

The Sabbath Recorder.

For the Sabbath Recorder.]

THE FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION.—NO. 1.

Profatory Remarks.

I do not profess to be a learned philosopher—neither geologist nor naturalist—yet for some fifty years I have read the works of philosophers, geologists and naturalists, and such writers as Thomas Chalmers, Thomas Dick, and John Pye Smith, and others it would appear ostentatious to enumerate. I have read them with great pleasure, and some profit. When I was a lad, and when a young man, my admiration of them was much greater than it is now I have had fifty years of reading and reflection. I thought they had made wonderful discoveries. Who that loves eloquence, sublime and lofty flights of fancy, can do otherwise than admire such discourses as Thomas Chalmers' "Sketch of the Modern Astronomy," "The Modesty of True Science," "On the Extent of the Divine Condescension," "On the Knowledge of Man's Moral History in the places of Creation," "On the Sympathy that is felt for Men, amongst the higher orders of intelligences? These were preached in the Tron Church, Glasgow, and when I was a boy came out, a single sermon at a time, in pamphlet form. I read them with great avidity. They had their use; they met the boastful pretensions of shallow-pated philosophers on their own ground, and brought down their infidel castles with thunder drawn from their own aerial systems. But now that forty years have passed away since they were first published, the conjectures then indulged are not realized; and astronomers, Christian and sceptical, have modified their inferences and changed their ground. In his sermon, "A Sketch of the Modern Astronomy," there is this paragraph:—

"Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquisitions? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming, when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art and industry and intelligence. We may see summer throwing its green mantle over these mighty tracts, and we may see them left naked and colorless after the flush of vegetation has disappeared. In the progress of years, or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot, by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it, in all its minute and topical varieties. But there is no end of conjecture; and to the men of other times we leave the full assurance of what we can assert with the highest probability, that your planetary orbs are so many worlds, that they team with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment, has there planted the worshippers of his glory."

When a youth, studying the philosophy of the heavens, I could never forget this and many other beautiful flights of Dr. Chalmers' fancy. When, examining the moon through a large telescope, my teacher directed to the truly interesting variations of its surface—here land and there water—here shade and there sunshine—here mountain and there the plain—on one occasion, I was sure I saw nebulae, or cloud, pass along the brow of the mountain—and I imagined that Chalmers' conjectures would be realized in my day. Some twenty years ago Richard Adams Locke, acting on Chalmers' conjecture, gave Herschel his beautiful magnifier, by which he made "Discoveries in the Moon." Interesting beings, in sylvan beauty, beside flowing streams, and pyramids of crystal, and flocks of sheep equaling the best Leicestershire breeds, worshipped with a triangular symbol the Maker of all this glory. With what emotions of pleasure the admirers of Chalmers' conjectures received those "Discoveries." But when it was confessed to be a "Grand Hoax," how flat their conjectures fell to the ground! Since then, when conversing with a professor of the sciences in a western academy, I was equally surprised to have him tell me the moon had no atmosphere, no water, and is not inhabitable, and astronomers never believed it was. It is, said our mentor, "it is a great cinder!" Oh, Chalmers! oh, Chalmers! who shall realize thy conjectures? The nearest planet to earth is proved to be a great cinder!

When I think of these things, words cannot express the thankfulness of my heart, that Jehovah has given us a well-authenticated history of creation, of providence, and of redemption. It is, indeed, an inexpressible privilege, that man has not to inquire of the sun, nor of the moon, nor of the stars, nor to read the dumb stratified series of earthy substances, such as rocks, sands, gravels, coal-

beds, beds of petrified vegetable, or the deposits of silver and golden ores, to learn the Maker of earth, the origin or the times of mankind, or of the institutes of religion.

Jehovah, our Maker, is our teacher; in one page of that well-authenticated record of the history of creation, there is more certain knowledge given respecting the origin of the earth and of man, than all the philosophers, astronomers, materialists, or geologists have found out without it in six thousand years! It is only by conjecture, analogy, and inference, that they speak to man; but the instructions of the Bible are direct; it is the record of facts communicated by Divine Wisdom, through intelligent, faithful historians. It is Divine Wisdom personified that says, (Proverbs, 8: 22-36,) "Jehovah possessed me in the beginning of his way, before his works of old. I was anointed from everlasting, from the beginning, before the earth was." "Now therefore hearken to me, O ye children."

This voice we propose to regard in our future communications. s. d.

SECOND ADVENT, RESURRECTION, & C.

To the Editors of the Sabbath Recorder:—

I now take up my pen to present some of the direct proofs that the second advent, the general resurrection of both righteous and wicked, the burning of this present earth, and the final judgment, will all take place at one and the same time—in reply to B. Clark.

In respect to his arguments, one thing more may be regarded by some as having some weight—that "one day is with the Lord as a thousand years, and a thousand years as one day." This is made, by many, a very convenient hobby, when they wish to do away with some plain statement of Scripture. The passage simply teaches that a thousand years are just as present to the Divine mind as a single day—that all time is present to his all-comprehensive view, and is short to him; and that he can say, "Behold I come quickly," though thousands of years intervene between the statement and the event. And it was stated by Peter for the express purpose of showing, that what would seem to us a long delay, ought not to shake our faith in his coming at last. And then he assures us that "the day of the Lord will come." It is a well-established fact, and is acknowledged; I believe, by all judicious commentators, that expressions of time, such as days, weeks, months, &c., are all ways to be taken either in the most literal sense, or a day for a year. No other rule of interpretation can possibly be sustained, or admitted. And when our Saviour says, "the hour is coming when all that are in the graves shall hear his voice," &c., he either means an hour of sixty minutes, or the twenty-fourth part of a year, which would be half a month.

The principal point in the argument is the general resurrection. If this is sustained, the other points will be easily supported. The resurrection of the righteous is often spoken of, in the Bible, just as if the wicked would never be raised at all. And such a resurrection as the righteous will enjoy, the wicked never will be the subjects of. Jesus says, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (John 6: 44.) Here the resurrection of the righteous is to be at the last day, and not a thousand years before; and it is spoken of just as if the wicked would have no resurrection at all. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke 20: 35, 36.) If we had information nowhere else on the subject, we should certainly think, from this passage, that the wicked never would be raised at all. This is sufficient to show, that the separate statements concerning the resurrection of the just, which are often met with in Scripture, where nothing is said of the resurrection of the wicked, afford no ground of argument against the position, that the wicked will be raised, and called to judgment at the same time. And let it be observed, that our appeals are not to prophetic visions, and parables, to be interpreted before we can use them; but to the plain and naked statements of truth, which are to be taken to mean just what they say, according to the common laws of language, with due regard, however, to the sense of the connection.

We still claim the full force of John 5: 28, 29, as an unequivocal proof, that the resurrection of both the righteous and the wicked will take place in one and the same hour. And whether it be common or prophetic time amounts to nothing in the present controversy. Again, Matt. 25th chapter, from the 31st verse to the end of the chapter, contains statements which cover the whole ground of my position, except the burning of the earth. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." So far

there is no figure, but simple statements of naked truth. And it distinctly teaches, that the Son of man will come in his glory, attended by all the holy angels; and that then, at that very time when he comes, all nations will be gathered before him; and that the two classes will be in one general congregation—that He will separate them one from another, with the same unmistakable discrimination with which a shepherd can separate his sheep from goats. Then he adopts the figurative expressions of sheep and goats. And those called sheep are, without figure, called the righteous, in the 37th verse; which puts it beyond all dispute, that all that are left when the righteous are all thus removed, are the wicked, called goats. Then the righteous will be placed at his right hand, and the wicked at his left, both at the same time. And then the judgment will proceed with both classes, and their eternal state will be settled, and the judgment executed. See the text, Paul says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power; WHEN HE SHALL BE GLOIFIED IN HIS SAINTS, and be admired in all them that believe (because our testimony among you was believed) IN THAT DAY." (2 Thess. 1: 7-10.) Here we see, that the Lord is to take vengeance on the wicked, to punish them with everlasting destruction, &c., IN THAT VERY DAY when HE COMES to be glorified in his saints, &c. Paul says to Timothy, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing," &c. (2 Tim. 4: 1.) Here the living and the dead, without distinction or limitation, are to be judged at the coming of Christ. What we have now presented is sufficient to prove that the second advent, the general resurrection and judgment of both righteous and wicked, will all come at the same time; and that the burning of this present earth will also be at that very time, the following Scriptures will show: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." Again, in the same connection, "The earth also, and all the works that are therein, shall be burned up." (2 Pet. 3: 7-10.) This earth is reserved by the word of Divine power, and kept in store for the fuel of that burning day, which is the day of judgment and perdition of ungodly men, and also the day of general resurrection and judgment.

And now, if the plain words of the Bible can prove any thing, my positions are proved. "But I do not expect every one will admit it; for there is scarcely a truth revealed in the Bible, which all who profess to believe the Bible will own to be true. And this very thing makes more infidels than all the infidel writings in the world. On the other hand, if the position of my opponent were true, it would follow that the truth of a considerable part of the Scriptures brought to view in this article, could not be sustained. And the same may be said of other Scriptures—enough of them to make quite a volume; especially, many of the prophecies could never be fulfilled; many of which are given in plain language, without being clothed in the hieroglyphs of prophetic visions, to be interpreted before they can be understood. And we say again, that we may know that our interpretations of prophetic visions are not right, unless they harmonize with the plain and positive statements with which the Bible abounds. A word to the wise is sufficient. And I now leave the subject, contented to let readers judge for themselves, and on their own responsibility. ELLIAS BURDICK.

