

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

### THE CHURCH AND THE MINISTRY.

Report on Ministerial Supply, read before the Sabbath-day Report Western Association at its last session, and ordered to be published in the Sabbath Recorder.

#### INTRODUCTORY.

The Church, ordained and organized of God, is the great spiritual institution of humanity. It springs from the blood of Christ, its great Head and High Priest. The church, through Christ, is self-sustaining, self-developing. It is, likewise, aggressive, subduing all other institutions and kingdoms to itself. All of the means used for its prosperity, advancement, and ultimate triumph, spring from within itself. The Ministry is the highest official development of the church, and the most important agency for the fulfilling of its mission.

#### NECESSITY OF THE MINISTRY.

The necessity of this office lies deeply imbedded in the essential elements of Christianity. The stability, growth, and ultimate triumph of the church, depends in a very important sense upon the ministry. Ministers are the special ambassadors of Christ to the world, delegates of the church, heralds of the gospel, messengers of reconciliation, instructors of the world in spiritual knowledge, stewards of divine mysteries, master-builders in the great spiritual temple, leaders in the great army of the cross, shepherds of the flock. Without these spiritual leaders, the common soldiers would fear and flee before the enemy; without these master-builders, the temple would never be completed; without these shepherds to feed and guard, the sheep of the fold would be quickly scattered and destroyed; without these spiritual teachers and guides, the world would perish for the want of light and life. Around the ministry, then, cluster the interests of religion; in it center the highest present and eternal interests of man.

#### DUTIES OF THE CHURCH.

If such is the importance, the necessity of the ministry, it is of the utmost consequence that the supply of able, efficient ministers, should be commensurate to the demand; and if the church, through Christ, is self-developing, weighty responsibilities arise for the church to labor earnestly and faithfully to supply this demand. The church has a duty to do here as elsewhere. A state of supineness and passivity, a folding of the hands and waiting for the Lord to raise up laborers, to send whom he will, irrespective of prayer and effort, is opposed to all of the great principles upon which the church is founded. Effects follow causes in the spiritual as in the physical world, and vain are the desires of the church for the supply of the ministry, without corresponding effort. Instead of being in that vacillating and uncomfortable state where she dare not put forth any active effort to secure laborers, lest those unseemly of God should be secured; neither dare she accept those offering themselves unsought, lest those un-called should be received. It becomes the church to make the same effort in kind, to secure a full supply in the ministry, as is made to secure the conversion of sinners, the spread of the gospel, or the evangelization of the world.

#### PRAYER.

PRAYER is one of the first and great duties of the church. The earnest and continued prayer should be, Lord, send forth more laborers into the world's great harvest field. This is the injunction of the Lord of the harvest, enforced by all the emphasis that can be given by a perishing world ever white for the harvesters. If the church feels any interest for the salvation of the world, she will pray earnestly for those who are to be the heralds of this salvation. If prayer is efficacious, through the Spirit, for the conversion of the sinner, why should it not be in sending forth laborers to gather in this spiritual harvest? Indeed, do not blessings generally attend such prayer? Have not those churches which have been most faithful in this respect, been also most graciously blest and highly honored in their sons going forth as the ambassadors of Christ? How great, also, is the reflex influence upon the young and trembling seeker after duty? What strength, courage, and impetus, does the assurance of sympathy and prayer give to him that is struggling, and perhaps sinking under the sense of responsibility! If Christ has commanded the church to pray for laborers; if He hears the prayer of such as thus pray, blessing not only him who prays, but the one also for whom the prayer is offered—it becomes the church to comply most faithfully with this injunction. Indeed, prayer is the great central duty around which all other duties of the church, in respect to the ministry, cluster. This duty performed, and the way is prepared for abundant and rich blessings upon other efforts—but neglected, and all is lost.

#### THE VOCATION.

The church is obligated, as an inseparable accompaniment of prayer, to search for those who have a call of God to preach, and call them forth to their appropriate work. The ministry is emphatically a vocation—a calling. The candidate is to be in a state of passive-

ness. He is not to be self-called or self-sent, but is to be called and sent of Christ and His Church. The most he can do is to place himself in a state of submission and willingness. He can say, "Here am I, send me," and having done that, he must patiently wait until he receives the commission to go. But whence this commission, this vocation? It must come primarily from the great Head of the Church, through the influences and promptings of His Spirit; and, secondarily, through His Church. Hence the call is twofold—internal and external. Neither of these evidences alone should be deemed by the candidate as full and satisfactory; their union can be deemed the only full and sufficient evidence of a call, save, perhaps, in rare or extreme cases, where the candidate may be warranted in proceeding without the external vocation or call of the church. If this position be the correct one, it follows, that the church has important duties to perform, responsible obligations to fulfill, in searching out those called of the Spirit to the ministry. She is to act in harmony with the Spirit.

The first and great question of the church in respect to a candidate should be, Is he called of God? Is the ministry his vocation? This being determined, the whole is determined. But how shall the church know when it has found a man called of God, a proper candidate for the ministry? A great number of young men are at some time in their earlier Christian experience troubled about the question of preaching. How shall those truly called be separated from those that are not—the genuine from the spurious? In order to settle these questions, several others are necessary to be pre-determined.

#### THE IDEAL MINISTER.

In order to determine these questions intelligibly, it is necessary for the church to have some example, some model, some ideal, formed, if possible, after the Divine ideal.

Paul's ideal of a minister is the great ideal by which the church is ever to be guided. The candidate must be blameless, earnest, sober, vigilant, industrious, kind and hospitable, temperate, peaceable, patient, benevolent, apt to teach, apt to govern, blameless in character as in reputation, with piety deep and earnest.

With such an ideal to guide her search, the church is to seek earnestly and constantly for men for the ministry. While the candidate, when found, must be his own judge of his convictions of duty, the church must judge of his qualifications, his fitness, his adaptability; in short, whether he corresponds or not to Paul's ideal of a minister. The questions to be settled by the church, in order to arrive at an answer to the question, Is he called of God to the ministry? are, Is the ministry the ultimate object with the candidate? or is he seeking it as a means to something ulterior—seeking it because it is a profession of honor—because it opens a broad and inviting field for the culture and display of eloquence and oratory, a power so enchanting to the young; or, is the moral dignity and grandeur of the vocation what attracts him; or, is it a vague religious sentimentalism—the poetry of the thing? Such signs are bad. On the other hand, is the desire of the candidate, accompanied by on humble, yet lively and spiritual frame, an earnest desire for the glory of God, the upbuilding and extension of his kingdom, a manifest willingness to be a servant of Christ in any sphere, however humiliating or laborious? Is the glory of God and the spiritual welfare of man evidently an all controlling, an all-absorbing motion with him? Such signs are good and valuable. Furthermore, does the mind of the candidate develop naturally, spontaneously in the direction of the ministry, or does it naturally tend to some other pursuit? Has he a taste, an inclination, a desire for the ministry? Is he adapted to this sphere of activity; is it his appropriate sphere? Will he be likely to succeed better, do more for the glory of God, in this calling than in any other? Is the candidate qualified, or capable of being qualified, intellectually and physically? Is he possessed of good sound common sense; a mind naturally adapted to teaching, governing, controlling; a taste for study and investigation; a progressive spirit; a mind with broad and comprehensive views, with noble and generous and benevolent impulses; a spirit temperate, industrious, peaceable, blameless, and devoted? Some of these questions belong more immediately to the candidate, as his internal convictions, than to the church; but they must be manifested more or less in his character, thus furnishing an answer to them. If the church receives a satisfactory answer to these questions—if not in all their details, nevertheless in their more important outlines—if the ideal is represented in the candidate, then she is bound to accept him as called of God, and treat him accordingly. And yet does she do it?

#### TIMOTHY.

Take, for example, a young man, Timothy, if you please. He possesses a deep and fervent piety. In the prayer-meeting, and all other religious exercises in which he engages, a life-giving spirituality is manifested. He enters perhaps the seminary of learning, and his mind begins to develop in harmonious and beautiful proportions. The outlines of Paul's ideal minister reveal themselves from beneath the coatings of youth and inexperience. No one, however, inquires respecting his convictions of duty. No one suggests to him the propriety of his entering the ministry, or invites him to consider the subject. Meaning poverty has a firm and unrelenting grip upon him, neglect freezes him. Time passes. At length transpires that he has gone over to some other denomination, or, perhaps, turned his back upon all religious organizations, and even upon religion, and given him-

self up to seeking riches and fame. We search for the cause and the responsibility. While it doubtless rests primarily with himself, yet the church has a heavy account in the matter. He has been struggling with duty on the one hand, and poverty and coldness, and perhaps neglect, on the other. None of his brethren sympathized with him, counseled or encouraged. He meets with sympathy from other denominations, and is led captive by it; or, perhaps, in his utter loneliness, gives himself up to seek that which he knows will make friends and sympathizers—gold. This is no fancy sketch; but, with slight modifications, to suit individualities, it is the biography in outline of hundreds of young men.

#### THE MINISTRY AND OTHER PROFESSIONS.

Why is it that the church is perishing for the want of shepherds? Is it because there are no young men competent for the office? Why is it that the other professions are burdened and groaning with the number of the young men pressing into their ranks? While these professions are crying out, Enough, enough, the sacred office is continually crying, Give, give. The great fault, if we mistake not, is in the church herself; and, as a great and fundamental requisition, she needs a deep and prevailing piety, a higher toned and more fervent religious sentiment, a more permanent revival spirit. Ministers are generally the outgrowth of a warm, genial religious temperament. A state of lukewarmness, of coldness and inactivity, is not well suited to the development of the ministerial element. The church, likewise, does not supplicate the Lord of the harvest with sufficient importunity for laborers. She does not press the claims of the ministry with sufficient energy and perseverance upon the attention of her young men of piety and talent. The intrinsic importance of the ministry, considered in its far-reaching power and eternal consequences, and its relative importance compared with other professions, are not constantly kept in the foreground with that distinctness that is demanded. The claims and realities of the unseen world are not held up as they should be before the young in contrast with the fleeting vanities of the present.

There is an anecdote related of the Italian reformer, Filippo Neri, and the youthful student, which very finely illustrates the spirit, in this respect, by which the church needs to be animated. While he was living at one of the Italian universities, a young man came running up to him with a face full of delight, and told him that his parents had granted what he had long been wishing, and that he had come to commence his study of the law at the law school, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. "Well," inquired Filippo Neri, "and when you have got through your course of studies, what do you mean to do then?" "Then I shall take my doctor's degree," answered the young man. "And then?" asked Filippo Neri again. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall attract people's notice by my eloquence, my zeal, my acuteness, and gain a great reputation." "And then?" repeated the holy man. "And then," replied the youth, "why, then there can't be a question, I shall be promoted to some high office or other; besides, I shall make money and grow rich." "And then?" repeated Filippo. "And then," pursued the young lawyer, "then I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age." "And then?" added the holy man. "And then," said the youth, "and then—and then—I shall die." Here Filippo lifted up his voice, and again asked, "AND THEN?" Whereupon the young man made no answer, but cast down his head and went away. This last *And then?* had pierced like a flash of lightning into his soul, and he could not get rid of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

If the church would keep the *And then?* more clearly and constantly before the young, she would not have to lament so frequently the desertion to other pursuits of her most promising young men.

#### PASTORS.

The pastor occupies in respect to ministerial supply, a very important and responsible position. From his very relations, he is expected to be, and ought to be, acquainted with the powers, the tendencies and aspirations of the youth of his flock. Though old in years, yet he is ever to be young, genial and sympathizing in his feelings, so that the young can open their hearts freely to him, repose implicit confidence in him, and he in turn will be able to lead and direct their aspirations, and advise with them as a father would with a child in respect to duty. The spirit which ministers manifest in this respect, will influence very materially the ministerial supply. It is not meant by this, open opposition; that would hardly be expected from any true minister; yet much depends upon the spirit, the *animus* with which they meet their duties to the young seeker. They may meet the candidate indifferently, coldly, or in such a manner as to repel rather than attract, rather to discourage and dishearten than to cheer and encourage. Does the pastor heartily welcome every young Samuel, as from the Lord; or has he a preconceived pattern to which the young candidate must conform; an iron bedstead to which he must fit, though it be at the expense of limb and life? Does he hail him as a co-worker in the vineyard of the Lord, or does he view him askance, Eean-like, as a young Jacob—a supplanter? Does he wait in supineness for the Lord to send, or, as Diogenes went about the streets of Athens at mid-day, with a lighted torch, searching for a man, so does he go about, in the light of prayer and the Divine Word, searching for laborers? If so, whether going out the third, sixth, ninth, or the eleventh hour, he will doubtless find the market-place and streets lined with laborers, standing idle, because no man hath hired them; find them in sufficient numbers to supply the vineyard of the Lord.

