

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

For the Sabbath Recorder.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 7.

Fifth and Sixth Days.

These are distinguished from the other days of the week by the creation of all animated nature, and from each other by distinct classes—the fifth day by the waters producing all those classes of insects and fishes, and sea monsters, whose native element is the water, and the great variety of fowls that fly in the atmosphere above—the sixth day by the earth bringing forth the insect, the reptile, the cattle, and the wild beasts of the forest, whose native element is the dry land. That a great radical distinction exists in the habits and natures of these innumerable classes, is obvious enough—so obvious, that notwithstanding the pagan fables of mermaids, winged lions, or griffons, no instance of any species of the two distinct classes generating together has ever been found; nature cannot produce such a monstrous hybrid. Oh, ye pre-Adamic ages, that geological sages delight to trace up ere time begun, or Adam was fashioned to man, what were the laws of fate which limited your fecundate powers, that ye could never bring forth one poor griffin, to gratify kings, poets, philosophers, or sages, who have sighed and sought to find such a genus! Poor bats—poor membranous squirrels, and inflated, undulating serpent, your bare webbed members can never compensate for the want of a frasier or a fin. You are of a genus that don't make the pagan compound. Ye sculptors and painters, your genius outwits the ages of geology; but alas! your productions are like the gods of the heathen—they have not the breath of life in them! The record of the man of God has stood the test of near six thousand years, and yet is as impregnable and demonstrable as the existence of ocean and earth!

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great sea monsters, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God saw that it was perfect. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." At this time, water insects, fishes and fowls, are the most prolific creatures existing. It is said by naturalists, that a tench spawns a thousand eggs, a carp twenty thousand, a cod millions; and that thirty thousand animalcule have been reckoned in a drop of water. Pools and ponds, rivers and lakes, are full of living, moving creatures, and the great ocean itself teems with animated beings. The forest, and the prairie, the ocean, islands, and the flaming Atlantic wave, are every where enlivened by the feathered fowl. In five thousand miles travel over the broad bosom of the world, I have neither found nor heard of a solitude of inhabitant firmament without them. "O Lord, how manifold are thy works; in wisdom hast thou made them all."

"And God said, Let the earth bring forth the living creature after his kind, and cattle and creeping thing, and beast of the earth after his kind. And it was so. And God saw that it was completed." There is something so remarkable in the impassable barrier God has made between the creatures of the waters and the creatures of the land, that I have never found sufficient philosophy to account for it on mere natural principles. It appears to be so absolute, that there is no invading it. Even the amphibious cannot generate or raise their offspring in more than one element; not only are their classes distinct, but each kind are so distinct that the number of kinds can never be multiplied. Hybrids, whether of fowl or of quadruped, can never reproduce! He who made them saw that His work was good, or complete, and has forever put it beyond the power of the creatures He has formed, to multiply forms and natures that He has not made. How pagan-like are the theories of those would-be philosophers, who imagined that animated organization was at first spontaneous, and then progressive from the lowest forms to the highest! How blasphemous to find in the head of a monkey and the form of the negro, the connecting links between the brute and the human species! Little less does it appear to me for the geologist to dogmatize upon pre-Adamic ages, because he finds the leafy form, the woody fibre, the herbaceous and floral shapes of known or unknown kinds, in slate or coal formations. While I write, the window before me has a variety of beautiful impressions of the pine and the palm, and many other herbaceous forms, all made by the frost, although there is not a native pine or palm tree nearer, the one than a thousand miles, and the other five hundred. So almost every figure ever found in a plane, is abundant in the snow flakes outside the door. It is as easy for nature to form these shapes in the rock, the slate, and the coal beneath the surface of the earth, as it is in the frosty atmosphere of winter, or in the balmy breezes of

summer. Chemical or geological forms are more permanent than the herbaceous, and the herbaceous than the frozen; but the original chemistry of the one is as inscrutable as the other; all are the works of Jehovah; and I dare not—I would not for all the reputation or wealth that the world of science could give me—make His works contradict His words. I follow where the footsteps of Jehovah's revelation lead. S. D.

For the Sabbath Recorder.

RESPONSIBILITY OF PROFESSING CHRISTIANS.

No one doubts the obligation of professing religion as soon as there is satisfactory evidence of a divine change. Nor does any one endeavor to raise an argument against the binding duties devolving upon every professor. Yet perhaps but few entertain such views of the weight of responsibility lying upon them as they ought. Hasty professions are often made under no sound considerations, but persons are moved to it by excitement or an effect produced on the passions. In all probability, if it was as disputable to profess Christianity as it used to be, and persecution and exposure to death were likely to attend it, persons would be more calculating. No doubt many would demur about taking their stand among the followers of the Lamb, if imprisonment and the stake were likely to be the result; and many throw off their profession as quick as they can their garments. The present times are easy upon professors, and generally speaking, there is no fear of evil results from the world. Perhaps, in some cases, to cast in our lot with the people of God may be a stepping-stone to worldly improvement and success. It is hard to believe that, provided the holy and exemplary and self-denying Christianity of primitive times were carried out, we should escape so easy as we do. The spirit of the world is the same as it ever was—perfectly antagonistic to real pure and spiritual Christianity. Man in an unregenerate state hates God as a spiritual and holy being, and all that bear his image; and were there less dissimilarity between the professor and the profane, human nature would show its real character in persecuting the saints. Whatever may be the results, however, it must be remembered, that every professor of religion occupies new ground, and is bound by every consideration to carry out his profession as the Scriptures require, and bear the natural lineaments of a renewed and sanctified nature, and if he is not prepared to do this, to throw up his profession altogether.

There is a great deal of work for a Christian to perform, and the moment he has joined the ranks of the Lord's people, he is bound to set about it, without delay, and follow it up until he is called to his reward. There is much to be done internally—much to oppose and vanquish. The enemy that had entered possession, and had despoiled the beautiful house in all its departments, still lingers around, and is ever ready to renew his devastation, and must be faithfully studied and steadily resisted. In this department of duty there must be no remissness; for God holds us responsible, both for the discharge of the duty and the result. He has given his Word to deposit in our hearts, that we might not sin against him, and his Spirit to arm us for the conflict. The opposition required to be carried out is but part of the work—for improvement is as much bound upon us as others, and we are held responsible equally for growth in knowledge and gracious dispositions and tendencies. If we consider Christianity only as it refers to us individually, it is most certainly a vast enterprise. There is an unlimited volume of truth furnished from nature, providence, and grace, to be studied and learned. The mind, with all its energies, must be engaged, and every faculty laid hold of for the intellectual, and especially the spiritual improvement, of which we are capable. Perfection is the standard, and though possibly in this world we may never arrive at it, yet it is well to get as near as possible. The higher our attainments in Christian knowledge and holiness, the brighter will be our example, the happier ourselves, and the more qualified for the future life.

If all the facilities for improvement are binding, then surely we are responsible for our time. It is by study and reflection and reading (especially divine truth) and prayer, that divine influences may be imparted—that we shall grow in grace and in the knowledge of our Lord Jesus Christ. Alas! how many hours, months, and years, are spent in doing nothing, and worse than nothing—spent amid the pleasures and follies of the world, and in those pursuits which tend to lead us away from God, and disqualify us for devotion and usefulness. Many of our youthful professors think but very little of the step they have taken, when under excitement they came forward and united with the church. It seems as if they never considered the onerous duties which devolve upon them, and the new course of life they have to pursue. Hence their time is spent with their old light, trifling and worldly companions, instead of improving it in the acquisition of useful knowledge, which

would prepare them for future life. This deficiency in the outset—this want of a proper calculation—it may be a destination of religious principle—lays a foundation for a dwarfish Christianity, and often for apostasy. At this period a basis is laid, if ever, perhaps, for a good, sound, enlightened and useful character; but in many cases the time passes unimproved, and it may sometimes in future life occasion the lamentation, I have spent my time for naught.

The last consideration, though not the least, we shall present, is the influence exerted upon all around us. This is a point of vast importance, and lies with tremendous weight upon every serious and sensible mind. It has to do with sentiments and conduct, or every-day life. The sentiments we utter are either true or false. They will have a good or evil tendency, according to their character, and will produce greater or less results, according to the deference paid to us by mankind, and the different dispositions and tendencies of mind in those who hear or read them. The sentiments presented to others are not evanescent, vanishing like a shadow, but substantial things—we may say of endless duration. One generation passes away, and another cometh, and the sentiments uttered by parents and ministers and teachers, and all public men, last and are extended on to future generations. Many an erroneous book, written ages ago, is still doing its mischief, and will to an indefinite period. Converted infidels, who have scattered their opinions and issued them through the press, have experienced the keenest anguish on reflection of the results produced on mankind. The every-day life is a volume that every one reads who knows and can observe our demeanor. Our actions are written on the memory of others, and perhaps there is no one living but produces some influence on some minds. The effect of our lives will be in proportion to the position we occupy in society, and the estimation of mankind. Upon the whole, we shall see that the amount of responsibility attached to us is not to be defined, and in all probability the judgment day alone can disclose it. How important, then, to walk circumspectly—to act as in the sight of God, and in view of a solemn reckoning; for our Maker and Judge holds us responsible for every thing we say and do, and expects that we will improve the talents entrusted to us for the good of mankind and his glory. S. D. W.

SALEM, N. J.

THE GOOD PASTOR.

Last week (says the N. Y. Evangelist) we translated from Rousseau, an eloquent tribute to the Christian pastor. That testimony was just. No character on earth has such moral beauty. It is indeed a happiness of this profession, that it involves no injury to rivals—that one's success is not another's ruin. The faithful pastor is only a minister of good. He is the village peace-maker, the school visitor, and the comforter of the sick and the dying, as well as the preacher of righteousness and salvation.

By his very office he is a public benefactor, a fountain of good influences. He is the trusted friend of all his people, their counselor and guide. To him it belongs to confirm the wavering in faith—to inspire hope and courage in those who are ready to despair; and to cheer the spirit that is about to plunge into the awful night of death. His work is complete when he sees those to whom he has preached, departing from life in peace and in triumph. Leigh Richmond, in his Young Cottager, thus describes the death of that poor child:

"She turned towards me with a look of surprising earnestness and animation, saying, You, Sir, have been my best friend on earth; you have taught me the way to heaven, and I love and thank you for it; you have borne with my weakness and my ignorance; you have spoken to me of the love of Christ, and he has made me to feel it in my heart; I shall see him face to face—he will never leave me nor forsake me. Dear Sir, God bless you."

Who would not prefer this benediction of a dying child to all the applauses of successful ambition? This is the pastor's joy and crown. His reward is not in fame—but in good accomplished, in tears dried, in sorrows soothed, and human spirits redeemed. The greatest minister is he who has saved from death the greatest number of his fellow-beings.

The secret of his power lies in preserving pure and stainless this sacred character. Great importance is given to talent and study, and justly so. But after all, the strongest influence which one man can exert over another, is a superior moral feeling. It is the power of a sincere heart, of devotedness, of purity of life, of patience under suffering, of love and of humility.