TROUTON, Jan. 28th, 1855.

A SERVANT OF THE CHURCH.

Humility and labor are implied in the appellation. We are servants hired, nay, bought. "Ye are bought with a price." Humbly, then, should we fulfill the duties of our position. Nothing is more unbecoming in a servant than pride. Nothing more essentially unfits him for a proper discharge of the duties of his calling. But labor, too, is expected from a servant. Member of the church of Christ! are you living to serve the interests of that church; is its prosperity and efficiency the object of your earnest solicitude, of your ardent prayers, of your persevering endeavors? Are you found among its servants when plans are to be devised, and labor performed for its enlargement and spirituality? Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the truth by your service in the Sabbath school? Is the knowledge of the beauty and the blessedness of the church increased by your circulation of tracts and publications, and by your own personal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. To what position are you appointed? Have you not yet found it? Oh! on your knees, before the Master, implore him, "Lord, what wilt thou have me to do?" and obey the indications of his will, furnished by his Word, his providence, and his Spirit, that there may be truly inscribed upon your tomb-stone this epitaph: "A servant of the church!" [Watch & Observer.]

POEM BY JOHN QUINCY ADAMS.

Among the published poems of Mr. Adams we do not remember (says the N. Y. Tribune) any more pleasing, or reflecting in a more agreeable light his character, than the following, which was addressed to his wife, on her birthday, from Washington, in the winter of 1807, and has never before appeared in print. We copy it from his autograph, preserved among the most curious and valued treasures in the possession of one of his surviving intimate friends.

A Winter's Day, to Louisa.
Friend of my bosom! wouldst thou know
How, far from thee, the days I spend,
And how the passing moments flow,
To this short, simple tale attend:
When first emerging from the East,
The sunbeam beams on my curtain,
I start from slumber's tie, released,
And make the weather's temper certain.
Next on the cloister's shelf I seek
My pocket Homer, and compel
The man of many wiles, in Greek,
Again his many woes to tell.
How true he paints the scenes of life!
How sweet the poet's honest prattle!
Far sweeter than the illiterate's strain,
And next, extending fields of battle.
At nine, comes Moses to my door,
And down stairs summons me with ease,
But on my neighbor calls before
And knocks. "Miss Kitty! breakfast please!"
Again, he louder knocks, and stronger,
"Till Kitty answers, 'Coming, Moses!'"
And then, in half-an-hour or longer,
Comes Kitty, just as breakfast closes.
Then forth I sall for the day,
And, musing politics and rhyme,
Take to the Capitol my way,
To join a college of sages.
There, with the fathers of the land,
I mix in sage deliberation,
And lend my feeble voice and hand
With equal laws to bless the nation.
The labors of the Senate over;
Again, with solitary pace,
Down to Potomac's glassy floor,
My evening's book I take, and trace,
Amidst, deposited or elated,
With painful or with pleased reflection,
In thought rever the day's debate,
And canvass votes for retrospection.
At home I find the table spread,
And dinner's fragrant steams invite;
But first the two-fold stairs I tread,
My atmospheric tale to write;
Then, seated round the social board,
We feast till absent friends are toasted,
Though sometimes my delays afford
The beef or mutton over-roasted.
In bounces Johnson from his school,
A dog-eared Webster in his hand;
Repeats his daily studied rule,
And next his mother takes his stand.
With looks of pure, majestic awe,
Mamma says, "John, will have an apple?"
And on his cheek imprints a kiss—
His cheek, which rose and illi dapple.
Soon little Mary, too, they bring;
And now, we practice every wife,
And clap our hands, and laugh and sing,
To catch that heaven, an infant's smile.
Meaning, an apple bringing, whirled
Thrice round the board, with myptic ditty,
And forth with a carpet hurled,
Foretells her future road to Kitty!
As eve approaches I ascend,
And hark of solitude ensue;
To public papers I attend,
Or write, my bosom friend, to you,
Gaze at the fire with vacant stare,
Suspended pen, and brot contracted,
Or, starting sudden from my chair,
The chamber glass, like one distracted.
I see the partner of my soul,
My heart's dear partner, with my play;
Before me airy visions roll,
And steal me from myself away.
Not long the dear delusions last,
Not long the lovely forms surround me;
Recovered, eyes too soon I cast—
And all is solitude—ah, soon!
My heart's short depression feels,
And, throwing straight aside my pen,
I take the volume that revives my tears,
Their duties and their hopes to men.
Yes! wherefore should I not confess,
This book, of sacred inspiration,
Yields to my bosom, in distress,
Both fortitude and consolation!
Anon, the supper's bread and cheese
Begins, with grave and solemn face,
The solemn, yielding by degrees,
The festive spirit takes its place;
Good humor comes, with waggish merriment,
And shakes his sides with laughter hearty,
And satire's face is not unseen,
Reflected from the last night's party.
At last, dispersing, we retire;
Again, the glass's state I learn,
Then, for the night, compose my fire,
And bid my love and couch return.
Then, for my wife, my boys, my friends,
Imploping blessings without number,
Even while the vow to heaven ascends,
My sense dissolves in peaceful slumber.
Thus, in succession, pass my days,
While Time, with flagging pinion flies,
And still the promised hour delays
When thou shalt once more charm my eyes,
Loves, thus, remote from thee,
Still something to each joy is wanting,
While thy affection can, to me,
Make the most dreary scene enchanting.
J. Q. A.
Louisa's Birthday, February 12, 1807.

THE CLOAK LEFT AT TROAS.

Phillip Grey was a hard-working man, who loved his Bible. In the evening, when his labors were over, and he sat down to rest himself for an hour or so, his usual companion was a large printed and well-used copy of God's Word. And Phillip was not satisfied, as some persons are, with simply reading the Bible; he always tried to understand what he read, and to receive the truths which it taught him.

One evening he had been pondering over St. Paul's Second Epistle to Timothy, and he lingered a long time over one verse. It was this: "The cloak that I left at Troas with Carpus, when thou comest bring with thee" (ch. iv. 13.) Nothing very difficult, you think, in that simple and straight-forward message. No; and yet it seemed to puzzle Phillip: I will tell you why. Joe Wilkins, his fellow-workman, who did not like the Bible, and therefore endeavored to disbelieve it, had brought forward this passage as one proof, that the Scriptures were not inspired. "For if they were," he argued, "such a trifling matter, such a domestic detail as this, would have been omitted."

"Well," said Phillip to himself, as he gazed upon the words, "it does seem a rather insignificant and unedifying subject for the Apostle to mention. I don't think there is any thing instructive to be gathered from it." Just then there was a gentle tap at the half-open door, and the next minute Mr. Howard, the clergyman, came in. When he came to see Phillip, he always called in the

evening, because he knew that Phillip was quite at leisure then; and they often had very nice conversations together; and Mr. Howard was always ready and glad to explain anything which Phillip wanted to know. So, as you will imagine, this verse about St. Paul's cloak was soon alluded to, and Phillip's difficulty frankly stated.

"Well," said Mr. Howard, "this verse, Phillip, appears to me a most touching and instructive one. St. Paul had lost everything. In his youth he was great among men; favored by princes, admired of all; but he left all for Christ. During thirty years and upwards he had been poor; in labors more abundant than others, in stripes above their measure, and in prisons more frequent; of the Jews he had five times received forty stripes save one; thrice he had been beaten with rods; once he had been stoned; three times he had suffered shipwreck; in journeyings often; in perils of waters, in perils in the towns, in perils in deserts, in perils by sea, often in watchings, in hunger, in thirst, in nakedness. These are his own words. (2 Cor. xi. 23-27.) He is now Paul the aged, in his last prison, at Rome, expecting sentence of death; he has fought the good fight; he has finished his course; he has kept the faith; but he is suffering from cold as the winter sets in, and lacks clothing. Thrust into a dungeon of the prison, he bore a name so vile that even the Christians of Rome were ashamed to acknowledge him, so that on his first arraignment no man stood with him. Ten years before this period, when a prisoner at Rome, and loaded with chains, he had at least received some relief from the Philippians, who, knowing his miserable condition, had, notwithstanding their own need, laid themselves under restraint in order to minister to his wants. But now he is almost friendless; Luke only is with him; he is forsaken of all others; and the winter is about to set in. He would need some additional clothing; he had left his cloak with Carpus at Troas; two hundred leagues away; there was no one in the chilly dungeons of Rome to lend him one. How affecting the picture! I was myself in Rome last year, and at the commencement of November, on a cold and rainy day, I recollect with what vivid reality I imagined the apostle Paul down in the deep dungeons of the Capitol, dictating the last of his letters, regretting the absence of his cloak, and begging Timothy to bring it before the winter!"

Phillip's honest, sunburnt face, expressed the emotion which he felt on listening to this account. "I never thought all this, sir!" he exclaimed, "I had no idea that the Apostle, when he wrote to Timothy, was in such want and distress. Oh, how different the verse looks to me now! It brings St. Paul in his prison; cold and friendless, right before me. What a noble character he was!"

"Yes, Phillip; and these few words of his, thrown as it were negligently among the closing commissions of a familiar letter, shed a glancing light upon his ministry; and a passing remark enables us to see the character of his whole apostolic life."

"They do indeed, sir; and it comforts and encourages me to think how patient and cheerful the apostle was in the midst of his poverty and privation."

