But the more Gray contemplated his little railway for coal, the more firmly did he believe in the practicability and immense usefulness of his scheme. He saw in it all that is now realized, and he resolved, in spite of the ridicule, the sneers, and rebuffs, that were heaped upon him, to prosecute his undertaking. He petitioned the British Parliament, and sought interviews with all the great men of the kingdom; but all this had no effect except to bring down upon him, wherever he went, the loud sneers and ridicule of all classes. Still he persevered, and at length engaged the attention of men of intelligence and influence, who finally embraced his views, urged his plans, and the result is now before the world. Thomas Gray, the inventor of railroads, who, no longer ago than 1820, was laughed at for ever mentioning the idea, still lives in Exeter, England, in the full realization of his grand and noble railroad schemes, for which he was declared insane. How much has the world been benefited by his insanity!"

England's Happy Family.

England has at least one happy family, a most thriving family, which, by the prospect of progression it holds out, would be able to supply all Europe with kings and queens for centuries to come, were we so obtuse in intellect as to believe in such a long life to monarchy. 1. The Queen Alexandra Victoria was born May 24, 1819. 2. Prince Albert Augustus Charles Emanuel, of Saxe-Coburg and Gotha, was born August 26, 1819. The twin were married at the age of 21, on the 10th day of February, 1840. The issue has been: 3. Victoria, Adelaide Mar Louisa, born November 21, 1840. 4. Albert Edward, born November 9, 1841. 5. Alice Maud Mary, born April 25, 1843. 6. Alfred Ernest Albert, born August 6, 1844. 7. Helena Augusta Victoria, born May 25, 1846. 8. Louise Caroline Albert, born March 13, 1848. 9. Arthur William Patrick Alberta, born May 1, 1851. 10. Leopold George Duncan Albert, born April 7, 1853. Eight children—four sons and four daughters—in thirteen years, and all alive and well. We attach numerals to this list, in order to simplify the arrangement for the reader, as it would be a matter of difficulty to remember the names and titles of the various members of the family. Not 1 has her private purse annually replenished by the introduction of £60,000 sterling, or \$300,000. Besides this, she occupies, free of expense, four or five different residences; being quite obnoxious in character, and supposed to inhabit all four together. The names of these domiciles are, Buckingham palace, St. James' palace, Windsor castle, and the Royal Pavilion, Brighton. Her tradesmen's bills and household are exclusive of this private purse, and all three items being summed up for the year, are given in Thom's Official Directory as costing Great Britain a sum amounting to £372,850 sterling, or \$1,800,000. No. 2, who is a consort of No. 1, enjoys an annual purse of £40,000, with the privilege of residing at any or all of those establishments mentioned, at the will of his wife, the aforesaid No. 1. Besides these emoluments, No. 2 is entitled a Field Marshal in the British Army, Colonel of the Scots Fusilier Guards, Lord Warden of Stannaries, Chief Steward of the Duchy of Cornwall, Chancellor of the University, and many other productive titles, each of which is synonymous with, and indicative of, a round number of English thousands. Nos. 3, 4, 5, 6, 7, 8, 9, and 10, stepped into this sublimity sphere with not only a silver spoon in each mouth; but with £10,000, (\$50,000) annuity, until they become of age, when their income, as duly recognized and accredited children of Nos. 1 and 2, will be augmented to about £40,000. Of this interesting group, who go up from No. 10, or come down from No. 3, with a precise regularity in height, like the "steps of stairs," No. 4 is titled Prince of the United Kingdom of Great Britain and Ireland, Duke of Cornwall, Duke of Rothesay, Earl of Carrick, Earl of Chester, Earl of Dublin, Baron of Renfrew, Lord of the Isles, Great Stewart of Scotland, Knight of the Most Noble Order of the Garter, heir apparent to the crown of No. 1, and, as we see by the papers, has been gazetted as Major or Major-General of the British Army, which appointment of itself, independent of his other numerous salaries, commands some half a million of dollars. The Queen's mother, the Duchess of Kent, annually receives \$32,000, with the residence of Frogmore Lodge, Windsor, from her daughter's subjects; and other members of

the royal family, relations connected with it, as uncles, aunts, and cousins to the Queen, receive from the Exchequer of the British people, sums amounting in the gross to \$141,000 annually. These facts in themselves are sufficient to stamp the law of monarchy with infamy. How people can exult and glorify such a state of things, is really, to us common sense Americans, a matter calling into question the sanity of the English people. That men can be so crazy about slavery, and have so mean an idea of humanity, as to believe that one family is divine, sacred and unapproachable, and for this reason to be fed and worshipped at the expense of food and clothing to thousands and millions of others of better mould and mind, with more godlike shape and sense, is a mystery which none but the English people themselves can solve; and I question whether they can. As to the family itself, all we can say is, that if money can bring happiness—if idleness, luxury, fashionable dress, indigestible food, and an acknowledgment of divine right to all these, can bring happiness, it ought to be (which we doubt if it is) a very happy family.

