

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

THE SOUTHERN LITERARY MESSENGER ON GEOLOGY AND THE BIBLE.

As the publication, in the Recorder, of the article from the Southern Literary Messenger was undoubtedly suggested by views which I have published on the same subject, it may not be amiss for me to pen a brief review of it. The writer discusses two points. 1. That our earth as it now is affords irrefragable evidence of one of the great facts stated in the Mosaic records—a general deluge. 2. That one of the most remarkable and clearly demonstrated epochs of astronomy proves the sacred chronology of the world to be true.

I think the writer signally fails to prove either of these propositions. The facts which he adduces to prove an universal deluge are facts which the Noachian deluge is totally incompetent to explain. That the Mosaic record clearly describes a deluge sufficient in extent, at least, to drown the antediluvian progenitors is not denied by any one. It is questioned, however, by the most profound scholars and devoted theologians, whether that deluge extended over any more than that part of the earth which was then inhabited. There are many and cogent reasons for the belief that only so much of the earth was inundated as was necessary to drown the human race which, in all probability, had not yet extended over one-half the earth. On this point, however, I do not wish to present opinion or argument. I believe there was a flood sufficient to accomplish every purpose for which it was designed. I believe the Bible clearly teaches this, but I do not believe that geology teaches it, or that the earth affords any evidence of it whatever. And here I am at issue with the writer under review. Nor am I alone at issue with him. In the language of President Hitchcock, "among well informed geologists, at least, the opinion is almost universal that there are no facts in their science which can be clearly referred to the Noachian deluge; that is, no traces in nature of that event; and, on the other hand, that there is nothing in the Mosaic account of the deluge which would necessarily lead us to suspect permanent marks of such a catastrophe upon the earth." This testimony, of course, must settle this question; for geologists, of all men, are most competent to testify concerning the facts of their own science.

Physiologists must testify of facts in their science, and astronomers of facts in theirs; so geologists must be allowed to testify of their earth, which is the especial subject of their study. But the writer under review testified to the contrary, and affirmed that the earth is covered with the marks of an universal deluge. We have only to inquire, then, whether the phenomena which he has presented are referable to the deluge in question. I think he has entirely mistaken the character of those phenomena and referred them to a cause totally inadequate to produce them. He starts with this assertion, "That the present dry lands of the globe were the bed of the antediluvian ocean, is admitted by all geologists." This I understand to be the revival of a theory long ago exploded, viz: That at the deluge the ocean and dry land exchanged places, so that the present ocean covers what was dry land before, and the present dry land occupies the place of the former ocean. The writer does great injustice to geologists when he attributes this theory to them, for they have long ago shown the absurdity of the hypothesis. That absurdity is manifest at a single glance. It is the aim of the writer to prove that the chronology which makes the earth only six thousand years old is the true reckoning. These two propositions put together give the following result, viz: That the ten miles of stratified rock, containing over thirty thousand species of fossil remains of animals and vegetable, was deposited during the less than two thousand years which intervened between the creation and the deluge. Such an absurd conclusion at once overthrows the hypothesis out of which it grows. The talented author of "The Religion of Geology" makes the following truthful remark on this point: "The facts of geology forbid the idea that our present continents formed the bed of the ocean, at least at so recent a date as Noah's deluge, and that the supposition that all organic remains were deposited during the two thousand years between the six days' work and the deluge is totally irreconcilable with all sound philosophy. Why, during the time when the fossiliferous rocks were in course of formation, four or five entirely distinct races of animals and plants successively occupied the land and the waters, and passed away in regular order; and these races were so unlike that they could not have been contemporaneous. Who will maintain that all this took place in the short period of two thousand years? I am sure that no geologist will!"

But again, this theory is at war with the Mosaic account of the flood. The same land which was covered with water is represented as again emerging, so that even the very rivers flowing out of the garden of Eden, still flow in their former places. We must then

admit, at least, that the Asiatic continent is the same as the antediluvian, or deny the authenticity of the account of Eden in Genesis. This latter alternative has been adopted by some, as Perm an Fairholme, who affirm that the account of Eden is no part of the Bible. The fact, then, that marine fossils are found imbedded in rocks on the tops of high mountains and elsewhere, proves nothing concerning the deluge of Noah, but they most clearly show that at a period immensely more remote than that the present dry land was formed beneath the ocean.

The writer next quotes various authors to show the evidence of the flood in the distorted condition of the stratified rock, showing clearly that, "wherever the steep front of mountains disclose their interior construction, wherever the miner has pierced the layers beneath, wherever caverns and fissures reveal the disposition of the component materials, convolution, and disruption, and disarrangement are visible." Again, "the whole of Great Britain has suffered considerable disturbance from prodigious and mysterious power, by which all the known strata, to the greatest depth that has been explored, have been more or less broken and displaced, and in some places have been so lifted that the lowest of them have been raised to the surface," &c. Now I submit that this is queer evidence of a flood of water resting down on the earth's surface. How much depth of water must rest on the top of the ten miles of stratified rock of Great Britain to "lift the lowest of them to the surface?" The absurdity of the proposition is seen at once. No amount of water resting down on the surface of the earth could ever "lift up" the strata of rock as we find them all over the earth. Nothing short of the melted mass which boiled beneath these rocks could ever have produced this uplifting, and disruption, and distortion which everywhere meets the eye. And surely nothing but tremendous heat below could have lifted whole continents from beneath the ocean. That same mighty upheaving power is now vomiting forth melted streams of lava from Vesuvius and occasionally from three hundred terrible chimneys, while ever and anon it shakes the earth for leagues, tumbling down whole cities on their defenseless inhabitants, and not infrequently causing the earth to open her terrible jaws and swallow thousands at a mouthful. All this, indeed, proves the hypothesis of internal heat, but it says not one word about the deluge.

The writer was no less unfortunate in the selection of his next fact to prove a deluge by geology. He refers to the phenomena of drift as evidence of a flood in every part of the world. The drift formation presents us with blocks of stone of all sizes and forms, torn from their native beds and transported to great distances. To understand the phenomena of drift, it is necessary to notice that this formation exists in two modes, indicating two phases of action. In the first case, the drift has been carried outward from the summits of mountains and spread over the neighboring plains. The best example of this phase of drift is found near the Alps. Boulders have been carried in great abundance and deposited in the valleys below, to the distance of many miles. This phase of drift, of course requires no deluge to account for it. The force of gravity with the action of glaciers, avalanches, &c., are the obvious causes of all this. This form of drift is found in all countries having large mountains. At the foot of the Himalaya mountains, the drift has extended thirty miles into the plain. In the second phase of this formation, the force acted on a wider scale, having driven the material in a southeasterly direction over all the northern part of America and a part of Europe. For a full description of the drift, on both continents, the reader is referred to Hitchcock's Elementary Geology, page 237. A good example of this, on a somewhat large scale, can be seen at Baker's Bridge, Allegany Co., N. Y. Here are vast quantities of boulders of granite, syenite and various other kinds of rock, mixed confusedly with sand, gravel, and clay, piled up to the height of more than a hundred feet above the native rock on which it rests. All this came from the north. On the top of the highest hill in Little Genesee, Allegany Co., are numerous large boulders of conglomerate rock, some of them eight or ten rods in circumference and fifteen or twenty feet high. These were drifted there from the north or in bergs when the northern ocean was tumbled over the continent to produce the general phenomena of drift. These boulders diminish in size and number as they go south, until they nearly disappear south of the Ohio. On the coast of New England they extend into the ocean and to some of the adjacent islands. Now, this phase of the drift formation cannot be explained by the Noachian deluge; for, in the first place, other agencies besides water must have operated to produce such results. And, in the second place, this phase of drift does not reach the regions of Asia, where the flood is particularly described in the Bible. If the flood produced this drift no reason can be given why it did not produce it there as well as in regions not yet inhabited by man, and where its power was little needed. But

This completes the geological evidence of a

general deluge. It appears to me that it shows nothing concerning that sublime event. That event rests entirely on the testimony of Moses, which is clear and explicit. There let it rest. (To be continued.) D. E. MAXSON.

"YE ARE NOT YOUR OWN."

To every created object, animate or inanimate, it may be truly said, "Ye are not your own!" The lowest and most insignificant, as well as the most complex and important, were created for a purpose beyond themselves. The grain of sand, the insensate stone, the simplest vegetable growth, the most microscopic insect, are links in the great chain of being, and formed to subserv the all wise purposes of their Creator. The glory of fruit, and tree, and flower, the varied activity of animal life, and that mysterious union of spirit and matter, "made a little lower than the angels," also belong to God. The latter is especially his, by the three-fold claim of creation, preservation, and redemption, and yet it is the only one which presumes to independence—which needs to be reminded again and again, "Ye are not your own, ye are bought with a price."

When does man best succeed in attaining that great end of his being, or when comes he nearest to complete and perfect manhood — realizing the idea with which he was formed—the thought of which he is offspring? It is when he feels most the force of the declaration, "Ye are not your own!" It was when his entire being, body and soul, are consecrated to the furtherance of God's kingdom and glory, held and used as belonging to Him who hath redeemed them, not only from the evils of sin here, but a dreadful life hereafter.

How escape we from the evils, from the dominion of sin here? Can we do so? "There remaineth, therefore, a rest for the people of God," and "he that is entered into his rest, he hath ceased from his own works." It is not a rest of inactivity. But he that loveth nobly and purely, and whose every act is imbued with that love, "hath ceased from his own works;" from all that is toilsome, and taken upon himself a service that is easy and without any sense of fatigue; a service which is in itself a reward—an exceeding great reward.

How precious is that rest which we may taste, even here—the repose of faith unquestioning and unshrinking, in the mercy of our Father, in the tender love of his Son, in the indwelling of his Spirit in our hearts. Oh, to take God at his word, to lose all the feeling of being "our own," or anything out of His care and ownership. Then, indeed, we enter into that rest which now is, and which remaineth forever for his people.

Oh, for the power of identifying faith, which exclaims, "It is I to whom these precious promises were made! I am one whom the Saviour loves, for whom he died!" Feeling thus, we come near to God—we rest in him. He accepts us! We are his! We cry "Abba Father!" [Genesee Evangelist.]

DOMESTIC HAPPINESS.

Ah! what so refreshing, so soothing, so satisfying, as the placid joys of home? See the traveler—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance; it quickens him to diligence; it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys, and he hears the promise which causes him to hope, "thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle and not sin." Oh! the joyful re-union of a divided family—the pleasures of a renewed interview and conversation after days of absence!

Behold the man of science—he drops the laborious and painful research, closes his volume, smooths his wrinkled brow, leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children. Take the man of trade—what reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many tedious hours of confinement? By and by, in the season of intercourse, he will behold the desire of his eyes, and the child of his love, for whom he resigns his ease; and in their welfare and smiles he will find recompense. Yonder comes the laborer—he has borne the burden and heat of the day, the descending sun has released him from his toil, and he is hastening home to enjoy repose. Half-way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness. His hardships are forgotten—fatigue vanishes—he eats and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again, and retires to rest; and "the rest of a laboring man is sweet, whether he eat little or much." Inhabitant of this lowly dwelling! who can be indifferent to thy comfort! Peace be to thy house! [Jay.]

A WORD TO BOYS.—Did you ever think, boys, that this great world, with all its wealth and woe, with all its mines and mountains set with brilliants, its oceans, seas, and rivers laid with pearl and gold, its steamboats and ships, railroads and steam printing-presses, magnetic telegraphs, etc., will soon be given over to the hands of the boys of the present age? This is what really awaits you, and you should look abroad upon your inheritance earnestly and hopefully, and prepare to enter, with stout and cultivated hearts, upon your duties. In after time, let it not be said that you disgraced the place of the great men and heroes whose mantle is to descend upon you.

FAUSTUS—INVENTOR OF PRINTING.

'Twas but a little deed he wrought, All in a quiet way, The Faustus of that honored age, Which never shall decay; It may not be, he dreamed the light Which from that deed should spring— That he in glorious after years, Would share the glowing fame!

Oh! think ye on his swelling thought That mighty vision sprung! That far in other continents His name would thus be sung? That commerce's hands should bear it on With winds, and wings of flame, Above the rolling age's sea, To everlasting fame?

Ah! little thought that humble one, That from the rise of sun To where it sank beyond the West, The work he had begun, Should spread as legends the morning light, As beams the middle day; And in its splendor, Error's night Forever pass away!

Ah! little thought that earnest soul, Before who had roused a star, The nations from afar; That millions upon millions freed Should should beneath its gleam; Oh! no, it was too gorgeous For any mortal dream!

And yet he has accomplished it; The poem he unrolled Is now the glowing dawn of days Above the shouting world;— The falling dangerous utterance— From tyrant's lips have sprung "Immortal Faust! immortal Faust!" As back their crowns were flung, Bridged oceans bear the echo on, Linked continents of slaves, With tongues that drown the thunder blast, And shatter the roar of waves, Huzza to him who struck their chains, Who set the ages free, Immortal Faust! immortal Faust! Immortal Faust! to thee!

Practical Education.

An old and even hackneyed theme, I grant; but not by consequence either of its antiquity, or its frequent recurrence, necessarily worn out, or in any sense bereft of interest. Indeed to the educator such themes often present the strongest challenge to his earnest consideration, and zealous pursuit. The topic announced is pre-eminently of this class. Though often and in educational circles universally discussed it still presents to the teacher of youth new and ever-varying phases, no one of which may be disregarded by him in the pursuit of his profession. It must be conceded that practical education is the imperious and unequivocal demand of our day. Little deference is now accorded to the mere "book-work," however extensive and varied his attainments, and hence we often hear from such, the bitter complaint against mankind that their great learning is unappreciated and their long years of toilsome acquisition unrequited. So, and so bitterly may they ever find ample reason to complain. The scholar for the times is not he whose light is concealed "under a bushel" and whose only claim to consideration is that of great acquisition, but he who having acquired knows how to use; not he, who, year by year, has stowed away "en masse" all that his devoted, yet objectless investigation could gather from his dusty volumes, but he who has diligently applied each new acquisition of knowledge, directly, to the increase of his mental power, and by its legitimate employment, ejected what the mercenary gormand can never approximate; the conversion of scientific truths into palpable facts. Such education must ever evince in its possessor, the merit of "the good tree" which is known by its "good fruits." Moreover, the person thus educated must always and everywhere be respected, for knowledge with him is no mere possession, but ever active and practical, will continually work out some good to himself or his fellow-men. These sentiments admitted, the immense responsibility of the teacher in this regard, becomes fully apparent. To him most emphatically is entrusted the intellect of the next generation of men, and through them, of successive generations thereafter. By his molding and transforming power he pre-eminently arranges and determines the mental and moral characteristics of incoming society. The individual thus educated, will not be ushered into the busy arena of life to be baffled in the performance of his part. He has been taught self-reliance, and hence can walk boldly into intricacies, with the assurance that perseverance in the exercise of his disciplined faculties, shall ultimately open up the way before him, and his triumph be rendered complete and glorious. He has been taught the use and application of his knowledge, and hence the importation of educated inefficiency and learned imbecility, not more common than deserved in regard to graduates from "the schools," when forming business connections, shall never rest upon him. He has, moreover, been taught a sterling and practical morality, not one consisting of mere theoretical abstractions, and his daily life shall furnish an ever recurring illustration of that most comprehensive rule of action "As ye would that others should do to you, do ye even so to them." [N. Y. Teacher.]

Invest for Yourself.

My lord, here is an acquaintance of ours, and he has been spending the energy of a very good understanding, of exceedingly strong will, or well formed habits, in conducting business and making a fortune. He owes no man anything; he is a benefactor to community; he assists the struggling poor, whom he leaves comfortable and independent; and he says, I have invested £50,000 for every one of my children. But what have you invested for yourself? You ought not, with all your love for your children, to think only of them. What do you propose to invest for yourself? This is the question, and it is a business one. You have but one way of investing money permanently. You may invest it in houses, or in lands, or in banks, but when the great fire comes that will burn all that up, and your beautiful mansion will be no more than the flames than the dust you tread

on, what portion of your property is invested for you, and will re-appear after the fire, to enrich you forever? None, but what you have given up to God—literally and absolutely none—what you have consecrated to the Saviour—what you have consecrated to the poor—what you have given out of love to Christ—love to other men. It is in his hand, and he will remind you of it, and show it to you in another shape at the last day. Oh, what a word that is, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." These friends cannot procure a habitation; they cannot prepare a habitation; they can give no title to a habitation; all that being done by the free grace of your Father through the alone merit of your Saviour and Redeemer. The title being given, and the house being prepared for you, make friends of the mammon of unrighteousness, that they may receive you into everlasting habitations. A wonderful thing it is to take a cold shilling into my hand and turn that cold piece of metal into a friend, who, when the Lord shall lift up my head on that day, will be there to receive me, and bid me welcome to the land of rest. None of us would like to die poor. Who is he that dies rich? That man dies rich, and only that man, who, when he leaves behind him a little or more, or nothing, has before him a treasure laid up in heaven. Who dies poor? He that, whatever he leaves behind him, has nothing laid up before him. He dies poor. [Rev. W. Arthur.]

CIVILITY.

It is an easy thing to be civil, and although in the language of the old proverb, "the fine words butter no parsnips," they frequently, say, almost invariably, have a kindly effect, and influence the mind as well as the heart. Nevertheless there are certain persons who go through the world as if determined never to do a civil turn. They are naturally rough, harsh, peevish, and dissatisfied, and even when appealed to in matters of business, they will indulge in such a spirit, and assume such an air as to make the intercourse cold, formal, and repulsive. A sad mistake in every point of view. All of us are more or less dependent upon civility. It softens and sweetens the intercourse between man and man—it breaks down barriers and impediments that would otherwise exist—it appeals to the higher and more refined qualities of our nature, and it bespeaks not only intelligence and polish, but clearness of head and goodness of heart. A man of the world, one who has traveled or enjoyed the advantages of thorough education, and especially a gentleman, is rarely uncivil. To be so is to be rude, discourteous, and insulting. Nothing, indeed, is more agreeable, nothing more fascinating, and nothing better calculated to secure an easy path in life or society, whether in the social of the business world, than unwavering civility. It touches many a heart, it impresses many a mind, it removes many an obstacle; and, while it is calculated to gratify thousands, it can offend no one.

The man of finished manners and elegant taste, of cultivated mind and gentlemanly instincts, is civil, not only to the millionaire, the banker and the merchant, but to the mechanic and day laborer, and even the beggar who knocks at his door. He respects himself and hence he respects the feelings of others. He looks for kindness and good will at the hands of his fellow creatures, and he manifests these qualities himself. He may have his errors and infirmities, his prejudices and his passions, his follies and excitements; but at all times and on all occasions, his language and his manners are civil, or if having unwittingly committed an offence against propriety, he is the first to make the amende honorable.

Civility is not only one of the virtues, but it is one of the essentials of social and civilized life. It cannot be cultivated too sedulously. We should as much as possible endeavor to engrain its spirit upon the young, and thus render it a feature and an embellishment of character. The effect cannot but be salutary. If this quality be calculated to adorn and dignify age, what a grace and a polish will it impart to the ingenuousness of youth. It at once softens and refines, elevates and beautifies. Often, too, it opens the road to prosperity, and leads the way to conquest and power. With the sterner sex it has a magic and a charm, and with the gentler it is almost irresistible. [Phil. Inquirer.]

WANT OF SUCCESS.—Walked by moonlight in the grounds, reflecting on the missions. My soul was at first sore tried by desponding thoughts; but God wonderfully assisted me to trust him for the wisdom of his dispensations. Truly, therefore, will I say again, who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. How easy for God to do it! and it shall be done in good time; and even if I should not see a naive converted, God may design by my patience and continuance in the work to encourage future missionaries. But what surprises me is the change of views which I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen! but here, the sight of the apparent impossibility requires a strong faith to support the spirits. [Henry Martyn.]

MOTIVES TO HOLINESS.—A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world and live for heaven. [Albert Barnes.]

The Sabbath Recorder.

New York, September 27, 1855.

Editors—GEO. H. PUTTER & THOMAS B. STILLMAN (P. M.)

WHAT IS TO BE DONE?

Another celebration of our Missionary and other Denominational Societies naturally reminds us of what we owe to the world of mankind.

Most unquestionably, does it devolve on Seventh-day Baptists to labor for the conversion of the world.

These are serious questions, and they seem to us more and more serious, every year.

True, we have hope in God, still. We are satisfied that His purposes will be accomplished by such instrumentalities as will glorify His name.

If we have not missionaries to carry out the work to which our Denominational Organizations are pledged; if we can do but little more than meet, every year, and groan over this deficiency; and if this has been a state of things of long continuance, with no immediate prospect for the better; is it not time that we begin to inquire, why is it thus?

We desire to see our Denomination immediately aroused to its great and important mission. There is no time for delay.

ORDINATION OF MISSIONARIES FOR INDIA.—Messrs. Jared W. and Ezekiel Scudder, sons of the late Rev. Dr. Scudder, were, on Sunday evening of last week, ordained as missionaries for India, at the Reformed Dutch Church, on 29th street, in this city.

logical attainments, each of the young men has had the advantage of a complete course of medical lectures.

ORGANIZATION OF THE EDUCATION SOCIETY.

In pursuance with the following resolution, presented by the Educational Committee to the Seventh-day Baptist General Conference and adopted by that body, Sept. 6, 1855, a convention was called in the 1st Brookfield Church, at Leonardsville, N. Y., Sept. 8, 1855, at 7 1-2 o'clock P. M., to organize the Seventh-day Baptist Education Society.

Resolved, That as the votes given on the question of the location for a Denominational College and Theological Seminary make a majority for Alfred Center, N. Y., (though the vote altogether is not deemed equal to the importance of the subject,) the Conference waive any further action on the subject, except to recommend the organization of an Education Society upon the Constitution presented by our Educational Committee, and advise that the Society so formed have the entire management of the subject committed to it from this time, with a due regard to the vote of the churches.

The Convention was called to order by Thomas B. Stillman, Chairman of the Educational Committee. Prayer by W. C. Whitford.

On motion of David Dunn, T. B. Stillman was called to the chair.

On motion of J. M. Allen, W. C. Whitford was appointed Secretary.

J. M. Allen, Secretary of the Committee, presented the Constitution recommended by the General Conference, which, after some modification, was adopted as follows, as the basis of the Society's organization.

ARTICLE 1. This association shall be known by the name of the Seventh-day Baptist Education Society.

ART. 2. The object of this Society shall be the promotion of Education, in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary.

ART. 3. Any person by contributing two dollars may become a member of this Society for one year, which membership may be renewed, for a year, by the payment of one dollar.

ART. 4. The officers of this Society shall consist of a President, Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and ten Directors, whose respective duties shall be the same as those of like officers of similar associations, and shall be elected annually.

ART. 5. Sec. 1.—The Society shall proceed, as soon as practicable, to establish a Literary Institution and Theological Seminary. The Professors in the Theological Seminary shall be Seventh-day Baptists—the Presidency of the Literary Institution shall always be filled by a Seventh-day Baptist—the other Professors and Teachers to be such as the Trustees of the Institution, acting in conjunction with the Society, shall see fit to elect.

ART. 6. The Society shall hold its annual session at such time and place as shall have been agreed upon at a previous meeting.

ART. 7. The officers of the Society shall constitute a Board for the transaction of business. The Board shall hold meetings, as often as once in three months, and special meetings as occasion may require, at the call of any two of its members, through the Recording Secretary. Five members shall constitute a quorum, and shall have power to transact all business pertaining to the interests of the Society.

ART. 8. This Constitution may be amended at any regular meeting, by a majority vote of the members present, provided such amendment shall have been recommended by the Board, or by a vote of two-thirds without such recommendation.

On motion of Jas. R. Irish, an opportunity was given for persons present, who desired to become members of the Society. The list as follows:—Wm. F. Maxson, T. B. Stillman, N. V. Hull, S. S. Griswold, H. H. Baker, A. B. Burdick, J. M. Allen, D. E. Maxson, A. B. Spaulding, Abel Stillman, Clark Rogers, P. L. Berry, B. F. Langworthy, David Dunn, A. M. West, W. C. Whitford, Isaac Brown, Wm. A. Babcock, J. P. Hunting, J. B. Clarke, Isaac C. Burdick, Mrs. M. L. Burdick, N. H. Langworthy, J. B. Wells, Henry Clarke, David Clawson, C. S. Titworth, A. J. Wells, G. S. Kenyon, Mrs. C. M. Baker, Mrs. R. H. Whitford, Lucius Crandall, Nelson Clarke, D. Delos Wells, G. C. Stillman, Alvit Clarke, Alfred Maxson, E. S. Fitch, John Babcock, David Babcock, J. Maxson, I. D. Titworth.

In compliance with a vote, the chair appointed a committee, consisting of J. M. Allen, A. B. Burdick, and D. E. Maxson, to nominate the permanent officers of the Society.

to give the old Seventh-day Baptist Education Society an opportunity to dispose of the funds in its possession and close up its business.

After the recess, the Nominating Committee presented their report, which, after some changes, was adopted as follows:—

President—Thomas B. Stillman. Vice Presidents—Wm. F. Maxson, W. C. Kenyon, Jas. R. Irish, Lucius Crandall, Henry L. Jones, A. C. Spicer, Thos. B. Williams, James Bailey, S. S. Griswold, Garr Smith, A. B. Burdick, Geo. B. Utter, G. H. Stillman, A. R. Cornwall, David Dunn, John Whitford, George Greenman, Benj. Maxson, J. P. Hunting. Recording Secretary—W. C. Whitford. Corresponding Secretary—J. M. Allen. Treasurer—Clark Rogers.

Directors—N. V. Hull, T. B. Brown, L. G. Rogers, Welcome Stillman, D. E. Maxson, H. H. Baker, A. D. Titworth, P. L. Berry, O. P. Hull, W. B. Gillette.

On motion of James R. Irish, it was voted that the Convention adjourn.

THOS. B. STILLMAN, President. W. C. WHITFORD, Recording Secretary.

Meeting of the Executive Board of the Education Society. The Executive Board of the Seventh-day Baptist Education Society held its first session in the 1st Brookfield Church, at Leonardsville, N. Y., on the 9th of Sept., 1855.

The Board was called to order by the President, T. B. Stillman.

On motion of J. M. Allen, it was voted that a committee of three be appointed to make inquiries concerning the most feasible location for a Denominational College and Theological Seminary.

On motion, Thomas B. Stillman, George Greenman, and Lucius Crandall, were appointed that committee.

W. C. Kenyon, on motion of J. M. Allen, was appointed General Agent.

The General Agent was requested to proceed immediately to the collection of funds for the Society.

It was voted, on motion of J. M. Allen, that six per cent. be the rate of interest which shall be paid on all subscriptions secured to the Society, by persons in the different States.

By resolution, the Board allowed three years to the filling up of subscriptions, so as to determine the ratio of each subscriber in paying interest.

The General Agent was instructed to make arrangements with the subscribers to receive interest on their subscriptions on the 1st of September of each year.

On motion of W. C. Kenyon, a committee, consisting of T. B. Stillman, Clark Rogers, and Charles H. Stillman, was appointed to consider the question, at what time the interest on the several subscriptions shall commence, and what shall be the amount of interest which each subscriber shall be expected to pay.

It was voted that the President and Recording Secretary be a committee to audit the account of J. M. Allen, as General Agent of the Educational Committee; that the Board assume whatever sum they award him, and that he have an order on the Treasury for the same.

On motion of L. Crandall, the Minutes of the Convention held Sept. 8, 1855, together with those of this Board, were ordered to be published in the Sabbath Recorder.

On motion, it was voted that the salary of the General Agent be five hundred dollars per annum and his expenses.

On motion, the President appointed W. C. Kenyon, J. M. Allen, and W. C. Whitford, a committee to draft Rules of Order for the transaction of business by the Board.

It was voted that the next annual session of the Seventh-day Baptist Education Society be held with the 1st Church in Hopkinton, R. I., on the fourth day of the week before the second Sabbath in Sept., 1856.

It was also voted that, the exercises on that occasion be opened by a Literary Address, and that the President and Recording Secretary be a committee to obtain a person to deliver the Address.

The Board then adjourned to meet with the Executive Boards of the other Societies, in January, 1856.

THOS. B. STILLMAN, President. W. C. WHITFORD, Rec. Sec'y.

FROM THE LAND OF CANAAN—NO. 3.

JERUSALEM, June 20, 1855.

DEAR SISTERS—I left you standing on Mount Zion, looking towards the Damascus road. If you will now accompany me, we will walk through the Valley of Jehoshaphat, or the Kingsdale. Now, as we are passing out of St. Stephen's Gate, pause for a moment and look at the four lions which are sculptured in bold relief over the gateway, which has the appearance of great antiquity.

thought arises that, this very ground has been hallowed by the foot-steps of our divine Lord. Let us enter the Garden. Now that we are within its sacred precincts and seated at the foot of one of its venerable and time-worn olives, let us open the holy record and read the pathetic history of our Lord's last agony.

We will proceed southward down the Valley, with Jerusalem on the right and the Mount of Olives on the left. You will be struck with its sepulchral character, for here you see numberless stones of an oblong square placed upon the ground, which mark it as the chief ancient burying ground of the Jews.

For here the successive generations of Abraham have been laid, and the Jews are still willing to live here in poverty and contempt that they may be buried with their fathers.

Here they believe that God will plead for Israel. "For then will he gather all nations, and will bring them down into the Valley of Jehoshaphat and will plead with them there for Israel, whom they have scattered among the nations." I think this must be the place which Ezekiel saw when he said, "The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which was full of bones."

Here you see also several remarkable monuments, cut out of solid rock. First, we will notice the tomb of Jehoshaphat, the king of Judah, "who walked in the ways of the Lord," and from whom the Valley derives one of its names. It is an excavation in the rock behind the Pillar of Absalom, the door is ornamented by a pediment and pilasters. The Pillar of Absalom is a most wonderful structure, cut from the solid rock, with the exception of the cone, and ornamented with Ionic pilasters.

Now Absalom, in his lifetime, had taken and reared up for himself a pillar, which is in the Kingsdale, for he said I have no son to keep my name in remembrance; and he called the pillar after his own name, and it is called unto this day, Absalom's place. The stones which you see on the architrave have been cast there by the Jews in detestation of Absalom's rebellion against his father.

Next is the cave of St. James, where it is said he retired and remained without eating or drinking till after the resurrection of Christ. It has two Doric pillars in front and stands in a recess of the rock. Close by is the tomb of Zacharias, who was "slain between the temple and the altar." This monument is square and, like Absalom's Pillar, detached from the rock; it has a pyramid form, and the sides are ornamented with Ionic pilasters.

Here you see another bridge of one arch thrown across the Kedron, leading to the hill of Zion. Just below, we are now passing the rock where it is said that Judas hung himself. Still following down the Valley, on the right we see the Fount of Siloam. Under the Hill Ophel, a long flight of stone steps leads to the water. Let us go down; and now you see a subterranean channel cut in the rock, which connects with the Pool of Siloam. Immediately opposite, you see the village of Siloam, the inhabitants of which live chiefly in caves and in the tombs which are cut in the sides of the rock.

Their manner of living reminds me of the narrative in Matthew, of the "two possessed with devils coming out of the tombs." Our winding path now leads to the King's Garden, a triangular plain, rich in alluvial soil. Here you see the grain, vegetables, and trees flourishing luxuriantly in this most delightful spot, which is irrigated by the water of the Pool of Siloam. This is said to be, and no doubt is, the site of one of Solomon's gardens. He says, "I made me great works, I planted me vineyards, I made gardens and orchards and planted trees in them of all kinds of fruit, I made me pools of water to water therewith the wood that bringeth forth trees." On the right, you see a beautiful mulberry tree, the boughs of which are supported by stays and the roots defended by a wall or terrace. This is said to be the place where Isaiah was slain according to Eusebius, Melchizedek, King of Salem, met Abraham after his return from the slaughter of Chedorloamer, when he brought forth bread and wine, and blessed him and said, "Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be to the most high God, which hath delivered thine enemies into thine hands." We have now reached the south end of the Valley of Jehoshaphat, and here you see a picturesque building over the well of Job, which is Enrogel. This, according to Joshua 15: 7, 18; 16, is one of the border marks between the tribes of Judah and Benjamin. This well is of solid masonry to a great depth, and of excellent workmanship. I have been informed since at Jerusalem, that this well or fount has not overflowed for hundreds of years until within the last seven years. Last winter the overflow was abundant, when the people came down to it with music and rejoicing; for they believe this to be one of the indications that the curse which has so long rested on the land is soon to be removed.

We will now lead your steps towards Jerusalem, pausing for a moment "by cool

Siloam's shady rill," where the "waters of Shiloah that go softly." Jesus said to the blind man, "Go, wash in the Pool of Siloam." Its hallowed waters, with its low sweet murmur, still flows on in this quiet vale. But we must hasten, for the departing sun is now casting his rich tints upon the towering heights of Zion, and the lengthened shadows are lying in these sacred vales, giving the whole an air of indescribable beauty. We will now take the path that leads around the southern slope of Mount Zion, with the Valley of Hinnon on the left. Here the idolatrous Ahaz "made molten images for Baalim; moreover, he burnt incense in the valley of the son of Hinnon, and burnt his children in the fire, after the abomination of the heathen." The wicked Manassah, son of the good Hezekiah, caused his children also "to pass through the fire, in the valley of the son of Hinnon." The noble young Josiah broke in pieces their idols, "that no man might make his son or his daughter to pass through the fire to Moloch." He made this valley the receptacle of all the nuisance of the city, keeping fires continually burning, no doubt to render it odious and to prevent the assembling of the idolatrous people. Quenched are those fires and hushed are all those dreadful cries of agony which once echoed here, and a melancholy stillness now pervades this lovely valley. We now make a steep ascent and reach Zion's gate. The sun has sunk deep in the west, and the soldiers are standing with their hands upon the heavy iron doors, as if waiting for us to enter. When life's sun shall have set, may our spirits ascend and enter Zion's gate in the New Jerusalem, whose Maker and Builder is God.

MARTHA SANDERS.

THE BIBLE ON THE SABBATH: a Tract on the Sabbath, just issued by H. H. Baker.

The advantages claimed for this Tract over others on this subject, exists, in first collating, as they occur, all the texts in the Bible referring to the seventh day as the weekly Sabbath. Secondly, by bringing together in their order, all the passages in the New Testament referring to the first day of the week, and thereby, by an essay or argument, brief, comprehensive and conclusive, covering the ground of these scriptures. By this arrangement, any person wishing to investigate this subject need not, necessarily, refer to the "Family Bible," and imagine that, "much more is there said and could be found, had they time;" for here they have presented at one view all the Bible says on both sides of the question, and with the subject thus set forth can investigate and at once come to a scriptural decision. It is designed to place this Tract in the hands of every Protestant minister in North America, as well as thousands of others, at as early a day as practicable.

When we remember that, within a few years between twenty and thirty ministers of other denominations have embraced the Sabbath and united with us, many of them possessing talents and piety of a high order, and are now advocates for the truth of the Sabbath; and when we look at the small and inefficient efforts we have made to call their attention to the subject, may we not say of a truth, that the Lord has far exceeded our most sanguine expectations, in blessing the means we have so feebly put forth? Let us pray that God will prepare the way for this messenger, that it may prove a blessing to the cause of the Sabbath reform.

As the distribution of this Tract is carried on by individual enterprise, all who love the cause of our Redeemer and wish the Sabbath of the Lord to be hallowed, are solicited to aid in giving it a general circulation. Already, more than three thousand ministers, in different States of the Union, have been provided for and are to be supplied through the United States mail.

Orders for the Tract should be directed to H. H. Baker, New Market, N. J., or they may be obtained by applying at the office of the Sabbath Recorder, 9 Spruce street, N. Y. They will be supplied at the rate of \$3 a hundred. Orders for packages costing less than one dollar, may be remitted in postage stamps, and of the denomination of one cent if convenient, as large numbers have to be used in mailing the Tracts.

DEPOSITION OF A SON BY BISHOP DOANE. A son of Bishop Doane, of New Jersey, who was some six months since ordained to the Diaconate in the Episcopal Church, by his father, having "gone over" to the Roman Catholic Church, has been deposed from that office by the same hand. The following is the sentence of deposition:—

To all, everywhere, who are in communion with the One, Holy, Catholic and Apostolic Church:

Be it known that George Hobart Doane, M. D., Deacon of this Diocese, having declared to me, in writing, his renunciation of the Ministry, which he received at my hands from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry; and I hereby pronounce and declare him to be deposed, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Given at Riverside, this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my consecration. G. W. DOANE, D. D., LL. D., Bishop of New Jersey.

In the presence of MILO MAHAN, D. D., Presbyter. MARCUS F. HYDE, A. M., Presbyter.

Eld. N. V. Hull, of Alfred, will address the American Bible Union, on Thursday, the 4th of Oct., in this city. On the Sabbath following (the 6th) he will preach at the Seventh-day Baptist Chapel, on Eleventh-st., between Third and Fourth avenues, at 11 o'clock in the morning.

SUNDAY-SCHOOLS IN SAN FRANCISCO.—In a recent number of the San Francisco Journal, we find a very interesting account of the anniversary of the Sunday-School Union of that city, which embraces the Sunday-Schools of the different evangelical denominations. The exercises were held in the First Congregational Church, which was crowded to overflowing. The singing was performed by a youthful choir of some 800 children, and was a delightful feature of the occasion. The report of the Secretary showed that there are 11 schools connected with the Union, the average attendance at which for the previous year was 882 scholars, and 191 teachers. The different libraries contain about 8,000 books, and about 20,000 Sunday-School papers are distributed annually. We notice that one school, with an average attendance of 102 members, has a library of 1,200 volumes; another, with an average attendance of 68 scholars, has a library of 1,700 volumes; and another, with an average attendance of 110 members, has a library of 700 volumes. This statement shows that the children of San Francisco are well supplied with a religious literature—far better supplied than the Sunday-Schools of New England even will average. The paper from which we copy says, "the whole affair proceeded with the utmost decorum, and gave another token of our rapid strides as a religious and refined community."

MENDI MISSION.—In January last, (says the American Missionary, the organ of the American Missionary Association), three ordained ministers of the "United Brethren" Order, W. J. Shuey, D. C. Kumler, and D. K. Flickinger, sailed from New York, for Africa, in company with missionaries about to join the Mendi Mission. Their expectation was to be absent about a year, and by personal inquiry and observation to prepare themselves to report to their denomination whether the field about the mission was a suitable one for them to occupy in the commencement of Foreign Missionary operations. The two brethren first named have returned to New York, where they arrived July 15. They come back prepared to recommend that the United Brethren should commence a Mission Station on the Jong River, not far from Wela, and will also recommend a co-operation, in some form, with the American Missionary Association, in carrying forward the work.

RELIGIOUS INTELLIGENCE.

The Rev. Samuel Wesley, father of John Wesley, was a man of marvelous courage. Being strongly importuned by the friends of James II. to support the measures of the court in favor of Popery, with promises of preferment, he absolutely refused even to read the king's declaration; and although surrounded by courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from the words, "If it be so, our God whom we serve is able to deliver us out of thy hand, O King! But if not, be it known unto thee, O King! that we will not serve thy gods, nor worship the golden image which thou hast set up."

The practice of catechising did not originate with the Roman Catholic church, as is commonly supposed. They received it from the early fathers. In the first centuries there was a catechist in every church. Chrysostom, and others eminent among the fathers, had been distinguished as catechists. Indeed, the Jewish church had essentially the same form of instruction. The Jews were commanded to teach their children in answers to questions, and to instruct them in the house and by the way.

It is said that six or seven translations of the Bible already exist in Arabic; but all that were made when the facilities for producing such as were true in meaning and correct in style, were poor compared with what they now are. These defects suggested the idea to the Rev. Dr. Smith, of the revised and improved translation upon which he is now engaged, and which will be a master performance of its kind.

Archbishop Innoceente lately celebrated divine service before Prince Gortschakoff, General Osten Sacken, Admiral Nachimoff, and all the sea and land officers. The archbishop brought to Prince Gortschakoff the pictures of the saints sent by the cities of Kiev, Varanvka, Moscow, and other places, and, in addressing the troops, the prelate told them to pray to the pictures, as their power had no equal in this world.

In the New York Universalist Convention, at Utica, a resolution recommending a national convention of the denomination, to take measures for the adoption of a liturgy, was passed. Trustees were also empowered to take definite action for the location of the proposed theological school, and a committee was likewise appointed to raise \$50,000 for that object.

A grand Methodist jubilee came off recently, in Boston, in celebration of the 60th anniversary of the building of the first Methodist meeting-house in Boston, it being also the second erected in New England. Several veteran patriarchs of the preacher's ranks were present, and made speeches, and the occasion was one of great interest and pleasantness.

Protestant missions in the islands of the Pacific have been more successful, judging from the number converted and brought into the Christian Church, than in any other part of the world. According to the last enumeration, there were 119 missionaries, (American and English), 45,929 communicants, and 64,708 scholars; and connected with the stations are 239,900 Protestants.

During the past year there have been received into the Reformed Dutch Churches in this country 2,900 persons, which is a falling off from accessions of the previous year. The contributions for benevolent objects during the year were \$62,120.

Under the head of "Disorderly Officiating at Church," a writer in the Churchman says: "I have seen to-day what I never saw before, and hope never to see again—a minister of our church administer the holy sacrament of baptism in a black gown!"

An American congregation has been formed at Albuquerque, New Mexico, under the pastoral charge of the Rev. Mr. Talhurst. Isaac Rich, of Boston, has made the magnificent donation of twenty thousand dollars to endow the Wesleyan University.

Miscellaneous.

Chinese Banking.

It is well known that paper money has been for centuries used in China, and treatises on the ancient practice have appeared by European Chinese scholars...

It appears that the government system of paper-money, from various causes, more especially the bad faith of the rulers and want of confidence in the people, gradually grew out of use more than two centuries ago...

This does not appear, however, to be the case in the more northern provinces. The banking establishment in the city and suburbs are reckoned by hundreds...

A considerable part of the business of the bankers is the refining silver for payment of taxes to the government, which must always be done in ingots of a certain size and purity...

Newton as a Lover.

It appears, from Sir David Brewster's Life of Sir Isaac Newton, just published, that the great philosopher, at the ripe age of sixty, made proposals of marriage to a widow...

husband; and whether your ladyship should admit of a proper remedy for such maladies, is a question which I hope will not need much time to consider...

The Author of "Jane Eyre."

The following particulars, obtained from a private and, we believe, authentic source, though we do not pledge ourselves to their accuracy, may not prove unacceptable to our readers...

On the northern side of one of the wildest and bleakest moors of Yorkshire stands the little village of Haworth, consisting of a church and a few gray stone cottages...

An English lady of nobility, in the year 1844, made the tour of Russia, and spent ten years there inspecting its people, observing the country, the manners and customs, etc., and on her return home she published a book entitled the Englishwoman in Russia...

"O, it's not worth the trouble to dress, I see only my husband." Then, madam, if your husband is not better worth pleasing than a host of "company," it is a pity you are married...

A lady, who afterwards became intimate with Miss Bronte, thus describes her first introduction to her: "I arrived late at the house of a mutual friend, tea was on the table, and behind it sat a little veiled dark person, dressed in black, who scarcely spoke...

Not Worth the Trouble.

"O, it's not worth the trouble to dress, I see only my husband." Then, madam, if your husband is not better worth pleasing than a host of "company," it is a pity you are married...

Can you? then how, if this is your method, will the child ever learn to become useful? If her timed services are not worth the trouble of teaching and correcting, how can you blame her if in after years she prefers to sit in the parlor, and leave the work to you?

It's not worth the trouble. How often the words are uttered! and with what sad consequences followed. The woman becomes the slatternly housekeeper, the daughter the insignificant pleasure seeker; friends are estranged because "it's not worth the trouble" to explain "that little difference"...

A Convent in Russia.

Among my acquaintance was the abbess of a nunnery in the province of Tver. Her reason for having embraced the sacred profession was one which we found common enough in Russia: Je n'avais pas de succès dans le monde, ainsi je me suis faite religieuse...

"Those young girls," said the superior, throwing open the door of a large apartment, "are the orphan children of priests; they are being brought up in the convent as the proper asylum for such. They are, as you perceive, very busy in embroidering the church vestments."

"O," replied the abbess, "some of them are married off to young priests, for of course you are aware that no pope can have a cure unless he be married. Those who have not a chance of becoming so settled remain in the convent, and when they are of a proper age they take the veil; but as no one can do so till she is forty, they hold the position of novices till then."

The young girls were all occupied in embroidery. One was making a chalice cover; it was about three-quarters of a yard square, of crimson velvet and pearls; in the middle was a resplendent cross, and the figure of a cherub with his wings spread, painted on some peculiar substance, was inserted at each corner...

This noon at half past 1 o'clock, fell softly asleep our little Paul. We thank God, who vouchsafed to us for two years the possession of this dear child, and beg of our relatives and friends their silent sympathy...

and others in the time of Anne and Elizabeth. But you have seen enough of these; would you not like to visit our infant school? So saying, she opened a door on the opposite side and led the way through the church. There was an old nun standing before an image as motionless as a statue; she was rapidly repeating in a low tone some prayers in Slavonic, and then prostrated herself several times and kissed the pavement. The superior smiled approvingly as we passed, and then informed me that it was sister Marie, "one of the most truly devout women in the convent, for no illness nor any other reason ever prevents her from performing her religious duties either night or day."

The Berlin correspondent of the Philadelphia North American and Gazette, in a recent letter to that journal, furnishes the following interesting particulars relative to the appearance and editorial conduct of the Prussian newspapers...

Let me attempt to give your readers some idea of a Berlin newspaper. We will take as our example the journal which, ever since considered—its good summary of news and its high literary character—stands at the head of the Berlin daily press...

The Berlin correspondent of the Philadelphia North American and Gazette, in a recent letter to that journal, furnishes the following interesting particulars relative to the appearance and editorial conduct of the Prussian newspapers...

Before the first editorial articles, we have, about twice a week, a report of the proceedings of Prussian Chambers. The Parliament does not assemble oftener than this, but in its real work is done in the committees, and less breath expended in speeches, than in most bodies of similar character...

The leading editorials are followed by various items of news of Berlin first, then from other cities of Prussia, and afterwards from various countries of Europe, in regular order. The next place is occupied by telegraph despatches, followed by financial and commercial intelligence. Then come advertisements, and the American will be struck with the great number of announcements of public amusements of various kinds...

In the "Beilagen" we have further summaries of foreign news, and a variety of local city items, notices of new books, criticisms of works of art, concert and the theatrical entertainments, foreign correspondence, &c. Instead of the connected lists of marriages and deaths which we find in American journals, the German papers publish such and similar announcements separately in the form of advertisements, and paid for accordingly...

BETROTHAL NOTICE.—The Betrothal, which took place on the 12th of this month, of our eldest daughter Anna, with the Machine factory owner, Mr. Hermann Pauckseh, we have the honor hereby to announce very respectfully to all friends and relatives in place of any more particular notice...

THE PRESCHER and School Inspector, Schroeter, with his wife:—In place of any more particular notice, recommend themselves as betrothed.

ANNAL SCHROETER, HERMANN PAUCKSEH.

CONFINEMENT NOTICE.—Last night was my dear wife, born von Lieberhor, easily and happily delivered of a healthy daughter, I have the honor thereby to announce this respectfully to my relatives and friends, in place of further notice.

NOTICES OF DEATHS.—Yesterday evening softly fell asleep my warmly loved Grandmother, Henrietta Chevalier, born Krack, in the arms of her true sister the Frau Dorothea Meyer, born Krack. She had left the 51st year of her life behind her. For silent sympathy for her loss, beg, ALBERT LANDO, DOROTHEA MEYER.

I have seen in the Nachrichten several advertisements for a wife on the part of some disconsolate old bachelor; men "of good person and thriving business," demanding the usual mixture of the amiable temper, good health, and good breeding. There was one

curious advertisement also, for "female society," on the part of a man who represented himself as very much depressed by reverses of fortune, and in need of something to revive and cheer his spirits...

APPLES, AS AN ARTICLE FOR FOOD.—With us, says the Albany Journal, the value of the apple, as an article of food, is underrated. Besides containing a large amount of sugar, mastic, and other nutriment matter, apples contain vegetable acids, aromatic qualities, &c., which act powerfully in the capacity of refrigerants, tonics, and antiseptics; and when freely used at the season of mellow ripeness, they prevent debility, indigestion, and avert, without doubt, many of the "ills which flesh is heir to."

Baked Sweet Apples.—Wash well the apples; place them in a pan with a very little water that the juice may not burn, if they are to be cooked in a brick oven; then put the apples in a jar, cover them close, and bake them five or six hours. Sweet apples should be baked long after they are tender.

Baked Sour Apples.—Wash well the apples; place them in a pan; pour in a teacupful of water and one of sugar; bake them slowly till done. Eat them with cream and the juice which cooks from them.

Coddle Apples.—Take windfalls, or fall apples; wash them, and put half a peck into a preserving kettle; add half a cup of water, sweetened with a large cup of sugar, or half a cup of molasses. Cover them, and boil gently until tender.

THE WORKING OF COWS.—Why should not cows work for a living, as well as other females—animal and human? We were visiting a friend the other day, who owns a small farm, and manages it well; and in the course of our observations about his premises, he called our attention to a large calf, the largest one we ever saw at the early age of two days old. It was a beauty; we wanted also to see the cow that produced such fruit. He showed her to us; she was a good conditioned cow, but only of the ordinary size. He then remarked that the cow belonged to a yoke of cows, which, with two other cows, yoked, had done all his farm work for several years past—hauling wood, drawing stone, plowing green sward, harrowing the ground, hauling manure, &c. They worked as kindly and more actively than oxen, and appear in as good plight, and produced as good calves, and as much milk as any lazy cows, that did not work. He is quite sure that a small farmer, who has no very heavy work to do—such as logging, &c., had much better keep 4 cows, and teach them to work, than to keep two cows only, and one yoke of oxen. The expense is less, he will get more milk, and will be able to perform as much work. Of course if he works his cows, he will give them extra keeping, and this will enable them to give as much milk while they work as less-fed and more idle cows will give. The females of our own species work, and some of them work as hard as men, the females too, of the horse genus, equal their mates of the other sex in the service of man; why, pray, should not cows also be made to perform such operations as may be consistent with their health and usefulness in other respects?

GATHERING SQUASHES AND PUMPKINS.

The sooner Squashes are gathered the better. They should be put into a dry cool place, where they may if possible, have sun and air by day, and be kept from frost at night. The least bruise is sure to be followed by decay, and on this account great care should be used in handling. A very good place for storing them is in a room over a kitchen, which is kept warm by the heat of the stove. Let them be kept as much separated as may be; if hung by the stem upon nails, or over poles, all the better. They should not be transferred to the cellar until it becomes impossible to keep them longer from frost, and then let them have the driest part of the cellar. If properly preserved, there is no more wholesome table vegetable for the Winter and Spring, and they make excellent pies.

Pumpkins may be kept in the same manner as Squashes, but when designed for stock feeding, more room is required. A very good plan is to put them into a hay-mow, or other dry receptacle, and pack them well in straw thoroughly dry. In this way a hundred loads may be put together, and the straw will protect them perfectly from frost. They make a first rate Winter feed for stock—to say nothing of "pumpkin pies."

A USEFUL LADY IN THE CAMP.—A lady of color in the Balaklava, and occasionally in camp (writes the special correspondent of the London Morning Advertiser in the Crimea) is quite an original in her way; and an amusing specimen of the adaptability to circumstances of the darker specimens of the genus homo. She is both a Miss Nightingale and a Soyer in her way. A native of Jamaica, she has traveled extensively on the American continent, and has acquired great experience in the treatment of cases of cholera and diarrhoea. Her powders for the latter epidemic are now so renowned that she is constantly beset with applications, and it must be stated, to her honor, that she makes no charge for her powders. She is often seen riding out to the front with baskets of medicine of her own preparation, and this is particularly the case after an engagement with the enemy. Her culinary powers are so very great, that even Soyer told her the other day she knew as much about cooking as himself. Mrs. Seacole is, moreover, a highly intelligent woman,

New Steamboat Line for Albany and Troy. From Pier 15, foot of Liberty-st., at 6 P. M. STEAMER RIF VAN WINKLE, C. W. Farham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, M. and Seward, at 6 P. M. Fares: Saratoga, \$1.50; Moreau, \$2.15; Fort Edward, \$2.15; Whitehall, \$2.75; Castleton, \$2.00; Rutland, \$3; Burlington, \$4; Rouses Point, \$5.00; 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 boat 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.

Ayer's Pills.

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