

The Sabbath Recorder.

Wm. Hunt

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

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

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The Sabbath Recorder.

SUNDAY IN PARLIAMENT.

We are indebted to the Rev. Wm. H. Black for a copy of the *London Times*, containing the following interesting report of a discussion in the House of Commons, March 20th, on the opening of Museums, &c., on Sunday.

Sir J. WALMSLEY, in moving the following resolution—"That, in the opinion of this House, it would promote the moral and intellectual improvement of the working classes of this metropolis if the collections of natural history and of art, in the British Museum and the National Gallery, were open to the public inspection after morning service on Sundays"—observed, that the motion was not intended to advance any speculative opinions, interfere with the observance of the Sabbath, or militate against religious feelings in any way, but was introduced at the earnest request of numerous bodies of workmen in the metropolis and young men in offices, who, in the petitions which they had presented to the House, had stated that it would be of great benefit that the British Museum and National Gallery should be thrown open upon Sundays after divine service. They looked upon those collections as public property, and thought they ought to be thrown open to the great bulk of the community on those days upon which alone they had leisure to examine them. No one could deny that it was most desirable that the working classes should be furnished with abundant means of recreation and improvement. The study of the works of creation would lead the minds of those men to the love and veneration of the Creator, and, therefore, he thought that throwing open such exhibitions as the British Museum, so far from injuring the morals and bringing religion into disrespect, would raise the people in the scale of human beings, render them thoughtful and observant, and by leading them to the contemplation of the wonderful power, skill, and adaptation shown in the works of the Creator, would tend rather to the improvement of their moral and religious condition. Apart from the religious consideration of the question, there were many reasons why it should give to the workman the means of improving his knowledge, his science, or his taste. Why, he asked, were the ornamental productions of other countries so sought after in England, but from the fact that the workman of the continent, having more opportunities of improving his taste by the contemplation of the public collections, was able to produce designs of a more elegant character than our own workmen, with whom the struggle of life was so incessant that no other day but Sunday afforded them the least leisure to improve themselves. He admitted that considerable diversity of opinion might exist upon the religious view of the question, still he assured the House that it was from no indifference to religion, but because he believed it would promote the welfare and lead to the regeneration of the large class whose cause he was advocating that he had brought forward the motion. He would venture to urge upon those who enforced upon others the pharisaical observance of the Sabbath the divine doctrine of Him who taught that the Sabbath was made for man, and not man for the Sabbath. He was persuaded that great numbers of those who upon Sunday pursued a course of vice and dissipation might be saved from such degradation if fitting opportunities were afforded them. The proposal which he made involved in a very slight degree the attendance of the officials upon the Sabbath. A few police officers would be ample for the purpose, and not one individual would be deterred from attending divine service. Having quoted the opinion of Dr. Gray in 1841 in favor of this view, he reminded the House that the committee of last session upon public house licenses had urged the opening of these nurseries of science as calculated in a great degree to mitigate the evils of immorality, intemperance and crime; and he contended that the throwing open of Kew-gardens, Hampton-court Palace, and the Painted Hall at Greenwich afforded evidence of the wisdom of that recommendation. Many good, and wise, and pious ministers of the Gospel had declared their opinion that, so far from desecrating the Sabbath, such a measure as he proposed would hallow that day; and many most eminent living statesmen, of all views of politics, had recorded their opinions in favor of innocent recreation upon the Sabbath. (Hear, hear.) He had supplied himself with a great number of authorities upon this branch of the case, but he would only trouble the House with a few brief extracts. (The hon. member read extracts from the expressed opinions of Dr. Arnold, Archbishop Whately, the Rev. Mr. Holden, and the Rev. J. Griffiths, vicar of Aberdare.) It might have been observed that in some of the petitions which had been presented it was forcibly remarked, that a constant familiarity with beautiful forms was one of the readiest means of acquiring art, since it was through the eye that the perceptive and moral faculties were the most easily reached. Doubtless there were gentlemen in that house who would bear witness to the moral and religious influence which had been produced upon the minds of many who had flocked to witness the glories of the late Crystal Palace. Among them were men, who, sullen from suffering, were so ignorant as to confound order with oppression, and wealth with injustice; yet those men, whose minds religious teaching had never softened, were subdued at the grandeur of the sights which they there beheld, and, for the first time, they learned to reverence genius, intellect, and property. This question was one of high and growing importance, and whether the present motion succeeded or was rejected he had no doubt of its ultimate success. He asked the House, however, fairly to consider this question, and to decide in favor of a course which he believed would promote the moral, intellectual, and religious character of the people. (Hear, hear.)

Mr. BIGGS seconded the motion, believing that the adoption of such a measure as that proposed would be to raise and refine popular taste, to reclaim the working classes from low and debased pursuits, and ultimately to insure a great moral and religious gain. The discussion of this matter would, no doubt, turn mainly upon religious considerations, and the point then to be kept in view was how far the obligation to observe a Jewish Sabbath formed an obligation to observe a Christian Sabbath. Now, all over Europe Christians of every denomination observed their Sabbath differently from the people of this country, who formed the exceptions and not the rule in this case; and after perusing the Scriptures most carefully he found—and it was with pain and regret that he did so find it—that there was no written injunction or command to keep the first day of the week as a Jewish Sabbath. He submitted this fact to the consideration of every Christian interested in the solution of this great social problem. (Hear, hear.) Not only, however, was there no written scriptural injunction of this sort, but there was no such injunction to keep the first day of the week as a Sabbath at all. To that statement he defied contradiction. (Laughter.) He was stating that fact in a spirit of seriousness and as the result of his own inquiry into the subject, and as it was necessary to come to close quarters, (laughter,) he would again state that the obligation upon Protestants to keep holy the first day of the week rested entirely upon the universal custom of the Christian church. He did not wish to be understood as in any way undervaluing the Sabbath; so far from doing so, he thought that if it were even a human institution, it was founded upon sound and wise principles, but at the same time he did not consider that that day was set apart for gloom and fanaticism, but rather for devotion and enjoyment. The Roman Catholic church in respect to the Sabbath acted upon a much better judgment of human nature; for, in his opinion, millions of the working people of this country were repelled from the Protestant church by the ill-judged asperity it displayed with regard to the observance of that day. It was not right, nor was it, he believed, in accordance with Holy Writ to deprive the working man of rational means of enjoyment and instruction on the only day of the week which was at his own disposal. He hoped that he should not be answered by vulgar declamation, but that the House would approach this subject with the desire of doing all that could be done to elevate the minds of the lower class, and to raise them from the state of wretchedness and debauchery in which too many of them were plunged.

Mr. DAVIES, after stating that he felt the subject was one of too sacred a character to be treated lightly by the House, read two extracts from the letters of clergymen complaining of the motion as an attempt to desecrate the Sabbath. He could not agree with the hon. gentleman who seconded the motion to the day to be set apart for religious worship. We had the Divine command to set a day apart for the observance of the Sabbath, and whether the day to be set apart was the seventh or the first was not a question for discussion. (Hear, hear.) He hoped the House would be indisposed to entertain a motion so rashly brought in and so feebly sustained.

Mr. DRUMMOND said, for the first time in his life he now heard that which by the universal consent of all Christians had been called the Lord's day designated in a most extraordinary way the people's day. In the few words which he had to address to the House, he desired to speak of the subject as entirely a question of the Lord's day. He had always been as much convinced as the hon. gentleman who seconded the motion, of the impropriety of the puritanical way in which the Lord's day had been observed in Protestant countries—that was to say, that whereas it had been held in the universal Christian church as a festival, since the Reformation it had been considered as a fast. Of course it could not be called the Sabbath, because the word "Sabbath" meant the seventh day, and as Sunday was the first, it would be a great misnomer to call the first day the seventh. The principle, however, remained the same, and it was of no use hunting for a text. A text was very much like a precedent, and a precedent was very much like what Payne Knight said of a quotation—namely, that it was "the remembrance of the scholar and the oracle of a dunce." The principle was that the seventh part of every man's time and a tenth of his income were due to God. Now that the religious part of the question had been originated he certainly felt a great difficulty in saying what he thought ought to be the duty of hon. members, when he saw them night after night entertaining questions for refusing support to the national churches—those churches which were for the benefit almost exclusively of the people—and then substituting in their place, which they would not keep in repair, the going to the British Museum to see the gentlemen just arrived from Nineveh—red men with green beards. (Laughter.) When he saw the House engaged in the promotion of incestuous marriages—when he saw, night after night and year after year, hon. gentlemen bringing in bills to rob the church of its property—and he was ashamed to say that those who were the trustees of the property of the church defended it, not upon the ground that it belonged to the church, but as if it were their own private property—he was really at a loss to know what they ought to do upon such an occasion as this. But at the same time he thought there was a very great distinction between what each individual might feel in his own conscience right to do upon the Sunday—what he might consider to be a desecration and what not, and what was the duty of the nation to do in a matter concerning the interest of the nation.