To be continued.

### AMANDA'S DIRGE.

When fate unseemly blasts the bloom  
Of lovely Virtue in her prime,  
And Love and Friendship swell the doom  
That bears her from the realm of time;  
To meet some solemn lyre should blend  
With fond Affection's heart-wrung moan,  
And Poesy, sympathetic, lend  
A Requiem to the mournful tone.  
The fair young form hath found its home,  
Its home in Death's dark hermit cell,  
From whence no mortal rise or roam,  
But entering, thence forever dwell.  
When thou bestow'st a soul so kind,  
Oh Heaven! in frail and fragile clay,  
A model for all human kind,  
Who could but mourn thou ink'st away!  
Amanda, alas! has thou been called—  
Back to thy native sphere received!  
Look down, blest shade, in bliss installed!  
See all who knew the erst bereaved.  
Look down! but ah, no more thy eyes  
Shall widely dwell upon our own;  
No more thy harmless mirth arise,  
And wail the music of each tone.  
Ye village youth! ye maiden mates!  
When ye shall wander 'mongst the tombs,  
And swimming eyes shall scan the dates  
Above the church-yard's silent rooms,  
When ye shall tell around her head,  
In whisper, how (best solace given)  
Ye loved her living—mourn her dead,  
Oh, know, Amanda lists in heaven!  
Little Geneva, N. Y., June 17, 1855. B. F. W.

### REMONSTRANCE ON SLAVERY.

"The people of Scotland" have sent to the "People of the United States of America" a "Remonstrance on Slavery." The document is signed by a large number of Ministers of the Gospel on behalf of their congregations, Chairmen of Public Meetings on behalf of their constituents, &c., showing that it may properly be described as a Remonstrance from "the People of Scotland." The first signature is that of "D. McLaren, Lord Provost, Chairman of Public Meeting, at which there were about 1,600 persons present, in the Rev. Dr. French's Church, Edinburgh." It is also signed on behalf of a great Public Meeting of the citizens of Glasgow, held in the City Hall, between three and four thousand persons being present, the 16th of Nov. 1852, by Wm. Smeal, Chairman. It is scarcely necessary for us to give the two columns of similar signatures; but we cheerfully make room for

AMERICANS: You acknowledge the Brotherhood of Nations. You avow the doctrine that the nations of the earth constitute one great family, and that, as such, they are bound to each other by common interests and common ties; and in avowing this, you grant the right of any one member of that brotherhood to lift up a calm and truthful testimony, before any other member, on behalf of humanity, justice and freedom, when these are assailed or outraged.

We are as one with you in the maintenance of this principle; and it is because we look to you as brethren, bound to us by the most endeared associations, that we now address you. It is in no spirit of pride or fancied superiority that we make our appeal, but rather in a spirit of self-humiliation, calling to mind that we also were once partakers in this iniquity. And we hope that the fact of our having done what we could to wipe out our reproach as a nation once implicated in upholding slavery, will induce you to give the more willing and earnest heed to our remonstrance.

Americans: We plead with you on behalf of three millions of immortal beings, whom you hold in bondage. We plead for the removal of the curse from their brow, the gall from their earthly cup, the chain from their limbs, the iron from their souls. We plead for the immediate, unqualified and entire abolition of slavery throughout your land.

It is not necessary that we enter on any lengthened proof of the evils of this system. It carries its condemnation with it. That condemnation is heard in groans of anguish and written in tears of blood. It has been inscribed, as with letters of fire, on the desolated hearts and homes of millions. The voice of the Eternal proclaims it: A system which subjects three millions of human beings to the condition of mere "chattels personal" in the eye of the law—which deprives them of all their rights and privileges as intelligent and accountable creatures—which disallows or breaks utterly the most sacred tie of life—which virtually annuls the "higher law" of God, and substitutes in its stead the absolute will of a sinful man as a rule of obedience—which robs its victims of the fruits of their toil, and denies to them the means and opportunities of cultivating their deathless faculties—a system which sanctions atrocities like these must be essentially wrong and unutterably shameful, and cannot be mentioned in the same breath with truth, righteousness and freedom.

Americans: We appeal to you, on the ground of our common humanity, to abolish this system. We assert the manhood of the enslaved. These three millions who are in bondage are men and women like ourselves; gilded with like thoughts, like feelings, like aspirations; and like us, too, destined for immortality. Why, then, treat them as if they belonged not to human kind? That there are humane men among the upholders of the slave system, and slaves who receive humane treatment, we readily acknowledge; and yet we are compelled to say, the inevitable tendency of such a system must be to subject the enslaved to treatment that is anything but humane. Where is the humanity of treating men and women as if they were brute beasts or creeping things? of trampling in the dust the most sacred relationships of life? of rearing slaves like cattle for the market? of subjecting them to the lash and to numerous indignities and immoralities? and this according to the caprice or passion of an irresponsible owner. Is there even the semblance of humanity here? We plead with you to treat the slave as a man.

We appeal to you on the ground of Justice. Where is the justice that is dealt out to the slave? Where is there anything meriting the

name? The system takes from the slave all that he has, all that he gains, from life's commencement even to its close. It strips him of money, house, wife, children. It deprives him of education, civil rights, liberty of conscience, the Bible. It condemns him without a hearing, and subjects him, without a trial, to bonds, imprisonment, and even death. In vain does he look for justice at the hand of his oppressor. There is no tribunal of righteousness to which he can appeal. In the preamble to your noble Constitution, it is affirmed that it was framed "to establish justice," and yet there are three millions of human beings at this hour, within the bounds of your republic, who may be treated with every indignity and cruelty, while the justice of your land extends no shield over their helpless heads.

We appeal to you on the ground of consistency. And is not this the fundamental principle set forth in your glorious Declaration of Independence—that "all men are born free and equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"? What means this language? Does it not mean that, the man of color, as well as the white, is a man? That the black man is born free as well as the white? That God has given to the black man, as well as the white, those inalienable rights? Where, then, is the consistency between your profession and your practice as a people?

Again, in your past history, you have shown that you are ever ready to sympathize with the victims of despotism in other lands in their struggles for freedom. In this you do well. We mingle our sympathy with yours. But where is the consistency of having overflowing sympathies for the enslaved afar off, and bondage and oppression for millions in the bosom of your own land?

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three millions of your fellow-men? Is not this the teaching of Christianity's Divine Author, "Love thy neighbors as thyself"? And who is thy neighbor? That down-trodden slave is he. But where is your love, when you even deny him the right to be a man? Does not Christianity teach that God has "made of one blood all nations of men to dwell on all the face of the earth"? But how can you reconcile this great truth with your conduct in shutting out the poor slave from the brotherhood of humanity? Is not this the grand law for the regulation of conduct betwixt man and man, as laid down by the Great Teacher himself, "Whatsoever ye would that men should do unto you, do ye even so unto them"? But if that law be honored in the midst of you, does it not follow that you will bid every slave go free? As you would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs? As ye would not be enslaved, Christ bids you enslave none. Have you not Bible and Missionary Societies, and do you not regard them as the glory of your nation? But why send the Bible to slaves of Satan in other climes, and deny it to the slaves in your own land? Why illumine India or China, while you doom to heathen darkness millions in your own country? Americans, by everything that is sacred or awful in our holy religion, we appeal to you to be consistent here. As you profess to be Christian people, listen to the Word of the Most High, "Remember them that are in bonds, as bound with them."—Proclaim liberty to the captives, and open the prison doors to them that are bound."—Loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

Americans: Shall slavery continue? Shall the accursed system still live under the shadow of law—still be tolerated, fostered, propagated? Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old paths of your fathers, and act as if you sought to quench the altar fires of liberty which they kindled? Will you continue to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers and men-stealers? Surely it cannot be! Surely, an indignant nation will say, it shall not be!

Americans: Bear with us in our importunity. We love you as brethren; therefore do we plead with you. We love your magnificent country, your noble institutions, your spirit of progress; therefore do we plead with you. We love liberty, our dearest birthright and yours, for which our fathers and your fathers shed their blood—liberty, the birthright of all; therefore do we plead with you. We love the three millions who are entangled in the midst of you; therefore do we plead with you. We love Religion, and would see her divine and glorious form making triumphant progress through your land; therefore do we plead with you. We love the image of Jesus, in his disciples of whatever color, and would not see that image in chains; therefore do we plead with you.

Americans: We know that there are difficulties in your way; but these are nothing in comparison with the measureless good to be achieved; your moral influence, your position among the nations, and your glory as a people, will be all the more eminent and enduring if, by one act of magnanimity, you trample these difficulties in the dust. Retrace, then, your steps, we entreat you! Give to the enslaved his inborn, inalienable rights. Give to the toiler the fruits of his toil. Give to the husband the wife of his bosom, and the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to the immortal mind the priceless blessing of education. Give to the weary, the wretched, and the lost, the light of life, and the hope of eternal repose. Give to man the right to be his own—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a Slave! and the good upon earth will rejoice, and the God of Heaven will bless you.

### UNDEVELOPED GOOD.

BY JOHN SOWARD.

There is in every human heart  
Some not completely barren part,  
Where seeds of truth and love might grow,  
And flowers of generous virtue blow;  
To plant, to watch, to water there—  
This, as our duty, be our care.  
Hast thou e'er seen a garden clad  
In all the robes that Eden had—  
Or vale o'erspread with streams and trees,  
A paradise of mysteries—  
Flats with green hills adorning them,  
Like jewels in a diadem?  
These gardens, vales, and plains, and hills,  
Which beauty glads, and music fills,  
Were once but deserts—culture's hand  
Has scattered verdure o'er the land,  
And smiles and fragrance lure serene,  
Where barren wilds usurped the scene.  
And such is man. A soil which breeds  
Or sweetest flowers, or vilest weeds;  
Flowers lovely as the morning's light,  
Weeds deadly as the scorpion's bite,  
Just as his heart is trained to bear  
The poisonous weed, or flow'et fair.  
Thy outcast brother's blackest crime  
May, in his Maker's eye sublime,  
In spite of all thy pride, be less  
Than e'en thy sin and many a stain  
Forgotten—and impressed again.

### CLAUDIUS BUCHANAN AND THE HIGHLANDER.

The late Rev. Claudius Buchanan, while a young man, and previous to his conversion, upon returning from a visit to the principal countries of Europe, met an old Highlander, an acquaintance of his father, in the city of London. Young Buchanan gave his countryman a very animated description of his tour, and of the wonders that he had seen upon the continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions.

"Do you know what an infidel is?" said Buchanan.  
"Yes," was the reply.  
"Then," said he, "I am an infidel, and have seen the absurdity of all those nostrums my good old father used to teach me in the North; and can you," added he, "seriously believe that the Bible is a revelation from the Supreme Being?"  
"I do."  
"And pray tell me what may be your reasons?"

"Claude," said the good old Highlander, "I know nothing about what learned men call the external evidences of Revelation, but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and do what I will, I find I cannot make myself holy. My friends cannot for me; nor do I think all the angels in heaven could. One thing alone does it; the reading and believing what I read into that blessed book—that does it. Now, as I know that God must be holy, and a lover of holiness; and as I believe that that book is the only thing in the world that produces and promotes holiness, I conclude that it is from God, and that he is the author of it."  
This was an argument that had never suggested itself to Buchanan's mind, and which he had no means whatever of meeting.

### HOW CAN A MAN BE JUST WITH GOD?

Behold! "I bring near my righteousness," I provided it. I created it. I brought it in. I place it in Zion. It is my free gift. It is mine exclusively. It has no respect to human works, and receives no cooperation from them. It is mine by way of eminence. All my other works are as nothing compared with it. Their lustre is lost in the splendor of its glory. In it I am infinitely more visible than in them all.

I bring it near in the preaching of the Gospel, and in the powerful application of it by the Spirit. It is not the believer's inherent righteousness; for, it is brought near. It is not wrought in him, but made over to him as a gift, and put upon him. Rom. 5: 17, and 3: 22. It is not a reformation of nature and practice, but a robe to clothe the person, and procure acceptance with God. This is the way in which those who are far from righteousness are justified. Immanuel brings near his righteousness—the righteousness which, as *his surety*, he fulfilled in their name. He pleads it in their behalf, in answer to the claims of law and justice. His plea is admitted, and his people are justified and accepted in the Beloved. [Wm. S. Eccles.]