"And who can tell, Phillip, the power and consolation which this portion of his history has imparted to many of the Lord's tried and even martyred servants. I remember hearing, twenty years ago, of a Christian pastor in Switzerland, who was refused a blanket in the prisons of the Canton of Vaud. There is also the instance of Jerome of Prague, who was immured during three hundred and forty days in the dungeons of Constance, at the bottom of a dark and fetid tower, which he only left to be transferred to the hands of the murderers. And you have read yourself, Phillip, of Bishop Hooper, led from his damp unwholesome cell, covered with tattered clothes and borrowed cloak, passing to the stake resting upon a staff. Ah, such men would doubtless call to mind their brother Paul, shut up in the dungeons of Rome, suffering from cold and lack of raiment, and asking for his cloak! They would not consider this verse too trifling or too undignified for the page of Scripture."

"Nor do I now," said Phillip. "And I am much obliged to you," he added earnestly, "for helping me to see such meaning in it. I shall never forget, I think, in future, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.)

"I hope you will not, Phillip, settle it down in your mind, that there is not a chapter or verse in the Word of God, from first to last, which is not in some way profitable. If you and I do not see its use, it is because we have no eyes to see it. But all we may rest assured, is precious. All is 'very good.' Well said Bishop Jewel, 'There is no sentence, no clause, no word, no syllable, but it is written for thy instruction.'" [Sch. Mag.]

FRENCH MISSIONARIES IN THIBET.

According to the latest accounts, three separate attempts are being made by French (Roman Catholic) missionaries to enter Thibet from the Chinese provinces Set-schuen and Yun-nan on the south-east, and from Assam on the south. Mr. Krick, who was operating from the south, had succeeded in reaching the Abor, a mountain range in the north of Assam, and in producing a favorable impression on its inhabitants by the care with which he attended their sick. But unfortunately for his prospects of entering the country of the Grand Lama, a fire broke out one day, consuming two houses, and two days after, his nearest neighbor lost two sheep—one was eaten by tigers, and the other fell from a rock. Superstition was aroused, and Mr. Krick was ordered to leave. When they saw him prepared to depart, they relented, and begged him to stay a few days longer. He decided, however, to go—thinking that if a death should happen, all the influence that he had acquired would be lost, and there would be no hope of future success. On his return from the Abor, Mr. Krick was seized with a violent fever, and it was necessary for him to leave

the country. Under the date Jan. 16, he writes that he had recovered, and was about to make a third attempt in company with M. Bourne. A chief had visited them that morning and offered to conduct them to Thibet; they would, however, first attempt a passage through Somen.

The plan of M. Renou, who was entering through Yun-nan, was to establish Christian communities in the intermediate principalities, which might serve as a line of approach to Thibet proper. His last letter is dated Dec. 3, 1852. He had crossed the line which separates China from the principalities, and found it marked by a wall. The change from China to Thibet was complete. "The first village that he entered was inhabited exclusively by Thibetans." It was the residence of the Chief of the Canton Lapou, which contains eighteen districts. From Lapou to A-tense is nine days' journey. At the end of six he came upon a community of about 500 Lamas. He paid them a visit. A man of handsome proportions and expressive countenance was introduced to him as the living Buddha of the community, now in his seventh incarnation. His Buddhahood greeted M. Renou very courteously in Chinese, and invited him to his house. They were friends at first sight. M. Renou exhibited several objects of European manufacture to the Thibetan divinity, with which he was graciously pleased. Most acceptable in his eyes was a telescope; he signified as much in the language of the Celestials. M. Renou answered that he could give it to him only on condition of his becoming his teacher in the Thibetan tongue. The divinity consulted with the chief men of his community, agreed to become the teacher of the man, with the miraculous result, and in a few hours M. Renou was established with one of the relations of the Buddha, retaining one of the Chinese converts who had come with him, while the other two continued their journey to Set-ler-se, to sell their goods and explore the country. M. Renou found in the duplex personage what he had not been able to find before—a man who understood Thibetan grammar. The Buddha understood it perfectly, and was, besides, quite conversant with all the Thibetan classics. Out of the 500 Lamas in this community, Teun-tchou-kin-in, very few understood their prayer-books, and only four could write the language correctly. The best of these four was the Buddha. The divine functions of the Buddha were quite simple; they consisted merely in eating, drinking, and occasional prophecy; they were, however, very profitable. For six weeks M. Renou had spent all his time with him, and he was making rapid progress. He hoped soon to be able to translate some of the more important prayers and the elements of the Christian religion. The Buddha was under the necessity of going a short journey, but that time would not be lost to the missionary, as he would make annotations on what he had already learned, and copy a very good dictionary, which they were to translate together on the Buddha's return. His two Chinese had come back from A-tense; they had been taken for merchants. Some mandarins, who happened to be in the country, supposed him to be a mandarin sent on a secret mission by the Governor of Yun-nan; his real character was unknown. He was living in the most perfect harmony with the chiefs of the community, and he hoped soon to obtain a permanent foothold in A-tense—the first step in the prosecution of his design. But one thing was wanting to its accomplishment; he had expended nearly all the money which he had brought from Canton, and unless he received a further supply would be obliged to return.

As to the attempts which were being made on the side of Set-schuen, M. Papin writes under the date of Aug. 30, 1852, that the two envoys which he sent to the Queen of So-Mo, nearly a year before, had met with a gracious reception. All wished to see the European lama, about whom they had heard so many wonderful stories, and promised to ride to the borders to meet him when they should hear of his approach. The Queen had accepted his presents, and sent him presents in return. His letter to her, written in French, had occasioned her considerable anxiety; she feared that he might be some spy from Pekin, and on this account she excused herself from writing an answer, saying that she did not know the etiquette due to a man from the evening-land, but if he were an honest man he could come without fear, and she would see him with pleasure; and she indicated a large lama-community near her palace as a residence for him, where he might learn the language. The Queen was so much pleased with a miraculous medal which M. Papin sent her, that she immediately adopted it as a neck ornament.

Mr. Latny describes a visit which was paid him by two persons from a caravan, sent by the Queen of So-Mo, into the country of Koman-Hien. He was at that time living in a fine large house, and the hall, which served as a chapel, was ornamented as on the greatest holidays. Arrayed in his best surplice, stole and miter, he seated himself before the altar in an arm-chair, covered with red cloth. Some twenty newly converted Chinese stood around him in a half circle, elegantly dressed. The guests were ushered in. As soon as they saw him, they began to prostrate themselves, uttering exclamations of wonder, which they continued until they reached his feet, when he gave them a sign to rise. He spoke to them in Chinese, of which they understood very little, and then dismissed them. They retired, saying to each other, "Yes, it is true; all that has been told us is perfectly true." Mr. Latny was hoping that their description of the interview on their return would produce a favorable impression.

"The Annales de la Propagation de la Foi expresses the opinion, that the time has fully come to acquaint these poor unbelievers with the true religion of Jesus Christ."

Bulwer, the novelist, in a letter to a gentleman in Boston, said, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

The Sabbath Recorder.

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PHYSICAL AND MORAL COURAGE.

Nothing has more called forth the admiration of the world, than the display of what is called courage. The men in whom this attribute has been developed in the greatest degree, have reached the highest niche of fame, while all have united in branding the coward with contempt. The Romans called this attribute *virtus*, because it was, according to their heathen philosophy, the highest excellence attainable by man. To be a virtuous man was, with them, the same as to be a brave or courageous man. The word *virtus* being derived from the word which, in the Latin tongue, signifies man, (*vir*), and being always employed to denote courage, shows that, in the opinion of the Romans, a brave person was the only one who behaved worthy of his character as a man, while a cowardly, shrinking man, was no man at all. We believe that all other nations have taken much the same view.

But the courage which the world has so much glorified is not a moral quality. The heroism which braves public opinion in defense of what is right; which endures ridicule, taunt, and even infamy, for the sake of accomplishing substantial good; which moves steadily forward to bless mankind at the risk of even life itself; which visits prisons, and hospitals, and the abodes of pestilence, to carry relief to the suffering; which, in short, makes a willing sacrifice of fame, pleasure, and all the forms of worldly comfort, that humanity may be comforted—this kind of courage elicits but little attention. Brute courage, such as the lion or the mastiff displays, is what makes man a hero, in the estimation of mankind.

Lord Fortescue's sent home from the Crimea in disgrace, branded as a coward. Society spurns him, his own father refuses to see him. He failed to show himself a man at Alma and Inkerman. What was actually the feeling which prompted his cowardly behavior, we do not pretend to know. What it may have been, is easier to say. It may have been something not at all disgraceful to him as a man, a rational and accountable creature, but infinitely more to his honor than the foolhardiness of those who regard neither their own lives, nor the lives of their fellow creatures.

That he regarded himself as in a situation of danger, is evident. He was liable to be killed, at any moment—ushered into the presence of his Maker, while in the very act of trying to murder his fellow creatures. He may have suddenly waked up to the guilt of being in such a situation, and reflected that it was a serious matter to rush into the presence of his Judge unbidden, uncalled for. Is it unworthy of man—is it demeaning the dignity of his nature—to be afraid of venturing before his Maker while in the act of sinning against Him? Is he a coward, because he hesitates to fight against God?

He may not have seriously reflected upon the horrible, murderous nature of war, till in the midst of its carnage, and surrounded by scenes which have no parallel this side of hell. He may have, hitherto, looked only at the brighter features of a soldier's life, and not thought very solemnly of mangled corpses, the groans of the dying, the demoniac yells of the battle field, and the cruelties which the war spirit engenders. But these dreadful atrocities being brought before him, as the realities of military life, may have aroused him to see that rational men cannot engage in such work; without first stealing their hearts against those tender emotions which the law of our being requires us to cultivate. What wonder, then, that he shrink—that he acted in the character of a coward?