The Marquis of BLANDFORD was not desirous of imposing any unworthy motives to the hon. gentlemen, who he thought, it their duty to bring forward a motion of this

nature. Their opinions upon the subject might be peculiar, but, at the same time, he felt so convinced of the extraordinary nature of the conclusion to which they had arrived, that he must say the religious ground upon which they had argued the question was the very last they ought to have adopted. In his opinion it was a circuitous and rather subtle mode of introducing what was commonly called the thin end of the wedge into the pride and glory of the country. He felt that it was an important matter to consider in this case whether their acts would be in conformity with that religion they professed, and that Word of God they revered. He entirely agreed in the opinion expressed by his hon. friend the member for West Surrey, that the Sabbath meant the seventh day; but the Sabbath was the day of rest, and the fourth commandment was not, "Remember the seventh day to keep it holy;" but "Remember the Sabbath day to keep it holy." That commandment stood with the other commandments, "Thou shalt do no murder," "Honor thy father and thy mother," which appealed to man's nature, unconnected with any dispensation, being the great moral law of God. (Hear, hear.) It was not said that the Christian dispensation did not bring with it a certain amount of liberty. That the Sabbath was made for man, not man for the Sabbath. But the purpose for which the Sabbath was made was to set apart a seventh of the week as a period of rest, and that institution extended to every period of history and every condition of man. (Hear, hear.) With regard to the social grounds upon which the question had been urged, it must not be forgotten that during ten reigns, from Edward III. down to the present sovereign, nineteen different acts for the remedy of abuses showed how great was the anxiety of the legislature to keep sacred the day of rest. The late committee on the subject of public houses assumed that drunkenness would diminish if places of public amusement were opened on Sunday; but that appeared to him a most irrational conclusion. When the Crystal Palace was being built and parties went there out of mere curiosity to view the exterior, they remained in the public houses all night, and frequently created great disturbances when in a state of intoxication. Could it be supposed that, if a greater number of persons were drawn there by the attractions of the interior, the same scenes of riot would not occur? (Hear, hear.) With regard to the opening of Kew-gardens on Sundays, a gentleman who had taken the trouble to observe the visitors remarked that they consisted of persons above the lower classes of life, who, tired of walking all the afternoon, refreshed themselves in the numerous public houses of Brentford, and often remained in them all the evening. (Cries of "Divide.") There was only one other subject to which he would call attention. Last session an important act passed for the closing of public houses for a greater number of hours on Sunday, and the effect in the metropolis had been an immense decrease in the number of drunken cases brought before the police magistrates on Monday morning. The effect in Scotland of closing public houses on Sunday, under the Forbes Mackenzie Act, had been most extraordinary, and had shown how remarkable a connection existed between crime and drunkenness. (Hear, hear.) The sanctity of the Sabbath was the ground upon which the legislature interfered to close public houses on Sunday, but if the British Museum and the National Gallery opened their doors, every other place of amusement would follow their example, and the sanctity of the day would be destroyed. The motion before the House was specious in its appearance, but fatal in its results. (Hear, hear.) He trusted that Parliament would never sanction such a measure, but would pursue the policy of sanctifying the Sunday as a day of rest, believing that such a policy would bring its abundant reward, according to the promise, "Them that honor me I will honor." (Cheers.)

Mr. PELLATT should regret exceedingly if this resolution, candidly brought forward and peculiarly seconded as it had been (a laugh) should diminish in the minds of the working classes that reverence for the sanctity of the Sabbath which was the honor of this country. (Hear, hear.) He had mixed a great deal with the working classes, and was of opinion that opening the British Museum and other places on Sundays was taking the wrong course in order to enlighten their minds. What was wanted was, that such places should be open in the evening, and on Saturdays and Mondays, but particularly on Saturday afternoons. (Hear, hear.) A movement for early closing in the city was in progress, and another movement was gaining ground for half a holiday on Saturday afternoon. (Cheers.) Unhappy should he be if he lowered ourselves to the standard of France and Germany in the reverence of the Lord's day, and happy should he be if we could raise them to our standard. (Hear, hear.) There was at present a movement in Paris to lessen the amount of Sunday trading, which was regarded with favor by the French government. (Hear, hear.) The feeling of the working classes of this country was shown in 1853, when four times as many signatures and petitions were presented for closing the Crystal Palace on Sundays as were presented for keeping it open. He would move as an amendment to Sir J. Walmsley's motion, to leave out from the word "that" to the end of the question, in order to add the words "the National Gallery and the British Museum should remain closed on Sundays as heretofore, and that they should be opened every day in the week except Sundays; but, at all events, they should be open on Saturdays and Mondays, those days being most convenient for the working classes." (Cheers.)

Mr. KINNAIRD had persuaded his late hon. friend (Mr. Home) not to bring forward this motion last session. He was glad he had done so, because the question in the hands of the present mover and seconder had received a blow from which it would not now recover. (Opposition cheers and laughter.) He would read to the House a few lines from *The Times*, which set this question at rest, and was perfectly satisfactory to his mind. *The Times* said:—

"The opening of museums on Sundays would preclude the possibility of closing other exhibitions equally innocent and attractive. Why should private collectors be debarred the license assumed by the nation? If Sunday visitors are able and willing to spend a shilling of their weekly earnings in the purchase of a harmless gratification, why should they not be as free to do so as to avail themselves of a gratuitous exhibition? Why should not Madame Tussaud's be open? Why not Vauxhall? The line of demarcation would grow more and more difficult to draw. Under our present institutions we can very justly close the theaters on a Sunday, but after the proposed infraction of them we should be in a strange dilemma even on this point. If scenic representations are abstractedly innocent, why prohibit them on a Sunday? If abstractedly otherwise, why encourage them on the other six days of the week? But each of these exhibitions would entail a proportionate extension of traffic and trade, till at last a closed shop on a Sunday would be a rarity resulting from the circumstances of the district or the position of the individual."

Let these hon. members look at Paris. He had been there during two Sundays, on both of which the building of the new street was going on. This was a question for the working men, and the result would be that they would have to give seven days' labor for six days' wages. (Opposition cheers.) This result might have been carried out in Paris, for there the working classes labored every day in the week, and the same effect would follow here if the government withdrew its protecting arm from the rapacity of individuals. The gentlemen who proposed this measure were those who had resisted every effort to protect the working man, and he distrusted their professions of attachment to the laboring classes. (Hear, hear.) He hoped his hon. friend would not withdraw his motion, after having kept members waiting, week after week, in expectation of it, (hear, hear,) but that he would allow the House at once to express a straight-forward English opinion upon a question which was of vital importance to the country. (Hear, hear.)

Lord STANLEY thought he was entitled to infer, from the last two speeches which had been delivered, that whatever considerations might be involved in this question it was not, at all events, one of a party nature. He was anxious to say a word or two upon it, because, if they came to a division, his would be a vote unpopular, he believed, in that House, and, perhaps, still more unpopular in the country (hear, hear) but he conceived that a member of the House had no more important or sacred duty to perform than that of combating what he thought was a prejudice, although it might be entertained by persons for whom he had the sincerest respect and might be grounded upon the most conscientious motives. (Cheers.) All the arguments he had heard or read against the proposition of the right hon. gentleman might be summed up under two heads—first, the abstract argument of the sanctity of the Sabbath day, and, next, the argument, that by opening these institutions unnecessary labor would be thrown upon government officers. The most important of these questions was that which related to the desecration of the Sabbath, or, as it was called Sabbath-breaking; and, with respect to that question, he thought something too much had been conceded by the mover and seconder of the resolutions. They had argued the question as if it was in fact a question of the desecration of the Sabbath, and the dispute was whether that institution was binding upon us, and whether that desecration was permissible or not. He thought that idea belonged to a theory utterly false and unfounded, although not uncommon in this country, he meant the theory which attempted to establish a kind of antagonism between things secular and things sacred. (Hear, hear.) He did not mean to say that a man would learn in a museum or a picture-gallery that which would be so important or so valuable to him as what he could learn in church, but he said that, taking it for what it was worth, intellectual and moral improvement was itself a part of religion. (Cheers.) When he was told of the sanctity of the Sabbath, he would admit that he regarded that institution as, perhaps, the most venerable and valuable which had come down to us from past ages; but why was it so venerable and so valuable? No institution, however sacred, could be in itself an end; it must be a means to an end, and the end for which that sacred day was to be revered was the moral and intellectual improvement of those who observed it. (Hear, hear.) What was the leisure of a working man upon a week day? Out of the 168 hours which composed the week about 60 hours were employed by him in work, and at least two-thirds of his entire time would be taken up by the necessities of that labor by which he earned his bread, and by the repose necessary to recruit his strength after it. (Hear, hear.) When it was said that the working man ought to educate himself upon a week day, let any one consider what were his capacities for self-improvement and self-education after ten hours of manual labor? It was perfectly true that mechanical improvements might in the progress of time operate to diminish the amount of human labor. That was a consideration for the future, as up to the present time they had certainly not operated in that direction, and he believed the amount of manual labor now performed was as great or greater than it had been at any previous period. Neither the laborer nor the employer had any option as to reducing the hours of labor; they were driven on by that competition which urged us all forward, man against man, in this country, and against nations in the markets of the world. (Hear, hear.) As matters now stood, if they were to lay down the principle which lay at the bottom of all

argument about the sanctity of the Sabbath, namely, that the whole of the day of rest was necessarily to be appropriated to subjects and studies of a theological character, they were thereby deciding that the education of the working man should virtually terminate in his youth, which was equivalent to saying that his intelligence and knowledge should in future remain upon their present footing. (Hear, hear.) He believed that this exclusive appropriation of the day of rest, in popular opinion, to subjects exclusively theological, lay infinitely more than the want of education at the bottom of that ignorance which they all lamented (cheers) and he believed that, unless they applied some remedy in this direction, all educational measures, even such as that which his right hon. friend had lately introduced, would be comparatively useless. (Hear, hear.) Was it asserted that the objects proposed by this resolution would necessarily interfere with the performance of any religious duties? Did it follow that the opening of a picture-gallery or a museum upon a Sunday afternoon would take away from the attendance at churches? What was done now? They allowed Hampton-court and Kew-gardens to be opened, they encouraged the inhabitants of the town upon their only holy day to breathe the fresh air of the country, but the argument of desecration of the Sabbath applied much more to the admission to those places, as a visit to them must occupy a whole day, than to the proposals contained in this resolution. This was not, however, a mere question of what had been permitted by previous legislation. Did hon. gentlemen mean to apply to themselves the same rules which they applied to working men? (Cheers.) If any gentleman would say that they passed the Sabbath in such a manner that they should regard it as a comparatively profane occupation to visit a museum or to look at pictures, he would not dispute the question with them. (Hear, hear.) Although even in that case he might observe that there was a wide difference between doing that which we ourselves thought right, between obeying the dictates of our own consciences, and endeavoring to force others to obey them. (Hear, hear.) But to force on other persons, especially if they belonged to a class not represented in that House, the rules of a morality more strict than we ourselves practised, did not appear to him to be conduct which had in it much of religion or of honesty. (Cheers.) And who were to be the real gainers by the prohibition it was sought to enforce? Was it the belief of hon. gentlemen that they would either send to church or keep at church any man who would not be there if these institutions were opened? A man who went to a place of worship simply because he had no other place to go to was not likely to profit much by what he heard there. (Hear, hear.) An attempt had been made to close the public houses on Sundays, but he believed that the practical difficulty of the question of what constituted a traveler would be an obstacle in the way of such preventive legislation, and would compel them, whether they would or no, to keep the public houses open during a part of the day. Where this measure had the effect of taking one person from the church it would take ten from the public house. (Cheers.) If he wanted proof of this he found it in the nature of the opposition made to this resolution. This opposition came from perfectly opposite quarters. There were those who were anxious for the interests of religion, and on that ground voted against the resolution; and he had nothing to say against their sincerity; but there was also a large class who opposed this and similar resolutions, and though he did not regard their opposition with the same respect as he did that of the first class he had mentioned, yet he thought they were more correct in the results which they apprehended from these resolutions—he meant the publicans. (Cries of "Oh!" and cheers.) A circular had also been issued by a society for the due observance of the Sabbath which had threatened all persons who voted for this measure with public exposure. He was not acquainted with the working of this society, but if this was the way in which they carried on their proceedings he thought that they should change their name and call themselves a society for the promotion and encouragement of intemperance. (Hear, hear.) He had endeavored to speak on this matter without exaggeration, because he knew that in every part of England, especially in the manufacturing districts, if they asked a sensible man what was the great social evil of the time, 99 out of every 100 would give the same answer, "It is drunkenness." He knew from returns that in a single town in Lancashire, with between 70,000 and 80,000 inhabitants, 1,000 were daily spent in intoxicating drink. If they asked the judges what was the cause of the greatest amount of crime, they would answer, "Drunkenness." If they asked medical men what was the cause, directly or indirectly, of disease and of more than one-half of the cases of insanity in our hospitals and asylums, they would give the same answer—"Drunkenness." (Hear, hear.) He believed that the trouble of finding the cure for this evil was the great problem of our time. (Hear, hear.) How were they to do this? Not by restrictive laws, though, perhaps, they were well enough in their way; but prohibitory legislation would not effect the cure. In order to apply the remedy, they must first find the cause, and he believed that, more than anything else, the great cause was the want of right intellectual occupation for the working classes. (Cheers.) It was hardly possible for hon. gentlemen, leading the lives they did, engaged as they were in intellectual pursuits, to conceive the intense, the utter weariness that came over a man without any intellectual pursuit—who was engaged in an unending and unvarying routine of bodily labor. (Hear, hear.) The first requirement they ought to have in view ought to be to afford some means of recreation and self-instruction to the people (hear, hear) and he asserted it without fear of contradiction, that for such improvement and self-instruction time was not given in any week day. As regards the question of desecration, he did sincerely and earnestly say,

with deep respect for the feelings of those who desired to see the Sabbath applied as a day of rest, that, the purpose for which that day was intended was carried out when it was applied to any purpose of moral and mental improvement. (Cheers.) As to the labor question, he thought that he could easily show that the opening of a museum or picture-gallery required the employment of a very limited number of persons. All experience as to the conduct of the people in such instances always proved that they conducted themselves admirably, and that little mischief was ever done. The presence, therefore, of curators and managers would not be wanted; they would only require ordinary and simple instruction, and the supervision of a limited number of police. It was true that they had no more right to do an injustice to a few than they had to many; but, after all, this was only a question of degree; they knew that the same persons would not have to be employed Sunday after Sunday, and that relays could easily be obtained for the limited number that would be required. He did not know on what ground hon. gentlemen could argue against the employment of attendants in a national institution to wait on the public, because there was not a family or household in the country that altogether dispensed with domestic services on that day; even those who advocated the strictest observance of the Sabbath did not hesitate to employ a domestic servant; and if a family of eight or ten persons did not scruple to give employment to some one domestic servant during a part of that day, he did not see on what general ground or principle it could be contended that, perhaps, more than 20,000 persons who entered a museum or picture-gallery had not a right to command the services of the limited number of servants they required, as this would probably not amount to more than one attendant to every 500 persons, or not more than one-tenth of the labor, proportional to the advantages and conveniences derived, (Hear, hear.) He could only say that he should vote for this resolution, believing it to be, educationally and morally, a most important measure; believing it would be a precedent which would be applied not only to this metropolis, but to all the great towns of the country, and believing that the line of demarcation which an honest gentleman had told them it was so difficult to draw between places of an innocent and improving recreation and those of a wholly opposite nature would be easily defined by those who were not willfully blind to it. (Loud cheers.)

THE ROBIN'S APPEAL.

As various methods are now resorted to, to prevent the killing of innocent and useful birds, we commend the following lines to the attention of thoughtless boys:

O kill me not!
Thou thoughtless boy,
While singing here
In all thy joy
'Tis wicked thus
To harm me now—
Still let me hop
From bush to bough.
O kill me not!
Life's dear to me
As 'tis to you,
So wild and free—
Now poised in air,
Then sailing low—
How full of glee
We only know,
O kill us not!
In yonder tree
My mate and I
Have nurslings three;
You would not, sure,
That these should die
For want of food.
Up there so high,
O let us live!
And day by day
We'll utter thanks
In our own way;
We'll surely come
Quite near your door,
And sweetest song
Sing o'er and o'er.

THE EARNEST LISTENER.

A pious clergyman had a careless and idle son, who left his home, went on board a vessel, and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice when they wrote to him. The ship which contained their boy reached a distant port, and was there waiting to take in a fresh cargo, when the sailors went on shore and brought back with them a little native boy, who would play some curious kinds of music. He amused them for a long time, but at last he said, "You must now take me on shore." "The sailors told him that he must not go yet." "Oh, indeed, I cannot stay any longer," replied the little black boy, "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ, in whom I now wish to believe. This is about the hour when he meets us, under the shade of a tree, to tell us more; I want to go to hear him." The sailors were quite overcome by the boy's cries, and at once rowed him ashore.

The clergyman's thoughtful son, struck with the words of the little heathen boy, he felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus Christ than that boy, and yet caring far less about him! That little fellow is now earnestly listening to the word of life, while I am living quite careless about it!" The great distress of mind he retired that night to his hammock; but his pious father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation which he so much needed. He became a real Christian; and great was the joy in his English home when the happy tidings reached his parents.

Are there none of our young readers whom the desire of this heathen boy, to hear more of Christ, should move with equal force? With so many more ways than he had of knowing the true God, and Jesus Christ his Son, how few children in our own land show half his eager desire for religious knowledge, or are so sincerely desirous to believe in the Saviour. (Joy, Miss Herald.)

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PRESENTMENTS OF DEATH.

We know not how it is, but there seems to be a somewhat prevalent impression that death never comes, in the most absolute sense, unaware. The number is not small (we are inclined to think) of those who believe in something like a presentment—a previous apprehension that the dreaded event is near. How this presentment obtains possession of the breast, no one undertakes to explain; but that it does so, in some mysterious manner, so that one who has not long to live feels differently from what is ordinary with him, and looks forward with something like certainty to the approaching catastrophe, is (we apprehend) an opinion of such extensive prevalence as to justify at least a passing notice.

It seems to be confirmed by testimony somewhat credible, that there have been a few rare instances, in which the presentment we speak of has been both entertained and fulfilled. At all events, we do not care about disputing the fact at present. But that there is anything in the constitution of nature, or in the inspired Scriptures, that gives the least reason for any body and every body to think that he will not be taken out of the world without some preadmonition mysteriously and extraordinarily impressed upon his mind, we cannot believe. To whatever extent the idea may prevail, it seems to be more like an outgrowth of human depravity than a suggestion of nature. We look upon it as one of those fascinating delusions, by which the sinner is induced to procrastinate his preparation for another world. He waits for this presentment to take possession of his breast, and while waiting, is suddenly summoned to appear before God.

The Scriptures do certainly convey the idea, that the day of one's death cannot be foreseen by any but God. They teach that when the wicked are whispering to themselves peace and safety, then sudden destruction cometh upon them, (1 Thess. 5: 3)—that he who hardens himself against oft-repeated proofs, shall suddenly be destroyed. (Prov. 29: 1.) And the probability is, that the more wicked people become, the more stupidly blind they are in reference to the calamity that is coming upon them. So far from their being favored with a presentment of death, the tendency of this course of life is rather to obliterate any such feeling, even if there was something in the constitution of nature that otherwise led to it. As for the righteous, though their manner of life might be regarded as better calculated for entertaining and nurturing the feeling, we know of nothing in the Word of God to warrant the notion that death does not come upon them at an unexpected moment. Our Lord told his disciples to watch, because they could not know the day or the hour when He would come. And whether this admonition was given in view of their dying hour, and with particular reference to it, or primarily with reference to some other event, it is clear, from the context, that it was given in view of the winding up of some very important period of their probationary state. And if there is an analogy running through all the different dispensations of Providence—as from the immutability of the Divine Being we would naturally infer—it would seem to be implied, if not directly said, in the passage, that the time of winding up their entire probation was to be hid from them.

From a passage in the Book of Psalms, it has passed into a common saying, that the ordinary term of human life is three score years and ten; and perhaps most persons who enjoy a moderate share of health, hope to attain this period. Hence there is rarely a case of sickness so severe but what the subject of it hopes to recover, by the use of suitable remedies, and reach this age, notwithstanding there is, in the great majority of instances, an utter disappointment of such hope. The consumptive patient often thinks he will get well, when he has not an hour to live. We knew a person, once, so wasted by this disease that he could neither move his limbs, nor speak above a whisper, who felt confident of his recovery, to within an hour of decease. "It was true," he said, "the physicians told him he would die, but he thought he knew his own feelings best." We doubt not that thousands of similar cases have occurred.

Sick persons are often afraid of a fatal termination of their malady, but this fear is not what is usually understood by a presentment of death. Their fears of death are often not realized; and even where they are, we cannot detect any thing in them which is essentially different from what is felt in cases where they are not. Their fears are seldom unaccompanied with the hope of recovery, and in the midst of all their distresses of mind and body, they are full of plans for the future. Some favorite scheme, or some undertaking upon which they had just entered, but which their sickness restrained them from finishing, still engrosses their hearts, and they will not give it up. The ante-diluvians ate and drank, bought and sold, planted and builded, till the day of their calamity came upon them; so they did in the days of Lot, not dreaming that destruction was impending. Human nature is the same still. Men often fear

death, but have no such presentment of it as amounts to a special admonition to hold themselves ready for its approach. It would probably answer no good purpose if they had; for "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." T. B. B.