Pascal distinguishes three kinds of greatness among men—Power, Intellect and Virtue. Great geniuses have their empire, their renown, their elevation, their victories, and have no need of external grandeur. They are discerned not by eyes, but by spirits—but that is enough. The saints have their empire, their renown, their elevation, their victories, and have need neither of external glory nor intellectual fame, which do not belong to their order of minds, and which can neither add to nor take from that eminence which they desire. They are seen not by the eyes or by the curious spirits of men, but by God and by angels—God alone is sufficient for them."

Here is the distinction that which the minister of Christ is to aim. All cannot be great. But all can be useful. All can be devoted to doing good, and exert that influence which comes from a holy life.

SIC VITA—SUCH IS LIFE.

At the east end of this aisle—Church of St. Mary Overy, London—stands a monument, a portion of whose inscription consists of the first verse of the following beautiful poem, which is thought, and with some probability, to be the production of Quarles.—Annals of St. Mary Overy, by W. Taylor, p. 99.

Like to the damask rose you see,
Or like the blossom on the tree,
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had:
Even so is man, whose thread is spun,
Drawn out and cut, and so is done!
The rose withers, the blossom blazeth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man he dies.
Like to the grass that's newly sprung,
Or like the tale that's just begun,
Or like the bird that's here to-day,
Or like the pearly dew of May,
Or like an hour, or like a span,
Or like the singing of a swan;
E'en such is man, who lives by breath;
Is here, is there; is life, is death;
The grass decays, the tale doth end,
The bird is flown, the dews ascend,
The hour is short, the span not long,
The swan's near death 'man's life is done!

Like to a bubble on a brook,
Or in a mirror—like a look,
Or like a shuttle in the hand,
Or like a writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
E'en such is man, whose life is breath,
Is here, is there; is life, is death!
The bubble's burst; the look's forgot;
The shuttle's torn; the writing's blot;
The thought is pass'd; the dream is gone;
The water glides—man's life is done!

A SABBATH AMONG THE SAMARITANS.

The Rev. Dr. Prime, well known as the Irenæus of the New York Observer, and now the acting editor of that paper, is about to issue "Travels in Europe and the East," in two volumes. He is a graceful and pleasing writer, and in his lengthened tour enjoyed abundant facilities for making a most readable and valuable book. The following graphic sketch, which is from the advanced sheets of the work, describe a Sabbath among the Samaritans, and the procession that ancient people to Mount Gerizim, where they still perform their religious rites four times a year:

A remnant of the ancient Samaritans still lingers in Nablous. After our morning service, we walked out and found their synagogue, a low building, which we reached by passing underneath the basement of one or two houses, and up a narrow lane, till we came to a platform, where the priest was smoking with several of his friends around him. At our request, he came down and led us through the court—in which a large apricot tree was standing, loaded with fruit—and unlocking the door of the synagogue, he requested us to take off our shoes, which we did; and in our stockings we waded in. The room was low and arched, with heavy, gloomy walls. A few lamps were suspended across it, and book-shelves, on which were scattered copies of parchment. At one side of the room was a platform with a single step, and behind a curtain, in a recess, were kept the sacred records.

The old priest asked us various questions about Paris, and London, and America; and whether there were any Samaritans in our country, or in any of the countries through which we had passed. He manifested but very little interest when we told him that we knew of none. He spoke of the Jews—whom they hate as of old—and said that the Messiah was not to come of Judah; and denied the correctness of the interpretations which have been given by modern commentators. He then inquired of us if we would give him a present for showing us the old manuscript which they claim to be 3460 years old. We assented to his terms, and he stepped behind the curtain and produced it. It was on wire rollers, and had an ornamented head-piece to the box which enclosed it. The whole was covered with a rich silk embroidery, and kept with great care. As it was brought out, a few Samaritans, who had come in with us, laid their hands reverentially on their breasts, as if deeply affected with veneration for the ancient manuscript. We sat down, Turkish fashion, upon the floor, and examined it. If it is as old as is pretended, it must be the most remarkable preservation on earth; but we had no faith whatever in the story. The venerable priest, with his fixed eyes, listened as long as it was open. We gave the old man a half dollar, according to agreement, and then, at his request, doubled the donation. The doorkeeper and two or three others clamored also for a present; and after all had been about half satisfied, we took our departure.

I must add, that some scholars regard this manuscript as undoubtedly very ancient, and therefore of great value. As this sect will doubtless soon become extinct, those who believe in its importance have suggested the expediency of taking measures to secure it from destruction.

Taking a lad with us for our guide, we walked out of the city, to wander for an hour or two among scenes of sacred interest that skirt this remarkable and venerable town. It was natural that we should wish to go from the synagogue of the Samaritans to the hill on which they had worshipped from the earliest ages of their history. Even now, and four times in every year, they march in solemn procession, reading the law as they go, and ascend to the summit of Gerizim and perform their worship, not without the shedding of blood. It was, therefore, with strong and strange emotions that we took their line of march, and on the Sabbath day, when, more than on any other, we would feel the contrast between our own and the ancient Jewish forms of religion, we wended our way out of the upper gate. The path led us through well-tilled gardens, and among various fruit trees, to a large fountain where several women were washing clothes. They made them-

selves merry with our appearance, and we were pleased to see that they ventured to enjoy themselves by the inspection of strangers. The winding path up the hill, to avoid the steepness of a more direct ascent, was rough, but in twenty minutes we arrived at the ridge, and then bore off to the eastward toward a wely, or tomb of a saint. A short distance from this was a hole in the ground stoned up, perhaps six feet deep and four across; ashes and brands were lying in it, the memorials of recent sacrifice. For although we have the impression that even in Judea there is no more sacrifice for sin, and the day has long since gone by when the blood of bulls or of goats is shed in worship of the God of heaven, it is true that this remnant of the ancient Samaritans come up hither, and once in every year, at the feast of the Passover, they slay and burn seven lambs at the going down of the sun. They lodge all night in tents upon the mountain and descend the next day. Again they come on the day of Pentecost, and at the Feast of Tabernacles, and on the day of Atonement; a people over whose hearts is a double veil, and who will doubtless never have it removed. A little further on we came to the foundations of a large fortress or temple, the walls of it about ten feet thick and made of immense stones. We were ready to believe that this is the ancient temple of the Samaritans; but Dr. Robinson determines it to be the remains of a castle erected by Justinian.

Certain it is the Samaritans themselves attach no sacredness to these ruins; and their tradition would undoubtedly have preserved the identity of these stones with those of their temple, if such were the fact. We examined with much attention a number of flat stones, on the west side of the walls, lying on the ground; under which we are told are the twelve junipers brought up by the children of Israel from the river Jordan, and with which the altar of the Samaritans on this hill is said to have been built. Now they are buried under these; and here they are to lie until the Guide, the Saviour of the Samaritans—not the Messiah of the Jews—appears.

And then we came to the Holy Place—the Most Holy—a broad flat rock, like a threshing-floor, level with the surrounding earth, and sloping westward to a cistern into which the blood of sacrifices may have flowed. No one of their people now treads upon it unless he first takes off his shoes. Wherever they now pray, they turn their faces toward this sacred spot. Doubtless their temple stood over this rock and the site of its wall can be distinctly traced. In their zeal to have a monopoly of the holy places, the Samaritans show us on this height the spot where Abraham offered his son. As we stood among these memorials of this remarkable people, it was painful to reflect that they are perishing from among men, without the slightest evidence being given that any of them have brought to the knowledge of the truth. They are dwindling away, and one or two generations more will probably terminate their race. Dr. Robinson thinks that there are not more than one hundred and fifty now left in their entire community.

A CHRISTIAN'S DEATH.

We find in Zion's Advocate a thrilling narrative of the dying hours of Rev. C. B. Davis, a Baptist minister, who recently died in Portland, after long and excruciating sufferings. It was communicated by Rev. Dr. Shailer. We make a few extracts:—

One day he said:
"As the foundation of my religious peace, every thing instantly slides away from me, except a renovating faith in the atoning sacrifice and merits of the Son of God. Here I seem to cling with all the earnestness of which my nature is capable; and I do so because, whether living or dying, I can find no other resting-place in the universe for my spirit. In anguish or in relief, and almost instinctively, the voiceless outgoings of my soul are:

"Rock of Ages, cleft for me,
Let me hide myself in thee."
"I would choose no affliction, nor aggravate the trials of life by repining comparisons, as if the bitterest dregs of adversity were mine alone, or this or that form of grief were preferable to my own. I would submissively and adoringly accept whatever trial God appoints, since that is always the very best affliction."

"The affliction of some persons is as if an eagle were unpinioned to expand and soar and praise its Maker. The affliction of others is as if an ox had broken his leg; they hobble along with their eyes and aims only downward to the earth. Their brutish nature is unchanged."
"Strange existence!—Declining into vigor, dying into life, expiring into immortality, passing away, that I may remain forever—sinking into the grave, that I may reach the heavenly places—suffering onward into the far more exceeding and eternal weight of glory! O, what is man? What am I? A sinner, a poor sinner!"

"Were I able, I would love to write a tract on immortality, from the gate of the celestial world, and multiply and scatter it, like leaves from the tree of life, to the loved ones on earth to whom I can no longer speak."
"Sufferings indescribable, sufferings indescribable, sufferings indescribable; but happiness beyond description, happiness beyond description."
"Very frequently in the severity of his sufferings he would exclaim, 'Lamb of God, be my pattern, be my pattern!'"

"God my supporter and my hope,
My help forever nigh—
"Yes, forever nigh. Blessed forever."
"This dying into life—this expiring into immortality—O, how glorious! how infinitely blessed!"
"There's glory in my soul, unutterable and inexpressible. A sinner saved through Christ! O, divine and infinite love!"
"The apostle's vision of a rainbow round about the throne could not exceed some views of the heavenly world that have been pre-

mented to my mind. An artist would joyfully spend ten thousand years to represent such glory."

"I have asked God only to give me a quiet trust in him, as that is all I think my poor shattered frame can bear. He has given me that, and much more. He has lifted the veil and given me such a view of himself, of Christ, of the Holy Spirit, that full and complete divinity, that I cannot express to any human being. My soul seems lit up with the glory of God. I would love to prostrate myself before him, and offer one prayer, and then lay down this body of death that my spirit might soar to those blest regions of glory."

When told by the physician that he could not live twenty-four hours longer, he exclaimed, "blessed, blessed news! Welcome, everlasting life!"

He lingered a few hours, but was not able to converse much, though in the full possession of his reason, and with his countenance and soul glowing with joy. His last words were, "Ease in death—ease in death—peace, peace, Amen. Amen. Amen."

A moment before his death, after the power of utterance was gone, his companion said, "If all is peace still, press my hand." He pressed her hand, and departed to his peaceful and heavenly home.

WELL ANSWERED.

We clip the following from the occasional correspondence of the Evangelical Lutheran. It contains a hint which may be useful to more than one smart young man.

One of our smart ministerial youngsters had a church to dedicate, and wrote to a venerable brother, inviting him to preach the sermon on the occasion. He used language something like the following:—

"We expect great things of you; load your heaviest piece of artillery, give us a regular 45 pounder; let your shot be heated to the intensest white; ram all down with a handspike, and let there be such a report as will exceed an Alpine avalanche in thundering roar; blow your loudest trumpet; beat your biggest drum, let your steam whistle give out its most piercing scream. The Methodists and Presbyterians have lately had their big guns here; I want one of ours to be fired off too. Now, mind, every one will be on tiptoe, and we shall be disappointed if you do not make a most decided hit. The extent of our collection will depend upon your effort, and if you do not come up to the expectations of the people, we shall not do much. All the lawyers and doctors in town will be there, and you must come well prepared." &c.