This may be regarded as a strained apology for Lord Fortescue. Be it so, then; we have no wish to uphold him, nor any other coward. Perhaps he merits all the contempt he receives. But these considerations show what principles ought to govern rational minds in reference to that most horrid of professions, the profession of war. Much as the world has glorified mere physical courage, we do not see that the possessor of it comes any nearer to the standard of a man than many-a-one who possesses it not. The only really perfect specimen of humanity that ever appeared on the earth was Jesus Christ. But whether he possessed what we call physical courage, we have no means of determining. We know that he exercised an unshaken confidence in the God whom he came to serve. We know that that confidence sustained him in all the circumstances of danger in which he was placed. Any one inattentive to the facts in the case might say, that there was a great display of physical courage, when, being awakened from sleep to witness the storm that agitated the sea, he showed no fear. (Matt. 8: 23-27.) But it was his confidence in God, not his physical daring, that banished all fear from his breast; and he rebuked his disciples, not for their cowardice, but for their want of faith. When he was inveigled by his enemies, when he was arraigned before Pontius Pilate, when he was called to undergo the torture of the cross, he demeaned himself with a calm fortitude; but the secret of it all was his trust in God. Physical daring made no part of the awful programme. It was, throughout, an exercise of moral obedience. No analysis

of his character discloses any other kind of courage for us to admire, or imitate, except that moral courage which bids defiance to sufferings for the sake of accomplishing a great good. Yet such is the perverted spirit of the world, that Napoleon's character is held in greater admiration than that of Jesus Christ, and the cut-throats that have drenched the earth in blood are exalted above his Apostles. Certainly, we would not undervalue physical courage. It has its uses, and sometimes plays no inconsiderable part in accomplishing real good. But it does not, necessarily, imply greatness of soul. It is, in so great a degree, the result of corporeal or animal organization, that even those who behave valiantly on the field of battle, when they come to have their nervous system prostrated by disease, and in this state of prostration to grapple with death, do, in numberless instances, show themselves as cowardly as the weakest. And in fact, the courage displayed by them on the field of battle is, as often as any other way, called forth by the unnatural excitement of the occasion. In the absence of such excitement, they are no braver than others. Just before the commencement of an action, soldiers have been known to tremble so that their limbs would scarcely support them, and would gladly have fled away, could they have done so without disgrace. The action once commenced, they were wrought into a perfect fury of courage. But what of the nature of cool, deliberate valor, was there in this? In what respect did it argue greatness of soul? T. B. B.

RECEIVING CHRIST.

The Bible informs us of the Paradisiacal state of man, and of his fall, and the consequent misery. We learn from it of the choosing of Israel, also concerning the career of Moses and the prophets, with their dim, typical foreshadowings and prophetic visions of the future power and glory and benignity of Christ's spiritual kingdom.

Christ came and labored and died and rose. He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

They would not receive Him because of his humble origin and life. They were expecting him to appear in worldly pomp and splendor—heralded by the great and noble of earth. They were not looking for him from among the lowly—were not looking for a carpenter, or the son of a carpenter, or that his heralds, delegated with special power from on high, should be fishermen or tax-gatherers. Yet so it was, and they were offended at him. They would not receive him from their attachment to Mosaic institutions. There was an old and well-established form of religion—his was new and untried. The purity of his life, and the spiritual nature of his doctrines, prevented their ready reception of him.

Mankind, at the present day, do not, any more willingly than of old, receive or come to Christ. His lowly origin, its unpopularity, its newness, or their attachment to more ancient institutions, may not now be the reason why men reject religion and its author; yet we now reject him for other reasons. Our sinful natures and tendencies keep us from accepting him. His mission is a spiritual, a heavenly one. He stands in the gateway of holiness and love, beckoning us to God. There is no other way by which we can come to our Heavenly Father, save through His son, Jesus Christ; yet our groveling dispositions are continually drawing us earthward. Our affections are ever centered upon objects of sense and sin. The appetites, propensities, and passions, are continually dragging us down deeper and deeper in guilt. Christ is inviting us to a higher and diviner life—we seek a lower and more sinful one.

Business and pleasure absorb our time and engross our affections. Alleged inability, either in time or power, and prejudice, oppose themselves to our acceptance of this divine life. Its mysteries are urged as reasons against it. All such excuses reject Christ, and despise, condemn God, abuse His mercy, and cast contempt upon the great plan of salvation. All the difficulties have been removed by Christ. All of the burden and guilt imposed by a broken law have been voluntarily assumed by him, and all necessary provision made for us, if we will, to accept of salvation.

We receive him by faith in his name, by willingly and cheerfully appropriating to ourselves all the ways by which he meets our various wants, relations, and necessities. He comes as the great mediator and advocate between us and the Father. He comes as the great redeemer and sacrifice, as our justifier and sanctifier. Do we want some one to enter into the holy of holies, and there offer propitiation for our sins? Christ stands as the great high priest. Are we ignorant, and need instruction? He has come as teacher. Are we groping in darkness? He is the true light. Are we hungering and thirsting? He is the bread and the water of eternal life. Are we like lost sheep scattered upon the mountains? He appears as shepherd to lead us to a fold of safety. Are we weak? He is strong. Are we friendless and brotherless? He offers himself as friend and elder brother. Are we exposed to danger? He is a shield, and a rock of salvation. Yes, he is the true vine—the wonderful counsellor—the captain of our salvation—the head of the church. He is to be received in these varied, important, and intimate relations, by faith, by repentance, by filial and cheerful obedience, by full and hearty love and affection, by a grateful, cheer-

ful, acknowledgment of Christ, of his religion, before the world. Thus receiving Christ, we are justified, sanctified. We have peace. Joy fills our souls. Hope, zeal, burn brightly upon the altar of our hearts. Eternal happiness beams sweetly upon our future pathway. May we thus receive Christ.

THINGS IN CHINA.

Extracts from a letter of Eld. Nathan Warden to the Executive Board of the Seventh-day Baptist Missionary Society. SHANGHAI, NOV. 1, 1854.

Soon after we moved here [into the new house] I dismissed the cook we had had in employ for two or three months. About a month or six weeks previously he communicated a wish, through my teacher, to be received into the church, professing to be deeply interested in the doctrines of the Bible. I had before noticed that he treasured up such knowledge more rapidly than is common for Chinese to do; still, I thought it not safe to encourage him too fast, and replied, that before administering to him the ordinance of baptism, I wished for more opportunity to judge of his fitness by observations in regard to his manner of life. Soon after this we began to miss provisions and various little articles about the house, and in an increasing ratio, till we thought fit to inform him, that we should make him responsible for what was committed to his trust; at which he became very angry and impudent, and refused to stay on such terms. Our suspicions in regard to him have since been fully confirmed. The frequency with which such professions occur here which prove to be made through mere policy, is quite disheartening, and tends to make us fear "all things" instead of hoping "all things."

In reading the life of Dr. Judson, I was struck with the difference between the characters of the Burmans and Chinese. The former were inclined to investigate, dispute, and openly to commit themselves without reserve; while the Chinese must have the truth drilled into them, without much effort on their part; and discussion with them on religious topics is almost entirely out of the question. And it is no easy matter to know what their honest sentiments and feelings are, except as we may see them practice under such circumstances that no worldly interest can influence them. Converts in India were bold and aggressive in publishing the Gospel, while in China there is but little evidence that converts do anything to speak of towards disseminating the doctrine, except as they are led on by and under the inspection of the foreign teacher; and few, if any, show a disposition to make sacrifices for the truth's sake. In these remarks I only have reference to those who are connected with foreigners.

On the 23d of October—Sabbath—while passing a neighbor's garden, I stopped and got into conversation with a man who was at work near the path, and in a few moments had a congregation of nearly a dozen, to whom I held forth for about twenty minutes, and received very good attention. Passing on, I distributed a few Sabbath publications among the British guards. On my return, I met with three criminals, in chains, and two of them had iron bands fastened round their bent knees, so that they were obliged to hitch along on all fours, half reclining. On inquiry, I learned that they had been condemned, through the English Consul, to this punishment for smoking opium on the English reservation, in violation of a law recently enacted by the municipal authorities. The Chinese seem to think it rather hard that they should be compelled to admit that drug as an article of traffic, and then be subject to such penalties for using it.

25th. Had a long talk with a pro-slavery missionary on the sin of American slavery and the manner in which Sundayism is propagated in China. The imperialists have recently built a new encampment between here and my house, whence a constant firing is kept up with the rebels, which prevents me from going there at all, as I cannot do so without endangering my life. The last news I had was, that they, or somebody else, were tearing up my floors, tearing down my fences, smashing in my doors and windows, &c. I sent in a complaint to our Consul, a few days ago, requesting his interference. But it is doubtful whether any thing effectual will be done. It is possible that indemnification for such damages may eventually be obtained from the Chinese government, but it is not probable that it can be brought about soon enough to afford us any relief during these troublous times. If peace should now be restored, it would require quite an outlay of money to put it in a habitable condition again.

Oct. 2d. In my walk this evening, I called on a family near the city wall, and to open a way for introducing my subject, inquired if they were much exposed in time of battle; to which the woman of the house replied, that in consequence of her possessing a pure and righteous heart, neither she, her house, nor any of her family, had received any injury, though cannon balls had struck on all sides of them, and had entered the houses of several of their neighbors. I could not get her to admit that she was ever guilty of an evil thought, word, or deed. But she finally admitted, that she worshipped idols and ancestors, on the righteousness of which I joined issue with her, and endeavored, as well as I could, to present the torch of truth, in hopes to enable her thereby to discover some of her own filthiness. Self-righteousness is very characteristic of this people, and if they chance to escape any prevailing calamity, the tendency is to strengthen the deception. It is only oc-

asionally, in such desultory modes of labor, any thing occurs that is sufficiently striking to be worth recording.