### A MINISTER'S MIGHT IN GOD.

The eminent author of "The Saint's Rest," being reminded of his labors on his death-bed, replied, "I was but a pen in God's hand, and what praise is due to a pen?"  
"After having composed and delivered a sermon," says Bishop Horne, "I have often thought of and repeated the following lines of Thompson:

'Be gracious, Heaven! for now laborious man  
Has done his part. Ye fastening breezes blow!  
Ye softening dews, ye tender showers, descend!  
And temper all, ye toiler-reviving sun,  
Into a perfect year.'

"A minister has no ground to hope for fruits from his exertions until in himself he has no hope; but he has learned to put no faith in the point and energy of sentences, until he feels that a man may be mighty to compel the attention, and mighty to regulate the imagination, and mighty to silence the gainsayer, and yet not mighty to the pulling down of strongholds." [Chalmers.]

THE BIBLE.—The Bible must be the invention of good men or angels; or bad men or devils; or of God.  
It could not be the invention of good men or angels; for they neither would nor could make a book and tell lies all the time they were writing it. Thus saith the Lord, "when it was their own invention."  
It could not be the invention of bad men or devils; for they could not make a book which commands all duty, and forbids all sin, and condemns themselves to all eternity.  
I therefore draw this conclusion: The Bible must be given by inspiration of God. [Simpson.]

The Sabbath Recorder.

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LOOK AT BOTH SIDES.

An old pioneer, of one of the western counties of Pennsylvania, in conversation with us some years ago, expressed himself somewhat as follows:—"You may send any two persons to a new settlement, and after they have been there a few years, let them come back and tell, each one his own story. The one will represent the country as the best of countries, the other as the worst; and, strange to say, each one will tell nothing but what is strictly true. The one will speak only of the good properties of the country; the other only of its bad properties. The one tells of its fertile soil, its noble streams well stocked with fish, its forests alive with game; the other of its unhealthy climate, or its secluded situation, its destitution of religious privileges and of schools. The one glories in the cheapness with which the necessities of life may be obtained; the other tells a doleful story of the difficulty of obtaining money, and of the absence of all those luxuries and comforts which an advanced state of improvement brings. One talks about the rich bottom lands, where the soil is two feet deep, and fifty bushels of wheat to the acre; the other groans over the barrenness of the hills, the excessive labor required for their cultivation, and not more than fifteen bushels to the acre."

We have often thought of the old pioneer's conversation, and it recurs to us whenever we hear people speaking of the superior advantages which one country possesses over another, and magnifying the place of their choice, as if there all the blessings of Heaven were concentrated. There are differences between countries, it is true, and between different sections of the same country, but not such differences as make one absolutely better than another. From the time of the first transgression, the curse has been on the earth, and since the garden of Eden was shut up, no other place has ever been found possessing the fertility and beauty of that hallowed spot. Wherever man goes now, he finds that nothing short of toil will suffice to procure him his bread, and that, even then, the eating of it is attended with sorrow till he return to the ground.

There is no country so abundantly stocked with blessings, but that it is also afflicted with some discomforts, which as a thoughtful or discontented heart may magnify till all the good is lost sight of. There is none, indeed, so highly favored, but that it labors under some real disadvantages. It sounds well to hear of a region where the land is level, the soil deep and easy of cultivation, and the largest quantity of wheat or corn can be raised on an acre, while the expenditure of toil is far less than in other places is required to raise the smallest quantity. But it sounds very differently, when we are told of the absence of springs, the great depth to which wells must be sunk, the lack of timber for fencing and building, autumnal fevers, and many other annoyances.

On the other hand, there is no country so rugged, so forbidding in its general aspect, but what it is abundantly compensated for all disadvantages by some things which are not found elsewhere. The soil may be but poorly adapted for wheat and corn, but it yields abundance of grass, oats, potatoes. The hills present formidable barriers to tillage, but the living springs, the extensive water powers, and the healthy, invigorating atmosphere, are advantages not to be despised.

On the whole, we believe that the blessings of Providence are pretty evenly distributed. A person may, by reason of his peculiar employment, education, or constitutional temperament, be better adapted for one locality than another, but that the place where he can, because of this adaptation, succeed best, is actually better and more highly favored by the God of Nature, on the whole, is not always so apparent. Yet, of the thousands who emigrate from one part of the country to another, by far the greatest number are influenced by the expectation of finding some situation better in itself. They go, not for the sake of being more useful to others, but for the sake of rendering themselves more comfortable. They generally suffer disappointment. They may find a more fertile soil, but perhaps they find sickness also. They may rid themselves of some disagreeable neighbors, but they find that they have exiled themselves from the society of old, tried friends. They may gain more in dollars and cents, but they lose in regard to their social, moral, and religious advantages. Indeed, let their gains be what they may, they find that they have lost some things; and when both sides of the account are summed up, and the balance struck, they cannot find that they have improved their condition.

The practical lesson which this view furnishes, is that every one should study his own adaptation for the field, or location, where the providence of God has placed him, as compared with other places, and not undertake to locate himself differently, unless he thinks that by doing so he can be more useful to his fellow creatures. Let it be remembered, that there is no place where sorrow does not come, and where the words of the Preacher, "vanity and vexation of spirit," will not find their daily fulfillment. On the other hand, let it be remembered, that in every place God

has deposited the materials which may subserve the comfort of his creatures, and that patient industry, joined with contentment and thankfulness, will ensure all the happiness that is allotted to mortals here below. T. B. B.

LETTERS FROM PALESTINE—No. 12, Notes of a Journey from Jaffa to Jerusalem, Bethlehem and Artas—Continued.

APRIL 11, 1855.

We were now, at 2 P. M., approaching that most interesting of all earthly places to the people of God—Jerusalem. There was one more ascent, steep and winding, but once at the top, and we expected to behold the city. But we were disappointed. There was yet, beyond a slight depression, another ascent, which hid the town from our view. The scene around us was more wild and barren, presenting thousands of acres covered with rocks, yet in the distance were traces of walls around fields, and of terraces, with clusters of olives and patches of wheat. Truly, prophecy is verified: "Your house is left unto you desolate." We were reminded of the advice of a Philadelphia minister to some of our colony, that if agriculture was to be carried on here, they "had better bring a ship-load of soil." His impression was, that there was no soil on the mountains of Palestine. Another of the same class of unbelievers in prophecy, and, I may add, blind in part as to what every traveler may see, has remarked, that "in order to the redemption of the mountains of Israel, it must rain mud forty years." Yet our mind was not swayed by these flings of derision at the desolation of the land. There is abundant prophecy to encourage us in the belief that the former fruitfulness of the land will be exceeded by far, even beyond description, in the latter day; "Therefore, ye mountains of Israel, hear the word of the Lord God; thus saith the Lord God to the mountains, and to the hills, to the rivers and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about. \* \* \* O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel." Ezekiel 36: 4, 5. And again, "And I will make them and the places round about my hills a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." Chap. 34: 26. The desolation spoken of in the Bible is yet to be seen on these mountains, particularly in the neighborhood of Jerusalem. Notwithstanding the arid waste around us, the signs of life in the rude and scattered cultivation among the frowning rocks, make it seem possible for human agency, under God, to accomplish all needed change on the surface, and so transform the present wilderness into a fruitful garden. God has promised the deed, and he will perform it. As we drew near the great point of interest, our emotions, our thoughts, were such as the Christian reader may well imagine, but not describe. The sacred associations of childhood and youth, with points and dates of interest in our religious experience, as with others under the same circumstances, were now to be tested. I can say of a truth, that the reality more than answered the expectation. We were now looking upon the outline of a map of God's own making, and which the wrath of His enemies has not been able to annihilate. The mountains and valleys around in every direction seemed the same as described in the Bible. Then loomed in sight a minaret, then another, and another; then domes of houses and the wall of the city appeared, just as we have seen them in pictures at home. At the same time Mount Olivet, from the opposite side of the city, lifted its majestic, glorious head, as if to look upon the approaching traveler, and remind him of the affecting lamentation of Jesus over Jerusalem, and his ascension to heaven. We seemed to have awakened as from a dream. Jerusalem and Olivet were before us! For the battle-field of redemption all around us! For the moment my eye rested upon Olivet, and gazed at it, as though it were actually speaking to me; while sensations of sorrow and solemn joy filled my soul. I could not refrain from tears. Yes, I wept, as in quick succession the words of the Holy Ghost were called to mind: "O Jerusalem, Jerusalem, thou that killest the prophets, &c., how often would I have gathered thy children together," &c. Mat. 23: 37. "And when he was come near, he beheld the city, and wept over it." Luke 19: 41. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east." Zechariah 14: 4. "Even so, cometh the Lord Jesus." Rev. 22: 20. On the left and north of us were seen heights, from whence we supposed the Roman general to have viewed the city and planned its destruction. At our right commenced the valley of the son of Hinnom. Here was a Mohammedan engaged in prayer, performing his genuflections upon his cloak, spread upon the ground, and apparently in devout supplication, with his face toward Mecca. It was now about 3 P. M., the hour of Moslem prayer. Close by the gate was a café, where was seated a company playing cards! Strange and unwelcome contrast! A sentry stood at the Jaffa gate. We entered the city and proceeded to the Latin convent, and were told that we could be entertained, but after unloading, were informed that there was no room for us! It was just after Easter week, and the travelers had not left. Leaving our families sitting upon the luggage in the door,

way, brother D. and self went in search of lodgings. After two hours hard walking, we succeeded in renting an upper room, with inferior accommodations. We would have gone to the only hotel in the city, but could not afford to pay \$25 per day apiece.

12th. Passed a very uncomfortable night. Too many mosquitoes, fleas and other insects to allow much sleep. A Jew who had frequently called upon us at Jaffa, came and offered us a room in his house free of charge; it was without beds, but furnished with divans which looked clean and comfortable. In accepting his offer, we knew that a present amounting to the value of the use of the room would be expected. This is the sequel to most Eastern hospitality. Paid fifty-one and a quarter piastres for last night's uncommodiousness—rather I will not call it, and departed. As for food, we provide for ourselves, cook but little, live for the most part on cold lunches, thankful even that our Heavenly Father giveth the simple necessities of life.

In the afternoon called upon Mr. Wood, American Consul General for Syria, resident at Beirut. Found him waiting a visit from the Pasha. He soon arrived, escorted by several officials. We were introduced to him as American citizens residing at Jaffa. Mr. Wood took occasion to compliment his excellency for opening the Mosque of Omar one day last week to Franks, consuls, &c., in number about one hundred. The Pasha proceeded in a very humorous strain to describe the way he took to break over the long-established adage of forbidding Christians to enter the mosque, and to favor foreigners, which he, no doubt, feels it his interest to do. "I called together the priests and inquired of them to whom the mosque belonged. They replied, to God. To whom has God given it in charge? To the Sultan. Right, and the Sultan has given it into my hands. I have some friends that I wish to invite to visit it, and accordingly shall take occasion to do so while the Prince of Belgium is here. I gave special orders to the soldiers to keep good order, and am happy if I have afforded any pleasure to my friends, with whom I hope always to live on peaceful terms." The Pasha expressed himself very freely in regard to the cunning, bungling manner in which persons in office attended to their business, showing that they gave him more trouble than the people themselves. While they were expected to do and make fast, they were all the time undoing. He assured us that many a case that had been settled for the tenth time would again be undone, and the matter brought before him more complex than ever. We were not a little amused with a passing remark, in allusion to the extent of a certain district in the eastern part of Turkey. He said that it was forty hours in diameter and one hundred and fifty in circumference. After an hour's pleasant conversation, his excellency bade us individually a kind adieu, and in passing, bowed very politely to the ladies, who were seated in an adjoining apartment.

An hour before sun-set, we went out of the city at St. Stephen's gate, on the east. Saw the bed of the brook Kidron, (it is dry most of the year), and the valley of Jehoshaphat. The place called by the Catholics Getsemane, is on the opposite side of the Kidron, and at the foot of Olivet, which here towered high above us, with a cluster of houses and a minaret on the top. On its rugged sides were fields and terraces of wheat and barley, and a few scattered olives. A Mohammedan cemetery occupies most of the ground from the north end of the city wall southward to the south-east corner, and extends to the brow of the mountain overlooking the Kidron. On the east of Jehoshaphat is the Jewish cemetery. Close by at the bottom of the valley, on the same side, are Absalom's pillar, and the tomb of Hezekiah, and lower down is the village of Siloam. Turning south, we went to the south-east corner of the wall, passing some very ancient looking stones in the wall, and the Beautiful or Golden Gate, as it is called, which is now walled up. At the corner, the lower part of the wall appears very ancient. Indeed, it looks as though it had never been thrown down—that it was built by Solomon; which, I think, is the general impression of travelers. The valley of Jehoshaphat is not so deep as I expected to see it. Yet it is a yawning gulf, with formidable sides, and answering in the main to the idea I had of it from books and the Bible. According to the Union Bible Dictionary, the wall of this place was about five hundred feet high. If so, there has been a great deal of leveling down and filling up to reduce the summit of Moriah to less than two hundred feet. The make of the ground and the appearance of the soil seem to indicate the throwing down of a great mass of earth, rock and rubbish on the side of the mountain, and possibly into the bottom of the valley, thus lowering and widening the site of the Temple to the present area of the Mosque of Omar. That the wall on the Jehoshaphat side of the Temple was five hundred or even four hundred feet high, seems to the casual observer hardly possible; but then it will be recollected, that Jerusalem has been taken and pillaged seventeen times; that in these storms which have assailed her, the wrath of her enemies has spent itself with untold fury upon the Temple and its foundations, for the purpose of razing it and blotting it out of remembrance. From this interesting point, we ascended a rough, irregular path, along the wall to Zion Gate, where, with hurried step and panting for breath, we arrived just in time to save ourselves a night's lodging in the open air. The gates are shut at sun down, and opened at sun-rise. We were now on Mount Zion, with the tomb of David in view,

and over the western mountains the setting sun, whose golden rays seemed to tarry that we might here pause and reflect upon the sacred associations around us. The vale of Hinnom was on our right, curving around Zion's brow to meet Jehoshaphat on the south-east, which was at our left, with Moriah on this side and Olivet beyond. We thought of Abraham, of David, of Christ, of the Millennium; and very naturally too, with a tearful eye, we remembered, that far over the great sea and the boisterous Atlantic, were beloved brethren and sisters and kindred, whose united evening prayer in our behalf would soon be offered to the great King of Zion. Wm. M. Jones.

COLLEGE LOCATION.

The Educational Committee of the General Conference, at the Society Meetings held at Genesee last September, agreed upon a plan for determining the location of a Denominational Institution. That plan appeared in the Recorder shortly after; but as many failed to notice it at the time, or, if noticing it, have forgotten it, it is thought best to again call the attention of the Denomination to the proposed plan. It is as follows:—

Resolved, That we request the friends of the enterprise, either individually or by Church action, as they may deem proper, to send to the Secretary of the Committee, before the next Conference, their choice of the location for the Institution. The method of taking this vote may, doubtless, be something like the following. Where it is taken by churches, it should be done by ballot, each individual expressing his preference in regard to the location, and the clerk, or some other one thus authorized, sending the result to the Secretary. The number of votes for each location is what is desired, not the simple majority for the location receiving the highest number of votes. For instance, if in any given church there should be five votes cast for A, ten for B, fifteen for C, and twenty for D, the fact should be thus stated in the report to the Secretary. Where individuals do not vote in church capacity, they can express their choice by letter directly to the Secretary. It is of the utmost importance that the churches should take prompt action upon this matter, for it is essential to the success of the enterprise, that the location be determined at the next session of the Conference, which occurs the coming Fall. If the question of location can be wisely and harmoniously settled, there can be no insurmountable difficulty in raising, within a reasonable length of time, the one hundred thousand dollars, the amount necessary for the full and complete endowment of the proposed Institution. Perhaps the spirit which should actuate us as a denomination, in respect to this matter, cannot be better expressed than in the sentiment of a resolution passed at the late session of one of the Associations—that the interests involved being of such vast magnitude and vital importance, no personal consideration, local prejudices, or partial views, ought for a moment to influence us in respect to the location; but it should be determined by the prompting of an enlightened Christianity, and the present and prospective well-being of the denomination.

Please direct all communications upon this subject to the undersigned, Alfred Center, Alleghany Co. N. Y. J. M. ALLEN, Sec'y. of Com.

NEW MARKET SEMINARY.

The Second Anniversary of this Institution was held on the 4th inst., in a grove near the village of New Market, N. J. The interest of the occasion drew together a large concourse of people, who seemed to be well pleased with the exercises. The Students presented original essays and orations which reflected much credit upon themselves. Rev. J. Napier Husted, of Brooklyn, N. Y., delivered the Annual Address, the subject of which was the connection between the liberal education of our people and the preservation of their liberties. In a clear and forcible manner, he endeavored to impress upon the youth, and those having their education in charge, the great necessity of forming habits of close and continued thinking.

At the close of the exercises, D. Dunn, President of the Board of Trustees, stated that the Institution, during the past year, had been well sustained, having exceeded the expectations of its supporters, and solicited the patronage of those dwelling in the community who desire to procure for their children a good education. Mrs. Ruth H. Whitford is expected to superintend the instruction of the school another year. During the Fall Term, which commences about the first of September next, experiments will be performed in the school in connection with the study of Philosophy and Chemistry; also, a large library will be purchased for the use of the students. The following is a program of the Essays and Orations:

- 1. The Fourth of July, Charles Washington.
2. Self-Improvement, Martin D. Titsworth.
3. The Past, Present, and Future, Elizabeth A. Coriell.
4. The Sphere of Woman, Catherine S. Ward.
5. Love not too well what Death may touch, Emily M. Gaskill.
6. Wrong inflicted upon the Indian, Walter G. Ayres.
7. It is not always Night, Mary F. Morgan.
8. Storms on Life's Dark Waters, Lucy A. Darrow.
9. Industry, Phidoglio G. Dunn.
10. Earth hath rich Music, Elizabeth G. Vaile.
11. Hope paints the Future with Bright but Fading Colors, Louisa F. Randolph.
12. Liberty, the Gift of God, Thomas B. Titsworth.
13. Leave me to my Thoughts, N. Vandella Baker.
14. Burial of Dr. Judson, Corneilia Voorhees.
15. Decision of Character, Charles T. Morgan.
16. Colology—THE INDIAN STUDENT, Ellis J. Dunn.
17. Temperance, Sarah Jane Ross.
18. There is a Tongue in every Leaf, Kizzib J. Titsworth.
19. Nature's Tear-Drops, Kizzib J. Titsworth.
20. Every Man a Debtor to his Profession, Allen W. Dunn.
21. Do not fear to grow old, Elizabeth S. Dunn.
22. Sign of the Great Ancestor, Elizabeth F. Ross.
23. Our Country—Its Destiny, George Randall.
24. Privileges enjoyed by our Country, Wm. H. Randall.

ALFRED ACADEMY.

ALFRED CENTER, July 6, 1855.

The exercises of our Academic Anniversary, the examination of classes, and anniversaries of the several literary societies connected with the Seminary, which have just transpired, have been of the most acceptable character; of which it is enough to say, that in no respect were they inferior to those of any previous year, while in some respects they were superior to those of any former year. The order of exercises was as follows:— Examination of classes commenced June 27th, and continued for three days. On the evening of the 30th was held the anniversary of the Ladies' Literary Society, of which the following is a program:—

- Salutatory, Nellie Thomas.
French Essay, Napoleon et les Francais, A. M. Fenner.
Essay, Is it not beautiful to die? Mary Seeley.
Foreign Correspondence, read by Cynthia Babcock.
Declaration, Firmness in Duty, S. L. Langworthy.
Essay, Be great in deed, Mecia Maxson.
Declaration, Labor omnia vincit, Jane A. Stanton.
Mysterious Package, read by Jennie Campbell.
Valedictory, Excelsior, Sarah Brown.
July 2d, the Anniversary of the Alleghanian Lyceum occurred. The exercises of which occupied the morning and afternoon, and were as follows:—
Salutatory, J. Stillman.
Oration, Intellectual Culture, T. Vincent.
Essay, The true source of happiness, S. Burdick.
Oration, Rewards of Labor, H. S. Almy.
Reading of the Literary Star, J. R. Armstrong, T. E. Stillman.
Essay, The time is moving, E. Burdick.
Oration, Pacific Railroad, G. B. Seaman.
Poem, Mirage, S. M. Thorp.
Address to the Faculty, A. W. Crandall.
Oration, Potency of Wealth, M. Balcom.
Essay, The Scholar's Duty, T. E. Stillman.
Valedictory, S. G. Nye.
Lecture, Rev. Thomas K. Beecher.

The evening was occupied by an examination of the Music Class, which attracted a large audience, that seemed highly delighted.

- July 3d, the Orophilian Lyceum held their anniversary exercises, as follows:—
Salutatory, R. T. Baker.
Oration, Advantages of Early Poverty, J. Walbridge.
Essay, The Day dawns on the Morrow, B. H. Brasted.
Oration, Latin, D. F. Stillman.
Oration, The kind of men we want, W. V. Perry.
Discussion, Resolved, That War is a Curse to any Nation, H. C. Johns, D. D. McGibeny.
Poem, The Western Constellation, J. H. Van Allen.
Reading of the Radiator and Review, D. B. Maxson.
Address by Hon J. R. Giddings, subject, "The Higher Law," its application to the whole conduct of Man, with its Rewards and Penalties.
Oration, by S. O. Thatcher.
Evening Salute, Freedom of Opinion, R. Dennis.
Oration, Necessity of Christianity, E. Williams.
Poem, [El Despecho!] Himno a Baco, Y. P. Carreno Gijon.
Oration, Popular Sovereignty, D. Beach.
Lecture, True Nationality, Solon O. Thacher.
Confessions of a Know-Nothing, J. W. Gillette.
Oration, Fallacies of the Age, D. D. Waldo.
Valedictory, In Union there is Strength, J. B. Cassidy.
July 4th, the Academic Anniversary exercises occurred. N. V. HULL.

\* The program we are compelled to omit till next week.

BENEVOLENT SOCIETIES IN ENGLAND.

A correspondent of the Christian Watchman and Reflector furnishes the following statistics of some of the Societies which have recently held their anniversaries in London.

Baptist Foreign Missions.—These missions seem prosperous. Their receipts last year were a little over \$100,000. Besides their missionaries, native preachers, and schools, there are nearly, or quite, 30,000 members in their churches, including Jamaica. The missionaries, also, "have published 14 grammars, 9 dictionaries, and translated the Word of God, in whole or in part, into nearly all the languages of India."

Baptist Home Missions.—These missions occupy 221 stations in destitute parts in England, and had an income, last year, of about \$22,250.

Baptist Irish Society.—About \$10,000 are annually spent in sustaining missionaries, Scripture readers, and establishing Scriptural schools in Ireland.

Bible Translation Society.—This is a Baptist Society. Its income last year was about \$8,000, and "the circulation of the past year has been 21,419 copies of the smaller and larger portions of the sacred volume, from a single gospel to the entire Bible in Bengalee, Sanscrit, and other languages in India."

Baptist Tract Society.—This Society have published about 160 different tracts, besides a number of children's books and handbills. Grants have been made for England, Ireland, the continent of Europe, Africa, the East and West Indies. It is in the hands of strict Baptists, and is doing a good work in arresting the progress of open communion.

London Missionary Society.—This institution belongs to the Congregationalists. Last year their treasury received about \$298,000, and a debt exists of about \$75,000. They report above "330 churches; above 18,000 members, and more than 112,000 persons turned from idolatry."

Religious Tract Society.—The sales of this Society last year were a little over \$335,505, and their total receipts \$431,000. It circulated last year 28,292,194 publications in 112 languages; and from its commencement, 56 years ago, the large number of 673,000,000 of its tracts and publications have gone forth.

Irish Evangelical Society.—The managers spent about 10,000 last year to spread the gospel in Ireland. It belongs to the Congregationalists.

London City Mission.—The mission employs 328 missionaries. They have made 1,454,563 visits, circulated above 2,000,000 tracts, lent 50,458 religious books, gave away 8,165 Bibles, held 25,318 religious meetings for prayer and reading the Scripture, and nearly 10,000 children had been induced to go to school.

Ragged School Union.—The friends of this movement last year spent exactly \$112,000, sustained 300 schools containing 17,600 scholars, a portion of whom are trained in some industrial pursuit.

British and Foreign School Society.—This organization establishes model schools, holds public meetings on education, sustains, helps, and establishes schools at home and abroad, trains teachers, makes grants of books, and had an income of about \$86,000 last year.

London Society for Promoting Christianity among the Jews.—During the year the Society has issued nearly 20,000 copies of the Bible, in whole, or in part, in the Hebrew language, including liturgies, books and tracts. Its income was over \$144,000.

Society for the Conversion of the Roman Catholics of Ireland by Missionary Efforts.—The society, last year, spent \$200,000, and the report stated that a "regular income of \$180,000 per annum might be relied on for this work."

Christian Instruction Society.—The committee of this society directed their attention this last year, "to tent and open-air preaching and distribution of tracts at the large fairs in the vicinity of London." Thirty of the most popular ministers lectured on these occasions, and \$2,780 was spent in this work, and tract distribution.

London Female Dormitory.—This institution seeks to raise the fallen female, give them advice and aid, and provide suitable situations. These last three or four years nearly 600 females have been helped, and \$11,680 was spent in this way, this last year.

Church Pastoral Aid Society.—The object is to help Episcopal clergymen in poor parishes, preach in the open air &c. Receipts last year were \$190,865.

Colonial Church and School Society.—This society employs 38 clergymen, 98 lay missionaries and school-masters, and 36 female teachers. It operates on British North America, West Indies, South Africa, Australia, and other places. Income last year, \$67,195.

Prayer Book and Homily Society.—This body last year received \$13,385, and their agents visited 5,045 ships, sold 2,890 prayer books, distributed 9,954 family prayer-books, besides other works.

Chinese Evangelical Society.—This society employs 4 missionaries, 4 colporteurs, and 4 youths are training as native evangelists. During the past year the entire Scriptures have been printed in Chinese, and many thousands circulated. Receipts about \$10,000.

Church of England Young Men's Society.—Their income is \$2,505. They procure lecturers, rent reading rooms, establish libraries, and meet in Bible classes.

The Liberation of Religion Society.—The object of this society is to use all proper means to put down all State churches, and free religion from all State patronage and political control.

THE LIQUOR LAW.

The well-known opposition of the executive and judicial officers of New York city to the Liquor Law, is producing its natural effect. Throughout last week, the liquor shops generally continued in full blast, and the bars of most of the hotels were kept open as usual. As no licenses are now required, of course every body who chooses to do so opens a grogshop, and sells liquor without impediment. So it will probably continue in this city until decisions are obtained from some of the courts which will give vitality to the law. In the "rural districts," however, the law appears to be pretty generally obeyed. In Rochester, Utica, Syracuse, and Seneca Falls, the law has been enforced. In Albany, the Mayor has forbidden the Police to take any part in its execution.

TIME OF THE ANNIVERSARIES.—A letter from Eld. Thomas E. Babcock, of Albion, Wis., says:—

"It seems that the time of holding the Anniversaries at Brookfield is left for the Board to fix. The time for holding the North-Western Association is the Fifth-day before the fourth Sabbath in September. There are some here, besides myself, who feel interested in attending both; and if the meeting at Brookfield could come off during the week preceding the second Sabbath in September, I think we could do so. But if they should come as near together as they did last year, it could not be done."

At the meeting of the Board last First-day, they fixed upon the week before the third Sabbath in September, under the impression that the meeting of the North-Western Association came a week later than above stated. The appointment at Brookfield will doubtless be changed, so as to accommodate those wishing to attend the North-Western Association.

JEWISH DISABILITIES.—The prospect of the entire removal of the disabilities of the Jews in Great Britain, does not brighten. Lord John Russell has lately written a letter on the subject, in which he says that, as the House of Lords continue hostile to the removal of Jewish disabilities, the Government "would be only throwing away time in attempting to carry a measure which one House of Parliament is sure to reject. Many liberal members of Parliament, while they would support a motion to relieve the Jews from their disabilities, would consider as inappropriate a question which would not advance the object to be attained. I must, therefore, consider, that it would be inexpedient to stir the question of Jewish emancipation in the present session of Parliament. That claims so just can be permanently rejected, I will not believe. But the friends of intolerance naturally cling to this last vestige of religious persecution, and exult in the facility with which the exclusion of a body not formidable in numbers can be maintained."

ONE HUNDRED DOLLARS PREMIUM.—The Directors of the American Reform Tract and Book Society are authorized to offer one hundred dollars premium for the best manuscript of a religious Anti-slavery Sabbath-School Book...

THE BIBLE IN SCHOOLS.—The Supreme Court of Maine has pronounced in the case of Donohoe vs. Richards and others, which was argued at Bangor last summer...

A MUNIFICENT GIFT.—Some seven years ago, M. Vassar, Esq., of Poughkeepsie, died the Central Baptist Chapel, with all its furniture and appointments...

EXCISION.—The Old School Presbyterian Assembly have formally discontinued correspondence with the General Association of Connecticut, on the following grounds...

ENFORCING THE NEW PUPISH DOGMA.—A French clergyman, the Abbe Labord, has published a pamphlet which makes a great noise in the religious world...

ARRIVAL OF MISSIONARIES.—The Independent says, that Mrs. Benjamin, widow of the late Rev. Nathan Benjamin, of Constantinople, arrived with three children...

GIFT TO HARVARD COLLEGE.—The father of Ex-President Quincy, of Massachusetts, who died in 1775, made in his will a bequest of \$2000 to Harvard College...

Two boys named Allen were drowned at Shedd's Corners, near DeRuyter, N. Y., on the 4th inst., while bathing.

RELIGIOUS INTELLIGENCE. It is stated, as a very noticeable incident, that among the forty or fifty Episcopal clergymen who were assembled at the recent convention of St. Thomas's Church, New Haven...

The instability of the Pastoral Relation (says the Andover Advocate) is becoming a subject for serious consideration, if not of alarming interest, to all who have the moral and religious welfare of the community at heart...

The Seventeenth Class of Teachers of the Board of National Popular Education, will assemble at Hartford, Conn., on the 10th of August next, and leave for the West on the 22d of September...

The statue which has recently been erected in St. Paul's Cathedral, London, to the memory of Bishop Heber, is said to be unsurpassed in beauty of design and excellence of execution...

From Poughkeepsie, Dutchess county, N. Y., a correspondent of the New York Observer writes under the date of the 4th ult.—“We (the Rev. Dr. Ludlow's First Presbyterian church) had a most interesting communion season to-day...

There is an advertisement in a Kentucky paper of a Minister for sale. He was a slave to a man recently deceased. It is stated in the advertisement, that he holds a license to preach. Churches in want of a pastor will take notice.

In a notice of the Bibliotheca Sacra, the Chinese Spectator (an English journal) says: “As a rule, we believe American theologians write to be better versed in modern languages, and more deeply read in ancient literature, in other words, better and able scholars, than the majority of theological writers in this country.”

The Congregational Society of North Stonington have increased the salary of their pastor (Rev. Mr. Hubbell) \$100. He was a pastor of the church in East Avon when his wife wrote “Shady Side.”

The Association in London, in aid of the American Mission in Turkey, have lately forwarded a considerable donation to that Mission. The Missionaries of the American Board have been laboring in that field for nearly thirty years...

Among the annual meetings held lately in London was that of the Jewish Operatives Institution. On that occasion six sons of Abraham made confession of their faith in the Gospel and were baptized by the venerable archdeacon Wigram.

Whist Piedmont is secularizing the convent property, and Spain is setting up for sale the possessions of the Church, the Pope himself is doing the same thing under another form...

It is reported that the four Orthodox churches in Andover, are without pastors. Shoemakers' children go without shoes, and the churches in a town where they make ministers go without pastors.

The resolution passed at the late meeting of the Congregational Library Association, Boston, to raise by subscription the sum of \$25,000 towards the erection of a Library Building, is likely to go into immediate effect.

The Methodist Episcopal Church, South, Georgia, with all the aid of slave labor, is now unable to raise money enough to support her own missions; there is a regular and constant falling off in the contributions of the members since 1852.

The circuit court of Botetourt county, Va., have granted freedom to Eliza Crawford and her six children, the evidence being complete that she was born of a white woman, although she and her children are quite black.

European News. News from Europe to June 23d was received in New York on the 6th of July.

The Allies have made an unsuccessful attempt to storm Sebastopol. The accounts of the matter are conflicting, but all agree that both the French and English suffered severely. The French attacked the Melakoff Towers, while the English attacked the Redan...

The Russian account of the successes of the Allies in the Sea Azoff is published. Gortschakoff confirms the successes claimed by the Allies, but says that operations against the Sea of Azoff were expected—that not having means to oppose the hostile fleets, the garrison had orders to blow up the batteries and retire...

Constantine Balshe, son of the reigning Prince, was killed at Jassy, in a duel, by the Austrian Major Stalberg. The affair had caused considerable sensation in the Principality.

In the House of Commons, Sir C. Wood confirmed the murder of the crew of the Cossack's cutter, when landing some Russian prisoners at Hango, under a flag of truce. He stated that dispatches had been received from Admiral Dundas containing full particulars of the occurrence...

The wheat harvest in the Southern and Middle States has commenced. Accounts from a wide extent of country are in the highest degree favorable. There are a few localities where the yield has been small; but in the great aggregate, the harvest is most abundant.

The next New York State Agricultural Fair is to be held in the thriving village of Elmira, in October, and will be the first one ever held in the Southern counties of this State. The list is understood to be very extensive, embracing the best cattle, vegetables, home manufactures, etc., in the State.

The Milwaukee Wisconsin of June 9th says that there are stored in the warehouses in that city 175,000 bushels of wheat. The shipments during the past week had exceeded the receipts only about 15,000, which accounts for this large storage.

It is calculated that the German emigration to the United States this year, according to the rate at which it is going on, will number about 170,000 souls; and that the British emigration to the same parts will number about 70,000 souls.

Governor Clark of New York has pardoned a man named Higgins from the penitentiary of Rochester, on condition that he shall wholly abstain from using intoxicating liquors, except in case of sickness, when prescribed by a regular practicing physician.

A Burlington county, New Jersey, seems to abound in singular names, not always the most euphonic. For instance, there are Turpentine, Frogtown, Devil's Run, Skunk's Hollow, Mount Misery, Ong's Hat, Comical Corner, Tattletown, Gossipville, Scrambletown, Foolstown, Poke Hill, and—that's enough for the present.

A large meeting was held on the 16th ult., at Green Castle, Ia., at which the Hon. J. Scott Harrison, son of the late Gen. Harrison, was unanimously nominated for the Presidency of the United States.

The Supreme Court of Rhode Island, at its late session, granted decrees of divorce in thirty-nine cases, twenty-nine of which were on petitions of wives to be divorced from their husbands.

A dispatch dated Cleveland, Ohio, Tuesday, July 3, says: The schooner Riato was capsized on Sunday, off Long Point, and the mate drowned. The captain and remainder of the crew were saved. The captain's wife was in the cabin at the time of the disaster, and remained there for two hours, when the vessel partially righted, and she was providentially released just as the crew were on the point of abandoning the wreck.

On the 1st day of June a terrible storm visited the harbor of Mazatlan, on the Pacific coast of Mexico, causing great destruction of property. Six merchant vessels, with cargoes valued at over \$1,000,000, were totally destroyed, and twenty-three men drowned. The only American vessel lost was the schooner Copeland, in ballast.

It is reported that a violent personal encounter had taken place in Kansas between Governor Reeder and Stringfellow, and that the Governor was badly beaten.

The ship Star Republic, bound from New York to Galveston, was burnt at sea on the 1st of July. Her passengers and crew took to the boats, and were picked up by the brig Rush.

The New Brunswick Legislature has adopted a very stringent Prohibitory Liquor Law, outlawing not only sale but importation. It goes into effect on the 1st of January next.

A large quantity of spurious bills on the Montpelier Bank, Vermont, of the denomination of \$10, are supposed to be in circulation.

SUMMARY.

A dispatch dated Boston, Monday, July 2, says: Judge Curtis, of the United States Circuit Court, to-day rendered a decision in the case of the brig Porpoise, seized for being engaged in the slave trade. It was held that a vessel which has acted as a tender upon slavers, and has carried merchandise which was used for the purchase of slaves, and had otherwise aided in the slave transportation, although she had not actually carried a single slave, was guilty of being engaged in the slave trade within the meaning of the statute. The brig was consequently declared forfeited.

A dispatch dated Springfield, Mass., July 3, says: The Gingham Establishment known as the Glasgow Mills, at South Hadley Falls, was burned this afternoon. The fire originated in a pile of yarn in the attic, and is supposed to have been the result of spontaneous combustion. The machinery and building, with much of the stock, were destroyed. Most of the manufactured goods were saved. The loss is estimated at \$250,000. Insured for \$150,000. Two men were injured by falling from ladders, and one man killed by the falling of a wall.

A dispatch dated Evansville, Ind., Monday, July 2, says: The steamer Lexington, running between Louisville and St. Louis, was blown to atoms near Stephensport, Ky., on the up trip. The packet Baltimore has just arrived from the scene of the disaster, with 20 officers and passengers of the Lexington, including the captain, Throop, the first clerk, and Mr. Davidson, both wounded. The captain thinks that there were not more than 35 wounded out of 100 who were on board.

The Connecticut Legislature has passed a special act, by way of amendment to the New York and New Haven Railroad Charter, which authorizes a compromise of the Schuyler difficulties; an increase of the Capital Stock is allowed, if deemed the best mode of adjusting the claims of the so-called Schuyler Stockholders. The act contemplates a vote of approval and acceptance of the act by the original Shareholders.

Several thousands of persons visited the Crystal Palace on the Fourth. The great object of attraction to most, was evidently the enormous California tree, which is erected under the dome to the height of 28 feet, and will be raised to the height of 116 feet. No one could be blamed for skepticism in reference to the probability of such a growth of forest tree unless the eye had actually seen it. The wood resembles red cedar. It is without odor, and the leaves are like those of the white cedar.

The wheat harvest in the Southern and Middle States has commenced. Accounts from a wide extent of country are in the highest degree favorable. There are a few localities where the yield has been small; but in the great aggregate, the harvest is most abundant. In Tennessee the wheat and rye crops are the heaviest ever known. The corn looks well, and promises all that the most extravagant can desire.

The next New York State Agricultural Fair is to be held in the thriving village of Elmira, in October, and will be the first one ever held in the Southern counties of this State. The list is understood to be very extensive, embracing the best cattle, vegetables, home manufactures, etc., in the State.

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The Albany papers mention the arrival in that city of a drove of Texas beehives, which have come all the way from their south-western grazing grounds by steam, and which were in prime slaughtering condition. This is a novel exemplification of the benefits of railroads and steamboats.

It is calculated that the German emigration to the United States this year, according to the rate at which it is going on, will number about 170,000 souls; and that the British emigration to the same parts will number about 70,000 souls.

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On the 11th inst., the members of the Methodist E. Church, assembled in mass meeting, at Centerville, Monroe County, Va., to take into consideration a letter recently written to the Richmond Enquirer, charging that the members of that and other churches of the Baltimore Conference, were controlled in their votes by the church. The meeting pronounced the statement false, asserted their belief that the author was aware of its falsity, and recommended him to the various churches of the Conference in Virginia, as a fit subject of prayer to God that he might “dispense him light both spiritual and intellectual.”

On the 30th of June, Coroner Kimball, of Portland, Me., called a jury to hold an inquest on the body of a man who died in the cars. From the testimony it appeared that upon entering he was the “worse for drink”—that after the cars left Portsmouth, the conductor, Mr. Towle, discovered his situation and endeavored to relieve him—while in the act of doing so, the man gave a spring back and died. On examining his overcoat three bottles containing liquor were found, and one bottle of liniment.

Active exertions are being made by the citizens of New Brunswick, N. J., to secure the location of the State Normal School in that city. A subscription paper has been circulated and some \$3000 or \$4000 already subscribed. Mr. F. S. Kinney has offered a lot worth one thousand dollars suitable for the buildings, and Mr. James Neilson and Mr. L. Kirkpatrick each one thousand dollars on condition that ten thousand is subscribed.

A dispatch dated Cleveland, Saturday, July 7, says: The propeller J. W. Brooks, hence for Ogdensburg, blew up, fifteen miles from Ashtabula, yesterday morning. Two engineers were badly scalded, and will probably die. One fireman and one deck hand jumped overboard and were drowned. There were ten or twelve passengers on board, but none of them were injured.

The pleasure yacht Grace, built by McMaun of New York, who is also owner, foundered on Sunday last on her trial trip when in the Narrows. The cabin lights were open, and owing to the shifting of ballast, she suddenly took in sufficient water to produce the accident. Five individuals were on board at the time, of whom three perished.

The price of Bounty Land Warrants in this city ranges from \$1 09 to \$1 12 the acre; the minimum Government price of the Public Lands, when entered with cash, being \$1 25 the acre. Considering the large accession of Warrants under the recent Bounty Act, the price keeps up well, and we hear that the demand is constant and liberal.

The subscription to Agassiz's great work, Contributions to the Natural History of the United States, have reached about 150 in Boston alone, which is pretty well for the first week. The roll of subscribers contains already the most distinguished names in Massachusetts.

A dispatch dated Detroit, Friday, July 6, says: Last night a large crowd attacked a negro dance house in this city, and a fight ensued of the girls belonging to the house was killed with a brickbat. Several persons were wounded. The house was fired by the crowd, and burnt down.

The Old School Presbyterian Board of Missions has appointed four strong and devoted missionaries for California, and arrangements are in progress for the entrance of others into that promising and needy field of labor.

The Syracuse Standard says that a man named Vedder recovered a verdict of \$700 against Edward L. Fellows, of that city, last week. Vedder was passenger on the cars, and refused to give up his ticket until he reached his destination, and defendant as conductor put him off.

A dispatch dated Providence, Friday, July 6, says: Mrs. James Lancelot, of Cranston, and Mrs. Stephen Sturgen, of New York, were drowned this afternoon while bathing at Field's Point, three miles below this city.

There are now in the United States thirty-two insane hospitals in active operation, and nine others are in course of construction. The number of insane persons in this country is estimated at 20,000.

New York Markets—July 9, 1855. Adles—Pork \$7 00; Peas 6 62. Flour and Meal—Flour, 8 37 a 9 63 for ordinary and straight State, 8 56 a 8 63 for mixed Western, 8 37 a 9 25 for common to good Ohio, 10 75 a 12 50 for extra Genesee, Rye Flour 7 00 and 8 75 per bush. Corn Meal, 4 87 for Jersey, 5 35 for Brandywine. 42 lb for white Michigan, 2 00 a 2 05 for Upper Lake Red, Rye 1 55. Oats 61 a 62c for State and Western. Corn, 89 a 92c for Western mixed, 1 08 a 1 10 for Southern white.

Provisions—Pork, 16 50 for new prime, 10 37 for new mess. Beef, 9 75 to 10 25 for prime, 11 00 a 13 00 for country mess. Butter, 15 a 18c for Ohio, 18 a 22c for ordinary to good State, 23 a 25c for choice. Hays—1 00 a 1 12 per 100 lbs. Tall—12c.

DEED. In Brookfield, Madison Co., N. Y., May the 29th, of pulmonary consumption, Mr. EDWIN K. CLARK, aged 31 years. Brother Clark experienced religion when young, and united with the Methodist Episcopal Church in Brookfield, of which he remained a devoted member until death. He proved the soundness of his piety by his conscientious observance of the Sabbath of the fourth commandment, and all the practical duties of religion. He died as he lived—in full hope of a glorious immortality beyond the grave.

In DeRuyter, N. Y., May 30, 1855, of consumption, Osean C. Coon, aged 28 years and 4 months. His exemplary and devoted life closed with confiding trust in a crucified and risen Saviour.

LETTERS. Nathan V Hall, Augustus Barnes, Thomas E Babcock, J D Collins, C B Burdick, J R Irish, T F West, A D Babcock, D O Long, John Parmelee, E R Clarke, C B Langworthy, Andrew Babcock, S May, Jr, R L Davis (sent from Western Association, by a delegate).

RECEIPTS. FOR THE SABBATH RECORDER: Benj F Burdick, Western, B I \$2 00 to vol. 13 No. 52 S C Head, Albion, Wis 2 00 12 44 Wm McDougal, Owayo, Pa 2 50 12 52 T B Sillman, New York 2 00 11 52 A Bart, Schenectady 2 00 11 52 E Bart, Dubuque 2 00 11 52 S B Burdick, Alfred 2 00 11 52 Thos Williams 2 00 11 26 Joseph Davis 8 00 11 52 Naboth Welch, Scho 2 00 6 26 John Woolworth, Alfred Center 2 00 12 53 J L Thurston, Niles, 2 00 12 52 Amy Hazard, Verona Mills 2 00 12 52 Bob S Meekins, New York 1 00 11 52 John Parmelee, State Bridge 1 00 12 52 Mary West 1 00 12 26 W C Satterlee 1 00 12 26 E G Burdick 2 00 12 52 Aug Sanders, Brookfield 2 00 12 52 Lucius Lewis 2 00 11 52 WILLIAM M. ROGERS, Treasurer.

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

A. A. LEWIS, M. D., HOMEOPATHIC PHYSICIAN & SURGEON, ALBION CENTER DANE CO., WISCONSIN.

Brock's New York Type Foundry, ESTABLISHED 1813, has now on hand, ready for immediate delivery, in fonts and unit purchasers, 100,000 lbs. Roman Type of new cut, 50,000 lbs. Fancy Type, 10,000 lbs. Scripts of various styles, 5,000 lbs. Germans.

Magnificent Floral Gift. SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the "LILLY AND THE PRISONER," which we give 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 circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce Street, New York. May 24—5m.

The very Book that every body has been wanting. The Book for the Parlor, the Book for the Fireside, the Book for the Professor, and the Book for the Non-Professor.

THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. Henry BELLORE, A. D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc., etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.

This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should possess a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received: It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc. This is a large and beautiful volume, and will find a cordial welcome in every family.—Philadelphia Christian Chronicle.

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—Epist. Recorder. This massive volume embraces a vast fund of information.—Presbyterian. The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—New York Recorder and Register.

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—New York Christian Advocate and Journal. It contains a mass of interesting facts and statistics.—Norfolk's Literary Gazette. Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—Philadelphia City Item.

We presume it will be a standard work in thousands of libraries.—Littell's Living Age. Sold only by agents, to whom certain districts are allotted. For particulars address the publisher, JOHN E. POTTER, 15 Sanson-st., Philadelphia. Or, NOYES SPIGEE, Indianapolis, Ind.

Central Railroad Company of New Jersey. NEW YORK, SOMERVILLE, EASTON, &c. Spring Arrangements, commencing April 2, 1855. Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2, North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way) at 5:30 P. M. The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st. at 8 A. M., 1, 4 and 5 P. M. Returning—Leave Philadelphia (opposite Easton) at 6 and 9 A. M. and 3 P. M. Somerville (way) at 6 A. M. New York and Elizabethport. Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M. Leave Elizabethport at 10 A. M., 1, 4, 1, 3, 15 and 6 P. M. JOHN O. STERN, Superintendent.

New York and Erie Railroad. On and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows: Dunkirk Express at 6 A. M. for Dunkirk. Buffalo Express at 6 A. M. for Buffalo. Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Accommodations at 12 1/2 P. M. for Port Jervis and intermediate stations. Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations. Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations. Night Express at 5 1/2 P. M. for Dunkirk and Buffalo. Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations. On Sundays only one express train, at 5 1/2 P. M. These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie. D. G. McCALLUM, General Sup't.

The following figures from the time-table will be useful to our readers in Allegany County. Through Passenger Trains moving Westward.

Table with columns: STATIONS, Express, Mail, Freight, Wm. Leave New-York, Hornellsville, Almond, Alfred, Andover, Genesee, Belvidere, Friendship, Cuba, Clean, etc.

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Miscellaneous.

Advice to Consumptives.

In some good advice to consumptives, Dr. Hall says:—

Eat all you can digest, and exercise a great deal in the open air, to convert what you eat into pure healthful blood. Do not be afraid of sudden changes of weather; let no change, hot or cold, keep you in doors. If it is rainy weather, the more need of your going out, because you eat as much upon a rainy day as upon a clear day, and if you exercise less, that much more remains in the system of what ought to be thrown off by exercise, and some ill results, some consequent symptom or ill feeling is the certain issue. If it is cold out of doors, do not muffle your eyes, mouth and nose, in furs, veils, woolen comforters, and the like; nature has supplied you with the best muffer, with the best inhaling regulator, that is, two lips; shut them before you step out of a warm into the cold air, and keep them shut until you have walked briskly a few rods and quickened the circulation a little; walk fast enough to keep off a feeling of chilliness, and taking cold will be impossible. What are the facts of the case? Look at a railroad conductor's going out of a hot air into the piercing cold of winter, and in again, every five or ten minutes, and yet they do not take cold oftener than others; you will scarcely find a consumptive man in a thousand of them. It is wonderful how afraid consumptive folks are of fresh air, the very thing that would cure them, the only obstacle to a cure being that they do not get enough of it, especially if it is cold; when it is known that the colder the air is, the purer it must be; yet if people cannot get to a hot climate, they will make an artificial one, and imprison themselves for a whole winter in a warm room, with a temperature not varying ten degrees in six months; all such people die, yet we follow in their footsteps. If I was seriously ill of consumption, I would live out of doors day and night, except it was raining or mid-winter, then I would sleep in an unplastered log house. My consumptive friends, you want air, not physic; you want pure air, not medicated air; you want nutrition, such as plenty of meat and bread will give, and they alone; physic has no nutriment, gaspings for air cannot cure you; monkey capers in a gymnasium cannot cure you, and stimulants cannot cure you. If you want to get well, go in for fresh and out-door air, and do not be deluded into the grave by advertisements and unfindable certifiers.

A Few Words on Summer Fallows.

The two principal objects of summer fallowing are, to clean the land, and to convert, by the admission of light and air, and by the comminution of the particles of the soil, its inert matter into available food for plants. In light sandy soils, which admit the air readily at all times—and in which, consequently, there is but little dormant matter capable of speedy decomposition—a fallow is not followed by that increase of crops so observable on rich clay loams, which, without constant working, are impervious to the atmosphere. Farmers in old countries are well satisfied on this point, while with us every year seems to convince multitudes of its truth.

We admit that sandy land produces better crops for a few years when first tilled, than clay land, and that summer fallowing on such lands is attended with better results for a few years than on heavy loams. But after the organic matter of these light soils is removed—as under a system of summer fallowing it soon will be—the increase of crops from this process is materially lessened. Summer fallowing on sandy soil is simply accelerating the decomposition of organic matter and the disintegration of the mineral elements of plants in the soil, rendering them available, without increasing the quantity. On such soils, therefore, it must be considered an exhausting system of cultivation.

On alluvial soils the case is different. Most clays naturally contain an almost inexhaustible amount of the elements of plants, and the principal aim of the cultivator is to render these elements assimilable. Thorough pulverization enables him to do this to the best advantage; and we may question whether the heavy land farmer will ever be able to dispense altogether with summer fallows.

Clay land possesses the power of retaining the ammonia contained in the rain-water which filters through it; while sandy soils possess this power only in a slight degree, if at all. When an underdrained, rich clay soil is summer fallowed, therefore, not only is the food of plants locked up in it rendered available, but all the ammonia in the rain which falls during the year it is fallow, is retained for the use of the subsequent crop. If the rain which falls on an acre of land in a year contains fifty pounds of ammonia, a good summer fallow, on such soils as we have supposed, would increase the next wheat crop ten bushels per acre, or in other words, it would supply as much ammonia as three hundred weight of the best Peruvian guano.

On a sandy soil, especially one which has long been under such a system of tillage, little increase of fertility, is gained by the decomposition and disintegration of inert matter—since such soils contain comparatively little inert food for plants—and but a small proportion of the ammonia of rain-water is retained. So that, while the heavy land farmer is under the necessity of performing much more heavy work, and of raising fewer crops than his sandy soil neighborhood, yet he is not necessitated to use so much manure, and reaps frequently in one crop as much profit as other does in two. Each class of soils, however, has its advantages and disadvantages, and in Great Britain, since the extensive introduction of turnip culture, the light soils have been more profitable than the heavy soils which need summer fallowing.

Summer fallowing of sandy soils is unwise; now, then, should they be cultivated? Sow them to clover, peas, beans, lentils, rape, &c., and either plough in these crops or feed them to cattle or sheep and return the manure. These plants take up the ammonia brought to the soil in rain-water, and when ploughed in or eaten on the land, the ammonia is retained just as it is on the clays. In this way, clover, &c., is to the light soils what the double-sifted ashes are to the clays—the retainer of ammonia for the use of the following wheat crop. On medium soils—such as abound in Western New York and Upper Canada—a blending of these two systems would appear judicious. This would be, growing as much clover, &c., as possible, eating a portion of it on the land, and breaking up about the last week in

June, simply cultivating and harrowing it afterwards to keep it free from weeds and render it mellow. This practice is adopted to a great extent in Western New York, and is found much better and cheaper than several ploughings as in the old summer fallow system.

Even on heavy clay land many intelligent farmers prefer turning under a crop of clover when in bloom in this way, rather than to summer fallow proper. The clover keeps the land light, and the gases generated during its decomposition serve both to enrich and ameliorate the soil. How far this practice is capable of superseding the old summer fallow, experience only can decide. English experience is against it; but our cold winters and hot summers, and above all the westerly winds which so constantly prevail, and which so astonish Europeans in licking up moisture, render the pulverization of the soil in this country a comparatively easy task, and enables us to dispense with much of the labor necessary on European, and especially on British farms.

And we may here say that such are the differences of climate that we are quite satisfied that no English system of rotation, or of tillage, is applicable to this country, and that the only advantage to be expected from the experience of our trans-Atlantic cousins—admitting as we must, that they are the best farmers in the world—is from studying the principles on which their systems are founded; and thus while we may not be able to grow their turnips and vetches, and are not, perhaps, under the necessity of adopting their long or summer fallow, we may build up a system of agriculture adapted to our different circumstances, and yet having for its foundation, the same great laws which govern the processes sanctioned by their long experience.

One of the great wants of our system of rotation is a fallow crop. A crop which, while it impoverishes the soil but little, permits the free use of the cultivator and hoe during summer; a crop that shall be to us, what the turnip is to English farmers; a crop, in a word, that shall enable us to clean our land, as well as though it was summer fallowed, that furnishes a large amount of nutritious food, and which, when consumed on the farm, and the manure made from it returned to the soil, shall leave the land rich in ammonia for the use of the following cereal crops. Indian corn admirably answers the two first requisites, but we fear it consumes, or destroys as much ammonia as wheat, and that, therefore, it is not a true fallow crop. Beans come nearer our requirements than any other crop we are acquainted with, and it is surprising that they are not more extensively grown on all wheat farms. [Country Gentleman.]

Hoing in Dry Weather.

Experience has fully established the fact, that corn, and other crops, are essentially benefited by hoing in dry weather, but the reason why, or the manner how it is done, is not so generally understood. That moisture is formed by stirring the dry particles of earth and changing their relative positions, is generally admitted.

Water is composed of oxygen and hydrogen. These substances are also contained in different proportions, in the earth and atmosphere, and are, to some extent, formed by the action of different particles of earthy matter upon each other, when brought into contact, as done by hoing. Water acts as a solvent of other substances, and holds them in solution, so that they can be taken up by the roots, and made to nourish the growing plant. This is the reason why it is best to sow or plant your seeds as soon as possible after the land has been plowed or harrowed. The different particles of matter coming together, form new relations and chemical action, during which heat is evolved, and oxygen and hydrogen are generated and caused to unite, and form water; which with other substances acts upon the seeds and produces germination and gives to a new born plant a vigorous start into existence. After the soil has remained quiet for some time, these substances having exhausted their energy, by neutralizing the powers of each other, the plant having absorbed all the elements of nutrition within reach of its roots, its growth becomes retarded, and can only be restored by renewing the chemical action. This can be done by applying some compost manure, or by hoing or stirring the earth, so as to bring different particles into contact with each other and forming new combinations, and consequently, thus producing a further supply of nutritious matter. Corn that is hoed every two or three weeks will come to maturity sooner, produce more, and be better filled on the cob, than it will when treated in the usual way. We would recommend to our farmers, to select two or three rows in the field, and hoe them regularly once in two weeks, and in the fall inform us of the results of their experiment. [Western Dispatch.]

Planting an Orchard.

No branch of business in the West pays so well for the amount of money and labor invested as that of fruit growing, if properly managed.

Every man who sets a tree or plant should first procure some treatise on fruit raising, such as Downing on Fruit, Thomas' Fruit Cultivator, or Barry's Fruit Garden, and there he will find every thing in the line of fruit-raising satisfactorily explained.

Dry ground should be selected for an orchard. The ground should be ploughed at least one foot deep; the holes should be dug considerably larger than the extent of the roots of the trees to be planted, and not less than eighteen inches deep; cut off all broken roots, and smooth with a sharp knife the ends of those that are mutilated by the spade in digging. If the tree is of any size, place the same side to the sun as it was in the nursery. It is readily distinguished; the south side is of a reddish brown color, and the north side of dark green. When transplanting the tree, extend the roots out to their natural position, and never set a tree deeper in the earth than it was before transplanting; then fill up the hole with the earth taken from the surface, well pulverized, and be sure that you leave no vacancies about the roots. If the ground be dry, when you get the roots covered, pour in half a bucket of water, and when it settles away, fill up the hole. Be careful not to tread the earth down too firm. Then mulch—that is, place coarse manure or straw one or two inches deep on the ground about the tree.

A young orchard should be by all means cultivated with a hoe crop, and never allow small grain or grass to be sown among them. If you wish your trees to fruit young, train the tops to branch within two or three feet of

the ground, and keep your pruning knife in your pocket, and stock out of the orchard. It will soon pay you for your trouble.

Remedy for Grape Rot.

The Tribune translates the following from the Kolnische Zeitung:—

Dr. Franz Vulcan, of Eppan, in Tyrol, having learned by experience that the parasites of vegetables cannot exist on animal matter, has discovered a remedy for the grape disease. He dissolved 2½ pounds of common glue in 10 gallons of water, by boiling, and then cooled the solution until it was neither stiff nor yet too watery, but had the appearance of ley. Diseased grapes were dipped in this solution, and after 48 hours they assumed a lustrous, dark green color, like that of those which had not been attacked. In September they ripened into the finest fruit. To make sure that it was that solution which produced the desired result, he selected three bunches on the same branch; he dipped the whole of the first, half of the second, and the third not at all. The first was entirely untouched, the second as far as it had been dipped, the third remained diseased, and in four weeks burst and rotted. On another vine, where branches, leaves, and fruit, were infected in the highest degree, a similar experiment produced a similar result. In places where large tracts of vines were struck with the blight, single clusters were dipped, and these were healthy and gave very fine fruit, while all the rest rotted. Perhaps the sprinkling of potato vines might be equally successful. The cheapness of that remedy commends it to general use.

FEELING ON THE BATTLE FIELD.—The Crimea correspondent of the New York Standard, writing from Balaklava, gives, from the experience of a wounded Frenchman, an opinion with regard to the sensations felt by the soldier in time of conflict, which is something as follows:—

Before the battle begins, it is usual to feel no little tremor, and many cheeks, which are known to be in communication with stout hearts, blanch visibly. As the conflict becomes imminent, courage returns, and with the first flow of blood an enthusiasm is raised which constantly increases, and very seldom flags in the least until the last shot is fired. The effect of seeing a comrade shot down is generally to excite an insupportable thirst for vengeance against the foe, though in the end one "gets used to it." When wounded less than mortally, it is not usual for the soldier to be immediately aware of the fact, unless some bones are broken. A sabre may be run through any fleshy part of the body, and even a bullet lodge in dangerous proximity to the vital, and he, for a long time, be totally unconscious of even a scratch. When life is taken by a single blow, the effect varies with the nature of the wound, as well as with the temperament of the man. Sometimes the poor fellow will leap high in air, giving a piercing scream, and again he will lie down quietly. Oftener, however, he simply falls dead without a struggle. In most cases the features of the killed remain unchanged for a long time after death—eyes open and brilliant, and, perchance, a smile illuminating the face. To see such an one it is difficult indeed to realize the presence of the grim monster, Death.

Projected Railroad Round London.

From the London Times. Much interest has been excited by the publication of the plan understood to have been in preparation for some time by Sir Joseph Paxton for effecting a new and thorough communication between the city and the West End, and its ultimate extension in the nature of a boulevard round London. The proposal embraces a carriage arcade of the same breadth as the transept in the old Crystal Palace, which was wider than that of the present one, starting from the Mansion House towards Southwark Bridge, crossing the river, running to the Southwestern Railway station, and thence again across the river near Hungerford Bridge to the Regent-circus—the communication by this route being nearly the same in point of distance as that by the Strand. At the same time a line of similar character would branch from a point near the Southwestern Railway to the Houses of Parliament and Victoria-street by a bridge at Lambeth, and, as at the back of the houses on each side atmospheric lines of railway are to be constructed, the transit between Belgravia and the Bank would thus be reduced to about eight minutes, and between the Bank and Charing-cross, or the Regent-circus, to about five or six minutes. This railway would be at an elevation to enable it to pass across the various streets which it would intersect without interfering with any of the existing roads, and the system would involve a constant succession of express trains as well as of stopping trains at every half mile or less, so arranged as to be perfectly noiseless. The carriage-way of the arcade, it is contemplated, should be closed against wagons between nine in the morning and nine at night, to insure the facilities for quick passenger traffic as well as for increasing the attraction of the costly shops on each side, and among the prominent recommendations of property on the line would be the protection afforded to all kinds of goods by its cleanliness, equable temperature, brightness of light, and immunity from weather as a promenade and drive in Summer and Winter. The estimated cost of this improvement, which Sir Joseph Paxton considers would be the largest thoroughfare in the world, and such as to make London the most magnificent and convenient city in existence, is £11,300,000, and the calculated returns from rents and railway avenue are £938,000, or between 8 and 9 per cent. To insure its completion, however, in the best manner for the interests of the nation, it is contended that the co-operation of Government should be obtained, and that this should consist in a guarantee of 4 per cent. interest for 60 years, on condition that a half of one per cent. should be set aside annually to redeem the capital within that period, and that all receipts above 4 per cent. should be equally divided between the State and the Company. Under this it would appear that, if the property were to yield the anticipated return of 8 per cent., the transaction would result in the nation receiving an annual payment of more than £200,000 for 60 years, and at the end of that time being put in the possession of the entire property without ever having incurred the expenditure of a shilling, while the public would gain three free bridges and the removal of delays and obstacles which have been estimated to cost an annual money loss of upwards of a million

sterling to the trade of the kingdom. The ultimate extension of the undertaking as a boulevard encircling London, and connecting all the railway stations, would increase the total cost to £34,000,000, but it is obvious that the grand point of bringing the city and the west end into rapid communication should be the first to command attention, and it is an advantageous feature of the plan that this object, free from uncertainty, can be accomplished by itself, leaving the remainder to be carried out as a necessary consequence of its success.

A Magnetic Telegraph without Wires.

An Italian gentleman at Turin has just discovered and shown by numerous successful experiments, as is reported, that the railway track makes an excellent substitute for the telegraph wires, and that any train carrying along with it a small battery and apparatus can communicate to and fro with the stations before and behind while going at full speed. This application of the telegraph will probably be immediate, universal, and of immense value. One train meeting another can communicate directly with it, and though both approaching each other at the rate of sixty to a hundred miles an hour, they can herald their coming to each other at an infinitely greater speed, converse backward and forward, and make arrangements for stopping or passing as they draw near. If any thing detains a train they can telegraph its whereabouts; if an accident or obstruction occurs, it can send for assistance, and warn trains approaching or overtaking.

Properly managed this would make collisions almost impossible and the probabilities of accident infinitely less, since the moving train could then be communicated with at any moment and from any part of the track. There would then only require the discovery of some combination of substances sufficiently simple and universal by which a magnetic current can at any moment be communicated along the railroad track from any point, so as to excite the attention of the operator in the cars. A premium offered would without doubt soon secure the best method of effecting this.

Since writing the above, we learn that the method in which the Italian gentleman transmits his messages has not yet been made public. This, however, is of small matter; the above facts are true. If the magnetic fluid can be transmitted along an ordinary railroad, instead of passing down into the earth, our operators will find no difficulty in making it talk. The rails being laid on wooden sleepers, so long as they and the surrounding earth are dry we have little doubt that communication may be effected. Where, however, the iron touches the ground, naturally damp, or wet by a shower of rain, we doubt the success of the experiment. When the lines are out of order on the arrival of a steamer, it may prove possible sometimes to transmit the news along the railroad tracks past the break.

A Sad Tragedy in the Crimea.

The following is an extract of a letter from the camp before Sebastopol, dated May 22:—A sad tragedy occurred this morning at the entrance to Karabelua ravine. A body of French troops was marching down to furnish the usual relief to the picket in the ravine. The relief was composed of part of the 22d battalion of the 25th regiment of the line. On the way Lieut. Deant, of the grenadier company, had occasion to check a soldier, who, being partly intoxicated, was marching very irregularly, and giving expression to angry sentiments in a loud tone. Scarcely had the reprimand been given when the man replied: "Lieutenant, you've punished me often enough—you shall not punish me any more," and on the instant leveling his musket, he fired and shot him through the body. The unfortunate officer, a man of powerful frame and popular in the regiment, at once fell. He was carried to one of the English hospitals near at hand, and died almost immediately after his arrival. The murderer was secured without delay, and was being taken back under escort to the headquarters of his regiment, when a general murmur arose from the men for his instant punishment. The general in command of the trenches was in the ravine close by, and after a brief consultation between him and the commandant of the relief, a council was held, and the man condemned to be shot. About 200 yards down the ravine, and at a slight elevation above it on the side of Frenchman's-hill, a small heap of stones was observed with a clear space before it. To this the unhappy culprit was brought, while on either side the battalion was drawn up in companies, and here he received the fire of twelve muskets from a party placed on the opposite side of the ravine. He fell forward pierced by eight bullets, and after a short address from the general the regiment proceeded on its way. Half an hour scarcely elapsed between the perpetration of the crime and the execution of the criminal. The soldier had become sober immediately after committing the murder. He had seen 18 years' service, and was spoken of as a brave and able man.

The New Guano Island.

It is said that a new guano island, the locality of which has revealed by the discovery only to a select few, has recently fallen into American hands, and that the owners have made arrangements to acquire the United States Government confidentially with adequate protection in their enterprise of removing the guano. It is said that the island is not laid down in any chart, that it is uninhabited and belongs to no organized Government, and that the quantity of guano upon it exceeds two million tons, all of which can be brought to our ports and sold at the rate of twenty dollars a ton, or less than half the price of the Peruvian guano.

The Journal of Commerce, which professes to know "more of the circumstances connected with the discovery of this island than it will be expedient to disclose at present," says that it is represented to have been originally depressed in the center, and that there now exists on the borders of this depression, which is supposed to have been formerly a shallow lagoon, large quantities of pure salt of ammonia, and the guano in that vicinity is similar to some cargoes brought into this country some years since from Watchman's Cape, which is said to have contained between thirty and forty per cent. of ammonia, and from which there were taken a number of barrels of purified salt of ammonia. If all these representations are true, the island will prove a very valuable possession.

Fat Men.

There is something cordial about a fat man. Every body likes him, and he likes everybody. Your Ishmaelites are, in truth, a bareboned race; a lank tribe they are, skeleton and bile. Food does a fat man good; it clings to him; it fructifies on him; he swells nobly out; and fills a generous space in life. He is a living, walking minister of gratitude to the earth, and the fullness thereof; an incarnate testimony against the vanities of care; a radiant manifestation of the wisdom of good humor. A fat man is, *per se*, a popular man, and commonly he deserves his popularity. In a crowded vehicle, the fattest man will ever be the most ready to make room. Indeed, he seems to be half sorry for his size, lest it be in the way of others; but others would not have him less than he is, for his humanity is usually commensurate with his bulk. A fat man has abundance of rich juices. The hinges of his system are well oiled; the springs of his being are noiseless; and so he goes on his way rejoicing, in full contentment and placidity.

A fat man fills his position solid in the world; he knows that his being is cognizable; he knows that he has a marked place in the universe, and that he need take no extra pains to advertise mankind that he is among them; he knows that he is in no danger of being overlooked. It does really take a real wrong to make one really hate a fat man; and if we are not always as cordial to a thin man as we should be, Christian charity should take into account the force of prejudice which we have to overcome against his thinness. A fat man is nearest to that perfect of figures, a mathematical sphere; a thin man to the most limited of conceivable dimensions, a simple line. A fat man is a being of harmonious volume, and holds relations to the material universe in every direction; a thin man has nothing but length; a thin man, in fact, is but the continuation of a point.

A French Woman.

The French woman's characteristics are generally that she is unexceptionally shod; that she wears imitable gloves; that she has a toilet of two colors, only with a distracting way of wearing it; that her manners are bewitching—full of small grades and delicately shaped coquetties, and never wanting in the nicest appreciation of external proprieties, to which her flirtations are always subordinate—that she has a marvelous faculty of walking clean through the dirty streets of Paris. These are popular characteristics, and few people allow her any other; but those who know her know that other thoughts beside dress and flirting work beneath those smooth bands of glossy hair, which look as though they had taken a lifetime to bring them to their present high condition of polish and intricate arrangement, and that the hands in their close-fitting gloves can do something better than make up caps and crochet-purses; that she is not only an agreeable woman of society, but also a careful housekeeper, an affectionate mother, and a submissive wife. A French woman cleans her gloves, light boots, silks and laces, at the cost of a few cents, and with a surprising success. They pass for new on any inspection but the closest, and are worthy to do so. A French woman never buys a lining for a new gown; she cuts up her old gowns and worn-out petticoats instead. She unpicks and stitches up again, turns, irons, and serves, until every inch of the stuff has renewed half-a-dozen purposes, and there is not an unworn thread in the whole garment. A French woman is always noticeable for her clean linen—collars and cuffs always white and fresh; but then she works them herself, and thus procures another large feminine luxury at small cost. It is the same with her table-linen. Napkins at breakfast, napkins at dinner, and fresh table-cloths or supper napkins are constantly renewed.

Washington in 1801.

One can scarcely credit the description of Washington City, as Mrs. Adams found it in 1801. "Here and there," she writes, "is a small cot, without a glass window, interspersed among the forests, through which you travel for miles without seeing a human being. The house is upon a grand and superb scale, requiring about thirty servants to attend and keep the apartments in proper order. I could content myself almost any where for three months; but surrounded by forests, can you believe that wood is not to be had, because people cannot be found to cut and cart it? The house is made habitable, but there is not a single apartment finished. We have not the least fence, yard, or other convenience without, and the great unfinished audience-room I make a drying room, to hang up clothes in. It is a beautiful spot, capable of every improvement, and the more I view it, the more I am delighted with it." "The great unfinished audience room," which Mrs. Adams speaks of, is the famous East Room of the White House.

AN ANECDOTE FROM THE SEAT OF WAR.

—We copy the following from a letter from an officer in the Crimea to one of our citizens:—A curious thing occurred yesterday. A sapper was brought from the trenches with his jaw broken; and the doctor told me there was a piece of it sticking out half an inch from his face. The man said it was done by a round shot, which the doctor disbelieved; but the poor fellow insisted and said, "Yes, it took off the head of a man next me." This was conclusive, and the surgeon proceeded to remove the bone; it came out quite easy, when the doctor said to the man, whose face appeared to preserve its form pretty well, "Can you move your jaw?" "Oh yes, Sir," was the reply. The doctor then put his finger into the man's mouth and found that the teeth were there, and at length assured the soldier that it was no jaw of his that was broken, but that of his headless comrade, which had actually been driven into his face—inflicting a severe but not dangerous wound. Upon this the man's visage, which had been rather lengthened, rounded up most beautifully. [Buff. Com. Adv.]

DETERMINATION.—"The longer I live," says Sir T. F. Buxton, "the more I am certain, that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on, and then death or victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

New Steamboat Line for Albany and Troy. From Pier 15, foot of Liberty-st., at 6 P. M. STEAMER RIP VAN WINKLE, C. W. Farnham, Captain; Monday, Wednesday and Friday, at 6 o'clock, P. M.; STEAMER COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Saturday, at 5 P. M. Fare: Saratoga, \$1 50; Moreau, \$2 15; Fort Edward, \$2 15; Whitehall, \$2 75; Castleton, \$3 10; 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. These Steamers are of the first class for strength and speed—well known favorites of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler. 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. J. DREMAN.

AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Constipation, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Hamors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which it is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates scurvy and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Cold, Febrile symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the bowels all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such talents, professional character as to forbid the suspicion of wish.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:— Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is an endorsement of the value of the Pills. Hon. Edward Everett, Senator of the United States. Robert C. Winthrop, Ex-Speaker of the House of Representatives. Abbott Lawrence, Minister Plenipotentiary to England. John B. Fitzpatrick, Catholic Bishop of Boston; also:— Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by:— Hon. W. L. Marcy, Secretary of State. Wm. B. Astor, the richest man in America. S. Leland & Co., Proprietors of the Metropolitan Hotel, and others.

These Pills, the result of long investigation and study, are offered to the public in a form so complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the most beneficial and permanent position for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimony, and is injurious to the system, by this each individual virtue acts in its directness for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which the Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries. The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merit. The only persons who are deceived by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease. Prepared by Dr. J. C. AYER, Chemist, Lowell, Mass. Price 25 Cents per Box. Five Boxes for \$1 00. Sold at wholesale in New York by A. B. & D. SANBORN, retail by RUSHOTON, CLARK & Co., and by all Drug Gists, every where.

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