The venerable minister answered somewhat after this fashion:—

"I never was a soldier, and do not understand artillery; but a tin toy-trumpeter, and that only when I was a child; I have not beat a drum since I used to hammer my mother's brass kettle with her rolling-pin, and for this I got beat myself; my jaws have grown stiff, and I cannot whistle any more at all, much less do it after the locomotive fashion. I am neither a big gun nor a little gun, though I do sometimes shoot at simple people. You see, then, I am not qualified to perform your service, and you must get some other brother to do your firing, drumming, trumpeting, and whistling. I am sure the lawyers and the doctors would be disappointed, for people usually are, where the highest expectations have been cherished; and as, according to your own owning, the collection would be small in consequence, I will not be the cause of it, and hence must decline."

AN AGED SAINT IN A POOR-HOUSE.

In a religious paper, during the present year, there was published an obituary notice of a Christian female who had died, at the age of seventy-six, in a country poor-house. The obituary says of her that, "more than half a century ago, she became the subject of God's grace; that she loved the praying circle, and house of God, always loved to talk about the Saviour's love, and the exercises of a gracious soul." A recent correspondent of the paper in which this obituary appeared, passes some very just censures upon the church with which this aged Christian was connected, and furthermore adds, "I have reason to believe that, from the time she was sent to the poor-house to the day of her death, she never heard a sermon, never was made glad by a pastoral visit; but there lived and died a church neglected, but not a God-forgotten saint."

We publish the above without giving names, localities or dates; for our purpose is not to point the finger of scorn at any one, but to impress a profitable lesson upon ourselves. Is it, disciple of Christ, an impossibility for such a sad occurrence to happen in the church where we worship? Is there such a degree of Christian acquaintanceship among the brethren of the household of faith, that one of our church-members could not fall into poverty and sickness without its being known, and if known, without the sufferer's being pitied and relieved? Do we feel, in any adequate degree, that one purpose of our being incorporated into a church is, that mutual sympathy may be in continual exercise? And that it can only be exercised by seeking to know at least some little about those with whom God commands us to rejoice and weep? There is danger lest, in the hurry and bustle of these busy times of ours, we do not often enough question ourselves as to the duties we owe to God, to others, and to ourselves, in the varied relations of life.

Christian Intelligencer.

BIBLE BONES.—An old man once said: "For a long period I puzzled myself about the difficulties of the Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on the bone, when there is so much nutritious meat for me? Some day, perhaps I may find that even the bone may afford me nourishment."

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THE AWARDS OF THE FUTURE.

Continued from last week.

The Scriptures declare that "the carnal mind is enmity against God." Rom. 8: 7. And the carnal mind is the governing principle of all who are not renewed by grace; for "that which is born of the flesh is flesh," John 3: 6. Perhaps some may suppose, that the term "enmity" does not imply that sinners positively hate God, but only that they prefer their own gratification to the service which He requires. It is certain, however, that this preference is obstinate and unyielding; nothing but the Spirit of God can overcome it. Besides, if we consider the nature of the service which God requires, we shall find that it consists, not merely in external acts, or such acts as are apparent to men, but in the exercise of love to Him. A positive delight or complacency in the Divine Being is as much a requirement of the Law as any thing else. And as God insists upon this, and will continue to insist upon it, not only in this world, but in the next, and to all eternity, it is clear, that the sinner's obstinate and unyielding refusal to delight in Him amounts to nothing short of positive hatred.

Now it is most certain that, in the exercise of this hatred, the sinner can find no happiness. So long as the objects of time and sense engage his attention, the necessity of loving God with a positive delight in His character may not be so pressed upon him as to arouse him to any particular consciousness that the actual feeling of his heart is positive hatred instead; therefore, he is not aware that his hatred, or enmity, is of such a nature that it must, of necessity, destroy his happiness. Hence, he imagines that the misery of a sinner in the future state grows mainly, if not altogether, out of the arbitrary appointment of God; and sometimes, he vents himself in blasphemy against God on this account. It is nevertheless true, that his hatred is of that nature that, when it is brought into action under a clear view of the fact that God insists upon a feeling directly the opposite, it will render him perfectly miserable; there is no element of happiness in it. And it is certain, that this clear view will arise, when the objects of time and sense are done with. No intelligent being can take leave of these objects, and pass into the next world, conscious that he will behold them, and have to do with them, no more, without at once awaking to see that there is a natural necessity that some object shall engage his mind in the next world. This object is God; and the sinner and God being thus brought together, (face to face, as it were), God insists upon that love, or delight, in Him, which is the fulfilling of the Law, and the sinner, having no heart for it, obstinately and perseveringly refuses. The necessary result is misery, nothing else but misery.

We all know, from experience, that in the exercise of hatred, even towards a fellow creature, there is naught but unhappiness. The faculty or power of hating is a very important element of our nature, it is true, and was given us for wise and important ends; but it is lawfully exercised, only when the object towards which it is directed may be lawfully destroyed. If directed towards an object which it is wrong to destroy, it is unlawful and wickedly exercised, and is therefore a source of unhappiness to the subject of it. Two persons who cordially hate each other, may enjoy comparative quietude of mind, so long as they do not come into another's way. But think of one another. But let them be brought face to face; let them be shut up in the same room together; compel them to be one another's companions for a time—and how quickly is the scene changed! If they do not, in the exercise of their mutual hatred, attempt one another's lives, they are at least as wretched as they well can be. What is there in their hatred to make them happy? What element of comfort can there be in it? They feel themselves so completely wretched, that they long to get away from one another's company. Every minute they are together seems an hour, every hour a day. They cannot endure it; they need to love one another in order to be happy. If one of them loves, and the other hates, then the one who hates will be unhappy, the other will be happy! That there was such an element of misery wrapped up in their nature, they never suspected; but now, being brought into circumstances which call it into exercise, they awake to the full consciousness of it, and are unhappy without any thing arbitrarily inflicted upon them to make them so.

So when a sinner goes out of this world into the next, and has bid adieu to all the objects of sense which entertained his mind and filled his heart here, he finds no other objects to engage his attention but those which are spiritual. In such objects he must find his happiness, if he can. These objects are God, angels, the spirits of good men, devils, and the spirits of wicked men. Some of these he must be able to associate with, and love, if he would be happy. That he can associate with devils and wicked men, so as to love them, and feel that they are lovely, is impossible. And he cannot associate with and delight in angels and good men, unless he can also delight in God, for they all bear the image of God, and only reflect what they re-

ceive from God. He is therefore shut up to the necessity of finding his happiness in God, if he finds it at all. And being in this situation, it may be said of him, that he is brought face to face with God, notwithstanding God is absolutely invisible. He is now fairly awake to the necessity of loving God with a positive love and delight. But alas! he cannot do so. Enmity against God is the governing principle of his heart. The moral perfections of God afford him no satisfaction; and the more he contemplates these perfections, the greater is his opposition to them. Instead of loving, he hates his Maker, and in the exercise of this hatred is perfectly miserable, although nothing is arbitrarily inflicted upon him to render him so. The more he thinks of God, the more he hates Him; and the more he hates, the more miserable he feels. And as he never can forbear to think of God, because he can never again get into a situation where other objects will occupy his attention, so his misery goes on increasing to all eternity—the worm that never dies—the inward fire that never is quenched. The employment of no force is needed to drive him from God's throne, for gladly would he flee away to some place where God is not, if such place could be found; but "whither shall he go from God's Spirit, or whither shall he flee from his presence?" Whichever way he turns is hell, because he himself is hell.

According to this view, the hell of sinners in the future world grows out of, and is caused by, the enmity of their hearts against God, and is not a condition of torment arbitrarily imposed upon them by a stronger Power. And the eternal hopelessness of it grows out of the determined obstinacy, the unyielding perverseness, of their enmity. It is an enmity deep-rooted, desperate, and pervading every power and faculty of their nature. Moral suasion has no power to subdue it; the most intense sufferings do not furnish motives sufficiently weighty to induce them to dismiss it; in short, no power but that of the Spirit of God is at all adequate to destroy it. Hence, when an unrepentant sinner passes into the world of spirits, nothing is wanting to make it a hell of hopeless, irremediable despair, but for God to leave him to himself, or simply to say, "Let him that is filthy be filthy still."

Such is the way, then, in which the punishment of sinners can take place strictly according to the course of nature. And as we remarked, substantially, in our last, if Natural Religion were the only system of religion devolving its obligations upon man—if Christianity and its sanctions had not been introduced, and the moral government of the world thereby modified in some very important respects, probably no other punishment would be inflicted. But if the mediation of Jesus Christ does modify the moral government of the world, it must exercise its modification upon the final judgment and the retributions which thence follow.

But we shall pursue this point in another article. We had expected to say all we had to offer, this week; but for the sake of presenting our views upon the dependence of the recompenses of eternity upon the innate laws of our nature, and because of the importance of the subject, we have spread out our thoughts more than was necessary to meet the issue raised by Bro. Griswold. T. B. B.

AGRICULTURE IN PALESTINE.

A copy of the Evening Post, containing the following article from the pen of Mr. Bryant, and the letter of Mrs. M., were received, accompanied with a ten dollar bill as a contribution to the enterprise which he so highly commends. T. B. S.

The Agricultural Missionaries in the Holy Land.

In another part of this sheet will be found a very interesting letter from one of the most active and intelligent of the little band of Americans who have founded in Palestine a mission, the ultimate object of which is the spread of Christianity, but one of the principal means of which is the introduction of the system of agriculture and husbandry practiced in our own country. If any practical demonstration were wanted of the wisdom of this method of conciliating the minds of men to the Christian religion, it is to be found in the success of the mission thus far. Every day seems to add to the regard in which these missionaries are held by the Mohammedan natives of the country. The old prejudices against foreigners and Christians are so far relaxed in their favor, that their enterprise is regarded as a benefaction to the country, and for the first time a foreigner and a Christian has received a conveyance in fee of land on the plain of Sharon.

This plain is one of the finest parts of Palestine. The old Hebrew poets refer to its rich fields and flowery pastures, nor is its fertility at all diminished by the lapse of time. At present it gives the Arabs plentiful crops of barley where it is cultivated, and its old olive groves, planted centuries ago, yield abundance of fruit. Its chief town, near to which the mission is situated, is Jaffa, the ancient Joppa, one of the finest cities in all Syria, and anciently, until Herod formed the harbor of Caesarea, the only port possessed by the Israelites. This place has an increasing trade; it is the residence of American and European consuls, and its site, on a bold promontory crowned by a castle and surrounded by gardens and groves of fruit trees, is thought the most beautiful of all the cities of the Syrian coast. The plain of Sharon yields three harvests a year, the first without irrigation, the two others by the aid of water conducted to the roots of the growing plants.

treated, excluded from the pursuit of agriculture, and obliged to live in towns where they can have no occupation; they protect this unfortunate class, give them work and wages, and set them an example of unwearied beneficence. If, after this, they are not won over to the Christian faith, their benefactors are not in fault.

So successful, however, have been their efforts in softening the prejudices of the Arab inhabitants against the Jewish race, that the mission has already attracted the notice of the benevolent in England and in Germany. In England two societies have been formed on a similar basis, one among the Jews and the other among the Christians. The Christian society has already selected the site of its mission in the neighborhood of Caesarea, which lies about thirty-five miles to the north of Jaffa, a heap of ruins tenanted by jackals, on the shore of the Mediterranean.

The Germans, before forming their society, sent out one of their countrymen to Palestine, who remained a considerable time in Jaffa and at the mission, making minute inquiries, observing carefully the proceedings of the missionaries, and watching their success. On his return he made a report which led to the formation of an association with the like objects.

The very slow progress of missions, conducted in the usual manner, has discouraged many benevolent persons who would otherwise be disposed to contribute liberally towards them. It seems to us that in assisting the Agricultural Mission at Jaffa they could not possibly commit a mistake.

The Agricultural Mission at Jaffa.

Letter from Mrs. Minor to her Son in this Country. The First Conveyance of Real Estate in Jaffa to a Christian—Terms of Purchase—Visit from Mohammed Amalgee—His Mode of saying his Prayers—Grist Mills in Jaffa—Tediums of Negotiation—Agriculture.

HEBREW BARRAH, PLAINS OF SHARON, February 16, 1855.

MY DEAR SON:—We are happy to inform you that we have at length made a selection among the several pieces of land offered to us for purchase by native owners. Through the favor of the authorities of Jaffa, we have secured it in the safest possible manner, not only receiving a deed from the owner, made out and sealed by the Turkish Divan, but also an attested copy of the original grant of this particular land from the Sultan. We expected that the deed would be made out in the name of a responsible native, who would afterwards make it over to us, as has been the universal practice, in similar purchases, by Christians and foreigners; but after the documents were delivered to our Consul, we learned that they had been given, most unexpectedly, to us, in my own name, with the declaration, in the redundant style of Arabic courtesy, that it was the first deed ever thus made out to a Christian and foreigner in Jaffa!

As we had before ascertained, that it is impossible for non-resident foreigners to receive a deed in their own name, we are obliged, for the security of the generous donors, to send them a legally executed mortgage on the land, in the English language, in case of a Providential discontinuance of our work, through death, or unforeseen calamities, while the Arabic documents are deposited in the United States Vice-Consulate of Jaffa. While we occupied land by lease only, a number of the principal and more intelligent inhabitants when visiting us would frequently urge us to settle more permanently among them, and that other foreigners are generally satisfied with a residence of a year or two at most. In the few days since our purchase, we have received the kindest assurances and congratulations from neighboring landholders and persons in authority—the former declaring that our establishment in their vicinity will greatly increase the value of their property.

Mohammed Amalgee, one of the first executive officers of Jaffa, came out to make us a special visit to-day, to inform us that he had particularly spoken to the new Pasha, (this week arrived from Constantinople on his way to Jerusalem), recommending us and our object to him, who was so much interested that he determined to communicate with the Sultan, with the design of securing to us every privilege necessary in prosecuting our benevolent work. We could but feel grateful to a Higher Power for this friendly expression from such a quarter. Our visitor again and again repeated, "Now you will remain with us and we shall work together," as he looked over the plain toward Jaffa, at the beautiful little mount on our land. He familiarly related particulars respecting himself and family, and requested medicine for a serious difficulty with which he was afflicted.

As we had dined at his house, and knew something of his luxurious style of living, and disinclination for exercise, we proposed a temperate diet and frequent horseback excursions, which course his good sense evidently approved. While sitting with us, his hour of prayer approached; he suddenly arose, and first laid his gold-embroidered mantle with its glittering epaulettes upon the floor, and also a fine cloth tunic. As he is enormously corpulent, we supposed him overheated, and begged to lay them on a table. He replied, that he desired the privilege of observing his devotions, and had laid them down for that purpose. He then stepped out on the terrace before the open door, and called for a "breek," (a water-can with a spout;) one of our people understood his need, and immediately poured water on his hands; after he had washed his face, he sat down upon the ground, and elevating his feet on a stone, washed them also. After wiping with a towel, which we presented, he left his red morocco slippers at the door, and in his naked feet stepped upon his robes, and seven times reverentially bowed himself, praying in a low and earnest tone.

Soon after, one of our Jewish apprentices came in haste on a mule across the plains from the north. He and our principal helper, J. S., had gone with several animals with wheat to the government mills, on the river Ogy, the same morning. He now came back to inform us that there was a new superintendent at the mills, who, not knowing us, charged an exorbitant toll as for strangers, demanding more money than they had taken with them. Amalgee inquired into the particulars, and was very indignant, and though unattended by his usual suite, whom he had sent up to Jerusalem to escort the Pacha, he insisted on riding out to the mills (about two miles) to reprimand the superintendent and reduce our toll. Our young Jew cantered after him, delighted at the idea of such a triumph over the avaricious Arab miller. After two hours Amalgee returned, having accomplished his purpose, and seemed very happy in the opportunity of proving to us the sincerity of his previous expressions of readi-

ness to serve us. Again, February 16, our men did not return from the mills until this morning, and we learn that the superintendent had kept their grain waiting all day, until near evening, and then appropriated but one set of stones to their use, (there are eleven, running day and night), and had taxed them five times what we have before paid. Further to oppress them, just before the Amalgee arrived, the use of the one set had been refused through the night! In this distress, to the great relief of our faithful helpers, Amalgee appeared, called for the superintendent, and had a short converse with him, and immediately four set of stones were appropriated to us, and the toll was reduced below what they require of the natives.

Excuse these minute details, as I wish you to understand how important in our daily toil is the friendly acquaintance and favor of our Turkish superiors. But I commenced writing with the intention of speaking more particularly of our new purchase. We had received about five hundred dollars from benevolent friends, to aid in securing land and a suitable site for building, in order to establish our work on a more permanent basis. As this sum was not sufficient to purchase a farm with buildings and improvements upon it, we desired to obtain an elevation near the sea, on account of health; for building, connected with as much good soil as possible, and this also in an eligible situation, at a convenient distance from Jaffa, our seaport and market. With these considerations we regard our late investment as most happy and favorable. Our land lies about two miles northeast of Jaffa, near the sea. A fine elevation on its eastern side commands a beautiful view of Jaffa, its orange gardens, and the sea all along the coast towards Mount Carmel. It has a level of good soil, three sides enclosing the hill; on the north, and west, and south. The elevation is covered with young grape vines, almond and apricot trees; there is also a flourishing orchard of five thousand mulberry trees on a portion of the level, which are here very valuable. Its area contains about thirty-three acres. On account of the trees and vines, and its nearness to Jaffa, it is considered by good judges as worth more than we have paid for it. The expense of planting and culture of the trees and vines, has been estimated by our neighbors as equal to the whole sum. On each side adjoining, good level land is now offered to us on moderate terms, and it would be most desirable to secure it before it may be taken by others, to enlarge our farm sufficiently for wheat and barley, at least for the consumption of our large family and working animals. But this we have no prospect at present of doing, as we shall first more particularly need aid in building a shelter for ourselves and our laborers, before our time is out on our present leased Barrah.

The slow manner of doing business here is a great contrast to that which we have been accustomed to at home. For instance, first, the native owner sent us word that he wished to sell this land, stating the price that he had paid for it, and that he would take the same. After ascertaining the facts in the case, and examining the premises, we decided to purchase it, and sent him notice through our kind native Consul. He returned word that it was ours, and that he would come (bookrah) tomorrow, and show us the boundaries and conclude the bargain. After two weeks he came, attended by the Consul and several friends as witnesses. He is a man of wealth and distinction in Jaffa, and owns eight orange plantations. After a short stay, coffee and smoking, and the usual salams, we accompanied them with one attendant to the land and rode round the boundaries, after which our Consul led the way to the summit of the mount, where, sitting on their horses, they made a circle. The golden sun was just hanging over the blue waters of the sea before setting, and the white domes of Jaffa were bathed in the light of their reflections. The Consul addressed Immanuel, the owner, in a solemn and earnest manner, demanding of him, in the presence of those witnesses, if he that day sold to us the perpetual right and possession of the land before us, for such a sum. Immanuel, with the same appearance of solemnity, gave answer in something of the ancient style of the children of Heth to Abraham, that on the Consul's account, and particularly for our sakes, he was happy to grant it and certain privileges and appurtenances, though "worth" so much and so much, yet between him and us they were nothing, and must not be mentioned. After most poetical and piously-expressed acknowledgements of his graciousness, the Consul then addressed us in the same manner, asking if we would accept the terms, and purchase the land before us? We simply responded in the affirmative, being as unprepared as unable in fluency of Arabic to repeat the professions of usual native compliments. Then followed the benedictions and blessings of the whole company, that peace and prosperity might abide with us there, and ejaculatory appeals for Divine protection and favor to our settlement and labors.

At parting, Immanuel promised to have the necessary documents prepared and completed the day following and delivered to the Consul. After full ten days they were deposited in the Consulate. They consist of two rolls, the first, the copy of the primitive grant of the land from the Sultan; and the other a deed from Immanuel to us. The whole process occupied nearly six weeks. We immediately commenced work, two men ploughing between the vines and trees, which is necessary every year to keep them well through the dry season; two more pruning vines and almond trees, which are small, having been much neglected; and two others have commenced a ditch three and a half feet wide and deep around it, intending to set out a cactus hedge on the thrown-up soil within, if strength and means permit.

It is a very flourishing season. Our wheat looks well, our barley in some places begins to head. In our garden we have now, of excellent qualities, from which we gather daily, white and sweet potatoes, beets, ruta-baga, turnips, cabbage, peas, beans and lettuce in fine heads. We have gathered our oranges and sold them in Jaffa, but we have citrons and lemons still hanging on the trees. The almond trees only are blossoming. We have this week commenced planting white potatoes, Indian corn, cucumbers, squashes, tomatoes, egg plants, beans, etc., excepting one crop before we commence raising water in May. The sick, and suffering, and destitute, are with us, and still claim much of our time and service, and all we can spare from our gardens and narrow store. The cases of suffering among the sick and poor Jews have increased the last month. They assure us that they have only received in Jaffa thirty-two piasters each (about one dollar twenty-

eight cents) from the great contributions raised abroad for their relief. The daily calls of this distress, and the necessary expenses of our increasing agricultural labor, notwithstanding the severe economy we endure, have so exhausted our limited means that we are greatly straitened in our work, yet we still trust in that Providential Love that has hitherto been manifested for our relief in the darkest hours of trial and privation. Your ever devoted, c. s. m.

CONSTITUTION AND SUNDAY LAWS.

Mistake Corrected.

In an article in the Recorder of March 29th, taken from the New York Dispatch, we find the following:—

"There is a law on the statute books of the State of New York 'respecting an establishment of religion,' and 'abridging the freedom of the press,' by making the publication of a paper on a certain day of the week an indictable offense. The law assumes the 'establishment' of the Christian religion, to the exclusion of all other religions, and compels the citizens of other religions and of no religion to a mock compliance with that which their consciences disapprove, inflicting punishment for disobedience, as near to burning at the stake as the utmost stretch of the spirit of the age will allow."

Now the above extract would have been all very good, if the writer in the Dispatch had inserted the Roman religion instead of the "Christian religion," as above. We understand the Christian religion to be "the religion of Christ." And as the religion of Christ has nothing to do with any Sunday laws, so also no Sunday law has any thing to do with the Christian religion. A very little acquaintance with history will show to any man, that the Sunday laws, (as respects "rest" on the first day of the week,) originated with Constantine, Emperor of Rome, about A. D. 321. Therefore, the "Sunday laws" are all Roman religion, and not the Christian religion! And so far as there are now any "Sunday laws" established in any of the United States, so far the Roman religion is now established by law in the United States!

If the writer in the N. Y. Dispatch would begin at the right end of the subject, and lay the axe at the root of the right tree, there might be some hope of good being done. c.

THE JEWS IN JERUSALEM.

The following complete and intelligible sketch of the condition of the Jews in Jerusalem was recently forwarded to Dr. Phillips, by whom it was made public. It is indeed a sad state of things, which places on the poor-list 2,800 persons out of 3,600. Surely, something different from the present arrangement is needed to give permanent relief to such a population. The writer says:—

"The Jewish population of Jerusalem consists of 5,600 souls, which is divided into two principal congregations, the Sephardim and Ashkenazim. The former number 3,600 souls, 2,800 of which are on the poor-list. They follow the Spanish rite, and derive their origin from the Turkish provinces of Roumelia, Asia Minor, and Egypt, also from Persia and India, further, from Tunis, Tripolis, Algiers, and Morocco. They are governed by a perfectly organized hierarchy of 'Chacanim' (Sages,) with the Chacam Bashaw Rabbenu Abulafy at their head, who has several assistants, the principal of whom is Rabbi Abraham Ashkenazi.

"The Ashkenazim, about 1,800 in number, follow the German rite, and derive their origin from Europe. They are divided into Perushim and Chasidim. The former, coming from Lithuania, has 950 individuals on the poor-list, and its affairs are administered by a Beth Din, at whose head stands the chief Rabbi, Jesai Borkaki. The Chasidim, deriving their origin from Volynia (Russia), Poland, and Galicia, with 550 names on the poor-list, has its own administration under Rabbi Nisim Back. There is also a small congregation, consisting of 10 families of German origin, with 57 individuals on the poor-list, who, however, stand under the Beth Din of the Perushim.

"Sir Moses Montefiore generally transmits the funds collected for the poor of the Holy Land to the heads of the respective congregations, who distribute the money equally among the poor, sending the receipts signed by each recipient to that gentleman, who then collates them with the list of the poor in his hand, and which list is modified according to the changes taking place among the poor. In other respects, the whole Jewish population of Jerusalem may be divided into Chacanim (Talmudical scholars) and tradespeople. Half of this population consists of Chacanim, who have no other occupation save study at the 'Yeshiboth' (Talmudic academies)."

FASTING AND PRAYER.

The Queen of England has been advised to proclaim a National Fast, and the Bishop of Oxford has contributed a collection of prayers for the use of the devout. The proclamation is received with a very ill grace. It is argued, that it is the rulers who should fast and pray for their sins, and not the nation, which has been sufficiently afflicted. A homily, too, has been read to Samuel, Bishop of Oxford, for his edification; his "Prayers for our Present Troubles" being the text. The homilist thus notices and holds forth:—

"At the request of many persons, the Bishop of Oxford lately prepared some forms of prayer for use during the present grievous war. It is a little book of twelve pages, and its design pious and good; but no sound and intelligent Churchman can read them in a mood befitting these serious times, without having the words arise in his mind—'Ye have not, because ye ask amiss.' The prayers altogether want adaptation; they are not to the point and purpose, or only so in the slightest degree; the crying and specific sins of the nation, of our rulers, the sins of Englishmen, having public rights and duties, are not confessed; the special wants and requirements, the crying necessities, and real troubles of the time, have no recognition or utterance in these prayers of our Right Rev. Diocesan. His candor, his charity, and his humility, will admit this freedom in the season of Lent, and

his quick intelligence will apprehend our meaning almost without illustration; verbum sap. It will not need that we should quote for him, at length, the Father who in many words says, that Christians should labor and do with all their might, and then pray as if their labor were nothing. Ora et labora. It is of no use to pray, if we do not act—it is profane to ask for miracles with folded hands. In his Collects, the Bishop prays for our fleets and armies: 'Bless them with strength, courage and victory; succor and defend our brethren in our fleets and army; defend our hosts from all dangers of their enemies.' But how shall there be strength without food? Will prayer move tons of food, which the proper authorities know not how to touch with one of their fingers? Prayer against enemies, certainly; but the most earnest and continued should be 'Save, O save us from our friends!' Give us strength and grace to overcome and vanquish the foolish, the idle, the selfish, the factious, the wicked, in place and power, and enable us to act up to our rights and duties as Englishmen."

FEAST OF THE PASSOVER.—The Jews of New York observed the festival of the Passover this year with more than usual eclat. To them it commemorates an event of surpassing interest and importance—their coming out of Egypt on that night when the destroying angel that slew the first-born of the Egyptians passed over the houses of the Hebrews without entering them, as they were marked with the blood of the lamb, which for this reason was called the paschal lamb. There are no less than twelve synagogues in this city; and for some period preceding the commencement of the festival, preparations were made for the feast, which consists of a piece of lamb, representing the lamb sacrificial, bitter herbs, unleavened bread, with a preparation used as a spice, intended to imitate the cement made for their Egyptian taskmasters. Advertisements abounded, addressed to Israelites; recommendation—we use the words of Israel Nusbaum—of "a first rate article." Matzoh was in preparation as early as the fourth of last month; and board was offered, where the devoutly disposed should be enabled to comply with all the material requirements of the ordinance. Unleavened bread and all kinds of confectionery have been in chief demand. German Jewish cooks have been in special request. How significant is the fact, (says one of our exchanges), that while other ceremonies have been preserved by the Jews in their integrity, there is no sacrifice of the paschal lamb—that no priest, no household, presents this offering, the symbol of their deliverance, any more as to the Lord, and that, notwithstanding the unbelief of the Jewish race, and their intemperate persevering adherence to immemorial customs, they are powerless to countervail the Word fulfilled in their experience, as well as their hearing—there remaineth no more sacrifice for sin."

TENURE OF CHURCH PROPERTY IN NEW YORK.

The church tenure act recently passed by the Legislature of New York, has been signed by the Governor, and is now a law. It declares all future conveyances to Priests, Bishops, and other ecclesiastics, in their official character, or as corporations sole, void. It also declares void all future conveyances of lands consecrated to religious purposes, unless made to a religious corporation, organized in conformity to the statutes of the State, which require such corporations to consist of at least three Trustees, and not to have an annual revenue of more than \$3,000, excepting the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church of New York; the Rector, Church Wardens and Vestrymen of Trinity Church, New York; and the Minister, Elders, and Deacons of the First Presbyterian Church of New York. As to such lands at present held by individuals, (Bishops or others), it provides that they shall be deemed to be held in trust for the congregations who use them; and that they shall revert to those congregations on the death of the individuals who now have the title. In case the congregation do not organize a corporation to take the title, the land shall escheat to the State, to be held in trust by it until such a corporation shall be organized.

AMERICAN TRACT SOCIETY.—The church in Farmington, Ct., (Rev. Dr. Porter, pastor,) has adopted the following resolution among others, viz:—

"That the refusal of the American Tract Society to treat slavery as it does intemperance, gambling, and other gross immoralities, or even as it does dancing, sleeping in church, and similar faults, is grossly inconsistent, and if persisted in, will justly forfeit the confidence and support of the Christian community."

The same sentiment is more and more widely pervading the community at large, and will ultimately make itself felt throughout the entire circle of evangelical churches holding fast upon the institutions of God, and the inalienable rights of humanity.

OPINIONS OF RUSSIAN PRISONERS.—The Rev. E. Stallybrass, who is laboring for the spiritual benefit of Russian prisoners in England, says: "As an instance of the manner in which they regarded England, he might say, that it was a common saying amongst the prisoners, 'You English depend on France, France depends on you, and the Turks depend on both; but our Emperor depends on God alone, and fights for him alone!' They spoke of the Emperor as God's Anointed, and to think a thought wrong against him was considered one of the greatest sins."

DEATH OF A MISSIONARY.—Intelligence has been received, that the Rev. John Scudder, Missionary of the American Board in India, died near Capetown, Africa, on the 13th of January, of apoplexy. He had left Madras, and taken residence near Capetown, for the benefit of his healty.

The books published by the Methodist Book Concern amount to not less than 1,000 different volumes. The periodicals have the following circulation:—The Methodist Quarterly, 3,000; National Magazine, 20,000; Ladies' Repository, 20,000; Christian Advocate and Journal, 30,000; Sunday-School Advocate, 130,000; Missionary Advocate, 40,000.

RELIGIOUS INTELLIGENCE.

News from the Missions of the American Board, read at the late monthly concert, had some points of interest. The death of Rev. Mr. Hum, of Bombay, was noticed; also numerous accessions to the churches in Madras. There is a greatly increased demand for evangelical books in Turkey. Orders are received from all parts of the empire, and many proofs occur to show that the reading of them is not in vain. A great work would seem to be in progress in Caesarea, and the numerous villages adjacent. The people are beginning in numbers to listen to the preaching, and many signs of a veritable revival of religion exist.

The Congregationalist states that the Congregational church in Hanover, Mass., with not a little difficulty, has for many years raised \$400 per annum for the support of its pastor; a division has recently occurred for the better accommodation of the parish; a new house of worship has been erected two miles from the center of the town, costing about \$4,000, and a parsonage costing \$2,000, and they give their minister \$800; the old church has received a new impulse also, and is re-fitting its house of worship, raises with comparative ease a salary of \$700 for its minister, and is about to secure a parsonage.

The Rev. Mr. Chichester, who succeeds to the vast estates of the late Lord O'Neil, (valued at \$40,000 per annum, and wholly free from incumbrances) is at present incumbent of St. Michin's, one of the poorer parishes in Dublin, and to which he was but recently promoted from the still poorer incumbency of St. Michael's. By a late Parliamentary return, it appears that the annual amount of "minister's money" to which the latter parish is liable is no more than £36.

Reverals of religion are going on in various parts of Illinois, with signal success. In Paris, there have been 351 accessions to the Methodist church, and in Beardstown 147. In the North Rich Woods, in Greene county, a few weeks since, there was quite a revival; 46 persons professed religion, and joined the church. There has been a protracted meeting in the Methodist church in Carrollton, which resulted in the conversion of 15.

We understand, says the Montreal Witness, that raffles and lotteries are becoming alarmingly common in some of our rural districts, where farmers wishing to dispose of their animals, implements, &c., resort to this mode to get them off at much more than their market value. These lotteries, most objectionable in themselves, are rendered still more so by the drinking and disturbance which too frequently attend them.

The old homestead in which Mr. Calhoun first saw the light, stands on the eastern edge of a beautiful tract of country which is known as the Calhoun settlement. The plantation passed, a few years since, from the hands of a younger member of the family to Mr. John White, and is now occupied by his overseer as a negro quarter. Other changes, too, and more impressive, have come over this venerable relic of the past.

There is a sect in Australia known as Bible Christians. The South Australian Register says they did not spring from the Methodist body, but rather from the Church of England. They could scarcely be called a "people" thirty-nine years ago, but now the members number 17,000, and possess 600 chapels, capable of holding 150,000 worshippers, all built upon the voluntary principle.

Rev. J. S. Clark, Secretary of the Congregational Library Association, makes an appeal for funds to purchase the library of Rev. Dr. Williams, of Red Cross Street, London, which is said to be exceedingly rich in Nonconformist history and biography. The collection is offered on reasonable terms, and it is thought, would be very valuable in this country.

According to a calculation founded on the Clergy List, the number of clergy in England and Wales amounted at the commencement of the year 1854 to 18,420; at the commencement of 1855 it is 18,750; showing an increase of three hundred and thirty, which is about the excess of ordinations over deaths notified in the Ecclesiastical Gazette.

A new Presbyterian church was dedicated at Mechanicsville, Saratoga Co., N. Y., on the 15th ult. Sermon by the Rev. Dr. Eeman. After sermon, a debt of over \$400 was removed by the congregation, and then the house was dedicated as a sacred gift to the Lord.

A very interesting revival of religion has recently taken place in the Allen-st. Presbyterian Church, New York City, under the pastoral care of the Rev. George C. Lucas. Upwards of fifty have been converted, and a deep interest is still felt in the subjct.

The circulation of the Methodist National Magazine is put down at 17,000, the Christian Advocate and Journal at 30,000, and the Sunday-School Advocate at 90,000. The Quarterly Review, however, does not pay expenses.

The Mississippiian says that \$10,000 have been raised in Lexington, Missouri, to assist settlers from slave-holding States to go to Kansas; and urges the Missisippians to organize, and not to leave to Missouri the laboring oar of making Kansas a slave State.

The Carmine Street Church, New York, have very generously offered to their Pastor, the Rev. T. H. Skinner, Jr., leave of absence, for a voyage to Europe, of six months or more, engaging to supply the pulpit meanwhile, and to defray the expenses of the tour.

The Pope is about to erect a colossal statue of the Virgin Mary at Rome, in celebration of the triumph of the Immaculate Conception dogma. Three hundred medals are to be struck of Virgin Australian gold.

The McIntyre estate, which has been bequeathed to the city of Zanesville, Ohio, in order that the proceeds thereof might be applied to the support of a school for the poor, now amounts to \$300,000.

The Times advertises contributions to the fund for relief of the Jews famishing in the Holy Land, amounting to nearly £7,500. Sir Moses Montefiore and Dr. Adler acknowledged the contributions.

The Unitarian Association has sent a missionary to India, the Rev. C. H. Dall, the first foreign missionary ever sent by that denomination. Mr. Dall's object is rather one of exploration than of permanent occupancy.

One of the Troy papers says that during the religious revival now in progress in the Third-st. Baptist church, Rev. Dr. Baldwin's, no less than seventy-five persons have been added to the church.

European News.

By the steamer Washington we have European news to March 28th. The following summary includes the principal items.

Intelligence from Vienna dated March 23, state that the Conferences were progressing favorably. The Third Point, relative to the domination of Russian power in the Black Sea, was to be discussed on the 26th ult.

According to the Vienna Presse, the English Government has very favorably received the project of transforming Sinope into a strong fortified port, and also surrounding Constantinople with extensive fortifications, both on the land and sea sides.

Letters from the Crimea of the 17th ult. announces that Omer Pasha arrived at the camp of the Allies on the 12th. On the 13th the Russians opened the fire of their batteries on the heights of Balaklava. The English, assisted by Gen. Viroys, routed them. On the 17th the Russians attacked the whole line of the Allies, but were driven back with great loss.

Advices from Odesa of the 21st ult. state that the Russians, in spite of repeated attacks, maintain the position they had taken on Malakoff Hill, on the 24th February, from which their guns play upon the French lines, and upon part of the camp.

By a dispatch received from Lord Raglan, and dated before Sebastopol, March 10, his Lordship says that the weather still continues exceedingly fine, and that great hopes are entertained that the sick would materially benefit by the change in the temperature. Every effort was being directed to the maintenance of the camp in a healthy state. The advanced batteries of the English wing were said to be making considerable progress. According to the information of deserters, the event of the death of the Emperor of Russia had not been promulgated at Sebastopol.

The London Morning Herald says: "We are informed, on good authority, that the Emperor of the French has agreed to send 50,000 additional troops to the Crimea, if it should be necessary, after the Vienna Congress, on the condition that England shall find vessels to convey them."

The Emperor Louis Napoleon and the Empress were to arrive in England on a visit to her Majesty Queen Victoria, on the 15th inst.

The Sebastopol Inquiry Committee continues its sittings, and the revelations made become every day more and more appalling. Mr. S. G. Osborne was examined on the 24th ult., and, as an eye-witness of the scenes which he describes, gives the last touch to the dreadful picture by informing the country that the wounded and sick soldiers, by hundreds and by thousands, were literally starved to death.

From Mr. South we learn that the French had again attacked Shanghai, but were repulsed by the insurgents. Report says that the insurgents around Canton had taken the Tiger Fort, and plundered the surrounding villages.

THE STRUGGLE IN KANSAS.—It seems to be quite evident, from the tone of the Pro-Slavery papers of Kansas, that that Territory is deemed and taken to belong exclusively to the Slaveholders. All their articles upon the subject proceed upon the assumption that all persons who are opposed to the introduction of Slavery there, are intruders, to be expelled by the revolver and bowie-knife, or if they persist in remaining, to pay the penalty of their heresy by being lynched. The Missourians are invoked to come armed and with plenty of ammunition to drive out the immigrants from the Free States, and even the Governor himself is threatened with hanging, as the following beautiful extract from the Kansas Pioneer shows:—

"We would not like to see the Governor dangling in the air by the neck—he will soon be dead, dead, dead, without that—merely because we consider him a fair specimen of Eastern chivalry, and a very fair specimen of a Free-Soiler; but if he is an Abolitionist at heart and in action, and would abet in running off darkies into Canada, it might be well enough to place the noose around his neck, by way of experiment, if it were only to hear him cough and see him make pretty faces."

SLAVERY IN THE N. Y. LEGISLATURE.—In the New York State Senate, last week, several anti-slavery resolutions were adopted by an average vote of 16 to 9. These resolutions strongly condemn the Repeal of the Missouri Compromise as tending to Slavery extension; demand of Congress the enactment against the further extension of Human Bondage into Territories formerly consecrated to Freedom; declare that the Repeal of the Missouri Compromise releases the people of the Free States from all compromise on Slavery outside of the Constitution; and while they thus recognize Constitutional obligations, the Fugitive Slave bill is pronounced a violation of the Constitution, and the principles of justice, and disgraceful to the spirit and civilization of the age, and its repeal is demanded for the welfare of the Union and the principles of republican liberty.

DEATH OF THE REV. DR. SCUDDER.—The Rev. John Scudder, M. D., for thirty five years Missionary of the American Board in India, died at Wynberg, near Cape Town, Africa, on the 13th of January last, of apoplexy. Dr. Scudder was a minister of the Dutch Reformed Church and his station was Madras, but for a few months he had been residing at the Cape for the benefit of his health, which had become considerably impaired by his continued labors in a tropical climate. He had been much benefited by his residence in South Africa, and had actually engaged his passage for Madras, when he was suddenly cut down by a stroke of apoplexy. Dr. Scudder was a most useful and admirable Missionary, combining in one person the skillful physician and the devoted and zealous preacher. He was originally a physician in good practice in New York, but, giving his heart in the work of missions, he gave up his practice and embarked as a Missionary for India, and there has labored with unremitting fidelity and most abundant success for more than thirty years. Of his large family of nine children, three sons and one daughter are now Missionaries in India, two sons are under appointment to go out as Missionaries, and one son and daughter are in a

course of training for the same field of usefulness. Mrs. Scudder, who was a true helpmate to her devoted husband, was a sister of the Rev. Dr. Waterbury, of Boston. She died several years since.

LANDS SECURED FROM THE INDIANS.—The Washington Star says that under the treaties made by the Commissioner of Indian Affairs with various tribes, in the last year or so, the United States have obtained lands from the Indians located west of the Missouri and the Mississippi State line, as follows: From the Omahas, about 600,000,000 acres; Otoes and Missourians, 3,000,000 acres; Shawnees, 1,600,000 acres; Delawares, 275,000 acres; Sacs and Foxes, 435,000 acres; Kickapoo, 768,000 acres; Iowas, 125,000 acres; Kaspias and others, 94,000 acres; and from the Miami, 325,000 acres. Individual reservations are provided for in these treaties, and also some portions of the lands above mentioned are to be sold for the benefit of the Indians ceding them. This is the case with the Delawares' lands. Such lands are not subject to be squatted on, as this Government cannot, by act of Congress assign lands held in trust to be disposed of for the benefit of others, to squatters.

A ROMAN CATHOLIC RIOT.—A dispatch dated Oxford, N. Y., Monday, April 9, 1855, says: A most disgraceful riot occurred at this place yesterday morning. It appears that a Roman Catholic, one who had previously been married by a Protestant clergyman, and who, in consequence, was excommunicated, yesterday entered the Catholic Church during services, whereupon the priest, Father Calton, ordered him to be "put out," which order was faithfully executed. At the door a fight commenced, in which the priest is said to be implicated. The exercises in the church were suspended, and the crowd adjourned to the nearest hotel, where a more general fight ensued between the Catholics and Protestants—the former coming off second-best. The priest was arrested, and held to bail, with several others, in the sum of \$1,000, to keep the peace. He has also been served with a writ from the Supreme Court, at the instance of one of his countrymen, who claims private damages.

A QUESTION OF CONSCIENCE.—The Presbyterian Herald propounds a question to whom it may concern. The question is this: "Can a Christian man or woman, with a good conscience, continue to take a newspaper for two, three, four, five, six, seven, eight or ten years, causing the editor and publisher to pay out actual cash, besides their own labor, to enable them to send the paper, and the subscribers during that time sending no equivalent for it, though the mails are always at their doors, ready to convey what they may wish to send to the publisher, and he is willing to run the risk of its safe arrival, rather than lie out of his money? Is such a course of conduct obeying the apostolical injunction to 'owe no man any thing, but to love one another? Is it doing unto others as they would have others do unto them, their respective positions being exchanged?"

Mr. Van Schaick, President of the Croton Board, writes to Mayor Wood, urging the importance of more reservoir. The Croton Works now furnish 30,000,000 of gallons daily, or 46 gallons to each inhabitant. Of this quantity, 17,000,000 gallons are wasted. This most wanton and enormous waste it may be possible to diminish by severe measures, but no human power can subdue it to such a degree as to render the City safe in case of an accident, without increasing the supply by an additional reservoir.

The Receivers' sale by Simeon Draper of the elegant furniture (in one lot) in the Brevoort House, cor. Tenth-st. and Fifth-av., New York, was held last week. The first cost of the furniture was \$100,000. The sale commenced at 12 o'clock. The first bid was offered by Joseph Naylor, Esq., at \$20,000. The next bid was offered by A. T. Stewart at \$20,100. The bidding was then continued solely between the above persons, with considerable spirit, and was finally knocked down to A. T. Stewart at \$28,100.

Alexander K. McClung, Esq., of Jackson, Miss., committed suicide recently in that city, by blowing out his brains. He was a remarkable man, and had run a remarkable career. In early life he was a lieutenant in the Navy, but from his quarrelsome disposition he was compelled to resign and retire to private life. He was a graduate of West Point Military Academy, and a man of the highest order of intellect. He fought a number of duels in his life, and with a single exception, always murdered his opponent.

A singular robbery was perpetrated recently upon a passenger on the train from Columbus, Ohio. Mr. S. C. Moore, of New York, was offered by a neighboring passenger, several sugar lozenges, which he ate. Soon after he became very drowsy, and slept soundly till aroused by the conductor. Feeling very sick, and attributing his somnolency to the lozenges, he was advised to examine his pockets. He found them picked of his pocket-book, in which he had \$275.

The Romanists in Ireland are divided into two factions, whose aims are essentially antagonistic; the party of the priests, and the party of the people. Messrs. Lucas, Duffy, and Moore, are the leaders of the latter, and are studying zealously to elevate the Irish nation, and to improve their general social condition. The party of the priests, headed by Archbishop Cullen, overlook all social amelioration, and aspire to consolidate the power of the Church, taking advantage of every concession made by Parliament.

An important suit was terminated in Boston last week, growing out of Bishop Doane's debts. The Bishop married a rich widow, Mrs. Perkins, to whom an annuity of \$6,000 a year was left. To provide for the debts contracted by the Bishop, this annuity was mortgaged to the amount of \$1,000 a year. The trustees denied the power to alienate it from its original design, and were sustained in their position by the court.

The Journal of Commerce gives a list of forty-two fires which have occurred during the month of March. The estimated loss in no instance was less than \$10,000; and one was as high as \$500,000. The total estimated loss for the month by these fires is one million six hundred thousand dollars! And for the three months past, the estimated loss by fires is nearly four millions of dollars!

The Washington Union announces another Cuban outrage. The brig P. R. Hickman, from Boston, bound to Matanzas, when a few miles from the coast of Cuba, was fired at three times by a Spanish cruiser. The first ball was thrown stern of the brig, the second fired ahead of her, and the third was fired, it is supposed, with the intention of hitting the vessel. After an examination of the Hickman's papers, she was allowed to proceed on her voyage.

Seventy-five tons of coin have been engaged as part of a cargo of a vessel now loading in New York for Constantinople, and the shippers, it is said, have forty-five tons more, which they are anxious to engage. It is all in kreutzers, (the copper coin of Germany, nearly equal in value to our cent) and comprises a collection made, probably, from the money brought out by emigrants. It was taken by a vessel at \$8 per ton freight.

For some months past a gang of young villains, eight in number, have been committing burglaries in Chenango County, N. Y., and all efforts to arrest them have, until recently, proved fruitless. Seven of them, however, have at last been caught, and the eighth, Loring H. Rockwell, was traced to this City, whither he was pursued by Sheriff Wilcox, and, with the aid of Officer Sampson, of the reserve corps, taken into custody.

The notes of all the suspended Free Banks of Illinois are now redeemed at par by the Auditor of that State—he having sold the stocks which were pledged for security of the notes. The suspended Bank notes of Wisconsin are also redeemed at par. These facts certainly speak very well for the Banking laws of those States, and the good management of the officers who administer them.

The Toledo Blade, of April 6th, says:— "The tide of western travel this spring is very large. Yesterday at noon, an extra train of fifteen passenger-cars, all full, came in on the Cleveland and Toledo Road. In the evening another train of eight cars came in on the same road, all full. Each day brings an average of 18 or 20 passenger-cars from the east, which contain about 600 or 800 passengers."

The receipts for duties in New York, Boston, Philadelphia, New Orleans, Baltimore and Charleston, during the last two months, have been \$7,407,147, showing a decrease of about \$4,500,000 on the same period of last year. This indicates an aggregate decrease of about twenty millions of imports during the two months.

The Baltimore American says that the cost of living in that city is fully one hundred per cent higher than it was ten years ago. All kinds of meats are held at prices far beyond the means of the poor, and fish, which heretofore has been the chief living of a large class of the community, is now put beyond their reach.

The Hon. John C. Gray, in a communication to the Board of Agriculture, states that there grow in the United States one hundred and forty different varieties of forest trees, which attain a greater height than thirty feet, while, according to Michaux, the empire of France can boast of but eighteen of the same description.

We have a week later news from California. Business was still much depressed, though there is better news in regard to some of the suspended bankers. Wells, Fargo & Co. had resumed payment, and Page, Bacon & Co. would also resume on the 29th. The failures of Dr. Wright and Adams & Co. are said to be very bad. Mining interests were improving.

The Executive Committee of the New York State Temperance Society, have issued an address to the people of the State on occasion of the passage of the Prohibitory Law. It is an interesting and timely document, discussing the history of the law and the present duties of its friends.

A younger son of Judge Kane, of Philadelphia, Dr. John K. Kane, who has recently graduated with the highest honors at the University (medical) of Pennsylvania, is to go out as the surgeon of one of the ships of the expedition soon to start for the Arctic seas in search of the unfortunate expedition of his elder brother.

The Baltic brought intelligence of the death of Martin Van Buren, Jr., son of the ex-President. He died in Paris, on the 20th ult. A large number of Americans accompanied his remains to their temporary resting-place in the cemetery of Montmartre.

Theodore Parker, Wendell Phillips, and others, indicted for aiding in the Burns riots, were discharged on the 12th inst., in consequence of some defects in the indictments. The decision was hailed with loud applause by the spectators.

A patent has been obtained for the preparation of maize leaf, as a substitute for tobacco. The patentees claim for their manufactured weed anti-nervous qualities, and that it is a pleasant tonic, and therefore promotive of good health. It is said to have a sweet and pungent flavor.

The Waukesha (Wis.) Plaindealer of March 21, says that a thousand good laborers would find steady employment and the highest wages paid among the farmers of the country. It adds, that ten thousand laborers would find steady employment at from \$12 to 20 per month in the State.

Corcoran & Riggs have paid into the Treasury about \$100,000 attached in their hands by Government, being about one-fourth the amount fraudulently obtained by Gardner under the award of the Mexican Commission.

A late arrival from the Cape of Good Hope brings intelligence, that an epidemic disease was raging among horses, hundreds dying daily. In some localities not a horse was left alive.

The Paris correspondent of the Courier des Etats Unis says that there is in Jobert street, Paris, an institution where young men are furnished to order, to dance at parties and private balls.

The Know Nothings of the Massachusetts Legislature propose to enact that no person born out of the United States shall be eligible to office in that Commonwealth.

The rental of the young Earl of Shrewsbury, in both countries, is £43,000 a year, unencumbered, besides a large sum in the funds accumulated during his minority.

The Canal Commissioners have fixed on the 1st of May as the day for the opening of navigation on the New York State Canals.

The ship James Cheston was recently brought into the port of Liverpool by a crew of officers and crew having abandoned her at sea. The officers and crew have since turned up, and say that she was water-logged when they left her; but those who took her into port say she was in good condition, except a few auger-holes bored in her near the water-line.

The Administration at Washington have detached Col. Richard Delafeld, of the Engineers, Major Alfred Mordecai, of the Ordnance, and Capt. Geo. B. McClelland, of the Cavalry, on special duty, to proceed to Sevastopol, to inspect the works there, and view the operations of the war.

Four cities now stand upon the waters of the two broad rivers which enter the Bay of New York, and in New York, Brooklyn, Jersey, and Hoboken cities, over a million of souls have come to live where one-fifth of that number lived a quarter of a century ago.

The Legislature of New York adjourned on the 14th inst., after having passed about five hundred Acts, of which the Prohibitory Liquor Law was the principal, and worth more than all the rest.

The news of the death of the Emperor Paul, in 1801, was twenty-one days in getting to London. That of the late Emperor Nicholas, according to Lord Clarendon's statement, four hours and a quarter.

Commodore Vanderbilt has reduced the price of passage in his new line of European Steamers, for first cabin from \$130 to \$110; second cabin, from \$75 to \$60.

A contract has been made for the completion of the Mississippi and Milwaukee Railroad to the Mississippi during the present year.

Rectory College, at Pruntytown, Va., was destroyed by fire, a few days ago. The building cost \$10,000, and the library, minerals, and curiosities, were worth about \$2,000.

Dr. Merle D'Aubigne, the historian of the Reformation, is writing a life of Luther, to illustrate a series of drawings by M. Laboucheere.

Isaac Newton, the well known proprietor of the Hudson river steamboats, died in this city, April 7th.

New York Markets—April 16, 1855. Ashes—Pots \$6 00; Pearls 6 12. Flour and Meal—Flour 9 44 & 9 75 for common to good State, 10 00 to 10 44 for Michigan, Indiana and Ohio, 11 50 to 13 00 for extra Genesee, Rye Flour 6 31 & 6 32. Corn Meal 4 68 & 4 75 for Jersey.

Grain—Wheat 2 70 for white Michigan, Rye 1 45 & 1 46 for do. Canada, 2 25 & 1 27. Oats 66 & 77c. for Southern and Jersey, 73 & 78c. for State and Western. Corn 1 08 & 1 10. Provisions—Pork, 15 00 for new prime, 17 75 for new mess, Beef 6 50 & 8 00 for country prime, 9 50 & 12 00 for best mess. Lard 10 4 & 11c. Butter 12 & 20c. for Ohio, 27 & 32c. for State. Cheese 10 & 12c.

Hay—95c, a 1 00 per cwt. Lumber—15 00 to 17 00 for Spruce and Pine. Potatoes—2 75 & 3 25 per bbl. for Western reds, 4 00 & 4 25 for Mercers and Carvers. Seeds—Clover 10 4 & 11c. Timothy 4 00 & 4 25. Rough Flaxseed 1 85 & 1 90 for 56 lbs. Wool—25c. for native, 40 & 43c. for American Saxony Fleeces.

MARRIED. In New York, on the 24th inst., by Rev. J. Bailey, M. I. Lewis G. Gardner, of Plainfield, N. J., to Miss JOANNA E. BRIGGS, of New York City. In Alfred, April 4, by Eld. N. Y. Hall, Mr. RALPH D. SMITH to Miss MARGARET M. GARDNER. In Milton, Wis., March 10th, by Eld. J. M. Stephenson, Mr. T. M. STEWARD, of Madison, to Miss MYRTA E. WELLS, eldest daughter of Wm. B. Wells. In Verona, N. Y., on the 4th inst., by Rev. Charles Machin, Mr. JOHN WILLIAMS, of Verona, to Miss WEALTHY CLARKE, of Darien, Genesee Co., N. Y.

DIED. At his residence in Durhamville, town of Verona, N. Y., on the 24th day of March, 1855, NELSON GREEN, the deceased had enjoyed his usual health until a few days previous to his death, when he was suddenly prostrated upon a painful dying couch. At about the same time, a favorite son, three years of age, was attacked with a disease which terminated in death three days previous to that of the father. Thus have the hopes of a bright and cheerful child been suddenly and forever blasted by the entrance of the pale messenger, who has taken from the embrace of a fond wife and mother a kind husband and lovely child, and from four dependent children, a tender father and affectionate brother. Now does this stroke send mourning to their hearts alone. Aged parents mourn for a dutiful son; brothers and sisters, and a large circle of relatives and friends, are deeply afflicted thereby, and many are the tears of affectionate sorrow which fall over the memory of the departed. But they mourn not without hope. Some time previous to his death he publicly professed his interest in Christ, and was baptized with a view to connect himself with the church; but it pleased the Lord to remove him before these intentions were carried into effect, and we trust he is now resting in a purer and more exalted state in which he was held in his own village, of the pleasing testimony was given on the day of his burial—business being for the most part suspended, and an air of stillness and solemnity reigned—just tribute of respect to the memory of one of its most active and useful citizens, deeply interested in its prosperity, and ever contributing, by his example, influence, and liberality, to whatever concerned its improvement in education, morality, and religion.

LETTERS. Augustus Barnes, Benjamin Clarke, J. B. Wells, W. B. Maxson, D. P. Curtis, O. D. Langworthy, Silas Tabor, J. B. Butts, E. D. Spicer, J. G. Morgan, A. M. West (yes), P. B. Vars, N. V. Hall, J. S. Griswold, E. M. Orandall, H. W. Randolph, Winter Green, H. V. Dunham.

RECEIPTS. FOR THE SABBATH RECORDER: W. C. Tamer, Mystic Bridge, Ct \$2 00 to vol. 11 No. 52 C. S. Titworth, Newark, N. J. 2 00 12 43 H. Sheldon, Albion Center, Wis 2 00 12 43 E. M. Orandall, Utica, Wis 2 00 12 39 Amos Conger, " " 2 00 11 52 Alfred Maxson, Watworth, Wis 2 00 11 52 Wm H Redfield " " 2 00 11 52 D. H. Green, Tirade, Wis 1 00 11 52 David P Marsh, Southampton, Ill 2 00 11 26 P. B. Vars, Scio 2 00 11 52 Nancy G Satterlee, Alfred Center 2 00 12 19 J. C. Grant, Delroyer " " 2 00 12 52 J. J. Titworth, Executor 3 50 11 52 A. L. Whiting, Scott 2 00 11 52 James Brown, Leonardville 2 00 11 52 J. C. Burdick " " 2 00 11 52 Wm A Babcock " " 2 00 11 52 Morris Conger " " 2 00 11 52 D. F. Langworthy, Andover 2 00 11 52 Jeremiah Dunn, N Market, N J 2 00 11 52 Randolph Dunn " " 2 00 11 52 Jeremiah Dunham " " 2 00 11 52

FOR THE SABBATH-SCHOOL VISITOR: J. D. Titworth, Executor, Plainfield, N. J. 25c

FOR SEVENTH-DAY BAPTIST MEMORIAL: J. C. Burdick, Leonardville \$1 00 David P Marsh, Southampton, Ill 1 00 J. D. Grant, Delroyer, Plainfield, N. J. 2 00 Jeremiah Dunham, New Market, N. J. 1 00

FOR THE CAROL: Schuyler Greenman, Berlin \$6 30 O. D. Green, C. Saunders, L. T. Rogers, E. M. Orandall, G. B. Clarke, 35c each 1 75

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Central Railroad Company of New Jersey, NEW YORK, SOMERVILLE, EASTON, &c. Spring Arrangements, commencing April 2, 1855: Leave New York for Easton by steamers RBD ROCKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way at 2 30.)

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st. at 8 A. M., 1, 4 and 5 P. M. Returning—Leave Philadelphia (opposite Easton) at 6 and 9 45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethtown. Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M. Leave Elizabethtown at 7 15 and 9 10 A. M., 1, 4 and 5 P. M. JOHN O. STERN, Superintendent.

Woodworth's Youth's Cabinet. Is the best illustrated dollar magazine in the United States. Send for a specimen of it, if you are not acquainted with it. The editor is giving a change to his subscribers to get 12 splendid volumes of books for nothing, as premiums. You can have a chance too, if you will subscribe; and now is the time, as a new volume has just commenced. Yearly subscription, \$1; single number, 12 cents, or four postage stamps. Address the Publisher, D. A. WOODWORTH, 118 Nassau-st., New York.

The Good Time Come at Last. Belcher's Religious Denominations in the United States. Beyond all question the most popular subscription body since the appearance of the great public school year. The northern part of the great public school year. The northern part of the great public school year. The northern part of the great public school year.

Alfred Academy, At Alfred Center, Allegany Co., N. Y. THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the most beautiful in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered Christian Homes. The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study Analytical and Agricultural Chemistry, will find here every desirable aid for doing so to any extent. Classes in Surveying and Civil Engineering have daily field practice, and the directions of the Professor, with the most approved instruments, are carefully drilled in every branch of school-room duties. The graduation course for young ladies is adapted to fit them for the responsibilities of American Women. In the department of instrumental music, the songs used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the clearest and highest grade receive alike the instructions of the same Professors.

4. The edifice containing the recitation, library, and study rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 23rd of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. W. N. HULL, or Feb. 24th, 1855. W. O. KENTON.

Bruce's New York Type Foundry, ESTABLISHED 1813, has now on hand, ready for immediate delivery, in fonts to suit purchasers, 100,000 lbs. Roman Type of new cut, 50,000 lbs. Fancy Types, and 100,000 lbs. Scripts of various styles, 5,000 lbs. Germans, 5,000 lbs. Ornaments in great variety, 5,000 lbs. Borders, 30,000 feet Brass and Type Metal Rules, and all

Miscellaneous.

How We Keep our Hens.

Hen-house, in the appropriate sense of the word, we have none. We have no doubt of the utility of these structures, and that something very much better than our contrivance could be got up with a little leisure to plan it, and money to build with.

In the yard upon which the cellar opens, we have a large pile of refuse cabbages, not quite good enough for market, and a little too good for the compost heap.

We should probably get some eggs without further effort, but to make success certain we give fish two or three times a week.

We keep in their purity. White Dorkings, Buff Shanghaes, and Chittagongs. The Asiatic fowls are the only reliable winter layers.

In Berkshire, England, there is a popular superstition that a ring made from a piece of silver collected from the communion is a cure for convulsions and fits of every kind.

There is a medical charm in Ireland to cure warts. A wedding ring is procured and the warts touched or pricked with a gooseberry thorn through the ring.

A wedding ring rubbed upon that little abscess called a wart, which is frequently seen on the tarai of the eyes, is said to remove it.

In Somersetshire, England, there is a superstition that the ring-finger, stroked along any sore or wound, will soon heal it.

left the shop, the silversmith informed me that such requests were of frequent occurrence, and that he supplied the patients with thick-silver rings, but never took the trouble to manufacture them from the sixpences."

Clock-Manufacturers in New Haven.

Few persons are aware of the fact, that by far the greatest number of the clocks now in use throughout the world come from the progressive little State of Connecticut.

The business of the first year amounted to \$160,000. Its capital at present is \$150,000, and the yearly value of its business \$500,000.

Their lumber is obtained directly from Maine and Western New York. The other materials are supplied by New York City.

There are many other factories in the State, equal in extent with that of the Jerome Company, and the statistics we have given concerning the latter will form a fair criterion to judge of the extent to which the business of clock-making is carried on.

You wish to know if land can be drained by wells. I have made one experiment only, and that was entirely successful.

I should advise in all instances, to dig until you come to living water, and then the water will pass off in the fissures of the earth.

A few years ago we made a large collection of the seeds of shade and ornamental trees, both deciduous and evergreen, and planted with much care, but not a seed did vegetate.

An ornamental tree grown from seed, may be made any thing the cultivator wishes it. A fruit tree grown from seed is most likely to be healthy, and may prove a sure and valuable variety.

UNLAWFUL MARRYING.—At Oxford, England, recently, the Rev. John Allen Giles, D. C. L., was indicted for marrying an illegitimate child, and making a false entry in the register.

banas, and had made an entry in the register of the marriage having taken place two days before. He had sent piteous appeals to the Bishop of Oxford, stating that he had erred in ignorance of the law, and offering, if the prosecution were foregone, to do any penance that might be imposed.

We were infinitely amused three or four weeks ago by a practical joke in Washington City upon a number of the nice men of Congress. It was too good to be left unpublished.

Between the hours of 12 and 1 o'clock yesterday, says the Baltimore Sun of March 26, a blissful scene was witnessed by a large concourse of friends in the Synagogue of the Jews, on Lloyd street.

The silvering of mirrors is performed in the following manner: A sheet of tin foil, the size of the proposed mirror, is laid on a flat table, and rubbed over with a little mercury.

WHY THE ROMANS WENT TO BED EARLY.—In one of the late London papers we find the following reason why, by De Quincy: "They went to bed early in those ages, simply because their worthy mother earth could not afford them candles.

A case of woman's devotion has recently been brought to our knowledge, says the Chicago Tribune, which certainly equals anything that we have ever met with in the realms of romance.

CARE OF CHERRY TREES.—In answer to an inquiry in a recent number, I would recommend lime as a remedy for imperfect bearing in the cherry tree.

Female Reforms had better be looking up a new stock of gentlemen's wearing apparel before they go into the Western States.

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words of love, of sorrow, and of hopes that in this world might never be fulfilled. It recalled to our mind, when we heard it, the words that Bulwer puts in the mouth of one of his characters: "To be watched and tended by the one we love, who would not walk blind and barefoot over the world?"

Pruning Grape Vines.—Now is the time to attend to this important matter, if it has not already been done. Cut off from one-third to one-half of the past season's growth from the main shoots, and cut the side shoots back to within one or two buds of the main branches.

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SPRING WHEAT.—As far as we can ascertain, spring-wheat sustained less injury from the weevil last year, in most cases, than the winter wheat. It did not wholly escape, as some have claimed, but, as a general thing, good crops were obtained.

CHURCH ORGANS.—The present organist at Breslau gives, in a book just published, some curious facts respecting the external embellishment of the organs in the seventeenth and beginning of the eighteenth centuries.

DISCOVERY OF ANCIENT GREEK SCULPTURE.—Letters from Athens mention the discovery of 300 antique statues, or fragments of sculpture, recently brought to light by excavations at Argos, on the site of the Temple of Juno.

VALUE OF WHAT IS COMMON.—Through the vulgar error of undervaluing what is common, we are apt indeed, to pass these by as but of little worth. But, as in the outward creation, so in the soul, the common is the most precious.

SPRING MANURING.—A correspondent of the Massachusetts Ploughman says:—I have pear trees that appeared to be dying, and had not made any wood, or borne fruit for years.

The man who anxiously avoids the shadow of a granite post, but dashes against the post itself, is not a whit more witless than he who fears the appearance of doing wrong, but is not afraid to do the wrong which he thinks will not appear.

The Legislature of Michigan has passed a law concerning churches and religious societies, establishing uniform rules for the acquisition, tenure, control and disposition of property conveyed or dedicated for religious purposes.

James Wilson, now residing in St. Johnsbury, Vt., at the advanced age of 92, is said to have been the maker of the first pair of celestial and terrestrial globes in America.

Female Reforms had better be looking up a new stock of gentlemen's wearing apparel before they go into the Western States.

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

Ayer's Pills. A NEW and singularly successful remedy for the cure of all Bilious diseases—Constipation, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammation, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c.

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