LETTERS FROM PALESTINE—NO. 10.

The Climate—Sickness—Jews—Travelers—Land, how purchased—Missionary Labor—Sabbath Discussion—Tracts. JAFFA, April 9, 1855.

The Jewish Passover closes to-day. The past week has been a time of many ceremonies and great display in Jerusalem, and in the neighboring towns, yea, throughout the Latin, Greek and Armenian churches. Even Mahomedans have spent five days in praying for the dead! Greeks, Catholics and Moslems still hold to salvation by works of self-righteousness—that the world to come is a state of probation, as well as the present. How slow are the nations to learn to trust in the only NAME given under heaven whereby we can be saved! From the first to the fourth of February there was rain; also about the tenth of last month. The rest of the time, for two months, the weather has been very fine. At present the spring crops suffer from drouth. More rain is expected before the beginning of the dry season. The average of the thermometer for February was 50 at sunrise, 70 at one P. M., and 52 at eight P. M. For March 52, 72, and 60. This month the heat in the middle of the day is quite oppressive. From November to the present the health of our people has suffered considerably. Colds, chills and fevers have afflicted three families, as also typhoid fever and inflammation of the lungs. All are now convalescent. I think the sickness of each and all has been owing more to poor house accommodations, than to any unhealthiness of the climate. Thus far self and family have been favored with more than our usual health. Sir Montefiore is about establishing a weaving manufactory for the Jews at Jerusalem. His agent, Mr. Bradshaw, of Manchester, Eng., informs me that he has imported a dozen looms, of simple structure, and has already rented a building in a healthy part of the city, where he expects to be at work in a few days. He speaks very highly of Sir M., as very liberal in his views, and benevolent to the poor of all classes. This looks even so, as Mr. B. is a member of the Baptist persuasion. Let others come and aid in building up Zion. There is room enough for all, especially for those who come in the name of Christ the Lord.

Visitors and pilgrims are continually arriving from all parts; from the States, Lower Canada, England, France, Germany, Asia Minor, &c. The Prince of Belgium and suite arrived the 24th ult.; took lodgings in the Latin convent, but left the day following for Jerusalem. The "Ebuul Sultan," son of the Sultan, as the Fellahs called him, was all their talk for a few days. He appeared in plain citizen's dress, and is apparently about twenty-two years of age. Rev. Mr. Van Doren and lady, of the Dutch Reformed church, New York, arrived here the 17th ultimo, en route from Egypt and Jerusalem. He preached for me on Sabbath, the 24th. Text 1 Cor. 1: 30. A good text and good sermon, which made a good meeting. Mr. Smith, ex-Consul General for Syria, has left for the U. S., his place being filled by Mr. Wood, lately arrived. Mr. Van Doren left the 26th, per French steamer, for Beirut. The same evening, self and family and sister Minor, went aboard the Austrian steamer and enjoyed a pleasant interview with Mr. Smith and family. He is a good man, has ably filled his office, and it is with deep regret that we part with him. May the winds and waves have charge of him and his on the voyage home. On the 2d inst., had a brief interview with Dr. Phillips, Scotch missionary at Alexandria. Also with Mr. Lounds, thirty-five years a missionary in the Mediterranean; now agent of the British and Foreign Bible Society.

A word here may not be out of place in answer to inquiries about obtaining a good title to land in Palestine. First, no foreigner can hold real estate in his own name. Second, it is said that a firman has been granted by the Turkish government granting this privilege to foreigners, but for reasons best known to himself, the Sultan has not proclaimed it as law. Third, foreigners buy land by means of the sum required, the land being given as a pledge for the redemption of the money within a given time. Still the deed must be made out in the name of the native. Yet, as the land is not redeemed, the former proprietor gives to the foreigner a paper surrendering the claim of the land to the latter. Fourth, they also buy in the name of the wife; her name being written in the deed as a citizen of the country! Several of those who are in this way owners of land inform me that they feel perfectly safe, and consider their titles good; and, though it may seem unsafe to the inexperienced, all appear to think the good time coming is near at hand, when the government will grant us all the rights we want.

The rains and sickness obliged us to cease from public worship for several Sabbaths during winter. Meetings on the Sabbath are now resumed. Worship on First-day has been laid aside since November. I expect to commence these meetings again in a few weeks. My time has been constantly occupied in the duties of the mission, and I am thankful to say, that my health has been adequate to the work. Studies, visiting the sick, calling upon the people, receiving calls from Jews, Arabs and foreigners, preaching and

recommending the Saviour to dying men, &c., such are my labors, through which I sincerely hope some souls may be converted, saints edified, and God glorified. Of late, three Mahomedans have read the Gospel in my house. One of them, a bright youth, said he had never before looked into the New Testament. My plan is to introduce religion to all callers, and, as much as possible, bring their attention to the word of God. In this way Catholics and Greeks, and even Jews, have accepted my invitation to spend a portion of our time in searching the Scriptures. As much as possible I strive to call their attention to Christ. "Oh, your religion is good," say many; but alas, they are not ready to adopt it. Last summer I sent some French, German and English Sabbath tracts to Constantinople, by an Armenian friend. About the same time some were sent by a lady going to Mount Lebanon, and thence to England. Have not yet heard from these individuals. I rejoice, however, for the precious promise, "My word shall not return unto me void." A month ago, I was visited by Mr. H., missionary elect to Bona, Algeria, North Africa, from Jerusalem, where he had spent three years. He is sent out by the Church Missionary Society. We discussed the Sabbath question for nearly two hours. The discussion was conducted in a kind spirit, and the question as thoroughly investigated as time would permit. My heart rose to God in prayer that Bible truth might not be rejected. He accepted a couple of tracts in French, the "Appeal for the Restoration of the Sabbath," and "The True Sabbath Embraced." Perchance the blessed word may find its way into regions of darkness hitherto unknown. Last week two Parisian Jews called and spent an hour. They accepted a copy of each of the aforementioned tracts, as also one in French, entitled the "Fourth Commandment." Had never heard of us as a people, nor met with the writings of Christians setting forth the seventh-day Sabbath.

They promised to read the tracts and give them to some of their Christian acquaintances in Paris. Perhaps they may think to fulfill their promise. I learned the next morning they had been reading them. Last First-day a Greek asked me if I did not know that that day was the Sabbath. I referred him to the Bible for the true Sabbath, but poor man, he cannot read, and withal is so prejudiced, he will not listen to truth. Thus, by humble efforts in public and private, the word and will of God is being made known to the ignorant and impenitent, and to the believer for his comfort, edification and instruction in the way of the Lord more perfectly. Pray, dear brethren and sisters, that our labor may not be in vain in the Lord. WM. M. JONES.

THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its twentieth annual meeting with the church in DeRuyter, Madison Co., N. Y., commencing on Fourth-day, June 6th, and closing on the following First-day.

Agreeable to appointment, James Summerbell, of Adams, preached the opening discourse, taking for his text, Acts 9: 31—"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The discourse was followed by a brief intermission; after which the Association was organized by the appointment of JAMES R. IRISH, Moderator; JASON B. WELLS, Recording Secretary; and J. B. CLARKE, Assistant Recording Secretary.

Letters were received and read from thirteen of the eighteen churches of which the Association is composed. The churches at Newport, Richland, Pinckney, and Diana, have been so much reduced by removals and other causes, that they do not sustain regular meetings, and sent no communications to the Association. Of the letters received, several were very encouraging. The DeRuyter church reported an interesting revival within the past year, and 46 additions, of which 36 were by baptism. The Scott church reported 20 additions by baptism and 8 by letter; a good degree of harmony, and the cessation of trouble from "spirit manifestations." 2d Brookfield reported 37 additions; 3d Brookfield 19 additions, of which 11 were by baptism. The letters of two of the churches spoke of having "corrected" their lists of members by striking off the names of those whose present residence is not known; in one instance about forty were thus disposed of. This circumstance, together with the fact that in two or three cases different churches reported the same preachers or deacons, suggested the importance of some better system of dismissing and receiving members—a system which will make sure that a church granting letters to absent members will be notified when they are received into other churches.

The Committee which has charge of the Missionary Operations of the Association, reported that all they had done during the past year was to keep Bro. L. M. Cottrell at work a part of the time in Chenango County. Their report spoke of the difficulties with which they had to contend, mainly growing out of a restriction placed upon them not to create a debt, while the churches do not contribute the funds to enable them to carry on operations without running in debt to the missionary laborers. A plan was agreed upon to obviate this difficulty, and it is hoped that more will be accomplished during the coming year. In the discussion of the subject, a deep interest was expressed in the welfare of the feeble churches within the bounds of the Association—such an interest as will not

be satisfied without more active and extensive efforts to benefit them.

Among the requests in the letters from the churches was one from the church in Scott, that Eld. John P. Hunting, formerly a minister of the Baptist denomination, but now a Sabbath-keeper and a member of the Scott church, be received as an Elder in the Association, after a satisfactory examination. Another request was from the 1st Verona church, for the examination by the Presbytery of David P. Curtis, with a view to his ordination at Verona by a committee of preachers whom the Association should appoint, if his ordination was recommended. Both these requests were referred to the Presbytery, and in compliance with their report, Eld. Hunting was received as a member of the Association and of the Presbytery, and the right-hand of fellowship was extended to him by Eld. Wm. B. Maxson. The examination of Bro. Curtis was sustained, and his ordination was recommended.

Several subjects of importance were brought before the Association by Reports and Resolutions, which elicited much interest and discussion. These Reports and Resolutions will be printed herewith. The Report on Education occupied the attention of the Association most of the afternoon of Fifth day, the discussion of it being participated in by W. B. Maxson, G. B. Utter, A. R. Cornwell, H. L. Jones, J. Summerbell, H. H. Baker, J. P. Hunting, L. M. Cottrell, Joshua Clarke, J. R. Irish, and others. The Resolutions were made the special order for the afternoon of Sixth day, and they were remarked upon by a large number of members of the Association. The discussions were of a deeply interesting character, and we regret that our notes are not sufficiently full to enable us to give an outline of the remarks of the different speakers.

