

# The Sabbath Recorder.

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

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

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

VOL. XI.—NO. 46.

NEW YORK, FIFTH-DAY, APRIL 26, 1855.

WHOLE NO. 566.

## The Sabbath Recorder.

For the Sabbath Recorder.

### FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 8.

Creation Completed.

After the earth, at God's command, had brought forth cattle, worms, and beasts of the earth, each distinct in its kind, "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." Man, like all other living creatures on the earth, was made of the dust of the ground; but there is a speciality given to his creation, that there is not to any other creature or class of creatures. After the Spirit of God had brooded over the primeval, unshaped mass of which earth was composed, every successive act of creation was produced by a single volition of Jehovah's will. "He spake and it was done; he commanded and it stood fast." But when man is to be made, a conference is held, and the distinction he is to receive above every other creature on earth is specified before he is formed. It was the image of his Creator that should distinguish him; and the sequence, rule over every other creature that inhabits the earth. According to the apostle (1 Cor. 11: 7) this distinction belonged not to Adam only, but to men in all their generations. As Paul understood Moses, so, it is manifest from the general tenor of the Hebrew Scriptures, all the ancient worthies understood the appointment of Jehovah. Thus the eighth Psalm—"Thou madest him to have dominion over the works of thy hands; thou hast put all things in subjection under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas." God is ruler of the universe; man is a ruler over the lower creation. Of the fowls of the air and the fishes of the seas it is said, that the waters brought forth abundantly; of cattle and worms and beasts of the earth, the earth brought them forth; i. e., their natures complete at once. But when God had formed man of the dust of the ground, he breathed into his nostrils the breath of life, and man was a living soul. In the brute creation, the process is one; in the creation of man it is dual. At the beginning God separated man from the brute, and there is no affinity in their natures now. At the first, he was made a little lower than angels, and crowned with glory and honor; and though marred and defaced by sin, the dignity of his nature remains.

In this six days cosmogony, what a beautiful progression is given from day to day—what a glorious culmination! First, there is the dark, unfashioned chaos, over which brooded the Spirit of God, with enlivening power, and broke the dominion of ancient night by the formation of light and the alternate rule of day. The wide, wild waste of waters is now divided by the cheerful, buoyant, expansive atmosphere. This is succeeded by the dry land, rising amid the receding waters, leaving the mountain ranges, the ridging hills, undulating plains, and winding vales, all clothed with verdure, or blooming, or bearing alimentary fruit. Next the aural sun peers over all this scene of beauty and pleasure, until his diurnal orbicular race gives way for the moon and stars to cheer the succeeding night. Thus prepared for vitality, the fowls and winged insects sip and taste the first nectar of a virgin world; fishes and innumerable moving creatures fill the seas; quadrupeds and creeping things occupy the world, till at length man is created, and put in proprietary of them all.

The progress is from darkness to light—from chaos to order—from barrenness to fertility—from the inanimate to vitality—from the corporeal to the intellectual—and all subordinated to the latter—the only being allied to its Creator by a rational and accountable soul. "And God saw every thing which he had made, and behold it was exceeding good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."

There have been convulsions and modifications of the surface of the earth, but no creations since that first six days' works were finished. Profane history, written, hieroglyphical, and monumental, is some thirty-three hundred years old, but can show no well-attested statement of a new creation of vegetable or animated nature—not a single genus or order of either kind. The Hebrew and patriarchal histories go back to creation itself; but there is no intimation of a single addition to creation since the first six days' work was completed. It is a very possible thing, that some orders of animals that existed at first have perished, and with some others it may yet be so; but spontaneous creation is a figment of pagans and infidel philosophers. Science may investigate nature as it now exists, and discover things unknown to

former generations; but it is by faith alone that we can know how the worlds were made; it is faith in divine testimony! Why should it be discredited for theory founded upon indefinite, inferential circumstances? All facts in history, tradition, and nature, show that mountains and plains, rivers and oceans, are now where they were four thousand years ago. Man, corporeally and intellectually, is universally of the same genus now as he was when Moses wrote!

There is intuitive in man an intellectual superiority, and a moral sense, which no animal of sea or air or land can ever approach! These are facts which show plainly the original unity of all the families of mankind; and the truth of the Mosaic record, and the Christian Scriptures which testify that "God hath made of one blood all nations of men for to dwell upon the face of all the earth." The animal creation are as much his inferiors now in capacity and nature, and his subjects now in control, as Moses speaks of them at the beginning. The order of nature in the seasons of the year, diurnal and annual; the productions of the earth, herbaceous and fruit-bearing and seed-producing, are now just as the six days cosmogony relates them. There are some undeniable evidences of great surface changes in the present formation of local conditions of the earth; but there are good evidences that the leading geological bases of the world are as they were—at the end of the first six days of creation. In Moses' times, the site of Eden was known, marked by rivers, gold and precious stones. The deluge is described as covering the tops of the highest mountains, and the ark rested upon one of those mountains, near the original residence of man.

Every proposition in the Mosaic cosmogony contains a foot-print of Jehovah. S. D.

For the Sabbath Recorder.

### WORLDLY CONFORMITY.

"Be not ye conformed to this world." Rom. 12: 2. All the inhabitants of the earth have rebelled against God, their rightful sovereign. Those who continue in this state of alienation from God—whose "portion is in this life"—who "worship the creature and not the Creator"—are emphatically styled "the world." Christians are those who are "seeking a better country," a heavenly one. They have been called out from "this world." They have been brought from darkness to light. The design of Christ's advent and sufferings was to "redeem His people from all iniquity, and purify unto himself a peculiar people, zealous of good works." And He designed that His people should "stand fast in the liberty wherewith they had been made free, and not be entangled again by the yoke of bondage." Hence the injunction in the text. If it was needful in the days of the apostles to warn Christians against worldly conformity, when associations with the world were in a great measure cut off, how much more the necessity of our heeding the injunction now, when we are constantly associating with the ungodly, some of whom are our kindred and nearest earthly friends, and when multitudes of professed Christians are really conformed to this world.

I will notice briefly the ways in which worldly conformity appears. It exists when love to God and his cause, and desires for heavenly glories, decline—when the eye is no longer single to "the glory of God," and when the mind becomes absorbed in the pursuit of earthly pleasures, fame or wealth. And when this is the case, it is manifested by words spoken. "Out of the abundance of the heart the mouth speaketh." First, then, we witness a conformity to the world in the language of violent passion and fretfulness, in evil speaking, in "jesting and foolish talking," in language nearly allied to the profane, and in habitually worldly conversation.

2d. It is manifest in imitating the men of the world in the manner of men's conducting in their business transactions. We are commanded to "love our neighbor as ourselves." Christ has said, "Whatsoever ye would that man should do to you, do ye even so to them." This heavenly rule, given to guide us in buying, selling, and trading, as well as in all our intercourse with men, is generally disregarded, not only by professed worldlings, but by multitudes of the professed disciples of Jesus. How willing, alas! are many of them to live, in part at least, upon the unpaid or part-paid labor of others! How ready to take advantage of the ignorance or necessities of others! And how few, as they enter any branch of business, inquire what the results will be as it respects the general welfare! How few conscientiously refrain from those kinds of business which tend to impoverish and demoralize the community!

3d. We may see worldly conformity exhibited in the popular benevolence (so called) of the times. The world at large being destitute of true love to man, exhibits a Pharisaic counterfeit, which seeks and secures the praise of men for its reward. Too many professed Christians seem to possess the same spirit. They seem very ready to engage in those public charities which are very popular, much more so than where their help is more

needed, but where the praise of men will be withheld.

4th. The love of display so general among professed Christians at the present day is clearly an instance of conformity to this world. We are commanded to "do all that we do to the glory of God." The world is intent on securing selfish gratifications. They like to gratify pride, vanity, and inordinate appetites, and to imitate one another. Church members follow in the same direction. Instead of following the meek and lowly Jesus, many of them in these respects copy closely the enemies of Jesus, the proud and wicked world. This is seen in the manner of setting tables, building and furnishing houses, in their carriages, harnesses, dress and ornaments, and many other things. True, the poor are famishing for the want of plain food, and plain clothing, and in many lands there is "a famine of hearing the words of the Lord," yet these extravagances continue to increase. As it respects dress and ornaments, Jesus through his apostles has given explicit directions. These are given particularly to the female sex, for obvious reasons, yet the principle is applicable to the other sex. These are, that "women should adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 9, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4. Reader, do you not see that the prevailing customs of the times are in direct opposition to these Scriptures? And how are these principles regarded now—days by those who claim to be the light of the world? They seem to be almost entirely neglected and forgotten. On this subject the pulpit is silent, and frequently ministers and their wives, and deacons and their wives, are leaders in violating these blessed rules! Sometimes those guilty of disregarding these rules urge, that though they have these ornaments on, yet they do not take pride in these things. But let it be remembered, that not pride alone is forbidden here, but actually the putting on of these things, whether pride is taken in them or not. But the objector manifests a spirit of pride, in not yielding in this respect, implicitly, to the revealed will of the Master. Sometimes it is urged, in palliation of the practice of wearing gold, that it is done in compliance with the request of some deceased friend. Yet the wishes of friends, dead or living, when opposed to the command of Christ, ought not to control us one moment. He who died for us, and lives forevermore, justly demands full obedience at our hands. How it becomes the professed followers of Christ, to appear like humble Christians, and not like vain worldlings.

5th. The extreme difficulty of settling differences among church members, at the present time, is an evidence of worldly conformity. In cases of contending parties, but a little time usually passes before both are in the wrong. Both refuse to confess and make restitution; pride and self-will increase as the matter continues to be talked over; and labor put forth to reconcile the parties, frequently serves to alienate them the more, and to increase the spirit of bitterness. Here is exhibited the spirit of the world exactly. If the Spirit of Christ ruled in each heart, each one would feel constrained to confess his own wrong, without waiting for the other.