There are a couple of families in the city which we have been in the habit of visiting Sabbath-days of late, who profess to be interested in the subject. But where there are so many temptations to make false professions as at present, there is no knowing how much dependence to put upon them. A week ago last Sabbath, when we went in, we found widow Chung a corpse. The Sabbath previous, we visited her, talked and prayed with her, and she seemed to relish what we said, but we did not think then that she was near her end.

Last Sabbath I tried a new method for getting a congregation. Taking some tracts and a copy of Matthew's gospel, I went into the by-ways which were much frequented, and selecting an eligible position, went to reading. But the passers-by would merely stop long enough to see what I was about, and then pass on. Failing in my first effort, I passed on to another street, and met with similar success, till I began to think I would be obliged to change my mode of attack, when an acquaintance happened along, with whom I entered into conversation. After exchanging a few words, others halted, when I proposed to read them a few sentences for their entertainment; to which, out of politeness, they consented; and I very soon had a good congregation. After reading part of the fifth chapter of Matthew, I commenced explaining and applying it, and continued my remarks for near half an hour, and then distributed what tracts I had. As I have a tract now going through the press, I have commenced a system of daily distribution, beginning with a few that I have been keeping for emergencies.

There seems to be quite a prevailing opinion, that matters at Shanghai will be brought to a crisis before long. It is reported that the French have offered to protect the imperialists while they build a wall between the French reservation and the city, so as to enable them effectually to cut off supplies, and starve the rebels out. If this is done, in all probability we shall soon have exciting times.

The representatives of the three treaty powers are expected back from Peking next week. It is to be feared that China is yet to have more to go through with than merely to terminate her present struggles. The spirit of aggression among western nations is becoming strong, and there seems to be a disposition to seize upon the most favorable opportunities to secure their ends without stopping to think much about right or wrong. But though in these things God is not thought of, all are tending towards that one great crisis which he has predetermined.

REVIVAL AT SOUTH KINGSTON—AGAIN.

NEW MARKET, N. J., Jan. 21, 1855.

In a letter just received from Bro. C. M. Lewis, bearing date South Kingston, January 15, he says:— "Last Sabbath Eld. Clarke baptized nine, and yesterday seven more. Fifteen have joined this little church, and twelve of the number are converts to the Sabbath of the Lord our God.

"You may conclude our dear brethren and sisters can give God thanks, and take courage to serve him, and advocate his holy truth. "In one discourse, I endeavored to show the people here where I understand the 'lines of the lot,' as relates to the Sabbath. I have the pleasure of knowing that I have once preached so as to create some sensation in community.

"Eld. Berbank (the first-day Baptist minister) has given notice that next first-day he will preach at his church on the subject of the Sabbath. We feel it our duty to attend, and see whether the last survey agrees with the original lines of the lot. A re-survey of the 'lot' may be found necessary. "Give us the aid of your prayers, that the cause of truth and of God may be carried forward to a glorious consummation here."

May the Lord prosper this little church, once the field of labor of our dear Bro. Carpenter, and of late years under the care of Bro. Henry Clarke, until she shall "shine forth clear as the sun," and for the truth become "terrible as an army with banners," is the ardent prayer of H. H. BAKER.

RELIGION OF THE CHINESE INSURGENTS.

Sir John Bowring, in a private letter dated June 22, 1854, says:— "I have sent my son with my public secretary to Nanking, in order to learn something more positive than we have hitherto gathered, as to the 'religious movement,' as it has been called. The nearer we approach, the more we see of the fraud, imposture and fanaticism. An extraordinary change is taking place in the minds of the missionaries, even the most sanguine."

In another part of the same letter he says of the insurgents:— "Instead of seeking after Christian truths, they proclaim their 'celestial king' as a portion of the Godhead, profess to have 'The Holy Ghost' for one of their kings, and enjoy personal intercourse with Jesus Christ, who, they say, comes to their camp, and holds conversation with their chief. Since the time of Mahomet no event so extraordinary has occurred, and I am by no means sure that this new impostor will not found a new religion, as Mahomet did; but it will be one of bitter persecution against all who deny his 'divine' authority. These are the impressions I have received up to the present moment."

A TRIBUTE OF RESPECT

To the Memory of Wm. M. Fabrock, M. D.

Oh death! how varied are thy schemes; To crush our hopes, and blight our dreams; To snatch the jeweled joys of life, The parent—child—the husband—wife; Again thy stern, relentless hand, Hath seized the life-destroying brand; Again thine arrow swift hath flown, And robbed life's bright and cherished throne. Another star hath paled and died, Whose light filled every heart with pride; Science hath lost a pilot true, One of her noble, treasured few.

Alas! no more the scholar, sage, Will fill with glowing thoughts the page— No more apply the healing art, Or with kind words enchant the heart. Farewell! thou husband, father, friend; We mourn thy sad, untimely end! We wait until our change shall come, To greet thee in thy blood-bought home.

Farewell! physician! kind and free; We cherish heartfelt thoughts of thee; Thou art beyond dark pain's control; The great Physician makes thee whole. Farewell! thou scholar, writer, sage, There is a bright and golden page, Where mercy pure hath wrote thy name, Beyond the reach of empty fame.

Farewell! farewell! thy work is done; Again, farewell! thy race is run; 'Tis run—ah, no! the soul, the heart, Begins anew its glorious part. w. v. v. Bordentown Register.

CHARITABLE BEQUESTS.—

The will of the late Jas. McBride, merchant, testifies his interest in the benevolent and religious institutions of this metropolis, by appropriating the sum of \$6,500, in sums of \$500 each, to the American Bible Society; the American Tract Society; the Board of Foreign Missions of the Presbyterian Church of the United States of America; the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America; the Association for the Relief of Respectable Aged and Indigent Females in the city of New York; the Society for the Relief of Widows with Small Children; the Managers of the New York Asylum for Lying-in Women; the New York Magdalen Female Benevolent Society; the American Female Guardian Society and Home for the Friendless, incorporated by the Legislature of New York in 1849; the New York Institution for the Instruction of the Deaf and Dumb; the Managers of the New York Institution for the Blind; the Orphan Asylum in the city of New York; the Society for the Relief of Half-Orphan and Destitute Children, established in New York, Dec. 16, 1835; the Roman Catholic Orphan Asylum in the city of New York.

NEW LIQUOR LAW IN MAINE.—

A telegraphic dispatch from Boston, dated Jan. 23d, says:—A new Liquor Law has been laid before the Special Temperance Committee of the Maine Legislature, by Neal Dow, which is more stringent in its action, if possible, than the existing Maine Law. The bill provides that for selling liquor in violation of the provisions of the act, a fine of \$50 and imprisonment in the County Jail for four months shall be inflicted for the first offense; for the second, a fine of \$50 and six months' imprisonment; and for the third, a fine of \$100 and one year in the State Prison. Persons intoxicated are obliged to disclose where they obtained their liquor, under penalty of going to the House of Correction. No action is to lie against any officer for seizing and destroying liquor, where the warrant is issued by a competent Court. Expressmen and Railroad and Steamboat Companies who convey liquor, except according to the law, are to be fined for the two first offenses and imprisoned one month for the third. It is thought the bill will be adopted by the Committee, but there is some doubt as to the action of the House.

AN EXAMPLE IN HARD TIMES.—We were accidentally in the counting-room of one of our city firms, a day or two ago, when an agent for Foreign Missions called to obtain their annual subscription. Not a word was said about hard times, or a tight money-market, or about calling again, or thinking more of it. One of the firm handed the collector two thousand, and the other three thousand, making five thousand dollars to a single object of Christian benevolence, in the midst of commercial embarrassments. We happen to know that this firm never had a note lying over, and never asked a creditor to call a second time for his money. God has blessed them, and they give as they are prospered. But there are hundreds of members of our churches in New York, Boston, Philadelphia, Baltimore, Pittsburgh, New Orleans, and other cities, worth more money than these men, who have not the heart to give as they have received. [N. Y. Obs.]

PRICE OF RELIGIOUS NEWSPAPERS.—

Several of our religious exchanges have within the last half-dozen years tried the experiment of competing in price with the papers devoted mainly to advertising and politics. In almost every instance, a few months have sufficed to show the folly of such proceeding. These papers have been compelled either to increase their price or suspend publication. The New York Weekly Chronicle the organ or advocate of the American Bible Union, started at one dollar a year; but we see that it has recently changed proprietors, and that its terms are now two dollars per annum in advance, or two dollars and fifty cents if payment is delayed six months.

DAY OF FASTING.—

A business letter from a member of the 3d Seventh-day Baptist Church in Brookfield, says: "We observed the day set by the Central Association for the meeting of the Council in Adams, according to the recommendation, as a day of fasting and prayer; by preaching and public prayer after the discourse. There was evidently a great deal of feeling in the minds of many of our brethren and sisters on the subject of a proper adjustment of all those difficulties."

THE CRIMES.—An extract of a letter from an officer in the Crimes, conveys the gratifying information that conversions are taking place in the camp and on the field. Two instances are mentioned, by name, of officers who had gone to the East careless about religion, and who had there found a Saviour, lived in the daily practice of reading the Scriptures and prayer, and one of whom had died in faith. The letter also stated that there were about 300 pious officers in the land service, and as many more religious men in the ranks—men who daily braced themselves up for death by prayer and faith.