What Causes the Gulf Stream?

Mr. Stanton Shoaies, an experienced navigator, gives it as his opinion that the waters of the Gulf Stream are nothing more nor less than the waters of the river Amazon. This great father of waters is bedded more than 1,000 miles immediately under the equator, and all its tributary streams for many thousand miles are constantly pouring their hot water into this mighty reservoir of water. As these waters are gathered in under the burning sun of the equator, they are extremely warm; far more so than the Atlantic Ocean waters under the equator. The great body of heated water shoots out into the Atlantic more than a hundred miles, in the face of the eternal trade winds. The Amazon is sixty miles wide; after being bolted in its irresistible course, it curves to the left, and scuds off before the strong trade winds till out of their reach. Driven along with great force, it takes its course round the great bay formed between the two continents of North and South America. Dashing along the northern coast of South America, and passing to the leeward of the West India Islands, it laves the shore of Cuba, and proceeds along the shores of Florida, the capes of Virginia, and the south coast of North America, and passing the shores of Newfoundland, ends its mission among the icebergs which float out of the Northern Ocean. Cut off the Gulf Stream, and it would not be many years before the North Atlantic would be filled with icebergs that would be very destructive to navigation. But a wise providence has provided an eternal reservoir of hot water constantly rushing around over back of the cold Atlantic to its destination, where, after spending its vital warmth among the icebergs, it is hurried away by a new supply of native warm water from the great Amazon. Seamen can always tell when in or out of the Gulf Stream by dipping the hand in the water along side. Undoubtedly this view will be new to some readers, but what I have written is from experience, and was seen while I was roving upon the mighty deep. The Gulf Stream, I repeat, is nothing more or less than the waters of the great Amazon of South America. I have crossed it in many places, and for many years have glided through its warm water, always pleased to have it astern. The most violent currents from whatever quarter may come, never change its course or its current, but it continues to move on in that irresistible power which was giving to it in the beginning by the Power above.

Thrilling Incident.

A few days since, (says a correspondent of the Tennessee Baptist,) Mr. Davenport, of Shelbyville, Tenn., went down into a well which he was engaged in digging, and the negro who remained at the mouth of the well became alarmed at his groans, and ran to the street, crying out that a man was dying in the well. A young gentleman chanced to be passing at the moment, and instantly ran to the well, pulled off his coat, and climbing down by the curbing till within about ten feet of the bottom, when he encountered the stream of poisonous air which had broken into the well, and finding he was likely to fall, jumped to the ground. He found Mr. D. apparently dead, and immediately made a rope or chain fast around the lifeless body, which was drawn up by people who had assembled at the well. Scarcely had he done this, however, when he became unconscious, and sank to the ground. Those about the mouth of the well, finding that the body drawn up, though seemingly dead, showed some faint signs of remaining vitality, were busily engaged in endeavoring to restore the suspended animation, forgetting for the time that some one had gone into the well; and it was not till physicians had been sent for, and several had arrived with a crowd of the citizens, and the first object of their anxiety had begun to breathe again, that they were reminded (probably by the negro) that a young man, a stranger, had gone down to rescue this man, and was now, doubtless, a corpse in the bottom of the well. What could be done? Who was there brave enough, now that the danger was fully known, to venture into the very jaws of death? They let down a light, but it was instantly extinguished. They threw burning shavings, but they only filled the pit with suffocating smoke. Meantime the question was asked again and again, who was it that went down? No one could answer till a lady present, exercising her woman's wit, caught up his coat and pulled some papers from the pocket. They were notes of a sermon. The young man was the newly chosen Baptist preacher, Mr. Faulkner, a man who has in a few weeks won the hearts of his people in a most remarkable degree, and whose promise of future usefulness has seldom been equalled. When this was known, there was a silent pause. No one would venture into the well; but among the physicians who had gathered at the first alarm was Dr. Barksdale, a deacon in the Baptist church of which Mr. Faulkner is pastor, and at whose hospitable mansion the young man made his home. He instantly stripped and prepared to enter. In answer to the remonstrances of friends, who felt that he was descending to almost certain death, he said: "This young man is a stranger—he is residing under my roof—I am in a degree responsible for his life—I will at least try to save him, though I die in the attempt. They let him down, but the suffocating vapor, mixed with the smoke, compelled him to desist for a time. He was