6th. There is a worldly way of keeping the Sabbath, or rather of pretending to keep it. The worldly spirit predominating, no preparation is made for the Sabbath beforehand; ordinary business is continued till after holy time has commenced. And then chores are to be done. With many, there are no exercises of spiritual worship, but the whole period of sacred rest is given up to business, secular conversation, worldly visiting, amusement, reading books and papers on science, agriculture, general news, &c. Have such read and pondered in their minds the instructions of God by the prophet, in Isaiah 58: 13, where we are told, that in order to be favored of God we must "turn away our feet from the Sabbath, from doing our pleasure on his holy day, and call the Sabbath a delight, the holy day of the Lord, honorable, and must honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words." This worldly fashion of keeping the Sabbath, or rather of not keeping it, is a great hindrance to the spiritual prosperity of many, and a great stumbling block in the way of the progress of the Sabbath cause.

7th. There is a conformity to the world manifested in the way many act when they attend religious meetings. We should attend these for the purpose of worshipping God in spirit, of getting good to our own souls, and doing good to the souls of others. Some attend from the force of habit; some to see and be seen; some to criticize the sermon; some to be amused; and some to have a literary repast.

8th. There is a worldly way of preaching.

There are those who make preaching the means of gaining a livelihood, rather than of saving souls. Truth is often diluted to suit the popular taste, and that part of the gospel which is heart-searching and unpleasant to the carnal ear, is left out. Thus the preacher may secure popularity and earthly gain, but the cause of God retrogrades, the number of backsliders is increased, and the hands of the wicked are strengthened, so that they do not turn away from their wickedness.

9th. In prayer and praise there is sometimes exhibited a spirit of worldly conformity. Where an effort is made to secure the praise of men, by a display of eloquence or musical talent, there is a worldly spirit.

These are some but not all the instances which worldly conformity appears. Worldly conformity leads away from Christ, from spiritual enjoyment and usefulness, into darkness, lukewarmness, and death. "If any man love the world, the love of the Father is not in him." Reader, are you, in any of the ways above described, or in any other way, conformed to this world? If you will follow the world, you must be condemned with the world. O, "come out from among them, and be separate!" Flee from these worldly practices; follow the footsteps of Jesus; bear the cross; endure to the end; and eternal glory shall be yours. C. A. O.

### OBSTACLES TO MISSIONS.

There has been, we apprehend, a great lack of genuine self-denial, on the part of the great body of professed Christians. They have only given what they could spare without serious inconvenience. While they have often incurred heavy liabilities to extend their business operations, add to their real estate, or build and furnish a princely dwelling, they have made the very fact of their being thus unwarrantably involved, an excuse for giving "mites" grudgingly; or, perhaps, offered it as a reason for not giving at all; they are in debt, and likely to be as long as they live. But they sadly overlook the chief item of their indebtedness—the debt of love and gratitude they owe their dying Lord, for the hopes and blessings of the gospel. They pay but meagre installments on this claim, and seem to have little fear of soon being called to give an account of their stewardship.

"I can give so much," said one at a missionary meeting, "to the cause this year, and not feel it." "Then double it, brother, and feel it," said another; "it will do you good to feel it." The Church might "double" her contributions of men and means and "not feel it." She ought to increase them tenfold, and then she would just begin to feel it. I fear the mass of professed Christians have yet to learn their first lesson in the school of self-denial. When have they ever denied themselves the comforts of life, to aid in saving a perishing world? When have their houses, wardrobes, or tables, been more scantily furnished on account of what they have given to the cause of missions? Let such facts as the following (and they are but few among a multitude that might be cited) indicate—

"A believer of excellent religious character, in almost every particular, declined contributing to a benevolent object, because he could not afford it. Scarcely a week passed by, before he entertained a social gathering at his house, with a variety of viands, at an expense, probably, of not less than ten dollars. Another, who could only give twenty-five cents to a worthy object, spread a banquet on the following evening, for a large company of invited guests, at an expense of at least fifteen dollars. An agent called on a wealthy Christian for aid; but he refused, on the ground that his present outlays were so large that he could not afford it. He was building a splendid house, at an expense of seventy thousand dollars, including the preparation and adornment of his grounds. By dint of perseverance, however, the agent induced him to give one dollar.

If, from any cause, there is a pressure in the money market, or they have fallen short of their expected income, how many lessen the amount of their contributions, or perhaps excuse themselves from giving at all. Instead of curtailing their expenses, that they may be able to respond to the calls of a stricken world, they stint God's offering first, and treat the great interests of his kingdom as secondary. On the other hand, if unusually prospered, how seldom are their gifts ungenerously large! How few in the Church are unwilling to deny themselves the use of tobacco, for the sake of increasing their donations for benevolent purposes; and yet I believe double the amount is expended by professed Christians for that narcotic, than they give to send the gospel to the heathen. Is appetite their god, or not?

There is a very unequal and unjust division of personal labor and sacrifice in the present mode of managing missionary operations. Those who go forth as the servants and representatives of the Church, are expected to sacrifice every earthly comfort, besides devoting themselves "a living (I had almost said a dying) sacrifice" to the cause. They must bid adieu to home, friends, and native land— isolate themselves from intelligent, refined society—tear their children from their embrace, and send them amongst strangers to be educated, unless they choose to bring them up amid the pollutions of heathenism. As a general rule, they are barely allowed a salary sufficient to meet their actual expenses, when ekeed out with the strictest economy; and sometimes (I blush to write it) not even that. Although missionaries are generally looked upon as preeminently good men, yet they are the very last to be treated with a generous and ample support. The fear seems to be, that they would become worldly-minded, and lose their missionary spirit, if placed in comfortable circumstances. But if the means for procuring the comforts and conveniences of life would prove such a snare to the toiling

missionary, is there no danger that Christians at home, surrounded with luxuries as well as comforts, should "wax fat and kick," like Jeshurun of old? And would not larger and more frequent drafts upon the treasury of the Church have a tendency to reduce that dangerous plethora that now cripples its efforts and renders it so sadly imbecile? [American Missionary.]

### WHY SHOULD I CALL THESE DEATH?

Where, on thy kindly pinions, tarriest thou,  
O soft celestial breath?  
Sent to my spirit from the Infinite,  
Why should I call thee Death?  
On my white couch all day I wait for thee,  
Add through the dewy night;  
Hath He commissioned thee to wing so slow  
And calm thy solemn flight?  
In velvet fields I know the lambkins play,  
And infant violets peep;  
Come! swifter, ere my almost parted heart  
Returns for these to weep.  
Where still and pale I fade from hour to hour,  
Eyes keeping watch like stars,  
Make earth so dense that still my spirit rests  
Without the crystal bars.  
Should I repine while here in arms of love,  
Just under heaven's bright gate,  
Until the angel of the Lord come down,  
A little while I wait.

This lower sky is gloriously fair—  
I am not tired of earth;  
From other spheres I shall love love to thee,  
Land of my mortal birth.  
But I have caught a vision of the palms  
Around the mount of God—  
That mystic tree whose branches spread the way  
Which Christ the prophet trod;  
And underneath their shade my soul must dwell  
With souls beatified—  
I heard it whisper in the holy night  
When angels at my side  
Then, when on thy slow pinions tarriest thou,  
O soft celestial breath?  
Sent to my spirit from the Infinite,  
Why should I call thee Death?  
MARY HUBBELL.

### LITTLE BY LITTLE.

From the window near which I now write, I saw, some time ago, several workmen clearing away the rubbish from a vacant lot over the way. Then others came, who, spadeful by spadeful, dug deep foundations. Presently the masses began their work. Click! click! click! Incessantly their hammers were going. One rude stone after another was fitted and adjusted in the solid walls, which soon began to rise above the level of the ground. Then the brick laying began. Brick after brick! brick after brick!—so the wall rises. Now they have reached the second story, and now the third. Still the same quiet and gradual process is going on. Brick upon brick! brick upon brick! Now they have reached the fourth story, and now the fifth. I look from my window this morning, and the house is enclosed and completed. There it stands! an extensive and imposing five-story edifice, towering far up, and capable of affording ample accommodations for purposes of trade or residence.

I cannot help thinking as I look at that house. It was but as yesterday that it was begun, yet there it stands completed. How was it put there? Little by little. There was no miracle wrought. No giant's strength was applied to it. No Hercules labored upon it. Plain, common men, did all the work. Brick upon brick! They toiled patiently and steadily, but always doing their work little by little. Now look at it! How astonishing a result has come from that many little bits of labor, well planned and perseveringly performed!

But stay. I look at other builders, and I see results quite as wonderful. The successful tradesman, the eminent physician, the distinguished lawyer, the illustrious statesman, how were their names and fortunes built up? Not by mushroom growth, but brick upon brick. A settled plan—a fixed and comprehensive purpose, to begin with. Then a little to-day, a little to-morrow, a little every day. A steady, earnest, judicious, persevering industry. Thus was built up the splendid fortune, the extensive practice, the illustrious name.

I look further. I see other builders, in the Church of Christ. I see an eminent minister of the Gospel, not long since gone to his rest. His fame for piety, and usefulness, and learning, are wide as the Christian world. He stood in the first rank of the preachers of the Gospel. Volume after volume came forth from his exhaustless mind and his untiring hand. Millions of pages of his undying thoughts have been scattered in various languages through many lands. What a glorious reputation did he build up! What an enviable work of usefulness did he do! How was it done? Brick upon brick! Little by little! A well-settled plan of life, a steady industry, an untiring perseverance, some thing well done every day—and behold the edifice!

I looked into the dwelling of an aged and eminent saint. The sweet perfume of holiness filled the dwelling. All venerated, all praised, all loved him. He seemed to live ever on the verge of heaven. His converse was with God and Jesus. He looked by faith on things unseen. His piety shone forth in every word and work. How was this blessed character formed? Not by the transformation of a day or a year did this sinful man acquire it. Little by little! One application to the blood of cleansing, then another. One temptation resisted, then another. One besetting sin conquered, then another. One little act of piety, and then another. Little by little. By persevering industry, by steady effort, that blessed character was, with God's help, formed.

I looked beyond the boundaries of life and time. I saw the redeemed clustered around the throne of the glorified Jesus. Among the hosts were some excellent saints, whose robes were of transcendent whiteness, whose crowns were of peculiar weight and lustre, whose songs were of more exquisite melody, whose joys surpassed even the ordinary joys of heaven. O, wondrous exaltation in happiness and glory! Whence came it? By what miracle thus lifted above the multitudes of the fallen and redeemed ones? By a miracle of grace, truly. All, all, from first to last, of grace. Yet, through grace,

little by little. A settled, heavenward aim; a steady, daily, persevering struggle thitherward. A little good done to-day, a little more to-morrow, a little every day. Not the fortuitous gain of a day, or an hour; not the sudden and unaccountable result of some extraordinary conjunction of outward circumstances; but the faithful occupation, day by day, of the five, the two, or the one talent committed to them by their Lord.

Builders for time! Builders, in time, for eternity! Despire not the little things of life, its little opportunities, its little gains, its little temptations, its little sins, its little call to usefulness. Let your plans be well laid, both for time and for eternity. Be ever found adding one little to another. Lay one brick on another, daily, assiduously, perseveringly; and when the magnificent castles in dream-land, for which others despise your unpretending, plodding round of daily exertion, shall have clean vanished and gone, your building will stand forth in sight of men and angels, firm, capacious, and beautiful for ever. [Home and Foreign Record.]

### MORAVIANS IN RUSSIA.

On the banks of the Wolga, near Czarizin, the Moravian settlement of Serezpta was founded in 1765, at the express desire of the Empress Catherine II. To this settlement and its population, chiefly German, various privileges have from time been conceded by the Russian Government, and as subjects of the Russian crown they have been treated with kindness; but as a missionary community, attempting the conversion of the heathen in the Russian empire, they have experienced the same difficulties as have fallen to the lot of other Protestant churches. After laboring patiently and with little apparent success for many years among the Caimucks around them, the brethren were enabled at length to gather a small flock of converts from this singular race, and began measures to form them into a regular congregation, by administering to them the rites of the Christian church; the Greek clergy interposed to prevent this, and the civil power sustained them in their interposition, and compelled the brethren to desist. From their efforts and abandon the field at the moment when their toils were beginning to meet their reward; and now for more than thirty years, the Moravians have been entirely shut out from the sphere of missionary usefulness in Russia! This single fact illustrates the spirit of the entire Greek church, and its Imperial Protector; Protestant missions and the Oracles of God are as carefully excluded from every part of the Russian empire as from the Papal States of Italy; and the triumph of the Czar in his present contest for the throne of Turkey, would secure the overthrow of every Protestant mission in that country, and the banishment of every missionary, with all his books, types, and other assistances in the work of evangelization. So the missionaries in the field understand it; so the history of the past foretells it; and so the avowed object of the war on the part of the Czar assures it. Ought not prayer then to be made unto God without ceasing for the downfall of the civil and ecclesiastical despotism wielded by the mighty autocrat. [Congregationalist.]

### THE RICH AND THE POOR.

When I compare together different classes, as existing at this moment in the civilized world, I cannot think the difference between the rich and poor, in regard to mere physical suffering, so great as is some times imagined. That some of the indigent among us die of scanty food, is undoubtedly true; but vastly more, in this community, die from eating too much than from eating too little; vastly more suffer from excess than starvation. So, as to clothing, many shiver from want of defenses against the cold; but there is vastly more suffering among the rich from absurd and criminal modes of dress, which fashion has sanctioned, than among the poor from a deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness. So the poor are overworked; but they suffer less than many among the rich, who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are victims of ennui—a misery unknown to the poor, and more intolerable than the weariness of excessive toil. The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the overtaken poor; and the lumberer of the ground is found exclusively among the rich. [Channing.]

### "DIVINE AND HUMAN WORKS."

In an age when popular language, having a tendency to affect aesthetically popular feeling and faith, defies science and art, it is well to see how man's fabrics are imitations of the Divine work. For this purpose the following, from Household Words, deserves to be read and considered:—

A bird is a model ship constructed by the hand of God, in which the condition of swift-ness, manageability and lightness are absolutely and necessarily the same as in vessels built by the hand of man. There are not in the world two things which resemble each other more strongly, both mechanically and physically speaking, than the carcass and framework of a bird and a ship. The breast-bone so exactly resembles a keel, that the English language has retained the name. The wings are the oars, the tail the rudder. That original observer, Huber, the Geneveve, who has carefully noticed the flight of birds of prey, has even made use of the metaphor thus suggested to establish a characteristic distinction between rowers and sailors. The rowers are the falcons who have the first or second wing feather the longest, and who are able by means of this powerful oar to dart right into the wind's eye. The mere sailors are the eagles, the vultures, and the buzzards, whose rounded wings resemble sails.

The Sabbath Recorder.

New York, April 26, 1855.

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THE AWARDS OF THE FUTURE.

We come now to consider the question whether the punishment of the sinner, in the future world, which takes place according to the course of nature...

To make the solution of this question as simple as possible, let us employ a familiar illustration. A certain field is filled with plants and flowers of the most variegated colors...

The child, says one, is rightly punished for his disobedience to his father. But if all this suffering is the penalty which the child pays for disobeying his father...

But when he has suffered sufficiently for his imprudence, would it be wrong—would it be unjust—would it be cruel, harsh, or unfeeling—for the father to call him to account for his disobedience?

Our illustration shows just how the matter stands in regard to the retributions of the future life. The Law of Nature is violated in every instance of wrong doing.

But man is bound, not only by the law laid in the elemental principles of his nature, but also by the written or revealed Law contained in the Scriptures.

Now, though our violations of duty as indicated by the light of nature must necessarily entail suffering upon us, in the future state;

and though this suffering will be fearfully intense because of the strength of our enmity against God, and irremediable because of the fixed obstinacy and perverseness of our enmity...

This "addition" is the penalty proper of the Divine Law revealed in the Scriptures. It is the precise thing threatened in what was said to Adam (Gen. 2:17)...

We are aware, that writers on the Atonement have sometimes labored to show, that what Christ suffered, when he was made a curse for us, was not the identical curse which the Law denounces against sinners...

It certainly gives strength to our argument, that the Scriptures represent the infliction of the penalty of the law as beginning at the Day of Judgment, and not as soon as the sinner ceases to live on earth.

This is an intensely interesting subject. We have spread out our thoughts more diffusely than was necessary for a reply to our correspondent, but our object has been, not so much to defend our position, as to set forth the views which the question has suggested.

retributions of the future, has not been considered. But as our correspondent "has more to say," he need not wait for any thing farther from us.

THE CHURCH AND THE SCHOOL.

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government—one of the next things we longed for and looked after was to advance learning, and perpetuate it to posterity—dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

Such is the record which the Pilgrims left of their views and their action. The Church, the Government, and the School, were their first and mutual care. Liberty, learning, and religion, were their priceless legacy to posterity.

"Pro Christo et Ecclesia"—for Christ and the Church—was the motto adopted by the founders of the first American College. Yale College originated in a "sincere regard and zeal for upholding the Protestant religion by a succession of learned and orthodox men."

"Nearly all of these institutions," says Prof. Tyler, "which have lived and prospered, and exerted a decided influence, even in our literary and political history, were established by evangelical Christians; and have been taught, for the most part, by evangelical ministers, with a direct and special reference to supplying these churches, and the country, and the world, with a learned and pious evangelical ministry."

"The State of Ohio," says Prof. Stowe, "undertook to establish colleges without the church. She had a most magnificent educational endowment, as rich for her as Oxford and Cambridge for England—and if as carefully invested and husbanded, would in time have produced proportionately as large a revenue—but for want of steady supervision, the endowments were frittered away to almost nothing, compared with what they might have been—and neither of her colleges has ever been of any practical efficiency, except while put under the special care of some religious denomination."

While colleges cannot live and flourish without the religious element, without the aid and support of the church, neither can the church long prosper without the college.

—they were simply a society for the promotion of a revival of religion in the church of England, and the educational institutions of the national church were their educational institutions.

Sad are the consequences, when the intimate relationship subsisting between the church and the school is sundered, and hostility springs up; but seldom does this alienation or perversion of an institution take place, when founded in the faith and prayers of evangelical Christianity.

In the mutations and fluctuations of opinion, perverted institutions, founded in faith and prayer, after a while always come back purified and better than ever before.

REVIVAL AT GREEN HILL, R. I.

DORRVILLE, R. I., April 9th, 1855. To the Editors of the Sabbath Recorder:—It has been suggested to me, that it might be proper to send you some further account of the revival interest at Green Hill and vicinity...

Eld. C. M. Lewis went to that place as soon as Eld. H. H. Baker left, and continued his labors (in connection with mine) for most of the time during two months or more.

"On the 19th of January last some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called Mughurat Taboun, when, at the depth of about twelve feet below the surface, and near the walls of an ancient edifice, they uncovered a sarcophagus, upon the lid of which there is a long Phœnician inscription.

"On the lid, below the figure head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character."

three months, and now I am attending three meetings a week at that place, and shall continue to go there and spend every Sabbath with that church until the meeting of Association at Pawcatuck, R. I. when arrangements should be made to have preaching there every Sabbath the year following.

AFAIRS AT SHANGHAE.

Just before sending this paper to press, we received an interesting letter from Eld. Solomon Carpenter, of Shanghai, China, which we shall probably publish in full next week.

There was talk of the surrender of the city to-day, but the leaders doubtless shrink with horror from the death by inches which they know awaits them in case they fall into the hands of the Imperialists.

ARCHÆOLOGICAL DISCOVERIES IN SIDON.

A correspondent of the Journal of Commerce (N. Y.) writes an interesting letter from Beirut in Syria, descriptive of some important archeological discoveries which have recently been made in the ancient city of Sidon, and it is believed that farther investigations will reveal to the eyes of the searchers monuments and other relics of the past...

LIQUOR-SELLING IN NEW YORK.

The Mayor of New York has made public through the newspapers his intentions relative to enforcing the Prohibitory Liquor Law. Rum-sellers will find no "aid and comfort" in him.

MISSIONS IN CHINA.

At a recent meeting of the Executive Committee of the American Tract Society, a letter was read from Rev. Mr. Williams, of Canton, enclosing a list of the entire Chinese missionary force, namely, American 46, English 24, Swiss 2, German 3, total 75; and states that the operations of the Christian press are much interrupted by the civil strife.

THE BRITISH MUSEUM ON SUNDAY.

In the House of Commons, recently, a proposition was made to have the British Museum thrown open on Sundays. Forty-eight members supported the proposition, and two hundred and thirty-five voted against it.

with the figure head, taken with great accuracy by the pen of a young Arab, which could hardly be exceeded by photography or lithography.

The inscription was not perfectly deciphered at last accounts. The Rev. Mr. Thomson, an American missionary at Sidon, and the Rev. Dr. Smith of Beirut, had, however, translated a large part of it with little difficulty, and expected soon to complete their work.

LETTER FROM A CONVERT TO THE SABBATH.

Several weeks ago, at the suggestion of a friend, we sent a few Sabbath Tracts to a man in Connecticut who had recently commenced keeping the Bible Sabbath.

Mr. Brother—Although personally a stranger, yet I feel to address you in language the world cannot understand—in language that even Christians cannot understand, except as they leave the commandments of men, (who make void the commandments of God by their tradition,) and come into the liberty of the sons of God.

Dr. Beaumont.—Dr. Beaumont and the late Dr. Morrison, of China, married two sisters. Mrs. Beaumont is left with seven children, one of whom only is married, a daughter, to the Rev. Mr. Milne, who has been a missionary to China, but has now returned to England, the victim of a distressing epilepsy.

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RELIGIOUS INTELLIGENCE.

Dr. Lewysohn has just published, under the title of *Monuments des Justes*, sixty inscriptions on the tomb stones in the Jewish Cemetery of Worms. This little work, which is accompanied by two lithographs, representing the exterior and interior of Raschi's oratory, has already produced a great sensation in the learned world of Germany. The biographical, historical and such archaeological notices furnished by the author for the better understanding of these epitaphs are of a high interest and an inestimable value to Israelitish history.

The *Christian Review*, published by J. J. Woolsey in this city, and edited by Drs. Turnbull and Murdock, of Hartford, opens with an elaborate article on the Book of Acts, reviewing the valuable "Commentary" by Professor Hackett, of Newton. Next follows a severe criticism of Mr. Bancroft's oration on the Progress of Society. After this are articles on the Habitability of Worlds, Hume's Philosophy, Constantinople and the Eastern Question, Basil the Great, and the Baptismal Formula.

A correspondent of the *New York Observer* writes that "the town of Belvidere, N. J., has been visited by the gracious influence of the Holy Spirit. In the First Presbyterian church, under the pastoral charge of Rev. Mr. Reeves, nearly fifty persons have expressed a hope in the atonement of our blessed Lord, and the good work continues unabated. In the Methodist church of the same place, many have found an interest in the Saviour."

In the Baltimore Methodist Conference, the other day, Rev. R. Caddan stated that 200 preachers of that body chewed tobacco, and 100 smoked cigars, all of them expending \$6,000 per annum, which he said would support two missionaries in China. Some of the preachers defended themselves, affirming that tobacco did them good, though Bishop Waugh said he did not see how any minister of God could make such a statement.

The venerable "Father Sawyer," of Maine, has a worthy competer in Vermont, in the person of the Rev. Mr. Hobart, of Berlin. He is nearly ninety-three years of age, but preaches twice every Sunday, and attends a third service regularly. He uses no manuscript, but either extemporizes his sermons or delivers them from memory. He lives a mile and a half from the house of worship, to and from which he walks as a matter of choice.

The Methodist Conference of South Carolina commenced missionary labor among the slaves twenty-six years ago. In 1854 there were 22 missions of this kind in the State, which report more than ten thousand communicants. The adult free and slave colored population of South Carolina is 178,000, of whom 45,000, about one-fourth, are members of the Methodist church.

The dwelling of Rev. A. H. Dashiell, D. D., pastor of the Presbyterian church in Shelbyville, Tenn., has been totally destroyed by fire. It is supposed to have originated accidentally from a stove-pipe. The Doctor's library—one of the finest in the State—together with all his manuscripts, including six hundred sermons and lectures, which he had prepared for the press and designed publishing, was consumed.

The Promoters of Western Asiatic Missions recently held a meeting at Liverpool, England, when the reports and statements which came before the assembly of the progress of the Gospel in Constantinople, and among the Greeks and Armenians, were of a highly encouraging and cheering character.

Rev. Hiram Wilson, long a missionary among the fugitive slaves of Canada, has been spending some weeks in the East, soliciting aid for his mission. He represents the refugees to be doing well, gaining a comfortable subsistence, and showing marked progress in education and religion.

Rev. Wm. Bates, of Northbridge, Mass. was led, by the inadequacy of his support, to ask a dismissal from his people. But his people were not willing that he should be dismissed, until they had made an effort. The society, though small in point of numbers and wealth, unanimously voted to add to their pastor's salary \$150.

Prof. Gillespie, of Union College, is about making a tour of Europe, to examine the methods and courses of instruction there in practical science, with a view to the extension of the course of Civil Engineering, which he organized in the above named institution ten years ago, and to collect instruments, models, drawings, &c.

In a note Dr. Sprague received from Alexander Von Humboldt, while in Berlin, the following significant sentence occurs: "Any American, especially any one belonging to the State of New York, which has abolished slavery, will always be welcome to the study of Alexander Von Humboldt."

The Rev. Dr. Cone has resigned his membership in the Executive Committee of the American Baptist Home Missionary Society, because, as he says, he "can no longer serve in a partisan bond."

MISSIONS IN KANSAS.—There are four mission stations among the Shawnees in Kansas, the Methodist Church South having two, the Baptist one, and Quakers one. The two latter and one of the Methodists are actively anti-slavery. The Rev. J. Johnson, of the Methodist Church, is a large slaveholder, and cultivates 600 acres of the finest lands in the Shawnee Reservation. When this man went into the territory, "an humble missionary of the Cross," it is said that himself and wife, with all their worldly goods, rode, not on a colt the foal of an ass, but on an ox, a single ox, which slaveholding has matched at length, humanity bearing the other end of the yoke, that this divine may till his broad acres and fare sumptuously.

Good Advice.—The *California Christian Advocate* gives some common sense advice: "Never build a house of worship upon a back street or upon the top of a hill. Let the most eligible site always be selected, and you will be much more likely to get a good attendance at Church. Never build what is improperly called a 'union church'; they are often the cause of much unkind feeling among professing Christians. If each denomination cannot have a house of their own, the proper way to do is for some one of them to lead in the enterprise, with the definite understanding that the house is to be owned and conducted by them."

European News.

The U. S. M. Steamer Nashville, with seven days later news from Europe, arrived at New York on the 22d inst.

The intelligence by this arrival, although somewhat scanty, is interesting. The Vienna Conference had adjourned until April the 9th, when it was expected the disputed Third Point would be discussed and decided in presence of the French and Turkish Ministers of Foreign Affairs, Drouyn de L'Huys and As'ali Pacha, who had set out for Vienna. It is quite impossible to divine what may be the result of the Conference, but it is certain that the public mind in Britain is not sanguine as to peace. A series of sanguinary conflicts had been fought by the French before Sevastopol. The latest reported of these battles is stated to have put 3,000 men hors de combat. We are yet without detail. Although these encounters were sanguinary, they are said not to alter the face of affairs. Both armies are employed in strengthening their positions, and preparing for the grand operations of the spring campaign. Another detachment of the Baltic fleet had sailed from Spithead, and the flying squadron had arrived out.

On the 16th inst., Napoleon was expected at Windsor. The programme of his stay was not fixed. There were some apprehensions that French or Italian refugees might endanger his personal safety, and probably no public demonstration would greet him in England. The visit is to be a visit to the Queen, not to the people. His time will be spent principally inside of Buckingham Palace, Windsor Castle and Osborne House.

Pennsylvania Liquor Law.

The Governor of Pennsylvania has signed the bill to "Restrict the Sale of Intoxicating Liquors," and it is now a law. It provides: "That from and after the first day of October next, it shall be unlawful to keep or maintain any house, room or place, where vinous, spirituous, malt or brewed liquors, or any admixture thereof, can be sold or drunk. That all persons who violate this section shall be deemed guilty of a misdemeanor, and, upon conviction, shall be sentenced to pay a fine not exceeding fifty dollars, and shall undergo an imprisonment not exceeding one month. That for a second, or any subsequent offense, the penalty shall be a fine not exceeding one hundred dollars, and imprisonment not exceeding three months. That it shall be unlawful for any person to sell spirituous, malt, or brewed liquors in less quantity than one quart, and even then license must be obtained from the Court of Quarter Sessions; and no license shall be granted to the keeper of any hotel, inn, tavern, restaurant, eating-house, theater, oyster-house, or cellar, or other place of entertainment, amusement or refreshment. That no license shall be granted without the payment to the Receiver of Taxes, of three times the amount now fixed by law, and in no case shall a license be granted for a less sum than \$30. That the license shall be conspicuously displayed in a frame under glass, nor shall any license authorize a sale of spirituous, vinous, or malt liquors on Sunday; that the provisions of the act as to appraisement or license, shall not extend to importers, to commissioned auctioneers, nor to brewers or distillers selling in quantities not less than five gallons. And finally, that this act shall not interfere with any persons holding a license heretofore granted, until the time for which the same was granted shall have expired. Nor shall any license which may be granted before the 1st day of July next, authorize the sale of said liquors or admixtures after the 1st day of October next. In brief, then, after the time just specified, it will be illegal, according to this new law, to sell vinous, spirituous, or malt liquors, or any admixture thereof, at any hotel, inn, tavern, restaurant, eating-house, theater, or other place of entertainment, in any portion of the State of Pennsylvania."

A FEMALE SLAVE ESCAPED.—A few days ago, the captain of the American steamship Jamestown applied to the Deputy Marshal, New York, for advice as to the recovery of a fugitive female slave, who had been secreted on board his vessel under very singular circumstances. The steamer, when at Norfolk, Va., took on board as a passenger a female slave, the property of a widow lady. The slave was to go to Washington and there remain for a brief period and then return home to Norfolk. The captain saw her ashore at her destination, and having settled his business, the steamer came on to New York, and shortly after it was at the wharf, a negro named Johnson, who was employed as cook on board, was seen most gallantly escorting her up the street to a hack, which was driven off before the captain could interfere. A watch on the house, and hastened to the Marshal; but, as there was no proof that the runaway was a slave, or a fugitive from labor or service, nothing could be done to assist the captain, although his vessel will be forfeited by the laws of Virginia, and the officers and crew are liable to be imprisoned for aiding in the escape of a slave.

THE NEWFOUNDLAND SUB-MARINE TELEGRAPH.—Fields, the Managing Director of the Company for laying down a sub-marine telegraph wire between London, Newfoundland and New York, has just returned from Europe, where he is said to have made a very favorable contract for the sub-marine cable to connect Newfoundland with Cape Breton. This cable is to be seventy miles in length, and is to be ready for shipment on the 1st of May. The Company confidently expects to have telegraphic communication established between New York and St. John's, Newfoundland, by the 1st of July next. It may not be generally known, that when this telegraphic communication is completed, it is intended that the Collins steamers shall call at St. John's on both their outward and inward voyages.

GREAT IS SLAVERY.—The slave case recently tried at Cincinnati, Ohio, of which we gave some account, furnishes another illustration of the extent to which slavery rules this country. The colored woman was from Kentucky, and after a fair trial was pronounced free by an Ohio State Court. Immediately after that decision she was seized by a United States Marshal, and dragged before a United States Commissioner, on the charge of being a fugitive slave. This Marshal, having hid the woman away, and having failed to produce her on a writ of habeas corpus issued by a State Judge, was, in consequence of this refusal, committed to jail as being guilty of a contempt. The kidnappers were frightened at these vigorous proceedings, and the slave-catching Commissioner who had issued the warrant, very speedily came to the conclusion that the claim was unfounded, and that the woman was free. The next thing was to get the slave-hunting Marshal out of jail. For that purpose, application was made to Mr. Justice McLean, of the Supreme Court of the United States, who, having brought before him the chop-fallen Marshal on a writ of habeas corpus, discharged him from jail on the ground that he had been improperly committed by the State Judge, and that he was fully justified by the Commissioner's warrant in arresting and holding the woman.

GIFTS OF SLAVES.—The claim of Rev. Mr. Dennison to the girl Rosetta, which has created so much difficulty in Ohio, is pressed so pertinaciously on the pretext that he attaches a special value to her as property, because she was a gift, to his deceased wife from her father in Virginia. The *Western Christian Advocate*, of March 28th, has a letter from Rev. J. B. Finley, describing one of these patriarchal gifts which he met on board a steamer in going down the Mississippi river from St. Louis:

"On the boat on which we descended the river, was a poor yellow woman and two little children, who had been torn from her husband and her father, never to meet again on earth. Some woman from Texas had visited her parents in Tennessee, and her mother had made a present of them to her; but the grandfather, who owned the husband, would not let him go. This poor woman wore in her sad countenance her loss; and it was told by a lady on board that, at the parting, the husband and father was frantic. Such scenes of inhumanity are almost too bad to stain a pure white sheet of paper. Yet this mistress seemed to feel no more than if she had been separating a cow from her calf or a mare from her colt."

THE KANSAS ELECTION.—It is well understood, that the recent election in Kansas was carried for Slavery by allowing a large number of Missourians to come into the territory and have things their own way. Under the act of Independence, March 31, 9 P. M., the St. Louis *Republican* publishes the following:—"Several hundred returning emigrants from Kansas have just entered our city. They were preceded by the Westport and Independence brass bands. They came in from the west side of the public square, and proceeded entirely around it, the bands cheering us with fine music, and the emigrants with good news. Immediately following the bands, were about two hundred horsemen, in regular order; following these were one hundred and fifty wagons, carriages, &c. They gave repeated cheers for Kansas and Missouri. They report that not an anti-slavery man will be in the Legislature of Kansas. We have made a clean sweep."

RELIEF TO THE POOR.—From memoranda in our possession, (says the *American*), we find that nearly fifteen hundred dollars were distributed by the Jewish Congregations and Societies, in various forms, for the relief of the distressed of New York, during Passover. When we look back to the hardships of the winter, and note how deeply the Institutions have been taxed to ward off starvation from the people, we see much to praise in their beneficence. New York is the emporium of foreign trade for the Union; it is also the receiving port for the greater portion of the European immigration. Here, the houseless and the homeless find kindness, food and shelter, enabling them to plan out a future for themselves; many a man now flourishing in the interior found the stepping stone to fortune in the aid meted out to him from the generosity of New York Merchants.

Mr. Eli Humiston, of Derby, Conn., aged 87, came to his death in a singular manner a few nights since. His son, a young lad, was gargling pepper tea for a sore throat, when the father wanted some to drink. He took a swallow, which strangled him so much that his friends feared death would immediately ensue. They gave him some tea, which apparently relieved him; but in a few moments he complained of feeling bad, said he wished he had let it alone, for he was afraid he should be troubled with it all night. His family, seeing that he changed fast, sent for the nearest neighbor, but before he got there Mr. Humiston was dead. He had ruptured a blood-vessel in his lungs, which caused his death.

Passengers who travel by the New York and New Haven cars have a grand chance of "seeing the elephant." Going from New York, the cars pass the farm of P. T. Barnum, a mile or so before reaching Bridgeport, Ct. On that farm, and in plain view from the railroad, an elephant may be seen every pleasant day, attached to a large plow, and doing up the "sub soiling" in first rate style, at the rate of about three distinct double-horse teams. The animal is perfectly tractable. His attendant rides him, while a colored man guides the plow.

The magnetic telegraph between Bombay, Madras and Calcutta, was opened on the 1st of February. The whole enterprise embraces a distance of over two thousand miles, and has been completed in a little more than a year. The distance from Adee to Bombay is two thousand one hundred and seventy miles, so that, with the completion of the railroad across the desert to Suez, and the telegraph from Alexandria to Trieste, communication from London to Calcutta can be had in a fortnight's time.

On Saturday, Mr. A. W. Wilson, a printer, was returning to work from his home in South Boston, and when near Dover street bridge he heard cries proceeding from the water, and perceived a youngster struggling in the briny element, and making vain attempts to reach the shore. Without a moment's hesitation, Mr. Wilson jumped into the water, and succeeded in rescuing the boy. After placing him safely on shore, Mr. Wilson had an opportunity to examine his features more closely, and to his great surprise and joy discovered that he had rescued his own son.

Messrs. Lewis Tappan, William Goddell, Gerrit Smith, S. S. Jocelyn, W. E. Whiting, James McCune Smith, George Whipple, and Frederick Douglass, have issued an address to the friends of the abolition of Slavery, calling for a National Convention, to be held at Syracuse on the 26th, 27th and 28th days of next June, for the purpose of reorganizing the Anti Slavery movements upon a more progressive and effective basis.

There has been a large quantity of rape seed received at the Patent Office, recently imported by the Light-House Board, for the purpose of experiment and distribution. The oil procured from this seed is exclusively used in England for the purpose of burning in light houses. The plant is easily cultivated, and might prove a profitable crop.

The Cork (Ireland) *Examiner* states that Mr. Grice Smith, of Castle Wideman, a gentleman of high position and large fortune, has been committed to jail for a month, and sentenced to hard labor on the treadmill, for having, along with two other landed proprietors, torn down the gates of several gentlemen, and wrenched off all the knockers.

It is said that Mr. Baxter, the inventor of the mode of printing in oil colors, has recently, by an ingenious modification of his system, adapted his process to the production of a species of photographic prints, which possesses many advantages over the existing mode of calotype printing.

The Rutland (Vt.) *Herald*, says that on Tuesday night and Wednesday, April 10th and 11th, a foot of snow fell in Rutland, making the first good sleighing since December. On the mountains the snow was 3 feet deep. In New Hampshire, north of Concord, the snow was quite deep, last week; in the woods some two feet.

The Maine Law in Illinois is to be voted on by the people the first Monday in June. A capital fund has been raised in Chicago by the liquor-dealers, and a campaign paper issued to oppose this wise and salutary measure. The new organ is entitled the *Anti-Prohibitionist*, and is circulated gratuitously throughout the State.

The Grand Lodge of Odd Fellows, of Virginia, has adopted the Martha Washington Female College, at Abingdon, and will take measures to insure its completion. It is contemplated to make such arrangements as will insure to the indigent daughters of every deceased Odd Fellow the benefit of a good education.

By the way of Boston, we have some interesting intelligence from Paraguay. One of our war-steamers, the *Water-Witch*, has been fired into, apparently without the least reason. One man was killed. The fire was briskly returned, but it does not appear with what effect.

A Rochester miller, on reliable data, says that only 1,500,000 bushels of wheat, or 300,000 barrels of flour, can come forward this spring from the West. This does not include any estimate of the amount from Canada. The stocks at the East are small.

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The Catholic *Mirror* says the phrase about making graven images was omitted in the decalogue in the Catholic catechism, "in order not to fatigue or overburden the memory of children."

The corner-stone of a Jewish Synagogue was laid at St. Louis, on the 16th inst. It is the first structure for Israelitish worship ever commenced west of the Mississippi.

The money article of the *N. Y. Tribune* of April 19th, says: Breadstuffs are still buoyant, with moderate supplies. State Flour is selling at \$75 a \$10. The best grades of Flour are selling at \$11 50 a \$13. Wheat is scarce, and White brings \$2 40 per bushel. Rye is \$1 48 a \$1 50. Corn is without important change, but rather better for future delivery. The range is \$1 08 a \$1 10 per bushel. Pork is again better. The sales are at \$17 75 a \$17 87 1/2, and \$15, for new Mess and Prime.

On Monday, April 16th, between 7,000 and 8,000 applications for lands under the new bounty law were received at the Land Bureau, Washington—the largest ever received in one day. During the previous week 20,700 applications were received.

A church of deaf mutes has been organized in New York, and vestrymen elected—three of them deaf and dumb; lots have been purchased for the church building, which will contain a lecture-room, reading-room, and library.

The editor and proprietor of the *Merchant's Magazine*, Freeman Hunt, Esq., is about to issue a collection of biographies of some of New York's most eminent merchants.

The carriage which the Hon. Daniel Webster was sold at auction in Boston, by Mr. Riddle, on Saturday, for \$17 50—a less sum than would have been realized for a good hand cart.

The House of Representatives of Wisconsin by a vote of 44 to 27 have restored the death penalty in that State. The Senate have yet to act upon the matter.

New York Markets—April 24, 1855.  
Flour—Wheat \$5 87; Pearl's 6 12.  
Ashes—Potash 57; Soda 6 12.  
Flour and Meal—Flour 10 00 to 10 31 for common to good State, 10 50 for Michigan and Indiana, 11 50 for extra, 12 50 for fine. Rye Flour 6 37 a 6 50. Corn Meal 5 00 for Jersey.  
Grain—Wheat, 2 75 for white Southern, 3 80 for gray to arrive in May. Rye 1 45 a 1 50. Barley 1 25 a 1 35. Oats 91 a 86c. State, 76 a 80c. for Jersey. Corn 1 09 a 1 12.  
Provisions—Pork 15 25 for Western prime, 17 75 for new mess. Beef 7 00 to 8 50 for country prime, 6 92 a 12 00 for country mess. Lard 12 1/2 a 14c. Butter 11 15c. for Ohio, 25 a 30c. for new State. Cheese 10 a 12 1/2.  
Lumber—16 00 for Spruce and Pine.  
Fruit—2 75 a 3 25 per bbl. for Reds and Pink-eyes. 4 25 for Merces and Carters.  
Seeds—Clover 10 a 11c. Timothy 4 25 for reaped. Flaxseed 1 85 a 1 90.  
Wool—25 a 28c. for native, 40 a 43c. for American Saxony Fleece.

MARRIED.  
In Dakota, Wanshara Co., Wis., on the 28th March, 1855, by Rev. J. M. Todd, WILLIAM W. WISE, Esq., Attorney at Law, of Watomata, to MISS MARY M., daughter of Josiah Witter, Esq., of Dakota.  
In Christiana, Wisconsin, April 9th, by Eld. Z. Campbell, Mr. J. L. Pope, of Columbus, Chenoago Co., N. Y., to MISS FANNY E. COON, of Utica, Dana Co., Wis.  
In Burlington, Madison Co., N. Y., on the evening of the 10th inst., by Eld. J. Clarke, Mr. GEO. L. WHITE, of Brookfield, N. Y., to MISS LUCY M. HILLS, of the former place.  
At Lost Creek, Va., Jan. 1, 1855, by Eld. Samuel D. Davis, Mr. CHARLES F. RANDOLPH, of New Salem, Va., to MISS MARGARET KENNEDY, of Lost Creek.  
At the close of divine service, April 14, by Rev. W. B. Gillet, Mr. ELI B. AYARS to Miss REBECCA JANE AYARS, all of Shelton, N. J.

DEED.  
In South Kingston, R. I., March 23, 1855, MARY BROWNE, widow of the late John Browning, in the 71st year of her age. She was a faithful member of the Seventh-day Baptist Church at South Kingston, and we trust she has gone to join the church triumphant.  
In Rockville, R. I., April 15th, of consumption, MARY A., daughter of Asa and Sarah Woodmansey, aged 12 years, 11 months, and 19 days.

LETTERS.  
Charles Potter, F F Randolph, W B Gillet, P S Crandall, S A Tall, T W Black, Wm Utter, J B Wells, N H Hull, Andrew Babcock, E G Champin, Thomas A. Maxson, Myrtle Bridge, G H Perry, I Hale, Delacorte, Clarence, J J Boyd, T G Bailey, Joshua Clarke, Reuben Davis (no.), M Wells, Daniel Root, Eli Forsyth, Z Campbell.  
FOR THE SABBATH RECORDER:  
W Woodmansey, Rockville, R I \$2 00 to vol. 11 No. 52  
Geo H Perry, Hopkinton, R I 2 00 11 52  
W B Haynes, Myrtle Bridge, Ct 2 00 11 52  
D A F Randolph, Bridgeton, N J 2 00 11 52  
Jasper T Davis, Adario, Wis 2 00 11 26  
D Babcock, Johnston Center 2 00 12 26  
Jonathan Babcock, Brookfield 2 00 11 52  
Samuel Jordan 2 00 11 52  
Franklin Dyer 2 00 11 52  
Thomas A Maxson, Petersburg 2 00 12 14  
Winter Green, Berlin 2 00 11 52  
J R Livingston, Cambridge 2 00 12 6  
Barzillai Randolph, Berlin 2 00 12 43  
Ebenzer Knapp, Clear Creek 2 00 12 46  
Rowell Saunders, Adams Center 2 00 11 52  
B F Hall 2 00 11 44  
Geo Wood 2 00 11 35

FOR THE SABBATH-SCHOOL VISITOR:  
Joshua Clarke, Brookfield \$4 00  
Eli Forsyth, Monroe, Ohio 1 20  
N Rogers, G B Rogers, 25c each 1 50  
WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.  
The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the *Sabbath Recorder*:—  
1st Church Verona \$3 00  
3d Church in Brookfield, to constitute L M Cotrell L M 25 00  
Pawtucket Ladies' Sewing Soc, col. by sale of Alfred Clarke 1 00  
Peleg Clarke, Hopkinton, R I, for China 4 00  
Joseph Langworthy " " 3 50  
Peleg Babcock " " 2 00  
Mollie Langworthy " " 2 00  
Martha Rogers " " 1 00  
Daniel Coon " " 1 00  
Margaret Langworthy " 50c for China and Pal 1 00  
Sarah A Langworthy " 50c " 1 00  
Abel Maxson, Albion, Wis 10 00  
Mary Bassett " " 2 00  
Daniel B Stillman, South Osaic 5 00  
Francis Tallet, Amity, for Palestine 2 00  
L D Babcock " " 1 00  
Reuben D Booth " " 12 1/2  
S R Smith " " 1 65  
George Ford, Green Briar Run, Va, for Pal 1 50  
Palmer Ford " " 1 00  
Richard Ford " " 5 50  
Harriet Ford " \$1 for China and Pal 2 00  
Betsey Osgood, Lairdville " 2 00  
Julia Bassett " " 1 00  
Martin Wilcox, Verona, for land in Palestine, if needed, or for general purposes 10 00  
Ezra Potter, Alfred, for land in Palestine 10 00  
Eljah Lewis " " 11 00  
P R Burdick " " 5 00  
J B Langworthy " " 2 00  
Mrs Langworthy " " 1 00  
A Sister in Hopkinton, for Missions 2 00  
A. D. TITSWORTH, Treasurer.

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TELEGRAPH DINING SALOON,  
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NEW YORK, SOMERVILLE, EASTON, &c.  
Spring Arrangements, commencing April 3, 1855: Leave New York for Easton by steamers EED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way) at 5.30 P. M.  
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 and 5 P. M. Leave Elizabethtown at 7.15 and 9.10 A. M., 1.35 and 6 P. M. JOHN O. STERN, Superintendent.

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3. The course of instruction, embracing ten departments, under 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

Miscellaneous.

How they Make the Famous Cheesire Cheeses.

I had obtained leave to come at seven in the morning to see the whole process of cheese making. The maidens, of whom there are always three, and sometimes four, rise at five o'clock. There is the milking and the breakfast; and by seven they are ready to begin upon the cheese.

The milk of the evening before was put into tubs, except what is wanted for butter and domestic use. The tubs which receive the milk are two; and there are two more to contain the whey of the preceding batch.

When the evening's and morning's milk were poured (mixed) in the two tubs, there were about fifty gallons in each, the yield of sixty cows, ten of the seventy cows on the farm being dry, or calving at the time.

There are two things to be put into this deluge of milk, one for show, and the other for use. For show, a table spoonful of annatto is mixed in. The annatto is a thick, viscid, dark red substance, thicker than treacle, and quite as dark. It is made from the lining of the seed-pod, and from the pressed seeds of a South American and West Indian plant, of the Bixa kind; and it is used merely to color the cheese.

The other substance put in is the rennet. Irish rennet is found to be the best. Some of the farmers in the cheese districts bargain with the butchers, in selling their calves, to have the stomachs back again; but they must for the most part, use them for their own cheese making; for the regular cheese dairies are provided with the stomachs of Irish calves brought by traveling agents.

Mrs. S. buys enough in the spring for the whole year. She keeps it in a basket on the shelf in the cheese house, cuts off a few small pieces of the long dead stomach, which looks half-way between tripe and parsnip, and soaks them in a pipkin with cold water for a few minutes. Some people pour boiling water on them, and let it stand till cold; but the cold water does quite as well, and causes no delay.

There is some appearance of mystery in a cup full of water, in which a bit of calf's stomach has been washed, turning fifty gallons of milk into curd in a quarter of an hour; and till lately it was a mystery what the gastric juice of all stomachs was composed of, and how it acted. Now the chemists have ascertained what are the constituents of this wonderful secretion, this juice which is in all stomachs, which has no effect on living creatures, but reduces all dead substances that are swallowed into one uniform pulp, the best part of which goes to nourish the frame.

But how it acts there is no knowing, any more than how any of the changes of the living frame are produced. There it is, in the stomach of the calf when killed; and the coats of the stomach are dried; and after many months, the juice is as good as ever for turning milk into curd, in Cheshire in the autumn, just as it did in the stomach of the living calf, down in County Kerry in the spring. While the process is going on, a wooden bowl, with hot water, floats on the surface of the milk, and some people put into the tub a pint or so, in summer, and more in winter.

These newer cheeses are more or less wet with whey; they are seamed and marked with the creases of the binders and cloths, and knobbed in a rather pretty way with buttons answering to the holes of the fillet. These marks are all to be ironed out, before the cheeses get dry, with a sailor's goose. The goose stands on the stove in the middle of the room, beside the flat irons used to smooth the cloths and binders. The ironing of cheeses strikes one as a curious sort of laundry business.

Now for to-day's cheeses. In a trice every thing is put away, the dressers wiped down, and the coast made clear for the great operation. I stand between fifty gallons of thick curd, to every appearance, on the one hand, and fifty gallons in the other. A very long, blunt knife is handed to the widow, who this morning does the honors with her own hands. She scores the curd in all directions, calls for a spoon, and invites me to taste the curd. It is very good indeed, to one who has as yet had no breakfast, though kindly invited to the widow's well spread table an hour ago. The breaker is next handed.

The breaker is like a round gridiron, delicately made of thick wire, and fastened to a slender broomstick. With a graceful and slow motion, Mrs. S. plunges in the breaker and works it gently up and down, and hither and thither, searching every part of the great tub, that no lump of curd may remain unbroken. When she turns—in ten minutes or so—to the second tub, the curd of the first all sinks to the bottom. Then comes the dairymaid and fishes and rakes among the whey with a bowl, till she brings the greater part of the curd to her side of the tub. Then she throws aside the bowl; and while she retains the mass with one arm, she sweeps the whey with the other for all the curd that is yet abroad. There seems to be such a quantity that one can hardly believe that it all goes to make one cheese. Some of the cheeses, however, weigh one hundred weight, or even more, while those made in winter dwindle to sixty pounds or less.

Two clean white baskets, like round washing baskets, only slighter, are ready on the dresser. A cloth being put into one of these as a lining, the curd is heaped into it, when the last morsel that can be caught is fished out. The basket is put into a tub to drain, and the whey is left where it is to send up cream for to-morrow's skimming and churning. In two or three hours the curd will be dry enough for the final making of the cheese. It is broken up by hand as fine as possible and salted. The salt is worked in very thoroughly. Mrs. S. can only say she salts it to her own taste. The head dairymaid thinks that she puts about two pounds of salt to the largest of their cheeses. The salting done, the cheese is fit for the treatment described in the case of the Thursday's production; and it will come out to-morrow morning oozing whey through the holes of the fillet and wherever pressed; and it will be stabbed and impaled with those long skewers like its predecessor of yesterday. Meantime the main business of the day is done. If the girls are skillful and diligent, they can get every thing out of the way before dinner at half-past twelve. There is plenty of hot water in the kitchen copper, which holds one hundred gallons. The keelers are scoured, the utensils all scalded, the cloths and binders washed, and every place wiped and swept and made tidy before dinner. There is no reason why the girls should not sit down to their sewing, or their own employments of any sort, till the cows come home for the evening milking. Some awkward ones do not get through their work till four in the afternoon, but if they get tired it is nobody's fault but their own. At nine every body is off to bed.

Woman's Sphere.

Charles Dickens never wrote anything more beautiful and true than the following:— "The true woman, for whose ambition a husband's love and her children's adoration are sufficient; who applies her military instincts to the discipline of her household, and whose legislations exercise themselves in making laws for her nurse; whose intellect has field enough for her in communion with her husband, and whose heart asks no other honors than his love and admiration; a woman who does not think it a weakness to attend to her toilet, and does not disdain to be beautiful; who believes in the virtue of glossy hair and well-fitting gowns, and who eschews rents and ravelled edges, slipshod shoes and audacious make-ups; a woman who speaks low, and does not speak much; who is patient and gentle and intellectual and industrious; who loves more than she reasons, and rarely argues, but adjusts with a smile; such a woman is the wife we have all dreamed of once in our lives, and who is the mother we still worship in the backward distance of the past; such a woman as this does more for woman's cause than all the sea-captains, barristers, judges, and members of Parliament put together—and God-given and God-blessed as she is."

A Salt Mountain.

I have said that the other reason we have come to Berchtesgaden, was to see the salt-mines. We put on a suit of miner's clothes, and walked right into a mountain of almost solid salt. Entering what appeared a handsome vault in the mountain side, we found ourselves in a gallery built up and arched with marble. As we penetrated towards the center, this marble gave place to wood, and in some places the galleries had no lining at all. We passed through many such galleries, always walking upright, and at last came to some immense chambers, deep, high, and broad, without a pillar to support the vast roof, or to break the curious impression left upon us by this wide, dark, gloomy solitude, whose bounds even the concentrated light of all our lanterns refused to reveal. These chambers are artificial, not natural. A small chamber is first hewn out by the miners, and then water is allowed to flow in and almost fill it. This water, kept in agitation many days, dissolves gradually the salt, and when it has taken up as much as it will hold, it is drawn off and compelled, by the torture of a good fire, to yield up its stolen treasure. Of course, every time the operation is repeated the chambers become larger. There are several of them in the mountain—the largest, unhappily, being just now full of water, we could not see it. As we had entered the chamber in which we were, quite near the roof, (a phenomenon which I could explain if I had time,) we were invited to descend to the floor by a somewhat novel process. If you have ever seen the process of "shooting grain" from the upper story of a depot into a vessel, you will form some idea of the manner

in which we were "shot" from our elevation to the depths below. Provided with leather mittens, and an apron of the same material, which we tied on behind, we seated ourselves on a smooth wooden slide, inclined at an angle of about forty-five, and the start once given, we involuntarily obeyed the laws of gravity, and went forward with ever-increasing velocity. I hardly had time to think how or where I was going to strike, when I found myself standing in a very bewildered position in the center of the vault, and a small boy beside me asking for his leather mittens. We were, of course, eased off before being brought to a halt; but I am thoroughly convinced that this is one of those modes of traveling that one must get used to.

Royal Wedding at Berlin.

There was a royal wedding at Berlin, on the 29th, between Prince Frederic Carl of Prussia, and the Princess Maria Anna of Dessau. "The symbolical act of marrying in this country," writes the Times correspondent, "consists of the clergyman's presenting to each of the bridal couple the ring he has just received from the other. At this exchange of rings, on this occasion, thrice twelve guns are fired. After the ceremony is over, the newly married couple retire to a State saloon, and there receive the congratulations of the royal family; the guests and witnesses, in the meantime, betaking themselves to the Weisser Saal, in which the throne stands. When all is in order, the royal and bridal party enter the Weisser Saal, and take their places at a card-table under the canopy of the throne, and affect to be playing at cards, while all the personages of the Court approach and bow reverentially to the players and file off in due order. The card-playing party on the dais consists on this occasion of the King and Queen of Prussia, the King of Hanover, and the bridal couple; the rest of the royal family and visitors seat themselves at card-tables on either side of the throne. When all the obligations have been made, supper is announced, and the king breaks up the card-party. Immediately after the soup, the king proposes the health of the bridal couple, and after it has been drunk, gives permission to the Court functionaries to go and sup; having done this expeditiously, they return and take up their places behind the royal party, preparatory to leaving the saloon. On returning to the Weisser Saal, the King and Queen, the King of Hanover, and the bridal couple take their seats again under the throne canopy, and the fackel-tanz, or torch-dance, commences. This unmeaning relic of a heathenish practice, which has been preserved here ever since Prussia had a king, consists of a polonaise, walked by twelve of the Ministers of State, actual and retired, two and two, with white wax tapers in their hands, preceded by the High Marshal, and followed by the bridal couple, round the saloon. After one circuit has been made, the bride invites the king to take a turn, in which they are followed by the twelve Ministers; this done, she invites all the princes in rotation to make the round of the room with her, followed by the same unhappy and unwilling votaries of an obsolete Terpischore. This example is followed by the bridegroom, who subsequently leads out the Queen and all the Princesses in turn, on each occasion followed by the aforementioned unfortunate gentlemen. After the fackel-tanz is over, the Ministers of State precede the whole party to the entrance of the Saal, where the wax tapers are handed over to pages, who conduct the procession further to the private apartments of the bridal couple. After a short space of time, the bridal crown is returned to the charge of the proper functionary, and carried back to its place of safe deposit, and the mistress of the ceremonies appears at the door and distributes the garter of the bride among the expectant cavaliers—that is to say, a riband cut up into pieces is given to them to make believe with."

The Magnet and Gold.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid; and the rivers Rhine and Rhone used to be frozen so deep that the waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks. Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do not believe that such changes could have been produced in the climate of any country by agriculture, and we are certain that no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was named Vinland by the Northmen who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry. A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes of climate by the changeable position of the magnetic poles. The magnetic variation, or declination of the needle is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England, and then moved gradually west until 1816. In

that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which is now supposed to pass through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river. Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us, at present, to decide conclusively; but the idea, once spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question. [Scientific American.]

Compost.

A few years ago I had a quantity of rough straw manure in my barn-yard, and having no ground upon which I cared to put such stuff, I thought I would try an experiment with it. The first thing I did was to plough a few shallow furrows in a good sod on the side of a road in a lane. I then had a load of this barn-yard litter brought and thrown down on the sod where it had not been ploughed, and spread to an extent of about ten by twenty feet. We next brought a load of lime, and spread it all over the manure; and while the wagon went for another load of manure, we covered the lime with a layer of sods, perhaps to the amount of a wagon load. Thus we went on with as many covers of manure, lime, and sods, as we could heap on, and finished by covering all over with loose soil. We then made another similar heap, which used up all our materials. This was done in May or June. The following April we opened our compost heaps. The whole mass was like bone ashes, and in the cavities, the nitre evolved in the process of decomposition was deposited or precipitated in great abundance, and had the appearance of heavy white frost. We spread it at about the rate of two hundred bushels to the acre on a piece of ground that had been severely cropped for thirty or forty years without manure, plowed it in, and planted corn. It yielded fully one hundred bushels of ears to the acre, and subsequent crops have abundantly attested the value of that manure. The decomposition appeared to be perfect, and at the same time the volatile salts (the most valuable part) were absorbed or condensed by the earthy matters, with which the animal and vegetable ingredients of the mass were incorporated.

Muck or swamp mud would be better than sods where it can be obtained. In the compost of which I have spoken, the lime did not form more than one-fourth the weight of the masses—in bulk much less. It was fresh, and for several days the heaps were warm and sent off a little steam. [Farmer's Journal.]

Improvements.

M. Schuetz, of Stockholm, has invented a calculating machine of great power and accuracy, printing the results on tables up to eight ciphers. It can produce a more complete collection of logarithms than any other. A committee of the Royal Society is appointed to examine it. Mr. E. S. Hyde has invented a new sort of double ear-trumpet, applied to both ears at once, and fastened to the head by a spring. Ladies may wear them under their hair so that the fact can hardly be suspected. They are said to enable deaf persons to hear with uncommon distinctness, and to possess many advantages over ordinary ear-trumpets. Mr. Hughes, of Ky., has invented a printing telegraph, by which one cup of Morse's battery will send a message as far as one hundred cups by any other telegraphic instrument. The instrument is operated by keys, and no matter how many keys may be touched, the corresponding letters are impressed upon the paper.

A Mr. Foster has invented a brick, made of a mixture of three parts of sand and one of lime. The bricks resemble whitish sandstone, are impervious to damp, exceedingly strong and hard, and grow more so every year; by exposure to the air they require much less mortar, in laying, than the clay bricks, so that the amount of lime required to make bricks and put them together in a building does not exceed the quantity necessary in ordinary brick-building operations.

Resuscitating Fruit Trees.

A correspondent in the Germantown Telegraph gives the following statement of an old apple tree: "On my farm there is an apple tree of very large size, standing by the side of the road, but some two rods within the line of the fence, and in lands that have been cultivated regularly, either in roots, grass, or grains, till within a period of twelve years, when a change in my field operations, induced me to turn it out to pasture. Some twenty years since—and about six years before I became acquainted with it—this tree rather abruptly ceased bearing. Its age at the time was unknown. Thinking that it might be resuscitated, I commenced the undertaking by digging around the trunk to the distance of the longest limbs, and to the depth of one foot, inverting the sward, and placing it over the roots, and in immediate contact with them. On this sward I sowed quick lime, wood ashes, and gypsum—one bushel of each being used—and covered it with chaffed oat straw to the depth of two inches, when compressed; fine soil was then thrown on till the excavation was nearly filled; after which a cart load of fine compost was dumped on and evenly spread over the whole. The dead limbs were next cut out, and the top reduced to one-half its former size. The cavities caused by the falling off of old and decayed limbs, two cases extended nearly to the center of the trunk, were filled with "Forsyth's Cement," and all the limbs which could be reached, or safely got at in any way, were scraped and washed with suds. This work was performed in the spring of 1850. The next year the tree blossomed, and produced a few apples, which matured. The next season the bearing was abundant, and since then, it has not ceased to produce a good crop." [Farmer's Journal.]

A London correspondent says that there have been amusing typographical blunders of the telegraph from the East, giving rise to some hardly less amusing criticisms. For instance, it was stated "that Lord Stratford de Redcliffe had led Constantinople in a terrible frigate," and guesses as to its cause were thick and wise, until it turned out that it was in the Terrible frigate.

English Ladies at Therapia.

A hospital surgeon, writing home, remarks on the lady-nurses at Therapia. He says:—"The lady-nurses who are here have been most kind and attentive to the sick and wounded, sitting by their bedside reading to them, etc. Before they arrived, many men were discharged from the hospital for passage to Malta or England very thinly clad. Now they have nice warm comforters and clothing given them. Imagine, if possible, the daughter of a baronet in Belgrave square, with good property, (and not at all bad-looking,) laying one side all her wealth, and leaving a comfortable home to come here and stand at the washing-tub in an underground black-kitchen. This she has done daily for the last fortnight, even when snow and frost have been on the ground. Also, Miss—, another daughter of a baronet, going from the bedside to the kitchen, ironing, etc. Well may Old England be proud of her daughters, when we see what sacrifices they are ready to make in order that they may fully carry out the Divine precepts of love and charity; and so high is the standard of the ladies of our country, that it is of little consequence what office they perform, for whether at the washing-tub or in the drawing-room they are the same in all that renders them high in the estimation of God and man."

Black Knots on Plum Trees.—We see a variety of cures recommended in the papers for the Black Knot on the plum tree, but thus far, after having tried each of the remedies recommended at the different dates of their publication, and which includes all that has lately been repeated, we assert, without the fear of contradiction, that the Black Knot cannot be cured after it has fairly made its appearance, by any process yet made public. [Working Farmer.] On reading the above to an experienced fruit grower, Mr. H. N. Langworthy, he assures us that it is not altogether correct. He avers that the Black Knot can be headed, if not entirely cured, by attending to it in season. His process is to cut off the limb as far below the excrescence as there is any discoloration of the bark. This must be done in the early stage of the disease, as soon as any enlargement is discovered, and during the growing season of the tree. The branches cut off should be burned. The process requires vigilance, and continued attention each season, on account of the prevalence of the insect which causes the disease.

Potatoes.—The Neveces Valley says: There is a piece of ground on St. Joseph Island, two or three acres in size, which was planted last spring in sweet potatoes. The potatoes grew and so did the weeds—the cultivation of the ground was neglected, and the owner had no idea of digging it, till curiosity one day prompted him to examine and see if he could find any potatoe vines among the weeds. He found vines, and this very naturally encouraged him to look for potatoes. This he did, and to his astonishment he found, to use his own language—"an abundance of the finest my blue eyes ever blazed upon." After digging a winter's supply for his family, he sold the "patch" for a round sum. The purchaser supplied his cellar with potatoes, sold enough to pay the principal and a handsome interest on his investment, when he sold out to a third. The purchaser followed the example of the previous one, and sold to a fourth. The land changed hands six or seven times, each purchaser making something of a speculation on the purchase and sale, when it finally fell into the hands of our fellow citizens, Capt. Jenkins, who is digging yet.

Rotation of Crops in the Garden.—It is the custom of many, who have small vegetable gardens, to plant the same crops in the same spot year after year. This may be done, and good crops may be obtained, if the land is deeply trenched and thoroughly manured every year. But without these precautions crops will almost certainly degenerate. The turnips very likely will become maggoty and rot, and the peas fail to fill out well, and the cabbages show small heads. Though we manure abundantly and work the soil two spits deep, we find it of great advantage to change the locality of the crops every year, with few exceptions. Asparagus cannot very well be changed, and onions seem to do better upon the same spot year after year. [Am. Agricul.]

Apples.—The common apple tree was introduced into New England almost as soon as it began to be settled. The seeds of the apples were brought here at the order of the Governor and Company of the Massachusetts Bay, in 1629. Governor's Island, in Boston Harbor, was given to Governor Winthrop, in 1632, on condition that he should plant an orchard there. The famous Baldwin apple originated in Massachusetts. It originated in Wilmington, near a century ago, in that part of the town now called Somerville, on the farm of a Mr. Butters. Hence it was known for a time as the Butters apple. It finally took its name from Col. Baldwin, of Woburn. [Boston Chronicle.]

TERRIER DOGS.—Nearly every farmer keeps one or more dogs; and many permit me to say plainly, are mere curs of no value whatever. Now a pure bred Terrier is more valuable upon a farmstead, for destroying rats and mice, about the house and barn, than a dozen cats. I have kept a Terrier the past two years, and previous to that, my barn was overrun with rats—now they are rarely to be seen, or heard, upon my premises. The Terrier is also good as a watch-dog; quick to hear and give notice of intruders, and a dog that thieves dread, as it is impossible to coax or wheedle him into silence. [Ohio Far.]

Bees and Fruit Trees.—A writer in a literary journal of Paris states that the bees greatly improve the fructification of fruit trees. Orchards in which several hives are kept always produce more fruit than those in which there are none. In the Provinces on the Rhine, the fruits are more abundant and finer than in any other part of Germany, and there it is the custom to keep large quantities of bees. Plants, too, which bees visit, thrive better in the neighborhood of hives. Burnt clay is now extensively used, in some sections of the country, as a manure for garden soil. It is generally prepared, I believe, by first accumulating a sufficient quantity of woody matter, and covering it with clay. The mass is then ignited, and burnt till the wood is reduced to coal and ashes, similar to the manner pursued in coal burning. The charcoal, ashes and clay thus furnished, constitute an excellent dressing, and produce highly beneficial effects on both crop and soil.

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: Daily Express at 7 A. M. for Buffalo. Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Rockland Passenger at 9:30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations. Way Passenger at 4 P. M. for Otisville and intermediate stations. Night Express at 5 P. M. for Dunkirk and Buffalo. Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations. On Sundays only one express train, at 5 P. M. These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c. D. C. McCALLUM, General Supt.

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Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men, is found in their effects upon trial. These Pills, the result of long investigation and study, are offered to the public at the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in a manner as to insure the best result. This system of compound for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of sediment, and in such a manner, by this each individual virtue only that is desired for the curative effect is retained. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world. As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate formula by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British America. Friends, however there should be any who have not received them, they will be forwarded by mail to his request. Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

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The Sabbath Recorder.

PUBLISHED WEEKLY. By the Seventh-day Baptist Publishing Society, AT NO. 9 SPRUCE-STREET, NEW YORK. Terms: \$2.00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents. Payments received will be acknowledged in this paper so as to indicate the time to which they reach. No paper discontinued until arrearages are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEO. B. UTTER, No. 9 Spruce-st., New York. Liabilities of those who take Periodicals. The law declares that a person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has forgotten to do so; or if he has subscribed, but has not taken the paper from the office or person with whom the paper is left, but to notify the publisher that he does not wish for it. If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store or tavern-keeper, &c., is responsible for the payment, until he returns the papers, or gives notice to the Publisher that they are lying dead in the office. Rates of Advertising. For a square of 10 lines or less—one insertion,..... \$ 15 two insertions,..... 25 three insertions,..... 35 six months,..... 6.00 one year,..... 10.00 For each additional square, two-thirds the above rates.