ENGLISH Wesleyans.—

At its last session, the British Conference resolved, that "on the second Sunday in January, 1855, sermons specially directed to the awakening of sinners and the revival of a spirit of tender concern for the unconverted, shall be preached in all our chapels;" such sermons to be followed up "during the succeeding week by Special Religious Services daily throughout the kingdom, that the whole Society may together humble itself before God for past unfaithfulness, and seek for new and more ample measures of the quickening Spirit."

RELIGIOUS INTELLIGENCE.

During the year ending in 1854, the amount received by the Episcopal General Domestic Committee from the churches in the several States was \$38,404 15, and for foreign missions, \$59,582 23, making a total of \$97,986 38, which is an increase of some \$25,000 over the previous year. Of the receipts in 1854, Massachusetts contributes one twenty-fourth, and, in 1853, one-ninth.

A speaker at the London anniversaries stated as his belief, after careful examination, that the number of missionaries laboring throughout the world is about 3,612. These, if equally distributed, would allow but one missionary for about 167,000 souls.

In the House of Representatives, South Carolina, the Messenger and Door-keeper are both students, one of the South Carolina College, and the other of the Furman University, and both educating themselves on their little salaries.

Strang, the Mormon Prophet of Beaver Island, has made a move in the Legislature of Michigan to admit colored citizens to the right of suffrage. Strang says: "On looking for a man, he looks not in the face, but to the soul."

The London Jewish Chronicle states that the movement to carry out the scheme for an Anglo-Jewish College is progressing. Salvador House has been taken, and negotiations are reported to be on foot for the engagement of Dr. L. Lowe, of Brighton, (Eng.) as Head Master.

The ringers of Christ Church, Philadelphia, on New Year's Eve, celebrated the 100th anniversary of a peal of bells in that church. These bells were the second full chime put up in the United States; that on the old North Church in Boston, being the first.

It is stated that during the last six years and a half, 32,000 persons have left the Romish Church in this country, and become members of Protestant churches, while more than 80,000 have become unsettled in their old opinions.

The donations of the churches in Boston to the American Board during the last year amounted to \$27,483 51, of which the Mount Vernon church gave the largest single portion—\$5,399 63.

The library of the late Daniel Sharp has been purchased by some of the members of his church, and presented, together with a bust of himself, to the Newton Theological Institution.

A pastor of one of the Boston religious societies recently made an appeal to his people for \$1,500 for some benevolent object; they responded by a contribution of \$2,000. Elisha Burritt, the well-known philanthropist, has issued the first number of a magazine, called the Citizen of the World, of which he has assumed the editorial charge.

Rev. Professor W. S. Tyler, of Amherst College, has received the premium of \$160 for the best essay on Prayer for Colleges. Twenty persons have recently been baptized and added to the West Union Baptist Church, Marion county, Ind.

Seventeen persons have been baptized, as the fruits of a work of grace, still in progress, in Cheviot, O. Thirty-five persons have been baptized within a few weeks, at Gilbertsville, N. Y.

Luther Severance died at Augusta, Maine, on the 25th ult., aged about 55 years. Mr. Severance was for many years editor of the Kennebec Journal, the Whig State paper of Maine, and one of the best inland gazettes in the Union. While acting in that capacity, he was chosen twice to Congress, and served from '43 to '47 with eminent fidelity and usefulness. Upon Gen. Taylor's accession to the Presidency, he was appointed U. S. Commissioner to the Sandwich Islands, whither he immediately proceeded, and discharged the duties of his office until Gen. Pierce's elevation. Here a cancer on his face was gradually developed, which had considerably disfigured him before he returned, and which ultimately ended his life.

On Thursday evening, Jan. 25, Alvah Redfield, Esq., of Tunkhannock, Wyoming Co., Pa., was found dead near Painted Post, on the road from Corning. It was at first supposed that he had been robbed, but after long search his money was found. He left the New York and Erie train at Corning, and undertook to walk to Painted Post, some two miles, complaining at the time of not feeling well. He probably died of disease of the heart. He was 54 years old, and was Superintendent of the North Branch Extension Canal.

In the course of his lecture on Water, Prof. Silliman gave his testimony, as a chemist, against the use of alcoholic beverages. The only fluid proper to be taken into the stomach, and that may be safely used, is pure water. There is no deadlier poison than alcohol, and the nearer the quantity imbibed is reduced to an infinitesimal amount, the further off is the drinker from its dangerous effects. It supplies no nutriment, and the human system must be impaired by the introduction of such an element.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN. 22. In the SENATE, a proposition was submitted, to place at the call of the President a sufficient volunteer force to keep the Indians quiet.

THIRD-DAY, JAN. 23. In the SENATE, a resolution was offered, that the President be requested to cause the Secretaries of State and Treasury to communicate to the Senate from their Departments.

FOURTH-DAY, JAN. 24. In the SENATE, the Army Appropriation bill was taken up, after considerable objection.

FIFTH-DAY, JAN. 25. In the HOUSE, a Mr. Cooper made a long speech on his resolutions to prevent the introduction of foreign paupers and criminals.

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On the 2d Jan. The damage done at Hamburg is estimated at from three to four millions of marks.

The accounts from the mines show a good deal of suffering from the want of rain, which brings all kinds of business to a stand-still, and has produced considerable pecuniary embarrassment.

report, blowing the engine-house, engine and boiler to atoms, and severely injuring the engineer and three lightermen that were near it.

Cock-Fighting in New York.—The following paragraph from the N. Y. Tribune of Jan. 24th, shows that New York is getting along in the customs of the old world:—

On Monday evening, about five hundred of "the fancy" were crowded together in the sub-cellar of No. 283 Bowery, kept by one Quackenbush, for the purpose of witnessing a "Royal Main" or cock-fight, for \$500 a side.

Queen Pomare, of Otaheite, announces that she intends to visit the great Exhibition in Paris, in May next.

The steamer George Law, with nine days later news from California, and \$1,269,997 in gold dust, arrived at New York on the 25th January.

The particulars of an outbreak of the convicts in the State Prison are brought by this arrival. Some twenty-five or thirty of the most desperate among the convicts made the attempt to escape.

A letter dated Rocky Canon, Dec. 20, says:— Yesterday we had quite an exciting scene happen within a mile of our tent.

The Speaker laid before the House a message from the President of the United States, in response to the resolution of August last, relative to the selection of the sites for the accommodation of Courts and Post Offices in Philadelphia and New York.

European News. One week later news from Europe was received in New York on the 25th January, by the steamer Pacific.

By this arrival, the prospect of peace receives additional confirmation. The Czar unequivocally accepts the basis of negotiations proposed by the Allies, and a Congress to settle the definitive terms of peace, or at least to attempt it, is about to meet at Vienna.

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We learn from the Taunton Gazette, that a man named Michael McCarty, of Squawbet, while on his way to the jail in Taunton, to which, as a common seller of liquors, he had been committed, in default of bail, escaped from the officer's grasp, and crying that he would drown himself before he would be arrested, sprang into the river and was drowned.

A dispatch dated Milwaukee, Tuesday, Jan. 23, 1855, says: In the District Court of the United States yesterday, S. M. Booth, convicted of aiding in the escape of a fugitive slave, was sentenced to pay a fine of one thousand dollars, and be imprisoned one month.

Printed and blank sheets of paper made from basswood have been forwarded from Albany to the London Times and Bell's Life in London and to some of the Paris Journals. The London Times has for some time had a standing reward of £1,000 for the production of paper from other material than rags, at a reduced cost.

Mr. Sherman, a member of the Michigan Legislature from the Lake Superior region, has given the House notice that he will introduce a joint resolution instructing their senators and representatives in Congress to "set off" the upper peninsula of that State into a Territory, to be known as the Territory of Superior.

The London Athenaeum has Mr. Bentley's authority for saying that the following sums have been paid by his firm for American copyrights to three American writers—that is, to Mr. Washington Irving, £2,450; to Mr. Prescott, £2,495; and to Mr. Fenimore Cooper, £12,590—in all, £17,535.

The way in which the new States of the West are filling up with emigrants is truly surprising. It has been stated that during the past season 100,000 emigrants have settled in Iowa, 25,000 in Minnesota, and about 40,000 in Wisconsin, while the roads leading to Texas are still swarming with them.

A dispatch dated Trenton, N. J., Tuesday, Jan. 23, 1855, says: The Probationary Law has passed a third reading, and the final vote will be taken on Thursday. The bill has been so amended as to allow it to go to the people, at a special election, on the first Monday of October next.

A dispatch dated Mauch Chunk, Thursday, Jan. 25, 1855, says: A New Brunswick coal-bunk caught fire at the wharf last night, and the captain of her, with his son, being drunk, it is supposed, in the cabin at the time, their bodies were burned to a crisp before they could be rescued.

A premium of twenty dollars for the best specimen number of an American newspaper, printed in the year 1854, having due regard to its typographical and artistic appearance, is to be awarded at the County Fair in Sumner Co., Tenn., which is to be held at the town of Gallatin.

Dr. G. A. Smith, formerly of Rochester, N. Y., who has been making experiments in Rockaway, Morris Co., N. Y., is said to have succeeded in manufacturing cast-steel directly from the ore, which can be furnished at a price considerably reduced from that found in market.

Asalava, secreted on board the bark Franklin, from Jacksonville for Bath, Me., on arriving at the latter place, took to the swamps, where he lay concealed for several days. The women went after him, dressed him in female clothing, and sent him off to New Bedford, whence he speedily departed for Canada.