The Association made arrangements to secure a number of essays to be read at its next session. J. R. Irish was appointed to write on Early Piety and the practical effect of an early inquiry and decision in relation to the field or department of labor to which a consecration should be made; Wm. B. Maxson on the Spiritual Improvement of the Lord's Supper, and whether any change is required among us in relation to the manner and frequency of observing it; James Summerbell on the importance and best method of conducting Sabbath Schools, and the early training of children in the principles of religion; John Maxson on Church Discipline, embracing an inquiry whether purely private difficulties should be brought into the church; J. P. Hunting on the Use of Tobacco.

The other appointments of the Association were as follows: John Maxson, of DeRuyter, Treasurer; A. R. Cornwell, Corresponding Secretary; H. L. Jones, Joshua Clarke, Willard D. Wilcox, with the other officers Executive Committee. James R. Irish was appointed delegate to the next meeting of the Eastern Association; A. W. Coon, H. L. Jones and Luke P. Babcock to the Western Association; and A. W. Coon to the North-Western Association.

The next meeting of the Association is to be held with the church in Adams, N. Y., commencing on the fifth day of the week before the second Sabbath in June, 1856. J. R. Irish was appointed to preach the Introductory Discourse; A. W. Coon, alternata.

The deliberations of the Association throughout were harmonious and more than usually interesting. The delegates and brethren generally felt that it was good to be there, and it is reasonable to hope that they will carry to their respective fields of labor a measure of the spirit which was excited by the exercises of the occasion. The only question brought before the Association which seemed likely to disturb its harmony, related to affairs in Jefferson County. One of the Council appointed last year to visit the churches in that region, made a written report of his labors, which was referred to a special committee. The committee advised that the Association take no farther steps in the matter at present, and that advice was adopted.

Of preaching during the meeting of the Association there was certainly no lack in quantity, nor in quality if we may judge from the general expression of those who listened to it. We are able now only to give a summary of the religious exercises. The evening following Fourth-day, a discourse was preached by L. M. Cottrell. On Fifth-day morning Elias Burdick preached, and in the evening D. P. Curtis. Sabbath evening was devoted to a conference and prayer meeting. On Sabbath morning there was a discourse by Wm. B. Maxson, followed by a collection for the Tract Society, and then by the administration of the Lord's Supper. In the afternoon preaching by G. B. Utter, and in the evening by J. P. Hunting. On First-day, the discourse in the morning was by A. W. Coon, followed by a collection for the Missionary Society; in the afternoon by Joshua Clarke, and in the evening by H. H. Baker. Several of the ministering brethren also preached in neighboring churches on First-day.

Resolutions. 1. Resolved, That our Foreign Missions, begun in obedience to the command of our blessed Redeemer, and the genius of our holy religion, now demand of us increased appropriations of our means, and more earnest prayers, that they may be prospered and blessed of Heaven, and triumph over the powers of darkness. 2. Resolved, That American Slavery is anti-Christian and anti-Republican in its character, and aggressive in its unrighteous demands; and that we feel bound, by every

lawful means, religious, political, and social, to oppose unceasingly those unrighteous demands.

3. Resolved, That we sympathize deeply with our brother Pardon Davis, who is unrighteously doomed to imprisonment for the exercise of the nobler impulses of manhood, and a practical development of Christianity, in relieving the oppressed; that we are glad that our brethren of the Eastern Association have appointed a Committee of inquiry in relation to what may be done for his relief; and that our Corresponding Secretary be instructed to act in connection with that Committee, as far as may be to accomplish the object sought.

4. Resolved, That we request the churches of this Association to unite with the churches of the Eastern Association, on the last Sabbath in June, in earnest prayer to God for the deliverance of Brother Pardon Davis from prison; and that we urge them on that occasion to remember also any others who may be suffering imprisonment for aiding the panting fugitive in his flight from bondage, and above all to remember "as bound with them" the three millions of poor slaves who are wearing out their lives in the dark prison-house of Slavery.

5. Resolved, That we hail the passage of the Prohibitory Liquor Law in the State of New York as an event of great promise, and that, believing its influence will be salutary upon the religion, morality and well being of society, we will do our utmost to maintain and enforce it.

Report on Education. The Committee on Education respectfully report, that after a careful examination of the information they could collect, they are grateful to learn that the Literary Institutions in which we are more directly interested have been unusually prosperous during the past year. They believe that the young men and young women in our Association who are aiming at a thorough course of education, are rapidly increasing. They are of the opinion that our Academies compare favorably with similar institutions in the country. There is manifestly among the churches of our denomination a growing interest in the cause of education. Though we appreciate the schools already established, yet we trust the day is not distant when we may have a School of a higher grade, to which these shall be but auxiliaries. Your Committee find with pleasure, that there is an increasing degree of harmony and union of effort among the various Literary Institutions of our denomination. While we gratefully acknowledge and appreciate the persevering labors of our clergy for the support and encouragement of education, yet we firmly believe that they should put forth more vigorous efforts to encourage the rising generation to prepare themselves for future usefulness by a thorough course of study.

We submit the following resolutions: 1. Resolved, That in view of the increasing demand for men and women of higher literary attainments, our brethren should earnestly and prayerfully devote themselves to our educational interests. 2. Resolved, That upon the Sabbath School rests, in an important sense, the prosperity of education and of the church; and therefore our churches should exhibit a lively interest in the encouragement of this important institution. 3. Resolved, That it is the duty of parents to give their children at least an academic education. 4. Resolved, That this Association holds with pleasure the proposition to establish among us, as early and as practicable, a Collegiate and Theological Institution.

Report on the State of Religion.

Your Committee on the State of Religion report, that after a careful review of the communications from the churches, we feel that we have great cause of gratitude to our Heavenly Father, for the renewed tokens of his favor during the past year. Several of our churches have enjoyed the revival influence, by which Christians have been greatly refreshed, and sinners brought from darkness to light. These cheering considerations, and accessions to our numbers, have given a new impulse to our efforts in the cause of Christ. There is an increasing desire among our brethren for a higher state of holiness, and for the extension of the Redeemer's kingdom. We rejoice that the spirit of benevolence is rising, and that there is a fixed determination manifested to sustain our missionary operations. The children in the churches of this Association are, to a great extent, favored with Sabbath School instruction. Yet we mourn that some of our churches are without discipline, without the regular preaching of the Gospel, and the joys of social worship, and that prayer-meetings and family prayer have not a more prominent place in our communications. But we take courage in view of what the Lord has done for us, and from the strength gained, we resolve to make a more vigorous advance upon the kingdom of darkness. May the Lord imbue us more deeply with the spirit of our Divine Master, and crown our efforts with abundant success.

Report on Publications.

The Committee on Publications, in looking over the field which naturally comes within their observation, find much that is interesting, though but little that is probably new to the Association. The denominational Tract Society continues to print and circulate its publications on the subject of the Sabbath—a work in the prosecution of which it has met with gratifying success, and is entitled to the continued sympathy and support of the churches. The Committee are sorry to learn, however, that the contributions to the funds of this Society during the past year have fallen considerably short of its expenses in printing and circulating Tracts; and we call attention to the fact in hope that it may not long exist. It should be remembered, that the Society is only the almoner of the churches, and that its duty is only to invest in the best manner what is committed to it. Upon the churches and individual contributors, therefore, rests the responsibility of the success or failure of its work.

The Seventh-day Baptist Publishing Society continues to supply the denomination with weekly and monthly periodicals well adapted to its wants, as a medium of communication, a bond of union, and a stimulant to increasing activity in the promotion of the interests of Christ's kingdom on earth. In this work the Society asks no donations, but relies for pecuniary means entirely on the receipts from subscribers to its publications. Under such circumstances, the duty of promptness in meeting all obligations to it is imperative. The Society has also issued, within the past year, a volume of Music and Hymns for the

use of Sabbath-Schools and Choirs, to which the Committee take the liberty of directing attention, and recommend its general circulation among the churches.

In conclusion, the Committee think there is occasion for congratulation on the part of the Association, in view of the regular issue and creditable appearance of our denominational publications. May they long continue to deserve and enjoy a liberal patronage.

AN OLD-FASHIONED REVIVAL.

The Recorder has already given some account of an interesting work of grace in the Presbyterian Church in Broome street, New York, of which Rev. Mr. Hatfield has long been pastor. In a recent number of the N. Y. Evangelist, the pastor himself narrates the facts in the case, which we copy in part, as an illustration of what may properly be called an old-fashioned revival:—

It was my privilege last Sunday, April 22d, to propound for admission to the church under my pastoral care, one hundred and twenty-three candidates.

The work of grace, of which we are reaping these abundant fruits, has been in progress for many months. As early as last August, during the fearful prevalence of the cholera, hopeful indications of a revival appeared. The first Sunday of the present year was marked by an evident movement on the hearts of the unconverted. The Annual Fast occurred the next day, January 8th, and was well observed by the more spiritual part of the church. It has been our uniform custom to meet in the lecture-room on Tuesday evening for prayer, and on Thursday evening to hear the word of God. On the following week, a sermon was substituted for the Tuesday evening prayer-meeting, and an additional preaching service appointed for Wednesday evening. This arrangement continued for the next three months, with no public service during the week, except on the Friday evening previous to the communion service in February.

Cases of religious interest began to appear from the first. The whole number who had conversed with the pastor in relation to their personal salvation, previous to the third week in February, was about fifty or sixty, several of whom had then begun to entertain a hope in Christ. On the third Sunday in February, the Holy Spirit was poured upon the congregation with great and manifest power. Scores of persons have since referred their awakening to that day. During the succeeding week, the work of conviction and conversion advanced greatly. As many as sixty were found at one time in the inquiry room, and the place of meeting was crowded. The interest now became general, spreading over the congregation, and affecting almost every family among us. The members of the church were greatly revived, and entered into the work with a deep and all pervading interest. At the administration of the Lord's Supper, on the last Sunday in February, a large number of non-communicants were present, all of whom, with but very few exceptions, appeared to be much impressed with the solemn services. A conference meeting for personal conversation with inquirers and converts was appointed for the following evening, February 26th, and one hundred were present, the most of whom were beginning to cherish a hope in Christ. Similar meetings for this class have been held every Monday evening since, at which 120 or 130 have ordinarily gathered, to be personally addressed by the pastor and elders, who have been assisted by a few other brethren of the church.

In this manner the work has progressed to the present time, and is still in progress. The public services on Sunday are limited to the morning and evening. In the afternoon, the people meet in the lecture-room for prayer and exhortation. The room, though of more than ordinary capacity, is ordinarily filled and sometimes crowded. The meeting is conducted by the brethren of the church, and the interest manifested is often overpowering. The young people meet for prayer an hour before the Sunday evening service, and this meeting is attended with a like interest. The converts meet for prayer at private residences on Friday, the females in the afternoon, and the males in the evening.

In this whole work the pastor has had no ministerial assistance, in preaching. His ordinary engagements have required five sermons weekly, or seventy in all since the year commenced. The sermons in the lecture-room have been entirely unwritten, and those on the Sunday from brief notes, with the exception of a few Sunday evening discourses on Inspiration, which were written in full. The subjects of discourse have been such as would naturally suggest themselves in a revival. The plain, simple, unadorned truths of the Gospel have been presented as pointedly and as earnestly as he knew how to do it. Scarcely a sermon has been preached among us for the last three months that has not resulted in conviction and conversion.

INFLUENCE OF ONE SUNDAY SCHOOL.

The old scholars and teachers of Sunday Schools, at Stepney, England, held a meeting the last month. After singing and prayer, there was a brief history given of the church. It was formed in 1644; the Chapel erected in 1674, during the pastorate of Matthew Mead, one of whose books, the "Almost Christian," was well known years ago. The record of the dedication closed with this petition: "The Lord [make it a place for the begetting of many souls unto Christ." And the account says, God heard the consecration prayer—a pleasant reminiscence to be called up at the end of one hundred and eighty years, and suggestive of the importance of commencing every such enterprise in the fear of God, and an absorbing desire of promoting his glory. The Sunday School was formed in 1820, and spacious rooms erected for its accommodation in 1824, more than one half the entire cost having been defrayed by an officer of the church. Since 1820, more than fourteen thousand children have been admitted into the schools taught in these rooms, and of these many have been scattered over all parts of the United Kingdom and the British colonies. Nine or ten scholars and teachers have become ministers and missionaries. There are now about eight hundred scholars and sixteen teachers connected with the schools. It was a place where many souls had been born into the kingdom of God. The widespread and beneficial influence of the institution were illustrated by facts communicated in letters from former scholars.

SUNDAY SHAVING IN BOSTON.—In the Police Court of Boston, recently, Justice Russell delivered the opinion of the Court in the case of E. C. Doming, barber. "In this case the defendant was charged with doing work on the Lord's Day, shaving other persons than himself, the same not being a work of necessity or charity; second, with keeping open his work-shop for the same purpose. On a former complaint, the defendant was acquitted on a technical point that his place of business was not a shop. In the present case the first point was whether shaving was a work of necessity or charity. On that point the Justices of the Court were all agreed that it was. If shaving by a barber of another person on the Sabbath is not a work of necessity or charity, then is a person who shaves himself liable, and even the cooking of food upon that day is illegal. The exchange of ministers, the celebration of the marriage rite, or the performance of the funeral ceremony, might be held as an infringement of the law. He cited the opinion of the Court, delivered by Chief Justice Parker, in favor of his decision. On the second point, the keeping open of a shop for such a purpose, the decision of the Court was, that it could not be the intention of the Legislature to bring such cases within the scope of the law in regard to the infringement of the Sabbath. He alluded to the more liberal sentiment prevailing in modern times in regard to the observance of the Sabbath, and in conclusion said he was aware that the most of those engaged in the business would greatly prefer to have their places closed, but that does not alter the law in the matter. In the decision of the point in regard to keeping open shops, Justice Rogers had doubts upon some parts of the decision. The result of the decision was that the defendant was ordered to be discharged."

THE HUGENOT SPIRIT.—The old Huguenot spirit still lives and animates a few noble Frenchmen, as it has ever done since the days of the great massacre. The following incident, related by a correspondent of the *Crusader*, affords one of many recent proofs of its existence:—

"During the ceremony of jubilation over the announcement of the immaculate conception, being within St. Peter's, I witnessed a curious occurrence between a Papal major and a French officer. Major Casciani (father of that famous young Casciani who denounced to the Papal police several of his political friends) having ordered his soldiers to kneel down, perceived that a French officer was standing, Casciani commanded him *genou a terre*, but the foreign officer remained immovable. This irritated the Papal centurion to such a pitch that he drew his sword in the temple of the goddess of heaven, and was going to assail the French officer, when Col. Guglielmi interfered in time to prevent a collision. I learned afterwards that this officer is a Protestant, and when the ceremony of the Immaculate Conception was over, he asked the Papal major with what right he ordered him to kneel down before the holy water? "I am commanded by my sovereign," answered the Papal major. "Well," replied the stern Huguenot, "tell your sovereign that the French have no orders to receive from him, we bring his protectors, and that, for myself, I kneel only to God."

IMPATIENCE FOR NOTORIETY.—The following remarks by a writer in the *New York Evangelist* strike at the vanity discovered in the restless desire for notoriety, too often seen in the pulpit:—

"One reason why there are so few really great men now-a-days, is the impatience for notoriety of young writers and speakers. They wish to rush into fame at once, and to be able to command the highest places in their profession. Even ministers of the gospel show an itching to appear on public platforms, and to have their names shine in the newspapers. To one who has seen much of the world, and is able to compare men with each other, nothing so surely indicates poverty and emptiness of mind as this buzzing to attract attention. A clergyman may indeed aspire to eminence. He may desire to be a truly great, as well as a good man, and so far, his ambition will but stimulate his mind, and make him the more useful. But for the sake of decency, let him drop this boyish fondness for appearing in a public exhibition."

REVIVAL AT ALFRED CENTER, N. Y.—A letter from N. V. Hull has the following:—

"As it is always refreshing to the Christian to hear of the advancement of the Redeemer's kingdom, and especially so when it occurs in an institution of learning where centers so much of interest, I take pleasure in being permitted to say to the readers of the *Recorder*, that during the present term of Alfred Academy God has been pleased to bless the work preached, and the supplications of his children, to the conversion, as it is believed, of a goodly number of the students; so that they now rejoice more in that knowledge which maketh woe unto salvation, than in that which only bringeth to them good things in this life."

CHURCH AT BERLIN, WIS.—There is a revival going forward in this Church, as will be seen by the following extract from a business letter of J. M. Todd:—

"When I last wrote to you we were making a special effort in the Master's cause. Since that eleven have been added to this church by baptism, one by recommend, and on our communion occasion, another offered himself as a candidate for baptism, and will be baptized soon. The principal part of the above number are the youth of our society. If anything is cheering in this vale of tears to the heart of a minister, it is to see the children and youth of his congregation embracing the Saviour."

DRIVING A BARGAIN.—The following circumstance is said to have transpired not a hundred miles from New Haven. A minister having received a call to settle, was waited on by a committee, when the following dialogue was had:—"Have you a family?" "Yes, a wife and four children, besides an aged mother." "How small a salary would you be willing to work for?" "I desire a competence for my support; but as for that matter, I am willing to refer to your ability and generosity." "What do you say to \$250?" "Well, it is not as large as I had expected; but I might manage to live comfortably with it. You furnish a parsonage of course?" "O, the parsonage is included in the salary. We call the parsonage \$200." "Surely, you do not expect me to live on \$50 a year?" "Well, not exactly—but we don't be hard on you. You can make something outside. If you like you can preach half a day every Sunday—or you can preach the whole day for half a year, at your convenience. The rest of the time you can have for yourself! We won't be hard on you!"

European News.

The steamer Africa, from Liverpool, with news to the 26th of May, arrived at Halifax on the 5th June. Below is a summary of the news.

On the 16th of May, Count Buol, on behalf of Austria, had an interview with Lord Westmoreland and Count Bourqueney, and suggested that the members of the Conference should meet again. The French and English understood that if they assent to a meeting, the Ministers could not give a reply, but it is Count Buol will then again attempt to arrange the third point.

The recent arrival of three French Divisions makes the Allied force in the Crimea about 200,000, namely: 120,000 French; 30,000 British; 40,000 Turkish; 11,000 Sardinian.

The siege of Sebastopol is continued, but without any advantage to either party, so far. It is expected that by the 20th of June, every available man in Great Britain, belonging to the infantry regiments, will have embarked for the war.

A deputation had recently seen Lord Palmerston, and expected to obtain an unconditional pardon for Smith O'Brien.

The ship G. L. Lamson, Capt. Cobb, of New York, was burned at sea May 4. The master, crew and twelve passengers were rescued by the bark Cortages, of Amsterdam, and landed at Plymouth.

California News.

The steamer Northern Light arrived at New York on the 6th of June, with San Francisco dates to May 16.

Governor Bigler visited San Francisco on the 12th ult., and had a public reception. The Governor made a speech at the Merchants' Exchange.

An intense excitement was gotten up in San Francisco by the rumor that 280 convicts had escaped from the State Prison on the 12th May, and were making their way in a body into the interior. The statement proved to be unfounded. Only three prisoners had escaped.

The clipper ship Charmer, which had sailed from San Francisco, it was said had on board several thousand dozen shovels, on English account, destined for the Crimea.

The California *Express* says that the Treasurer of the Eureka Quartz Company had laid upon his table what rarely adorns an editor's sanctum, viz.: between nine and ten thousand dollars of pure gold, the product of five weeks' labor of their mills.

Dr. Marshall, of Sonora, has received a commission in the medical staff of the Russian army, and will depart for the Atlantic States en route for Russia, on the next steamer. Dr. Marshall has resided for the several years at Sonora, and has earned the reputation of a thorough and skillful physician.

The British frigate Pique was yet off the harbor on the lookout for the two Russian privateers (the *Kamshacka* and *Nicholas*), at anchor in the bay of San Francisco. The former mounts ten guns, and is in every way prepared for a marauding expedition on the English merchant vessels trading on the Pacific coast. They are both, however, effectually blockaded. On the receipt of the recent news of the Emperor's death the *Kamshacka* fired a number of guns in token of respect.

ATTEMPT TO DESTROY A RAILROAD TRAIN.—As the mail train from New York via New Haven was nearing the city of Worcester, on Tuesday night, June 5, the engineer suddenly discovered an obstacle upon the track. It appears that the rails had been piled up, and five or six large stones had been placed underneath. By the force of the collision, the whole train was thrown from the track. The engine was thrown into a ditch. The baggage car was thrown completely over and broken up. Six persons who were in that car were considerably bruised by the flying pieces of baggage, but fortunately escaped without very serious injury. The fore part of the passenger car was broken in, and the trucks of two passenger cars were torn off, but all of the passengers escaped without serious damage—a few only receiving trifling cuts. This attempt to destroy a passenger train is supposed to have been the work of robbers, who hoped during the confusion to rob it of a large amount of specie, which was known to be on board in charge of Adams & Co.'s express messenger. The specie on board is understood to have exceeded half a million of dollars, and though it was much scattered it was all recovered and has been safely delivered. The Western Railroad Company offer one thousand dollars reward for the conviction of the parties who placed the obstructions on the track.

A SPLENDID VESSEL.—The screw steam frigate Niagara, building at the Brooklyn navy yard, is said to be the largest ship in the world, except the English steamer *Himalaya*. Her tonnage will be 5200; extreme length, 345 feet; breadth, 55; load line, 323; depth of hold, 31. There are three decks besides the orlop. The armament will consist of 12 eleven inch pivot guns, to carry 170 lbs. shot and a charge of 15 lbs. of powder. She is to be full ship-rigged, her mainmast being 111 feet long and 3 feet 4 inches in diameter; the main yard will be 55 feet and the spanker boom 67 feet. The Niagara is constructed wholly of live oak. Congress appropriated one million of dollars for her construction, but her cost, it is thought, will not be over \$900,000.

The Philadelphia *American* records the death of Matthew Gilroy, who was the standard bearer of the First Pennsylvania Regiment in the Mexican war. He was in the battles of Vera Cruz, Cerro Gordo and Puebla. The flag, which was perforated with bullets, he planted upon the heights of Cerro Gordo, and it is reported that he was the first man of the regiment who reached the inside of the enemy's works. His age is not given.

SUMMARY.

Captain Nye, of the Pacific, has always on board of his noble ship a box for contributions to the Society on Staten Island, which has in charge the Orphan Children of Seamen. Among the passengers to Liverpool on board the Pacific on her last voyage, were Benvenuto, the opera singer, and Miss McCauley, who, to aid the Society in which Captain Nye took so much interest, offered their services at a concert to be given for the benefit of the Seamen's Orphan's Charity Box. The passengers entered heartily into the arrangement, and the result was \$200 for one of the most deserving charities.

Among the forty or fifty Episcopal clergymen who were assembled at the recent consecration of St. Thomas' Church, New Haven, one was a liberal descendant of the first Puritan minister of New Haven, and another was a liberal descendant of one of his leading elders. It is also a fact of interest that a descendant of Oliver Cromwell is now a clergyman of the Church of England in Canada; while the last lineal male descendant of Martin Luther was a few years ago received back into the Romish communion.

Rev. Theodore Parker, of Boston, addressed a large audience at Wilmington, (Delaware) on the 18th ult. His subject was slavery. This was the first appearance of this celebrated champion of Freedom in a Slave State, and his eloquent discourse was listened to with the most intense interest. The Lecturer was greeted with frequent and hearty applause during the delivery of his discourse, and at its conclusion the audience complimented him by a vote of thanks. "The world does move!"

Horace Greeley, writing from Paris to the *Tribune*, says: "The attempt to kill the Emperor has not created one half the feeling here that the shooting of Bill Pool did in New York, nor as an ineffective attempt to take the life of any one of the two hundred of the best known citizens of our emporium would induce. Except in official or military quarters, the whole affair has been taken very coolly."

There are consumed annually in and around Boston about 700,000 lobsters, the prime cost of which is some \$80 per thousand. This figure upon the snug sum of \$56,000. About 500,000 of these lobsters are brought from the State of Maine and the remaining 200,000 are taken from Massachusetts Bay. Nearly 700 men are engaged in taking the fish, and some 800 tons of shipping are engaged to bring them to Boston, exclusive of what are brought by other conveyances.

The State of New York will pay off on the 1st of July, in addition to \$1,500,000 Canal Certificates, a six per cent. Canal Loan then due of \$1,130,534, and a 5 per cent. Canal Loan of \$184,285—making altogether \$2,814,819. The new loans for \$1,250,000 and \$1,500,000, to be awarded to the highest bidders on the 20th and 21st inst., with the premium, will no doubt more than reimburse this sum, and leave the Treasury a surplus of \$250,000.

The handsome sum of \$53,000 has already been realized from the sale of pews in the new Presbyterian church, situated on Wood street, Pittsburgh, and about forty slips remain unsold. The original cost of this imposing church edifice was but \$50,000 which amount has already been realized from the sale of pews, leaving a surplus for minister's salary and incidental expenses.

The *North American Review* says, with regard to the European complications:—"One thing appears certain, which is, that whoever may get safely out of this Eastern question, Turkey will not. Her last hour is near. She began her career with a sword; she can ask as a burial with military honors. She is at present joining the allies in firing the last volley over her own grave."

The June number of *Dismore's American Railway Guide*, compiled from official timetables of the various railroad companies in the United States and Canada, and corrected principally by the railroad superintendents themselves, is a very reliable and perfect work, and the only one containing the timetables of all the railroads in this country.

A gentleman who has tested his theory by experience, asks the *New York Courier & Enquirer* to advise its friends to shake their shade trees thoroughly, to clear them of worms. He thinks that the operation repeated at intervals of four or five days for the next three weeks, will abate the nuisance.

A brakeman named Bean, while unshackling a car of lumber next to the engine, at Collins' depot, near Springfield, Mass., on the Western Railroad, on the 2d instant, slipped beneath the tender, the wheels of which and the engine passed over him, cutting off both legs below the knee. It was feared he could not survive his injuries.

A dispatch dated Elmira, N. Y., June 10, 1855, says: The express train going north on the Canandaigua and Elmira railroad, was thrown off the track yesterday afternoon, killing a man named McKnight, who was riding on the engine, and injuring several others.

A boy seven years of age fell into the Connecticut River, at Haydensville, a day or two since, and was rescued by the Rev. Mr. Cook. On his way home a person remarked to him, "You got pretty wet, didn't you?" "Yes," said the little one, "but the man that came after me got as bad a ducking as I did!"

The schooner Julius Pringle, which was fitted out some ten months since, from San Francisco, to go in search of the treasure which was supposed to be buried on Cocos Islands, has returned to San Francisco, after an unsuccessful search.

Nearly one thousand dollars were subscribed and contributed for Foreign Missions on the Sunday morning succeeding the late meeting of the Union, by the First Baptist Church and congregations, Chicago, six hundred of the sum to be appropriated to the payment of the debt.

Mr. John Wysong informs the citizens of Winchester, Va., that he has associated with him in the mercantile business, his daughter, Virginia, and that hereafter business will be conducted under the style and firm of J. Wysong & Daughter.

A dispatch dated Washington, June 3, 1855, says: The number of applications received for Bounty Lands during the month of May was 45,500. The total number of applications that have been received is 158,800. The total number acknowledged, 75,000, and the total number of warrants issued, 1,260.

The Hawsville (S. C.) *Herald* learns that in consequence of the present and prospective scarcity of breadstuffs in that State, a large cotton-planter has sown all his land in corn, and will raise no cotton crop this season. This course is recommended to cotton-planters generally.

The Louisville *Journal* recommends the Legislatures of the Southern States to pass laws prohibiting the sale, within their limits, of any commodity of the growth or product of the State of Massachusetts, because the latter State has passed a law "practically nullifying the Fugitive Slave Act."

The proprietors of the Unitarian Church on Church Green, in Boston, have invited to their ministry, Rev. Geo. W. Briggs, of Salem, Mass., with a salary of \$1,500. Rev. Alexander Young, the learned historical writer, now deceased, was his predecessor.

On the 30th ult., at Winchester, Clark Co., Ky., Patrick Kuskic was stabbed and killed by James Reddy. The murderer had arrived in Winchester from Lexington only two hours before he committed the bloody deed. He was arrested and confined in jail.

A young couple recently ran away, near St. Louis, Mo., and going up to Alton, Ill., were married. The father of the young lady, after a diligent but unsuccessful search for her, met with the father of the bridegroom, and thereupon beat that gentleman most unmercifully.

The Philadelphia *Times* says it has good reasons to believe that the sale of the Canadas to the government of the United States is about to be taken into consideration by the British Cabinet, and to be submitted to Parliament.

The City Marshal of Bangor, Me., seeing a man drinking something out of a bottle, offered him \$3 to tell him where he got it. The money was paid over and pocketed, and the bottle contained water.

It is stated that three or four thousand hogs have lately been slaughtered in Greencastle, Ind., for the use of the army in the Crimea. Contracts for thirty thousand head for the same purpose have been made with different parties throughout the State.

Dr. C. Sharpe and James Sharpe, lately convicted of manslaughter, for killing their brother John, at Charlotte, N. C., have been sentenced to 12 months' imprisonment, and to be branded with the letter M on the thumb and palms of their left hands.

The schooner Wm. P. Dolliver, Captain Bailey, arrived at Nantucket, Mass., on the 24th ult., from a five months' whaling cruise, with a cargo of oil valued at \$7,000—paying her owners more than 100 per cent on their investment.

A layman in the Episcopal Church has offered to contribute \$40,000 to establish an Episcopal Theological Seminary in Massachusetts, provided an equal sum shall be given within three months by one or more persons.

Capt. C. B. Pratt, with a gang of skillful and experienced divers are at New York, to renew the effort to recover a portion of the one million of treasure known to have been on board the *Huzzar*, sunk at Hurlgate during the revolutionary war.

The Albany *Argus* states that a ship endeavoring to get up the Hudson, got aground, with her bow on the Hudson River Railroad; and that, in order to allow the trains to pass by, the fore part of the ship had to be sawed off!

The Rev. Mr. Chase, of Brunswick—a small village adjacent to Troy—has run away with another man's wife, a newly-married woman, and but 18 years of age, whereas the monster is over 50, and has a wife and 10 children.

The Rutland *Herald* says there are seven hundred men constantly employed quarrying marble in Rutland county, Vt.; and there will be raised during the present year not less than 1,100,000 feet of marble.

One of the justices of Detroit, Michigan, has decided that liquor in any quantity may be sold from an original imported package, and it is the opinion that the Supreme Court of the State will sustain the decision.

Mr. Wm. A. Thomas, of Savannah, says that he has made certain improvements in Water Filters, whereby river water is rendered not only clear and pure, but devoid of all unpleasantness of taste.

A minister by the name of John Cumming, has been lecturing in Glasgow, Scotland, to show that the end of the world will take place in 1865.

Milwaukee, the big town of Wisconsin, is only 20 years old, and it has a population of 40,000. Its imports are \$11,000,000; the exports \$7,709,000.

There has never been a conviction for murder, nor a person hanged, within the limits of Randolph county, N. C., although it is one of the oldest counties in that State.

There are one thousand acres more of hops in Otsego Co., N. Y., at this time, than there were last year. This seems singular, in view of the late passage of the liquor law.

There were two hundred and ninety-one deaths in Cincinnati during the month of May, six of which were from cholera, and thirty-one of consumption.

Dr. Brown, of Ipswich, has recovered \$6,000 from the New Haven Railroad Company for injuries received at Norwalk, two years ago.

The New Jersey State Agricultural Society will hold its first annual exhibition at Camden, opposite Philadelphia, on the 19th, 20th, and 21st days of September.

As Dr. S. D. DeLoate was smoking, at his residence, Florence, Alabama, a ruffian fired a gun at him, the ball from which cut off his pipe within two inches of his mouth.

The telegraph states that the impression gains ground that the new prohibitory law in Illinois, which was referred to the people, has been defeated.

The Rochester papers say that a Suspension bridge is to be constructed across the Genesee River, at the Lower Falls. It is to be a free bridge, to cost some \$15,000.

Rev. L. P. Clover has been invited by the Free Masons of Johnston to preach a sermon on Masonry, in St. John's Church, Johnston, on the 24th of June, St. John's day.

New Orleans, which was recently threatened with that terrible scourge, the cholera, is now regarded as healthful, the Board of Health having rescinded the resolution declaring that an epidemic prevailed.

We continue to receive most favorable accounts of the condition and prospects of the crops from all sections of Illinois. Wheat is particularly promising, and corn and other spring grains look well.

Five thousand slaves who are professing Christians in the city of Charleston, S. C., have contributed the last year to benevolent objects \$15,000, it being on an average \$3 each.

One of the largest distilleries in Scotland, the Keith distillery, where one million two hundred thousand gallons of whiskey were made annually, has recently been converted into an extensive flouring mill.

The imports of foreign dry goods at the port of Philadelphia, since January last, show a falling off of about a million of dollars from those for the same period of last year—the sum total being \$1,540,000.

The story that has been going the rounds of the papers about Miss Beecher being insulted in Virginia by the burning of her sister (Mrs. Stowe) in effigy, turns out to be an abolition hoax, the lady herself denying that it took place.

State taxes in Massachusetts this year will be increased 50 per cent, the expense being estimated at \$449,936 over last year.

The State Idiot Asylum at Syracuse is to be open for the reception of pupils on the first of October.

A women's State Temperance Convention was held at Auburn last week, at which the strong minded rallied in respectable numbers.

A lady living near San Antonio, Texas, recently gave birth to two pairs of twins at one time—five healthy babies.

J. P. Hale is to deliver the oration in Lawrence, Mass., on July 4th; arrangements are making there for quite a celebration.

Gov. Clarke recently visited his home in Canandaigua, and was greeted with a tin horn serenade in the evening.

Father Matthew is at Madeira in distress, in want of means to pay his board. His right hand is paralyzed.

The proprietors of the Cincinnati *Enquirer* have been forbidden to issue that paper on Sunday, by Mayor Farran.

Dr. Stone, a homeopathic physician in Medford, Mass., committed suicide on the 3d inst., by stabbing himself.

The Hudson River Railroad received in May, \$130,448, against \$123,271 the corresponding month last year.

The name of Brand's Iron Works, R. I., has been changed to Altou.

Of our fourteen Presidents, not one was a citizen of a great city!

MARRIED.

In the Seventh-day Baptist Church of Berlin, Wis., on Sunday, April 16th, 1855, by Eld. J. M. Todd, Mr. STEPHEN W. HICKOK, to Miss MARY A. BAKER, both of Berlin.

At the same time and place, and by the same, Mr. ALVAN R. URLEY, to Miss SARAH E. HICKOK, both of Brooklyn.

In Church, June 2d, by Eld. J. M. Todd, Mr. A. H. LEVINS, to Miss AUGUSTA M. JOHNSON, all of Berlin, Wis.

At the same time and place, and by the same, Mr. A. W. CLARK, to Miss MARIA DAVID, both of Berlin, Wis.

At Leonardville, N. Y., June 5th, by Eld. Wm. B. MAXSON, Mr. NOYES STICER, of Indianapolis, Ind., to Miss L. ELIZABETH CLARKE, of Leonardville.

At South Groton, Mass., on the 25th of May, by Eld. J. M. Chick, James L. BOYD, of Philadelphia, to LIZZIE CLARK, eldest daughter of Aaron Mason, of South Groton, Mass.

LETTERS.

S S Griawold, Geo R Lanpher, J Nash, Obed Snowberger, Joseph Green, W C Kenyon, Joseph Grandall, B H Burdick, A D Graham, M Maxson, Isaac West, A A Lewis, B R Clarke, Christian King, Ira W Utter, H W Babcock, Davis & Jones, N V Hall, D E Maxson, Eli S Bailey, R I S Rogers, J M Todd, E Gavitt, H R Randolph, T G Bailey.

RECEIPTS.

Table with columns for names and amounts. Includes: GR Lanpher, \$2.00; J Nash, \$2.00; Obed Snowberger, \$2.00; Joseph Green, \$2.00; W C Kenyon, \$2.00; Joseph Grandall, \$2.00; B H Burdick, \$2.00; A D Graham, \$2.00; M Maxson, \$2.00; Isaac West, \$2.00; A A Lewis, \$2.00; B R Clarke, \$2.00; Christian King, \$2.00; Ira W Utter, \$2.00; H W Babcock, \$2.00; Davis & Jones, \$2.00; N V Hall, \$2.00; D E Maxson, \$2.00; Eli S Bailey, \$2.00; R I S Rogers, \$2.00; J M Todd, \$2.00; E Gavitt, \$2.00; H R Randolph, \$2.00; T G Bailey, \$2.00.

FOR THE SABBATH-SCHOOL VISITORS:

Table with columns for names and amounts. Includes: Ladies in Western, \$1.00; B B Burdick, \$1.00; O A Babcock, \$1.00; Crumb 25c each, \$1.00; G A Osgood 12c, \$1.00.

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Table with columns for names and amounts. Includes: D B Burdick, \$1.00; F Curtis, \$1.00; New London, \$1.00.

FOR THE CAROL:

Table with columns for names and amounts. Includes: N V Hall, \$5.00; Alfred Center, \$5.00; Maria Langworthy, \$5.00; New London, \$5.00; D B Burdick, \$5.00; J M Todd, \$5.00; Wm Maxson, \$5.00; E S each, \$5.00.

Savory's Temperance Hotel and TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS. From \$2 to \$3 per Week, or 50 Cts per Night. BELLA SAWYER, Supt. JOHN S. SAWYER, Proprietor.

Western Association. THE Twelfth Annual Meeting of the Seventh-day Baptist Western Association will be held at Richburg, Allegany Co., N. Y., commencing on Friday, June 21st, 1855, at 10 o'clock A. M. N. Y. Hall is appointed to preach the introductory discourse; H. W. Babcock, alternate. E. A. GREEN, Rec. Sec. The Executive Board of the Seventh-day Baptist Western Association will hold its next session at Richburg, during the settling of the Association, commencing June 21st. B. R. CLARKE, Secretary.

GENESEE, N. Y., May 26, 1855. MARY F. HAMILTON left my bed and board May the twentieth, without just provocation. I hereby forbid any person harboring her or trusting her on my account. MARVIN N. HAMILTON.

Regular Mail Line via Stonington for Boston, PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland route, without change of cars or detention, carrying the Eastern Mail.

The new steamer PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDEBILT, Capt. W. H. Frazer, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from pier No. 1, N. R., (first wharf above Battery-place) at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the Mail Train which leaves Boston at 5.30 P. M.

The C. VANDEBILT, from New York—Monday, Wednesday, and Friday from Stonington—Tuesday, Thursday, and Saturday from New York—Tuesday, Thursday, and Saturday from Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers, on arrival of the steamers at Stonington, proceed immediately by Mail Train to Providence, Boston, Taunton, and New Bedford; or by Accommodation Train from Stonington at 7.30 A. M. A Baggage Master accompanies the Steamer and Train through each way.

For passage, berths, state-rooms, or freight, application may be made at pier No. 2 North River, or at the office, No. 10 Battery-place.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M. STEAMER RIP VAN WINKLE, of P. V. Farnham, S. Commaner, Monday, Wednesday and Friday, at 6 o'clock P. M.; steamer C. W. HODGSON, S. Smith, Commaner, Tuesday and Thursday, at 6 o'clock P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, \$1 50; Moreau, \$2 15; Fort Edward, \$2 15; Whitehall, \$2 75; Castleton, \$3 50; Rutland, \$3; Burlington, \$4; Rouses Point, \$5 50; Montreal, \$7 50.

These boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

Through tickets can be obtained on board the boats for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouses Point, and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Magnificent Floral Gift.

SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a magnificent floral gift, being given gratis to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

Six Copies for Five Dollars. The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination.

FIFTY ENERGETIC BUSINESS MEN are wanted immediately to