drawn up, got some fresh air, waited till the smoke had subsided a little, and then went down again. He passed a chain around the body, but could not fasten it for want of a little stick to pass through a link to lock it. They threw down stick after stick, but the poison had taken hold on his brain—his head reeled, his breath failed, and he could not find them; he could not cut out that he was dying. They drew him up, and laid him apparently dead beside the other. He soon revived, however, and explained in what condition he had left the young man. Mr. Griffith, a strong minded man and strong-bodied mechanic, and most worthy citizen, volunteered to go down, carrying with him a suitable stick to fasten the chain around the body. The work was quickly done, and he was drawn back without having suffered any very great inconvenience. When Mr. Faulkner was drawn up, after he had been in the well more than an hour, he was apparently gone past all hope, but the anxious and persevering efforts of his friends, aided by the best medical skill, were blessed at length to his recovery. Life came slowly back, and he is now, though still feeble, able to walk about. In a few days he will probably be as well as ever. The others are also doing well. The editor of the Tennessee Baptist says: If the by-stander, in cases like the above, would dash into the well a few buckets of water, he might descend to the assistance of his friend with impunity. Such accidents are generally caused by a collection of carbonic acid gas, the poisonous effects of which are removed by throwing in water.

Feast of Tabernacles.

The Jewish Feast of Tabernacles commenced on Friday night, Oct. 6th, being the evening of the 14th day of Tisri. In the 23d chapter of Leviticus the Jews were commanded to dwell in the tents for seven days, and to have a holy convocation on the eighth; now, however, the entire festival occupies nine days. The first two are holy days; on the five following secular business may be pursued; the eighth is held sacred, and on the ninth comes the Rejoicing of the Law. To commemorate the dwelling of the children of Israel in booths, during their journey from Egypt to the Holy Land, many Jews at this day take their meals and spend the greater part of the day in booths erected for this purpose. These booths are called "succos" in Hebrew, by which name the festival itself is known. During the first seven days the "lulev" and "esrog" are used; the lulev is a branch of the palm-tree, together with branches of myrtle and willow; these three kinds of branches are united with rings made of palm-leaves. The esrog is a pomegranate, somewhat resembling a large lemon in shape, but superior in fragrance. This citron is supposed to be "the fruit of a beautiful tree" mentioned in Leviticus. When the great "hallel" (Psalms 113 to 118 inclusive are thus termed,) is said in the morning service, those that possess a lulev and esrog, hold them in their hands, and at the repetition of certain verses shake the lulev, (which custom was prescribed by the Rabbins,) and near the close of the services, with the lulev and esrog in their hands, they walk around the reading-desk, joyfully chanting "Hosannah!" The latter custom originated during the existence of the Holy Temple, when they walked around the altar in like manner, as described in the Talmud: "While the sacrifice was laid upon the altar, a golden pitcher was filled with water at the Pool of Siloam, near Jerusalem, and then brought through the water gate into the Temple, the trumpets sounding and the people shouting 'Hosannah!' Upon the altar there were two pipes leading to a cavity at the bottom; through one was poured the water, and the wine used for the sacrifices was poured through the other, and thus the two liquids mixed together." The Rabbins also relate, that during this ceremony there was very great rejoicing in the entertainments which were offered by persons skillful and dexterous in all kinds of feats. They refer to Isaiah xii. 3, as bearing a relation to this custom. The eighth day is celebrated with additional prayers to God, that there may be sufficient rain during the following year, to cherish the produce of the earth for the sustenance of His creatures. The ninth and last day has been instituted by the Rabbins as a day of rejoicing in the Law; for on this day it was, and still is, customary in many synagogues, to read the last section of the Pentateuch. Three copies of the Pentateuch are taken out of the ark on this day; in the first roll are read the last two chapters; in the second the concluding verses of the twenty-ninth chapter of Numbers; and the third roll is used for reading the account of the creation in the book of Genesis, in order to appear as joyful to begin as to conclude the books of Moses. [N. Y. Tribune.]

New System of Preserving Meat.

If fresh meat could be had from distant countries, where it bears a very low price, the people of France would be able to purchase a much larger quantity of animal food; but this has been hitherto impossible, for the cost of transport and of fattening would be so much as to make the meat dearer than that which is raised in France. Attempts have been made to preserve meats in the cheap countries and export them to France, but they have all failed. There is now a project before the Emperor and Minister of War, for the drying of meat in South America, where it can be had at about one sou per pound, and importing it from thence for the use of the army and navy. We have seen some specimens of meat dried in Paris, and which at the expiration of five months were perfectly good. In South America a very large quantity of meat is dried in the sun, but the process carries away a very large portion of the nutritious properties, and it remains good only for a few weeks. The process on which the government has now to give a decision is simple and apparently efficacious. The water of the meat, which forms a very large portion of its bulk, is removed; and not by heated air, which has been frequently tried, and never with success, but by mechanical means; the meat is then plunged into a sort of varnish made from the gelatinous portions of the animal, and which not only forms a hard surface, but also enters into the pores of the meat and augments the nutrition, and then the meat is gradually dried. In about fifteen days it is fit for packing, and will, according to the assertion of the inventors, keep good for two or three years. When required for use, the meat is put for a few moments into water, and it nearly resumes its original bulk, and is cooked in the usual way. If it be true that meat thus prepared will keep for

two or three years, or even for one year, the adoption of the process will produce an enormous change in the economy of subsistence. In South America it can be prepared at about two sous per pound, including every cost. As it is reduced in bulk about one-half, the cost to transport would not exceed one sou, and it could be sold in France, with a profit of 25 per cent. at four sous per lb. South America meat is not, perhaps, equal in quality to that raised in France, but even supposing it to be inferior to the extent of 20 per cent, the working classes and the poor would have an abundant supply of animal food. [Galignani.]

A New Tree.

A strange and beautiful tree has been discovered in Washington Territory, which is not known to exist in any other part of the habitable globe. The tree is destined, I think, to make some noise in the world. It is remarkable, because its like is not to be found elsewhere, and on account of its great beauty and fragrance. The tree varies in height from one to seven feet; the leaf resembles that of a pear, while the trunk and branches look like those of the orange tree. The upper side of the leaf is thickly coated with a gum having the appearance of oil, and of the consistence of honey. Handling them causes the gum to adhere slightly to the fingers. The gum, as well as the leaf and bark, is highly odorous. The fragrance, which is quite strong, resembles that of bergamot, or ripe fruit, and a few leaves are sufficient to perfume a room. A leaf, fully wrapped up in paper, so as to be entirely concealed, was handed to several persons, with a request that they would tell by the smell what it was. All expressed themselves highly delighted with the fragrance, but gave different answers as to its character. Some said it smelled like ripe pears; some said that it was bergamot; whilst others thought it smelled like ripe apples. The flower resembles that of the white jessamine. This will certainly make a very beautiful and desirable ornamental tree to grow in our gardens, around our dwellings, near the parlor window, or to form a choice bower. Its intrinsic value for these purposes is greatly enhanced by the consideration that it is an evergreen. The specimen is brought from my farm, and is taken from a grove of about a quarter of an acre. The plant is very rare, even here. The oldest settlers of the country say they never saw it growing elsewhere. Still, I have no doubt it will be found in other places. It has been known to the priests of the Mission of St. Joseph, for some years, but has not attracted attention until recently.

Apparatus for Transplanting Large Trees.

The Glasgow (Scotland) Commonwealth gives an account of M'Glashen's Patent Transplanter, an apparatus that is likely to be of service in ornamental planting and other operations connected with rural improvements, enabling a gentleman to buy an estate, build a mansion house, and embosom it in woods and groves, all in the space of a year or two. The operation of transplanting is effected by driving into the ground large spades or cutters around the trees; these are held together by a light framework of iron, and extension rods being attached to the upper part of the spades, the tree is lifted out of the earth (by lever or screw power, according to size,) with a large adherent ball of earth, so that the roots are not at all disturbed; nor is it necessary to dig a trench around the tree. In this state the tree with its adherent ball can be transported to any distance in safety. The tree operated upon in the presence of the writer in the Commonwealth, was a broad and bushy holly in the Edinburgh Cemetery. It was about twelve feet high, and estimated to be thirty years old. It was lifted with a large adherent ball of earth, and being drawn by a horse to another part of the cemetery, was safely and expeditiously placed in the pit prepared for it. Much larger trees have been successfully transplanted by this process.

Origin of Words and Phrases.

Windfall.—The origin of this term is said to be the following: Some of the nobility of England, by the tenure of their estates, were forbidden selling any of the trees upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting were the property of occupants. A tornado, therefore, was a perfect god-send in every sense of the term, to those who had occupancy of the extensive forests, and the windfall was sometimes of a very great value. Robbing Peter to pay Paul.—In the time of Edward VI., much of the lands of St. Peter, at Westminster, were seized by his Majesty's ministers and courtiers, but in order to reconcile the people to that robbery, they always allowed a portion of the lands to be appropriated towards the repairs of St. Paul's church; hence the phrase, "Robbing Peter to pay Paul." He's caught a Tartar.—In some battle between the Russians and the Tartars, who are a wild sort of people in the North of Asia, a private soldier called out:—"Captain, halloo there, I've caught a Tartar." "Fetch him along, then," said the Captain. "Ay, but he won't let me," said the man. The fact was, that the Tartar had caught him. "So, when a man thinks to get another in, and gets bit himself, they say 'He's caught a Tartar'." Bankrupt.—Few words have so remarkable a history as the familiar word bankrupt. The money changers of Italy had, it is said, benches or stalls in the courts of exchange, in former times, and at these they conducted their ordinary business. When any of them fell back in the world, and became insolvent, his bench was broken, and the name broken bench, pencorator, was given to him. When the word was adopted into English, it was nearer the Italian than it now is, being bankrupt, instead of bankrupt.

Roland for an Oliver.—Although no phrase is in more common use, yet few are acquainted with its origin. The expression signifies the giving of an equivalent. Roland and Oliver were two knights famous in romance. The wonderful achievements of the one can only be equaled by those of the other. Hence the phrase, "Roland for an Oliver." "A Rolling Stone Gathers No Moss."—Well, what of that? Who wants to be a mossy old stone, away in a damp corner of the pasture, where sunshine and fresh air never come, for the cows to rub themselves against, for the snails and bugs to crawl over, and for toads to squat under among the poisonous weeds? It is far better to be a smooth

and polished stone, rolling along the brawling stream of life, wearing the rough corset, bringing out the firm crystalline structure of the granite, or the delicate veins of the agate or chalcedony. It is the perpetual chafing and rubbing in the whirling current that shows what kind of grit a man is made of, and what use he is good for. The sandstone and soapstone are ground down to sand and mud, but the firm rock is selected for the towering fortress, and the diamond is cut and polished for the monarch's crown.

VALUABLE DISCOVERY.—The Washington Star contains the correspondence between Thomas S. Drew, Superintendent of Indian Affairs, and others, relative to a recent discovery, which bids fair to be of great importance. Dr. G. G. Shumard, Physician and Geologist to the Lake expedition, commanded by Capt. Marcy, U. S. A., to the regions of the source of the Big Wichita, and Brazos Rivers, in the north of Texas, has discovered a substitute for Gum Arabic, which he calls "Gum Mezquite," and which, he has no doubt, will prove a valuable source of revenue to the States of Texas, New Mexico, &c. It is believed to exist in inexhaustible quantities. Specimens of the gum have been forwarded by Dr. Shumard to Mr. Drew, and are described by the latter as strikingly similar to Gum Arabic, not only as regards taste and appearance, but as to their mucilaginous qualities. Mr. Drew states, that "upon diluting one ounce of this gum in two ounces of cold water, I had a fine glutinous paste, which I have used in sealing envelopes, and other packages. I have also caused it to be mixed with starch, in the application to linen, and, in both instances, have no hesitation in saying, that it is equal to the article for which it must soon become a popular substitute. In this first form, the Indian Department is permitted the privilege of its first official use. It will be seen that its adhesion or glutinous qualities cannot be exceeded; as I have sealed up the box with it, and will use it on the outward envelope. Should this gum prove as valuable in form of mucilaginous preparations for the sick, as in two cases to which I have subjected it, and should it command one-half the present prices paid for gum Arabic, the gathering it would afford employment for and support of thousands of the wild Indians on the plains, and, with encouragement, it will become a valuable article of traffic on the western frontier."

INQUEST TWENTY-SIX YEARS AFTER DEATH.—The London Times says that a most extraordinary occurrence has happened within the last few days at Redruth, in Cornwall. As long ago as the year 1828, a miner named Williams was working in Pednandrea mine, near Redruth, when he fell, together with his brother, into the shaft. His brother, after falling about 12 feet, contrived to stop his further descent, but the deceased fell further down, and a quantity of rubbish tumbled down upon him. Though every exertion to recover the body was made for a period of two months, it could not be found, and the shaft was then closed over. In this state it remained till April last, when a company was formed to resume the working of the mine, and, in clearing one of the levels the other day, the body of the deceased was found, lying on its left side. It had on a blue coat, with metal buttons, a coarse woolen shirt, and shoes and stockings. On its being brought to the surface, deceased's brother, who fell with him into the shaft, and who was then present, was so affected that his conduct for a while was like that of a madman. The Jury returned a verdict of "accidental death." The burial of the body was witnessed by upwards of 4,000 persons.

THE NEWLY-DISCOVERED PALACE.—One of the slabs taken from a buried palace recently opened near Ninevah, a missionary correspondent of the Independent gives the following account:—"The most interesting thing yet uncovered is an extensive lion-hunt, in which the king is engaged personally—in one case piercing a fleeing lion with an arrow, in another thrusting a dagger into him in a hand-to-hand fight, and in a third quietly spitting with his spear an enraged beast that is leaping upon the chariot. In all, there are some thirty lions pictured; some dead; some pierced with arrows, vomiting up blood; some in cages, and one in the act of springing from his cage through a trap-door opened by a concealed eunuch. This shows that the game was either reared for the chase, or caught and kept till the king's pleasure. On one slab seems a picture of royal pleasure grounds, exhibiting large columns rising from human-headed bulls, and from lions; also a series of pointed arches, very sharp. In another place, the king is seen through a city gate-way, hunting in the distance—the first instance of an attempt at perspective."

NEW KIND OF BOOTS AND SHOES.—Measures have been taken to secure a patent for a new kind of boots and shoes, invented by Albert L. Murdoch, of Boston. The soles, and the lower portions of boots and shoes, are made of India rubber, or gutta percha, while the upper portions are formed of some textile fabric, such as woollen, cotton, etc. The lower portions of the boots and shoes protect the bottoms and sides of the feet from wet or moisture, while the upper portions form an elastic covering for the upper part of the feet or legs, and keep the lower portions properly adjusted to the feet, and at the same time allow the free perspiration to pass off.

SUMS FOR SMOKERS.—A correspondent makes a computation of the cost of segars to habitual smokers, which may well set them a ciphering and reforming. Estimating the cost of good segars at one dollar a week, and computing compound interest at seven per cent. from the age of fourteen, the cost at 20 years of age would be \$397 12; at 30, \$1537 88; at 40, \$3807 89; at 50, \$8334 70; at 60, \$17,201 32; at 70, \$34,975 51; at 80, \$70,341 65. The cost to health and morals can not be computed. Why not let the chimneys, and furnaces, and locomotives, do the smoking?

A Scotch paper says: "It has been remarked that the Highland regiments now in Turkey have suffered less from the cholera than the other French and British regiments in the East, and their comparative exemption has been attributed to their wearing kilts made of wool, and that the cases of cholera have been most numerous and fatal in the regiments wearing white trousers."

To Persons out of Employment. BOOK AGENTS WANTED, to Sell Pictorial and Useful Works for the Year 1855. WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of "Sears' Great Work on Russia," just published, and some of the best books issued in the country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as will enable them to make from \$3 to \$5 a day profit. The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered. For further particulars, address, (postage paid,) ROBERT SEARS, Publisher, 181 William-st., New York. Send for One Copy.—Just published, "The Guide to Health and Long Life, or What to Eat, Drink and Avoid," 125 pp., the best work on these subjects ever published. Sold at a price to suit every purse. Single copies 37 1/2 cts., or four for one dollar. \$5 by mail, free of postage, to any part of the United States. Address as above.

Bells! Bells! Bells! FOR Churches, Academies, Factories, Steamboats, Plantations, &c., made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world-wide celebrity for volume of sound and quality of tone, which no other improvements have recently succeeded in applying the process of loam casting in Iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired 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 there. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Gimes of any number of Bells, or keys, and can refer to several of their make throughout the States and Canada. Their Hanging, comprising many recent and valuable improvements, consists of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring Acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steam ships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished, and their improved Bells, and other improved Hangings, for the Bells of other construction, upon proper specifications being given. Old Bells taken in exchange. Surveyors' Instruments of all descriptions, made and kept on hand. Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, or order of express, they are enabled to deliver personally or by communication, as respectfully solicited. A. MENDELSON'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral. "Wisdom shall bow down to it, and the great of the earth, shall kneel before it." Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy; while both the little and the great, are in search of its benefits. The liberal-minded among those skilled to cure, are in the medical, besides many Diplomats, that have been awarded there. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Gimes of any number of Bells, or keys, and can refer to several of their make throughout the States and Canada. Their Hanging, comprising many recent and valuable improvements, consists of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring Acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steam ships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished, and their improved Bells, and other improved Hangings, for the Bells of other construction, upon proper specifications being given. Old Bells taken in exchange. Surveyors' Instruments of all descriptions, made and kept on hand. Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, or order of express, they are enabled to deliver personally or by communication, as respectfully solicited. A. MENDELSON'S SONS, West Troy, N. Y.

Witness the following translation:— Mons. le Dr. J. C. AYER:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ. I have also used it, I accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M.D., Late Surgeon of the Royal Marine, France. Extract from a letter of our Minister at the Court of the Sublime Porte. Legation of the U. S. A., Constantinople, Turkey. "Dr. J. C. AYER:—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private physician, and he has used it with no doubtless benefit from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful. Yours, respectfully, GEO. F. MARSH, Minister Plenipotentiary of the U. S. A. to Turkey, Caracao, March 5, 1852. DR. J. C. AYER:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation. C. W. JACKHERR, M.D., Resident Court Physician. Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention:— Boughton & Co., of the Federal Union, Millidgeville, Ga. Patton, Christian Advocate, Knoxville, Tenn. J. B. Dobson, American Presbyterian, Greenville, Tenn. J. B. Samson, Democrat, McConnellsburg, Pa. J. Ruas, Jr., Shelbyville News, Tenn. Harvey, McKenney, & Co., State Gazette, Burlington, Iowa. J. Knapp, & Co., Journal, Reading, Pa. Raymond, Harper & Co., New York Times. S. Cobb, Christian Freeman, Boston. Wm. B. Jacobs, Christian Chronicle, Philadelphia. Hon. J. Wentworth, M. C. Democrat, Chicago, Ill. Rev. E. G. Reese, Methodist Protestant, Baltimore. W. M. Wightman, Christian Advocate, Charleston, S. C. J. M. Magennis, True Delta, New Orleans. T. M. Donnell, Daily News, Savannah, Ga. Geo. D. Prentiss, Louisville Journal, Ky. Hoar, Schuyler Colfax, M. C., South Bend Register, Indiana. A. Comings, Christian Mirror, Portland, Me. M. H. Bartlett & Co., Republican, Hartford, Conn. Chas. C. Barry, Banner of Peace, Lebanon, Tenn. Thompson & Co., United Empire and Patriot, Toronto, C. W. Charles Cook, Democrat, Danville, Pa. M. Hannum, Democrat, Allentown, Pa. Sherman & Harris, State Gazette, Trenton, N. J. Wright & Haven, Prairie Farmer, Chicago, Ill. These gentlemen have not only certified to their statements in their papers, but these gentlemen have sent me their personal letters, to the effect that they have found my preparation an article of great public utility. Space will not admit full testimonials here; but the agent below named will furnish my American Almanac gratis, to all who ask for it, wherein are full particulars, and indices, of these testimonials. Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SARGENT, retail by BUSHNELL, CLARK & Co., and by all Druggists everywhere.

The Sabbath Recorder. PUBLISHED WEEKLY BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY AT NO. 9 SPRUCE-STREET, NEW YORK. Terms: \$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents. Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrears are paid except at the discretion of the publisher. Communications, orders and remittances should be directed, post-paid, to GEO. B. UTTER, No. 9 Spruce-st., New York. Libellants of those who take Periodicals. The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, or if he orders it to be sent, or if he orders it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is sent, but to notify the Publisher, that he does not wish for it. If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office. Rates of Advertising. For a square of 16 lines or less—one insertion, 7 1/2 cts. each subsequent insertion, 6 1/2 cts. six months, 3 1/2 dollars. one year, 6 1/2 dollars. For each additional square, two-thirds the above.