There is at Astoria (near New York) a family of which there are now living, seven males and seven females, the eldest seventy years of age, the youngest forty-five years, making an aggregate of eight hundred and twenty-two years.

The Toronto papers inform us that there are two post-offices in Canada now called Alma and Inkermann, in honor of the two battles which the allied armies have gained against the Russians.

The citizens of Hartford, Conn., have raised, by voluntary contribution, the sum of \$3,730, in aid of the suffering poor of that city. The amount was made up by a little over one hundred individuals.

The Farmers' and Mechanics' Bank of Indianapolis, Ind., owned by Allen May and W. F. May, was robbed on Friday evening, 19th ult., of about \$10,000.

New York Markets—January 29, 1855. Ashes—Pots \$6 00; Pearls 7 00. Flour and Meal—Flour, 8 00 a 8 25 for common to good State, 8 25 a 9 00 for Michigan and Indiana, 10 00 a 12 00 for extra Genesee. Rye Flour, 5 25 a 7 25. Corn Meal, 4 50 for Jersey. Buckwheat Flour 3 75 a 4 00 per 100 lbs.

Grain—Wheat, 2 05 a 2 12 for mixed Western, 2 25 for white Ohio, 2 45 a 2 52 for white Genesee. Rye, 1 32 a 1 35. Oats, 51 a 53c for Jersey, 60 a 63c for State and Western. Corn, 95 a 99c for Western mixed in store.

Provisions—Pork, 13 25 for new prime, 14 25 a 16 25. Beef, 5 50 a 6 00 for country prime, 6 50 a 11 00 for mess. Lard, 10c. Butter, 11 a 17c for Ohio, 17 a 24c for State, 24 a 27c for Orange Co. Hay—94c a 1 00 per 100 lbs. Lumber—16 00 a 16 50 for Eastern Spruce and Pine.

Fotatoes—2 50 a 2 75 for Pinkeyes and Western Reds, 3 00 a 3 50 for Mercers and Carters. Seeds—Clover, 11 12c. Timothy, 3 00 per bushel for reaped. Rough Flaxseed, 1 85. Wool—28 a 30c for native, 42 a 45c for American Saxony Fleeces.

There is but little change in the general aspect of affairs since our last. Stagnation in business, bankruptcies, failures, loss of confidence, inflict an injury upon the community which it takes time to cure. The improvement will probably be but slow and tedious, until the coming to market of the next crop. If this should be abundant, it will probably afford substantial relief. These business derangements and consequent disorganization and confusion, are very demoralizing in their effects upon the community. Embarrassment, destitution, and want, have a powerful tendency to break the spirit of individuals, and to gradually undermine and destroy laudable pride, ambition, and self-respect. This is an evil of great magnitude to the community, and well worthy the serious attention of the Christian philanthropist.

How can these evils be prevented, or even essentially diminished or mitigated? JOHN RANDOLPH of Roanoke said, nearly forty years ago, in his place in Congress, "I have dis-

covered the philosopher's stone; it is to pay as you go." We should scarcely ever buy too many goods in Europe, if we should establish and adhere rigidly to the rule of paying for them at the time of making the purchase. Our country merchants would seldom buy too much, if they could only obtain what they paid for at the time. So of individuals; if they would only allow themselves to consume an article of necessity or luxury after it was honestly paid for, the number of extravagant and foolish purchases would be greatly diminished; and although they might not be entirely prevented, the individual would usually remain in a solvent condition, and would escape that vortex of embarrassment, bankruptcy, destitution, and the too often consequent humiliation, degradation, and demoralization. The character, position, and prospects of individuals and families, are often totally and irrevocably changed by a change in their pecuniary condition. Families are broken up and scattered abroad, children separated from their natural guardians and protectors, and even disease and death are all caused by errors and follies in pecuniary matters, and the destitution, degradation, and misery incident thereto. Let those who are convinced of the truth of these views, and of the great moral utility of a reformation, commence forthwith to act upon the motto, Pay as you go. We are not hostile to a moderate and legitimate use of credit; but it should constantly be borne in mind, that the tendency is to excess, which is very dangerous, particularly to those of moderate means. "Out of debt, out of danger," is a sound maxim. The great evil, however, is the artificial debt system established by the States, in the form of incorporated companies, authorized to deal in the debt system, and scatter it broadcast over the land, in the form of a debt currency of promises to pay, without sufficient regulation and restriction.

On the 1st day of January, 1855, by Eld. Bliss Burdick, Edwin Johnson to Lydia C. Moxson, both of Trenton.

On Shiloh, N. J., Jan. 16, 1855, of typhoid fever, accompanied with inflammation of the lungs, Mrs. SARAH ANN, wife of Eld. Walter B. Gillette, of the 47th year of age. Mrs. Gillette had a professional religion of her faith in the efficacy of the early part of the century-day Baptist Church in Friendship, Allegany Co., N. Y. Subsequently, when her husband was called to the pastoral charge of the Church in New Market, N. J., she removed her membership to that place; and in 1853, from the same occasion, she united with the Church at Shiloh, her native place. During her last illness, she suffered much, and, in the early part of her sickness, in view of past delinquency, she expressed some doubts of her preparedness for death. But on being reminded of her past experience, her faith in the Redeemer, her former joys, her sacrifices for the cause of Christ, and above all, of God's mercy and the promises which she had made to Him, she was comforted by her friends that she might yet live to be a blessing to her family and to the community. She replied, "I live, I am afraid that I shall lose that sweet hope I now enjoy." She was much devoted to the welfare of her family, to whom she calmly gave directions about their future course, and also to the discharge of her family duties with fidelity and untiring exertion. In her intercourse with society, it seemed to her her greatest happiness to make others happy. We trust that our loss is her irreparable gain. Her funeral took place in the afternoon of the 18th, when a discourse was delivered by Rev. D. Clewson, another ministering brethren present participating in the exercises.

In Hopkinton, R. I., Jan. 11, 1855, Mrs. ELIZABETH STILLMAN, widow of Eld. Matthew Stillman, deceased, aged 80 years. Sister Stillman professed religion some 57 years since, and united with the 1st Seventh-day Baptist Church of Hopkinton, and there remained a devoted and faithful member until she was summoned to her eternal home. For some months previous to her death she had been gradually declining in health, till, on the morning of her departure, a sudden change convinced her that death was at hand. The announcement did not alarm her; but with unabated confidence in the divine promises, she fell asleep in Christ. Thus another of the long-standing members of this church has passed away. Her loss will be deeply felt among her brethren and sisters in Christ, to whom she was greatly endeared by a long and interesting acquaintance, as well as the kindness and constancy by which she evinced her desire for the prosperity of the church, in aiding her husband in his duty of love while he was his pastor. Especially will her death be felt by her numerous relatives and Christian friends, who have for many years been accustomed to find in her society the pleasures of friendship, and the cheerful, yet dignified enjoyments of Christian association. In this afflicted manly will feel anew that:

There is no union here of hearts,
That finds not here an end,
And led the more to appreciate the sentiment—
"There is a world above,
Where parting is unknown;
A long eternity of love;
Illness forced for the good alone;
And faith beholds the dying here,
Translated to that glorious sphere." O. M. L.

LETTERS. James Smith, Ephraim Maxson, C. M. Lewis, F. F. West, J. L. Spencer, H. C. Maxson, A. R. Kenyon, J. B. Wells, E. B. Clarke, Avery Lanphere, E. F. Burdick, J. B. Clarke, G. Tomlinson, E. Forsythe, J. Barrett (yes), E. M. Osgood, J. O. Maxson, L. Crandall, J. M. Todd, Chas. D. Burdick.

FOR THE SABBATH RECORDER. Geo. Irish, Ashbury, R. I. \$2 00 to vol. 11 No. 52. Wm. H. Burr, Foster Hill, R. I. 2 00 " " " 53. E. E. Randolph, Plainfield, N. J. 2 00 " " " 53. Alex. Duxham " " " " 52. Mordecai T. Davis, Shiloh, N. J. 2 00 " " " 53. Geo. Tomlinson, Roadstown, N. J. 2 00 " " " 52. T. H. Tomlinson, Lewisburg, Pa. 2 00 " " " 57. Reyly Postler, Cincinnati, O. 2 00 " " " 52. Eliza Ann Ailes, Monroa, O. 4 50 " " " 52. Chas. Smith, Trenton, Pa. 5 00 " " " 52. Paul Palmer, Albion, Wis. 2 00 " " " 52. O. Palmer " " " " 2 00 " " " 52. E. S. Clarke, Alfred " " " " 2 00 " " " 52. E. F. Burdick " " " " 2 00 " " " 52. Olark Rogers, Alfred Center " " " " 1 50 " " " 52. E. A. Osgood, " " " " 2 00 " " " 52. Mrs. N. W. Phillips " " " " 2 00 " " " 52. Mrs. M. O. Maxson, Oxford " " " " 2 00 " " " 52. Russell Maxson " " " " 2 00 " " " 52. Henry D. Crandall, Edmeston " " " " 2 00 " " " 52. Daniel S. Maxson, W. Edmeston " " " " 2 00 " " " 52. Danison Coon " " " " 2 00 " " " 52. Jeffrey Champlin " " " " 2 00 " " " 52. Lorenda Randall, 80 Brookfield " " " " 2 00 " " " 52. Chas. D. O'Con " " " " 2 00 " " " 52. Chas. D. Burdick, Milton, Wis. 2 00 " " " 52.

FOR THE SABBATH-SCHOOL VISITORS: Avery Lanphere, Niles 45 00. Jeremiah Barrett, Covilleville 1 00. Eunice P. Bond, Lindsaville 1 00. E. H. Todd, Berlin, Wis. 4 00.

FOR SEVENTH-DAY BAPTIST RELIERS: E. F. Forsythe, Monroa, O. 50 cents. Jeremiah Barrett, Covilleville 1 00. E. H. Bailey, Brookfield 1 00. WILLIAM M. BOGERS, Treasurer.

Savory's Temperance Hotel AND TELEGRAPH DINING SALOON, No. 14, Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS. From \$2 to \$3 per Week, or 50 cts. per Night. B. L. SAWYER, Sup't. JOHN S. SAVARY, Proprietor.

COMPLAIN BOOK.—There is opened at this office a Complaint Book, for the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the law gives him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any persons or officers under the City Government. By Order of the Mayor, WM. H. STUBBS, First Marshal.

Central Railroad Company of New Jersey. NEW YORK, SOMERVILLE, BASTON, &c. N. Y. Winter Arrangements, commencing Nov. 20, 1854: Leave New York for Boston by steamboat, 10 A. M.; JACKET and WYOMING, from Pier No. 2, North River, at 8 A. M., and 4 P. M., connecting at Elizabeth with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st. at 8 A. M., 12 M., and 4 P. M.

Returning—leave Philadelphia (opposite Boston) at 15 and 9:20 A. M. and 3 P. M.; Somerville (way in) at 6:35 A. M. New York and Elizabethport. Leave New York at 8 A. M., 12 M., and 4 P. M. Leave Elizabethport at 8 and 9 A. M., 15 and 3:30 P. M. JOHN O. STEBENS, Superintendent.

The Carol: A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York. "The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 50 cents for a single copy; 35 cents per copy, if the dozen. The money should in all cases accompany the order. Address Geo. B. Uter, General Agent.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually inserted in the books of Sabbath Schools, and adapted to the general wants of families. It is, however, for special occasions; such as the sickness, recovery, or recovery, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted. About a dozen tunes appear for the first time in this book. A few of these will be found not well adapted to be sung by Sabbath Schools, or for teachers of young voices, having been composed for the choice of those who have the privilege of selecting for themselves pieces to be sung. Some of these, however, have not been previously provided with music—such as Barbauld and Calvary.

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Miscellaneous

A Visit to Japan

Letter from a British Medical Officer. NAGASAKI, JAPAN, Sept. 25, 1854.

Our small squadron of three steamers and a frigate arrived off this port on the 7th of September, and were running in with all ease and comfort, viewing with some surprise the number of batteries and guns on all available points of defense for the outer harbor...

with chop-sticks, was placed before each officer, and was afterward sent on board to us, as we wrote our names on the lid by order. Again our wants were attended to; octagonal deal boxes were placed before each of us, the contents a block of sponge-cakes, two cakes of jelly, two rolls of sweets, two birds of flour, and a sugar fish—chopsticks to eat with.

The name of the Governor is Melzono Chikifona Kami; his dress a black gauze overcoat, white vest and sleeves, green silk petticoat, open at the sides, showing wrapper or trousers, and reaching to the feet, which were covered with white cotton socks; shoes and sandals not worn in the palace.

The politeness of these people is very remarkable, even among small officials; if seated on their knees, as at Court, bowing to the ground or speaking in a low tone, while resting the fingers on the ground or matting, the interpreter to the Governor being most object in his manner.

On our return to the boats, white umbrellas were supplied to us, and we kept them, such being the custom, which is convenient, as traffic is not permitted.

I made use of my Flemish, to inquire of the Dutch interpreters about the doctors, but the faculty does not seem to enjoy high favor, the custom being a present of bronzes, &c., in case of success, and thanks, or less, for bad cases.

There are proofs of smallpox prevailing here; and, as the climate is severe in winter, other complaints must exist which would require something beyond the vis medicatrix naturæ. In cold weather the number of coats is increased, and they are also probably washed with cotton wool as in China.

On a little island appropriated for the recreation of our men we have found some eight or nine ferns, some of which are curious, and I believe novel.

From time to time, fish have been sent to the squadron, but we could not be allowed to haul the seine, as our doing so might do a prejudice to the poor inhabitants to the village near this bay.

Since our visit to the shore, the guard-boats have been withdrawn, and much cordiality is displayed in the visits.

A third interview took place. Better refreshments and the sweets, on a crockery-saucer or dish, were sent to the officers; also, an intimation that the Emperor had ordered presents for each officer of the squadron, which came on board yesterday.

Our processions started at 9 A. M. As we got near the line of junks moored across the harbor, a boat came with an official to request we would wait until some grandeee should arrive to conduct us.

make the very best soap. Cattle are very fond of the ashes, as they lick them up whenever a tree is burnt upon the prairie. Another use, it is probable, could be made of the ashes; which is to scatter say half a bushel through each load of corn as it is housed, to destroy the weevil.

Anatomy and Propagation of Mosquitoes.

At a recent meeting of the Society of Natural History, in Boston, Dr. Durkee, of that city, exhibited under the microscope the rostrum or sting of the common Mosquito, (Culex pipiens). The Doctor remarked, that one of the most remarkable features in the anatomy of the mosquito is that the parts which constitute the mouth are elongated, so as to form a beak extending horizontally, like that of some birds.

Cuvier and others state that the male mosquito does not suck blood. From repeated examinations, Dr. D. has satisfied himself that the male has no sting, and consequently can not draw blood.

Mosquitoes are propagated only where there is water. The eggs, deposited in water, go through the larva and pupa stage, collections of shallow water being most favorable for their development.

With one of the hardest winters for the poor that has stared them in the face for many years, it behoves them to look about for something to eat less costly than roast beef and plum pudding.

Fresh meat of all kinds, at the prices at which butchers retail it, is not economical food. Meats will average over a shilling a pound.

Home-made bread is far more nutritious. Make use of corn meal, oat meal, Graham flour, hominy, and cracked wheat, for bread, in preference to fine wheat flour, both for health and economy.

Do not buy your bread ready baked. It is sixpence a pound. Dry flour is the same. Home-made bread is far more nutritious.

It is worth twice as much. It is not so economical in summer, because it takes so much fire to cook it.

The cheapest of food is white beans. They are worth from \$1.50 to \$2 a bushel, and retail for 8 cents a quart.

The mammoth lump of gold, recently found in Calverco Co., California, has been received at New Orleans.

At the meeting of the New York Horticultural Society on the evening of the 8th inst., Mr. Bell exhibited some roots, resembling somewhat the sweet potato, named Dioscoria japonica, which, it is thought, will eventually supply the place, to a great extent, of the Irish potato.

The colt, at weaning, should be put into a field where there is water, with a trough to feed grain; and from that time till one year old, should have grain every day.

When sufficiently subdued to be managed with one hand, which will generally take but a few moments, the person holding the rope should walk to and fro before him, giving at each side a slight jerk upon the rope, which, in a little time, will learn the animal to follow the string before it is pulled.

When thoroughly trained to the harness, then break to ride. This should be done by one hand—good bridle, martingale, girth drawn tight—get on, and stick.

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eat them. Potatoes are selling at wholesale for four dollars a barrel. That is \$1.78 a bushel. At retail, the poor pay \$2 50 a bushel, or about five cents a pound; twice the price of corn meal; five-sixths as much as fine flour; one-fifth more a bushel, than beans; while one bushel of the latter are worth for food as much as a cart-load of potatoes.

Another very excellent, nutritious, economical article of food is dried peas. They are generally a little more costly than beans, but some think they will go further.

The house at "Sunnyside," in which Washington Irving resides, is one he built some three years ago. It is about two and a half miles below Tarrytown, directly on the banks of the Hudson.

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the day, for at least one week, taking off the bit at night. While biting, handle, curry, and drive around.

Next put on the harness. Secure, if possible, a harness with gag reins, crupper, martingale, &c., and buckle all up close.

Never hurry a sickle horse, young or old. Slack up or lay down your reins, and wait patiently fifteen minutes; then start quietly, and so manage until entirely cured, which will seldom fail.

Colts, after driving, should be cleaned and rubbed thoroughly before entirely cooled; this will prevent soreness, wind-gall, &c.

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New York and Erie Railroad. On and after Monday, Nov. 20, and until further notice, the Erie will leave the pier foot of Duane-st., New York, at 7 A. M. for Buffalo.

Buffalo Express at 7 A. M. for Dunkirk. Mail at 8 1/2 A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 3 30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo. Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M. These Express Trains connect at Buffalo and Dunkirk with the Lake Shore road for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McALLUM, General Supt.

Hudson River Railroad. On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st., and College Place, at 7:00 A.M.

7:00 A.M.—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9:00 A.M.—Mail Train. Through Way Train, 12 M.

4:45 P.M.—Express Train. Accommodation Train 6 P.M.

For Foughkeepsie: Way Passenger Trains at 7 1/2 and 10 30 A.M.

For Peekskill at 3, 4 and 5 30 P.M.

For Tarrytown at 1 and 8 P.M.

The Tarrytown, Peekskill and Foughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A.M. from Canal-st. for Albany, stopping at all the Way Stations.

OLIVER H. LEE, Vice-President

Ayer's Cherry Pectoral. TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE THROAT, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed.

No one will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the chest, may be cured by taking the Cherry Pectoral in small and frequent doses.

The uncomfortable oppression is soon relieved. For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease.