

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

JERUJISM.

There are few mistakes in religion of more serious consequences than intemperate zeal. Pope seems to have had reference to this false zeal in that part of his poetic prayer where he says:

"Let not this weak, unknowing hand,
Presume thy bolts to throw;
And deal damnation round the land,
On each I judge thy foe."

Saul charged his Jewish brethren with possessing this zeal, when he admitted that they had a zeal for God, but that zeal was not according to knowledge.

Jehu, one of the kings of Israel, was decidedly a man of this stamp. In his zeal for the Lord, he seemed to think it would be justifiable to advance reform by any means, not excepting deceit, cruelty, or even murder. And the sequel of his history shows, that under the cloak of zeal for the Lord, he was aiming to gratify his own ambition, and to secure, by his horrid barbarities and murders, safety to his throne. (See 2 Kings, 9th and 10th chapters.)

Such are the circumstances, many times, in which men are placed, that resort is had to questionable means in order to extricate themselves from difficulty, or to gain some apparent good. Such was the case with the Puritans who settled New England. Believing they were the appointed agents of Heaven to plant Christianity there, they often resorted to deeds of cruelty and death, which even Judaism could hardly sanction—much less Christianity. The massacre of the aborigines of that country, the burning of whole villages of those wronged red-men, was done from a zeal for the Lord. The error of those Puritans lay in the fact that they mistook Judaism for Christianity. So also the death penalties inflicted on those wretched ones denominated witches, was a zeal for God, more in accordance with Moses than Christ.

But even the nineteenth century has not escaped in the fullness of the Gospel dispensation. Modern Christianity seems to partake much of ancient Judaism. Even Christianized slavery falls far behind that of Judaism. Jewish servitude forbade the recovery of the fugitive, but modern Christianity, as ultimately in the Fugitive Slave Act, not only sanctions the rendition of slaves, but imposes fines and imprisonment if one refuses to aid in catching the fleeing bondman. So in respect to war. Judaism seldom, if ever, presented a more warlike appearance than now do Christian nations. Even the few in Christendom who maintain what seems to be the plain teachings of Jesus on these subjects, are generally classed with Infidels, Universalists, Quakers, &c., by way of reproach.

I have been led to these remarks by reading Wm. L. Garrison's remarks on "H. W. Beecher's moral efficiency of Sharp's rifles in settling the Kansas question." And in order that the readers of the Recorder may judge which of the views—Garrison's or Beecher's—accords most with the plain teachings of Jesus, I beg leave to make a few extracts from articles published by them respectively. Mr. Garrison says:—

"I admit, that if it be right to destroy human life in any case—to resort to murderous weapons in defence of life and liberty, when these are in peril—then the *bona fide* settlers of Kansas are fully justified in employing Sharp's rifles against the Missouri bandits who are thirsting for their blood, and in destroying as many of them as possible. On that point we have no controversy. But we insist on the inviolability of human life; on the duty of returning good for evil, at whatever hazard; on the immense superiority of the martyr spirit to that of armed resistance; on taking the shield of faith, putting on the whole armor of God, and following His example, 'who, when he suffered, threatened not, but committed himself to him who judgeth righteously; leaving us an example that we should follow in his steps.' We maintain, that it is, from the assumed right of man to take the life of his fellow man at discretion, on the ground of necessity, duty, personal safety, or the general welfare, that all the tyranny, violence, and bloodshed in the world emanate, as water flows from a fountain; hence, to make life sacred in all cases is to cure all these excesses, and render their perpetration impossible. 'Where no fuel is, the fire goeth out.'"

"Who threaten the lives of the honest settlers of Kansas? Who have invaded their territory, assumed the reins of government, committed robbery and murder, and sought to drive out every freedom-loving spirit? Surely, not a band of non-resistants—not those who set upon the self-evident truth, that the Creator has endowed every human being with an inalienable right to life—not believers in the sinfulness of war under all circumstances. No; they are those who scoff at the principles of peace, and are ready at any time to join with Henry Ward Beecher in eulogizing Sharp's rifles and Colt's revolvers, as worthy of all acceptance. What if they had been taught, by precept and example, from early childhood, to cherish all such murderous weapons, and to reverse the image of God, however matted by sin, and to return blessing for cursing? Would Kansas at this time be suffering from their lawlessness? What wild and besotted they may be—if they had been taught by the Free State men in a Christian spirit, to respect principles, and ready to die rather than return evil for

evil—would they now be filled (as they are) with the spirit of hell? Mr. Beecher begs the question when he declares: 'Let thieves, assassins, and rioters, know that their schemes of violence would never be resisted, except by moral means, and society could not stand a month.' We shall leave him to resort to the weapons and devices of thieves, assassins, and rioters, and descend to their plane of deadly antagonism, but, as for ourselves, we shall rely on moral means for the blessing and protection of Heaven; and if these shall lead us to the stake or the cross, we know that the blood of the martyrs is the seed of the church, and cannot doubt that the world will be aided by the sacrifice. Let society act upon this principle, and be animated by the divine spirit of love toward all its enemies, and we have no doubt that there will be fewer thieves, assassins, and rioters, than there are now, with all the instruments of death relied upon for protection. It may excite the laugh of the unreflecting to say, 'You might as well read the Bible to buffaloes as to those fellows who follow Atchinson and Kingfellow'; but the comparison is a beastly one, and places man on a level with a brute, for the purpose of justifying his destruction. This is not to be in the spirit of Him who came to seek and save the lost, even the most degraded. In what manner Christ and his Apostles would have been seen going down to the Indians, had they been living at that time, it is not difficult to conjecture, inasmuch as the weapons of their warfare were not carnal, and as they had no fear of those who kill the body only. Did the Indians look upon William Penn and his followers as mad, because they had no deadly weapons—or were they almost as if they were demigods, on account of their loving spirit? It is strange, it is shocking, that at this late day Mr. Beecher should exult, in view of the sanguinary exploits of the fierce old Eucitians against the poor Indians, who were regarded by them as no better than buffaloes, to be hunted to their extermination; and whose blood is yet crying to Heaven for retribution. With what a gusto he says, 'The Puritans used to carry their muskets and their Bibles with them to church—the one for inside work, and the other for outside work.' History shows us the result of this policy, in characters of fire and blood. Contrast with it the pacific course of Penn and his associates, and the consequences flowing therefrom."

The above are the views of Mr. Garrison, a man whom the church calls infidel; and unworthy of membership in its body. In reply to the above, Mr. Beecher says:—

"There have been two parties among Christians from the beginning in respect to the true intent of Christ's teaching in the matter of physical force in self-defense. One party, (and it has been numerically the minority,) has had ranked very able writers in its service; hold that it is wrong to use force for self-defense—for the protection of societies, or for defensive national wars; that men are to resist wrong only by moral means, and when these fail, that then they are to suffer patiently and heroically." [Can any one doubt but that Christ and the Apostles did thus?] The other party, (continues Mr. Beecher,) and they are an immense majority of ethical writers and commentators, believe that no man may retaliate a wrong, or avenge himself, for the sake of gratifying his temper. Yet they hold that self-defense is allowable, and that defensive wars are justifiable."

Mr. Beecher maintains that "the use of physical force is no more at variance with the law of love, than is a parent's chastising a child with a rod, or a magistrate's condemning a culprit to a life imprisonment for his crimes." Mr. B. adds, that "in the present condition of the world, he should regard the spread of peace principles in that (Mr. Garrison's) sense, in which they deny the right of self-defense, as a premium bid upon rascality and tyranny. It is the devil's doctrine, and it would injure to the benefit of Satan, and to the misions throughout the world." Now, it seems to me, that all must admit that Mr. Garrison's view coincides nearer with the teaching and practice of Christ than that of Mr. Beecher. And when Mr. Beecher declares that the views of Mr. Garrison, as a non-resistants, are a premium bid upon rascality and tyranny, and that such a doctrine is the devil's doctrine, I am at a loss what to think. Was not Christ, and were not the Apostles and early Christians, non-resistants to the extreme? And was their practice a bid upon rascality and tyranny? And did they teach the doctrine of the devil? And would their conduct injure to the benefit of Satan and his minions?

Mr. Beecher says: "In the present condition of the world, he would regard the spread of peace principles in that (Garrison's) sense, as a premium on rascality and tyranny." But I would inquire, if the present condition of the world is worse than when Christ taught and practiced non-resistance? Mr. Beecher indirectly admits that a time will come when the views of Mr. Garrison, as a non-resistants, will be right and expedient. Mr. Beecher ought to know, that nothing but true Christian non-resistance will or can bring that time about. "It is in vain to expect that preparation for war, or actual self defense with brutal force, will, either individually, socially, or politically, bring about such a state of things. It is the merest moonshine to talk of non-resistance, when the whole world is at peace. We might as well talk of Temperance when there was nothing to excite the appetite, or of Slavery when nobody desired to enslave. No—it is when the enemy comes in like a flood, that the Spirit of the Lord is to lift up a standard. It is when men are smitten that they are not to smite. It is when they are put to death, even by those who think they

are doing God service, that they are to forgive, and, like Stephen, pray, when dying, for their murderers.

It is because Christ's kingdom is not of, or governed like, the kingdoms of this world, that his subjects are forbidden to fight. Some men, some communities, some churches, some nations, must first set the example of non-resistance. If Christianity only forbids its subjects to engage in offensive wars, what is it better than any other religion in that respect? What nation ever justified offensive war? None. When Mr. B. thinks defensive war justified by Christianity, wherein does he make Christianity any better than paganism? Can he point to any war for which its adherents did not enter the plea of defense? The invasion of Kansas by the "border ruffians" was to defend their property, as well as to secure luxurious pasturage for their bipeds while the free-soilers are defending their right to that soil. Thus both claim defense. That the free-state men have a right to live in Kansas, is true. So Paul had a right to live in Jerusalem or Damascus. Still, when he could not stay longer without using brutal force, he left. The whole body of martyrs, perhaps, had a right to live, even at the expense of their murderers, but they did not. It must be remembered, that Christianity professes to stand on higher ground than naked justice. It has announced to the world that evil can be overcome with good—that suffering, even unto death, is the surest way to gain the victory over an enemy. It thus becomes the transcript of the Divine government. It was therefore designed that the church should govern only by those divine principles of reason, moral means, suffering for truth's sake, painstaking for the good of enemies, and, if necessary, death in behalf of the offender. So when the real church becomes universal, all kingdoms ruled by physical force will have passed away, and the kingdom of heaven be triumphant. Therefore it seems to me that until the consummation of that event, every Christian may expect that he may be called upon perhaps to lay down his life in behalf of the cause. Let us all then be careful, lest in showing our zeal for God in the Kansas troubles, we be too much like Jehu, who invited Jehonadab to ride with him in his chariot, and see his zeal for the Lord.

Mr. Beecher says that the non-resistants have been "numerically the minority." But what of that? Have not real Christians always been "numerically the minority?" The true worshippers of God were numerically the minority in the reign of Ahab. But what of all that? When one can chase a thousand, and two put ten thousand to flight, is there not much nearer an equality of power than might be supposed? If God be a majority against every thing besides, will it not follow, that the numerical minority of non-resistants are in fact on the side of the majority, if so be they are on the side of Christ? It may not be amiss for numerical majorities to consider this, also they may reason without their host. True Sabatarians are just now numerically the minority, (and some think that minority is growing beautifully less;) yet none can dispute but that they may be considered in the majority when reckoned with the Lord of the Sabbath.

Mr. B. says: "There have been two parties among Christians from the beginning in respect to the true intent of Christ's teaching in the matter of physical force in self-defense." If history be reliable, Mr. Beecher is mistaken. For there is no fact better established, perhaps, than that the primitive Christians eschewed all wars, and refused to participate in them, even although their lives had to pay the forfeit. They understood that the Christian profession forbade even their enrollment as warriors; Judaism and Christianity are incompatible and irreconcilable with each other.

ASSYRIAN DISCOVERY.

It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long-lost rival cities of Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered in a state of preservation what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory, none has so completely perished as that of Assyria. More than two thousand years have gone by, since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten. A chance traveler, Layard, riding through the Mesopotamian valley, discovered "the buried city," and with a success that will immortalize his name, has commenced to unroll the book of Assyrian history and civilization, which of all the histories of the past period of the world, is most clearly connected with the subsequent destinies of the human race. The discoveries already made furnish ample testimony to refute the sceptic's undervaluer of Scripture truth.

THE WINTER KING.

I come! I come! with my frozen breath,
To blight your fields and scatter death;
My ear is seen in the ragged cloud,
My voice is heard when the storm winds would:
My merciless hand
Shall over the land
With chains of ice and a snowy cloud.
I'll seize each mount in my ruthless grasp,
And every vale in my cold arms I'll clasp;
And forest oak at my cold will I'll shake,
And fast I'll fester the stream and lake:
The sun will look down
With jealous frown,
And nature's self at my reign shall quake.
I'll rush at night from my hidden seat,
And fill the air with a driving sleet;
And when some pilgrim alone is found,
I'll bid him stiff to the frozen ground;
And as the storm mounts
Will utter his loud shout,
And I will laugh at the dimmed ground.
I'll ride the gale to the roaring sea,
Where the sailor's cries shall my welcome be;
I'll sport awhile with the reeling mast,
Then crush the ship with a fearful blast,
And mock at the prayer
They utter there.
And bid her look where the victim lies.
I'll clothe the earth with my dazzling sleet,
And who shall live where my track is seen?
The leaves shall fall and the birds take wing
When first approacheth the Winter King:
A soul will go out
With echoing shout.
Beware, beware of the Winter King.

AN INCIDENT.

The Rev. John H. Gode, a missionary in Nebraska Territory, writing from Omaha City, on the 7th of January, mentions the following incident that occurred while attending a religious meeting held in the State House in that place:—

I believe and love the sentiment, that "moral effort never is lost." Occasional and unexpected incidents through past life have contributed to strengthen the sentiment. One such has just occurred. Last evening—Sabbath—was cold and stormy. The winds were raging fearfully. Still a few were found at the place of worship, not however, without some marks of injury from the frost, even in the short walk from their lodgings. During the period that elapsed before the service commenced, a gentleman to whom I had been previously introduced, seated himself by my side, and introduced a conversation in substance as follows: "Do you recollect, in the summer of 18—, to have traveled by stage through the counties of — and —, in the State of I—?" "I do," was my reply. "You got on board at the village of S—, at a late hour of the night, took seat outside with the driver, and rode to G— station?" "I remember it perfectly well." "You conversed freely and familiarly with the driver on the way, and gave him some moral and religious advice." "I have some recollection of this also." "Well," said he, "I am the young man who was then driving; I have often wished to know who that stranger was. I have desired to meet him that I might give him my thanks, and now I have the opportunity." "I only add, that the gentleman referred to is now the head of a family, a reputable member of the Methodist Episcopal Church, and occupies a seat in the Nebraska Legislature. Often have I fled from the undesirable associations 'inside' a crowded stage-coach, taken refuge 'on deck,' admired the scenery by day or by night, and sought to drop a word into the ear of exposed and unpurified youth. This is the first instance of manifest fruit."

THE MONEY LENDER.

A merchant sat in his private counting-room, with an anxious, troubled look upon his face. A few thousand dollars had just been paid, which he now wished to re-invest. But it was the dark winter of 1854, a date long to be remembered by the business world. Railroad companies were failing, banks were crashing, large firms were daily being closed, men supposed to be high above the tide were astounding their acquaintances by assignments; indeed, the commercial bark seemed to have struck the hidden rock, and only a general wreck could be anticipated. The merchant continued his perplexed meditations, which were every moment becoming more unsatisfactory. He could easily lend the money at forty or fifty per cent, but his sense of uprightiness would never allow him to take advantage of his friend's necessity; besides, were he disposed to lend it, whom could he trust? At length a silent voice whispered to his soul a little text of Scripture, about "lending to the Lord." A warm glow stole over his heart, and a ray of light seemed dawning on his mind. Yes, that would be a safe investment. No fear of loss or failure there!

But Prudence queried, "Can you afford to give so much? Does your income justify it? Few rich men bestow as large a sum at once, unless it be something in their legacies." Again the merchant pondered long, but was dissatisfied and undecided. Kneeling, he prayed earnestly for guidance from an all-wise hand. He rose with a soul filled with the sweetest peace. The decision was made. In his own home was enough to supply all the wants of his household, and a portion for the needy. Had the money been lost before it reached him, no suffering would have come near his dwelling in consequence. Besides, it was only a partial payment on the immense debt he owed, for all his mercies. The sum was appropriated, and a light heart and a soft pillow were his that night.

The money went its way, gliding the sad hearts of widows and orphans, cheering a poor home missionary's little circle as they brought over the anonymous letter, which wondrously them fifty dollars, sending little tribute to the lowly home of the pioneer, and the bread of life for starving souls in Asia, Africa, or the islands of the sea.

increasing in value, until, at length the amount was beyond computation. Never did the merchant regret the investment for the sums were secured to him with a sure bond, with a three fold signature, and laid up in the mansion where were all his treasures.

Would that many, who yearly compute by thousands the surplus of their incomes above their expenditures, might follow the example of this money lender. [N. Y. Evangelist.]

UNIVERSAL PROVIDENCE OF GOD.

Dr. Williams, in one of his published discourses, expresses this thought finely:—

"The experienced disciple sees the most trivial incidents entering into the councils of God's all-grasping government. Is Kiah to have his son made king of Israel? The striking of the beasts because they found the fence low or saw the herbage beyond it greener—the roving fancy of a brute herd—brings the youth to the prophet who is to crown him. The woman of Samaria needs, as is her daily wont, to fill the urn at the well, and her unconscious errand is to meet, in that memorable day, salvation incarnate in that Messiah, whom the world had for centuries been expecting. Zaccheus climbs the tree from curiosity, the blind man sits by the wayside to intercept the passing traveler's gift, the lame man is borne to the Gate Beautiful of the Temple to win by the old spectacle of his distress the daily pittance of alms; and for all these the Gospel is waiting thus, to meet and bless them eternally. Nothing is petty in God's government. So, too, how strange the chemistry of heaven, that, from evil, extracts its own good and blessed ends. How many, and long-cherished, and murderous, must have been the grudgings of Joseph's brethren against the lad with the coat of many colors; but all their unbrotherly love, and Reuben's lie, and the Midianites' covetousness—all are to prepare for the feeding of Jacob and his household in famine, and to make way for the workers of the liberation of the nation of Israel from the house of bondage. Look at Pharaoh's abridgment and unblushing falsehood, as a miracle after miracle wrests a fresh and larger promise from him in favor of the chosen tribes, to be a fresh forfeit and falsified. How daring his defiance of Jehovah, but Jehovah sees the end from the beginning, and all this impotence, so tantalizing and exasperating to the Hebrews, is but the foreground of the picture, in whose dim distance are seen, Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apportioned Canaan. Look at Goliath and Saul, and Doeg, and Absalom and Shimei, all mad against David's life; but all tributary to his best interests. See, in later times, the school of Gamaliel, and the massacre of Stephen, the letters of the High Priest—attesting Saul of Tarsus to be a relentless persecutor, a ravening wolf of the tribe of Benjamin, as successful as he is sarge in his quest of the lambs of Christ's sheepfold. No man and Satan so meant it. But God otherwise disposed 'what man' and fend propped. His Rabbinic learning is to write the Epistle to the Hebrews. His zeal in persecution is to seal the genuineness of his conversion, and to guard his humility."

THOUGHTS WORTH PONDERING.

Said Nettleton—"We may talk about the best means of doing good; but after all, the greatest difficulty lies in doing it with a proper spirit. Speaking the truth in love—in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ. I have known anxious sinners to drop the subject of religion in consequence of the preacher addressing them in an angry tone."

Said Payson—"I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon for my own soul, and when my heart was full of tenderness and pity."

Said Brainard—in speaking of the Spirit of God—"When ministers feel these special gracious influences in their hearts; it wonderfully assists them to come to the consciences of men, and as it were, to handle them, with hands, whereas, without them, whatever reason and oratory we make use of, we do 'but make use of stamps instead of hands.'"

EARNEST GOSPEL PREACHING.

The *Genesee Evangelist*, in noticing a statement of the *Paritan Recorder*, that there is a growing taste for earnest Gospel preaching in New England, says:—

"Do not the crowded audiences, that now assemble almost daily to her plain, practical extempore preaching in this city, afford additional evidence that the above sentiments are becoming well nigh universal? In two instances within a few months have we seen the interest of an audience list, and their sensibilities apparently 'shocked' by discourse, which elsewhere, and at another time than in the pulpit, and on the Sabbath, would have been regarded as literary efforts of a high order."

"The rage for sparkling intellectualities in pulpit discourse does seem to be declining, and that not to the detriment, but, we think, greatly to the advantage and promotion of true religion in our midst. Ignorance and crude commonplace in the pulpit have been known and deplored as one extreme, in some branches of the Church, and this falsely learned style is perhaps the opposite extreme brought about by reaction. All must rejoice, then, if there is an increasing appreciation of that learning which is of the Word and of the Spirit, and which appeals to the heart as well as understanding."

TIME AND ETERNITY.

A lady once looked into a book and saw a word which made her much afraid. She could not sleep that night. "She loved life," she loved this world. "She did not wish to leave it. The word she saw in the book, was 'ETERNITY.' It is a solemn word; I do not wonder that it fills the minds of sinners with fear. 'Yet the pious do not hate the word.' They think of it often. They love to think of it."

But what is eternity? It is like a sea which has no shore; a race that is never all run; a river that has no spring, and no mouth, yet always flows. It is forever and ever. None but God fully knows what it is. We know it is not time told by hours, days, months, years, and ages. We speak of an eternity past; and of an eternity to come. Yet there are not two. But we so speak, because we are at a loss for words. We go back, back, back, until our minds tire; but we come not to any point where eternity began. "We go on; on, on, until we can go no further, and yet there is no end."

A teacher in a blind school, once gave this sum to one of the boys. He was to work it out in his mind: "A pile of sand is ten feet high, ten feet wide, and seventy feet long. Each square solid inch contains ten thousand grains. A bird comes every thousand years and takes away one grain at a time. How long would it take to carry away all the sand?"

The little blind boy, now gives an answer which was, that it would take 150,000,000,000,000 years. "What a long row of figures! You cannot form an idea of such a number. Now put all the sand on the sea shore into one heap, and let a bird, take away one grain every thousand years till all is gone, and yet that would not be the end of eternity. Eternity has no end."

Some of the ancients tried to give some idea of eternity by drawing a circle. "A circle has no end. In that it is like eternity. But in no other respect." We can understand all circles. But we cannot measure eternity. None but God knows what it is.

Men's bodies may die, but shall live again. But their souls live on, and on, and on, forever. Nor do angels ever cease to live. All angels and all men shall live to glorify God's love.

THE PARTING HOUR.

The hour is coming, and it is a fearful and solemn hour, even to the wisest and the best; the hour is coming, when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think or whether we think not, that body which is now warm and active with life, shall be cold and motionless in death—the countenance must be pale, the eye must be closed, the voice must be silenced, the senses must be destroyed, the whole appearance must be changed by the remorseless hand of our late enemy. We may banish the remembrance of the weakness of our human nature, "we may tremble at the prospect of dissolution; but our reluctance to reflect upon it, and our attempts to drive it from our recollection, are in vain. We know that we are sentenced to die, and though we sometimes succeed in casting off for a season the conviction of this unwelcome truth, we never can entirely remove it. The reflection haunts us still, it haunts us in solitude, it follows us into society, it lies down with us at night, it awakens with us at morning. The irrevocable doom has passed upon us, and too well do we know it. 'Dust thou art, and unto dust thou shalt return.' [Townsend.]

THE FIRST BOOK.

The first book published in America was the Psalms in Metre, faithfully translated for the Use, Edification and Comfort of the Saints in Public and Private; Especially in New England; printed in Cambridge, 1640. The version was made by Thomas Welch of Roxbury, Richard Mather of Dorchester, and John Elliot, the famous Apostle to the Indians. The translators seem to have been aware that it possessed but little literary merit. "It," said they in their preface, "was verses are not always to smooth and elegant as some may desire and expect, let them consider that God's altar needs not our polishings; for we have respected rather a plain translation, than to smooth our verses with the sweetness of many paraphrases, and so have attended rather to conscience, than elegance, and to fidelity rather than poetry. After a second edition had been printed, President Dunster of Harvard College, writing to Mr. Richard Lyon, accepted to improve it, and in the advertisement said: "In the godly translation that they had, opened my eyes to the glory of the phrase of the sacred text, and my eyes were opened to the beauty of the original of the verse." Dunster's edition was reprinted twenty-three times in America, and several times in Scotland and England, where it was long used in the dissenting congregations.

One of the most interesting subjects of our age is the Bible, contains numerous principles of the pious dead, written by God himself. The writing on Abraham's tomb is: "I am the friend of God." On Ezekiel's, "I have been with God, and was with the God that dwelt on David's throne according to God's word." And on John Bunyan's, "He was a long while in the world, but he had no end."

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MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION—NO. 4.

The Providence of God indicates the modifying influence which the mediation of Christ has upon the government of the world.

To bring about this "good," "all things" are made to contribute. The preaching of the Gospel, the afflictions which befall them, the losses which they incur, the poverty which pinches them, the oppressions of the wicked, the assaults of Satan, death itself, in a word every thing, tend, under the wise and powerful direction of the Almighty, to this great result.

Had man never sinned, afflictions had not entered into the dispensations of providence, nor made any part of them. And after he sinned, even on the supposition that he was to remain on the earth and propagate his species, yet if the Redeemer had not interposed for his salvation, the afflictions of life could not have tended to any such result as they are now made to with respect to God's chosen.

What is sometimes called special providence, as distinguished from general, seems to amount to this—that God's plan or method of dispensing his providence did, from all eternity, contemplate the spiritual and everlasting good of his people as the great point to be compassed.

Hence, the rise and fall of empires, desolating wars, commercial activity, agricultural thrift, the construction of railroads, the operations of the printing press, the legislation of civilians, the administration of justice, the erection of colleges and schools, improvements in the arts, together with every thing by which the condition of the world is affected physically, morally, or politically, are controlled, ordered, and directed, with reference to this one particular, definite object, as embraced in God's great and ultimate purpose of glorifying himself through his Son Jesus Christ.

Now, it is very obvious that, when men come to render their final account to the Judge of All, their conduct as related to the pecuniary matter in which providence has been dispensed will be brought under review. The proceedings of Judgment will be grounded upon what has been the providence of God.

They say, indeed, that Judgment will be the consummation of his providence.

DONATIONS.

In the Recorder of March 20th, notice is taken of several "Donation Visits" made to pastors of Seventh-day Baptist churches.

These visits, it seems, produced satisfactory pecuniary results, while the "social features" of them are highly commended; and the remark is very properly made, that "such visits, when properly conducted, often lead to pleasant and profitable intimacies between the families of pastors and those who, except for these occasions, would keep at a distance."

Please add to the list of "visits" one made to Rev. N. V. Hull, pastor of the 1st Seventh-day Baptist Church in Alfred, on the 18th inst.; and as an intimation of what the people of Alfred understand by "properly conducted" donation visits, please publish the following program:—

- 1st. The pecuniary results were highly satisfactory.
2d. A hymn was sung by the choir.
3d. Prayer was offered by Rev. Mr. Washburn, of Andover; and after another hymn was sung, Elder Hull gave his views of "properly-conducted donation visits," of which the following is a synopsis:
He said such visits should always be so conducted as to aid other instrumentalities of the Gospel in promoting the glory of God and the salvation of souls.

After this statement of his views, Eld. Hull gave a brief, but most affecting history of his Christian experience, into which the trials and the joys of the Christian minister's lot entered most conspicuously.

Eld. Washburn followed in many interesting and profitable illustrations of the minister's calling, and heartily concurred with Eld. H. in his views of "properly conducted donation visits."

THE STATE OF THE CHURCH.

I wish to offer some of my views on the situation of the Church of the present time. The religion of Jesus Christ differs in nearly every essential point from all other systems.

The Great Head of the Church was not ushered into this world with regal pomp and splendor, surrounded by wealth and influence, courting the association of the rich and honorable of the earth; nor was he influenced by the glittering pomp and splendor of earthly kings and potentates, to deviate from the course he had designed to pursue.

Now, it is very obvious that, when men come to render their final account to the Judge of All, their conduct as related to the pecuniary matter in which providence has been dispensed will be brought under review.

the young men laughed, so it is now; we exclaim, "How is the most fine gold become dim, and the church become as a wilderness? How is it that our missionaries labor and pray for months and years with so little success?—that though our ministers preach year after year, and our brethren and sisters pray and hand out their money with a liberal hand, still the church is becoming more and more like the world? From the highest member in the church to the reverend in the desk, pride and popularity reign supreme. The cry is, Money, money, money. The clergy, instead of leaving the pecuniary business of the church to the lay brethren, as the Apostle gave directions, or to persons qualified and chosen for that purpose, undertake to do all the duties of the members, except laboring for money by the sweat of the brow, and then ask us to hand the money over to them to expend. The brethren, thinking they are not the most judicious persons to use it, often refuse to hand over, thereby showing that they have become very covetous and ungrateful. I have thought sometimes that I would attempt to show the contrast between the course pursued by the clergy in the days of the Apostles, and that of modern times; but a hint to the wise is sufficient. I would ask, which of the Apostles hired out to a church to preach for a stipulated sum, satisfied himself by delivering a discourse or two of one hour's length on the Sabbath, and loitering about the house the remainder of the week? What Christian brother in that age labored six days of the week to accumulate property for himself and children, satisfying himself with occasionally handing out a few shillings or dollars to build up the church of which he was a member, while sickness and poverty met him at every corner, and the cry of the needy was coming up to the throne of God? My brethren, can the Judge say to us in the last day, "I was an hungred, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; and inasmuch as ye have done it unto one of the least of my disciples, ye have done it unto me?"

SERMON ON THE SABBATH.

Before me lies the following skeleton of a sermon preached not long since by Rev. N. Colver, pastor of the 1st Baptist church, Detroit, Mich., and published in the Michigan Christian Herald.

Proposition—"The Sabbath as a divine provision for an abiding necessity of man." In speaking, first, of the institution of the Sabbath at creation, it was remarked—

- 1. That from the beginning it was a provision for our race. Gen. 2: 3. God sanctified, i. e., set it apart for man, the race. Very good. Noble testimony this to the divine origin of God's holy Sabbath.
2. It was so recognized by the law of Moses. Ex. 16: 5, 23. All true.
3. It was so referred to by the Prophets. Isa. 56: 4, &c. Very good.
4. It was so claimed by Christ. Mark 2: 27, Rev. 1: 10. This is grand.

In remarking, secondly, upon the uses of the Sabbath, it was observed—

- 1. It meets a demand for alternation in our nature, both of body and mind.
2. It is the poor man's release from the oppressions of cupidity.
3. It is the Christian's release, with surety, from worldly toil to spiritual enjoyment.
4. It is God's ordinance day, when he waits to be spoken to, and to speak to man.

Remarks—1. The Sabbath is disregarded, whether by individuals or nations, at their own cost and peril. Query—Does any body know how Bro. Colver appropriates the Sabbath instituted in the beginning at the end of the first week of time? Does he regard or disregard it? And if the latter, may it not be at his cost and peril?

2. Sabbath despisers are man corrupters. The virus of moral leprosy is in the crime of its desecration. It is a revolt against God and nature. Hear, hear.
3. The Sabbath is entitled to sanctified uses. The Pharisee and Libertine alike pervert it to purposes of mischief. Sure enough. Now, what is there peculiar about all this? It was preached on what we are wont to call a Sunday evening, in honor of that day. Really, was there ever any thing more positively out of joint than this subject, and its reference, and application. Bro. C. has talked all the way through just as though the first day was the seventh. What an absurdity!

BEECHER ON SPIRITUALISM.

Rev. Henry Ward Beecher having been represented in various parts of the country as a convert to the faith of modern spiritualism—and having received many letters "of inquiry, or of expostulation, or of congratulation"—has made public through the Independent his answer to one of those letters, which is as follows: BROOKLYN, March 15, 1856.

2. But, I am a stout unbeliever in the spiritual origin of these phenomena, either by good spirits or bad spirits, or any spirits whatever. This testimony I have borne again and again, in private and in public, by speech and by pen. And they who represent me as believing in modern spiritualism, do so without any warrant whatever in truth. The substance of the "communications" have quite turned the stomach of my faith. Nor do the results of such faith in others incline me to it; for,
3. Although many sincere and excellent people do believe in modern spiritualism; and although there may be some who have been brought by it to a belief of the Scriptures, yet, in so far as I have had opportunities for observing, it has seemed to weaken the hold of the Bible upon the conscience and the affections; and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth. And the general adoption of the modern spiritualistic doctrines, I should regard as no better than a march of infidelity in the garments of Faith. Without doubt, those who have represented me as a spiritualist, have done so honestly; but, without any foundation in fact. Truly yours, H. W. BEECHER.

BLESSING INFANTS.

The following extract from a letter of Rev. G. W. Lehmann, a Baptist pastor in Berlin, Prussia, was communicated to the London Christian Times by Sir Culling E. Earle. It will be perused with interest by all of our readers, and especially by those who were favorably impressed with the views on the subject of blessing infants set forth in our columns by the late Dr. Fahnstock:—

"Finally, I come to the subject which engaged our attention in our conversation at your hotel in Cologne—I mean the blessing of infants, on which you desired me to make some statements. I would say, that when the question about the true and scriptural mode of baptism was mentioned, among the many discussions against Baptists' views, this was also a very important point—what should be done with infants, seeing that with the Jews there was a ceremony at their birth, (observed indeed only with males, and the Christian feeling seemed to require a similar one in our time and circumstances. The passage, Mark x. 13, 16, of course, was urged to the utmost; but it would only prove that the Saviour spoke on that occasion a blessing on those children. It appeared to us, then, in yielding to Baptist views, that such an act (of laying on of hands on children, and 'praying over them, and speaking a blessing on them,') though not directly instituted by the Saviour, yet could not be against his intentions, seeing he himself had acted on this rule.

"Accordingly, we agreed upon such a practice, and at the beginning of our church in Berlin, nearly twenty years ago, it was introduced, and many doubts and scruples, especially of twelve mothers, were thus calmed. We indeed enjoy much blessing on such occasions, and I am happy to say, that at the present revival among our children, which the Lord vouchsafes to give us, most of the new converted and baptized children are such as were in this way consecrated to the Lord—indeed, the very first which was converted was one of these. However, there was prevailing also with us a feeling of a want of explicit institution, and therefore a danger of falling into our own devices, which feeling was with various of us so strong that they abstained from the mentioned practice. Gradually the growth of our church, from a very little band of twelve or some twenty to three or four hundred, made the performance in a church meeting inconvenient and much likely to reinstate infant baptism. Therefore we ventured to perform the act of blessing our infants, not any longer in our meeting place, but in the bosom of the family. There, generally, the babe lies on his mother's lap, and a number of relatives and members surround her; I then induce the father to pray first; give an address on an appropriate Scripture passage; and, laying on of hands, I pray myself and close with the benediction. But I ought to state again, that a godly number of our members do not invite me for such a performance. How far this practice is followed in other churches, I cannot say, but I believe that those in Prussia, which mainly sprung out of our church in Berlin, follow our example."

HEALTH OF BRO. SAUNDERS.—Bro. Charles Saunders, one of our missionaries at Jaffa, Palestine, has suffered much during the past year from diseased eyes. From a letter just received from him, we learn that he has nearly recovered from that difficulty, and is able to devote most of his time and energies to his labors. Very little has as yet been accomplished in that department of the mission of which he is superintending, as he has been laid aside by sickness. He also reports the members of the mission as in good health. It has been greatly feared that the locality they had selected would prove too unhealthy for a missionary station.

REVIVAL AT MOUNT MORRIS, N. Y.—The New York Chronicle learns that the church at Mount Morris, Livingston Co., N. Y., under the care of Rev. David Bellamy, is again enjoying a sweet season of revival. Several have been hopefully converted, congregations large and solemn, and the work is spreading. In many respects it resembles the revivals of earlier days, particularly in the fact that the knowledge of the conversion of one is the means of arousing and convicting another. In one rural district connected with the church, almost every house has been visited by the Spirit, and one or more converted. "Convictions for sin appear to be deep, clear, and thorough; and the season of distress has, in all cases, been brief, being followed by a ready reception of the Gospel plan of mercy. The church is much encouraged, and hope for great things.

THE BROOKFIELD ACADEMY commenced a new term on Fifth-day, March 20th, with Prof. A. R. Cornwall, A. B., Principal; Mrs. A. R. Cornwall, Preceptress; Miss Eliza Potter, a graduate of Alfred Academy, and other able and approved teachers. Andrew Babcock is President of the Trustees, and Hosea B. Clark, Secretary. Post-office address, Brookfield, Madison Co., N. Y.

Rev. W. R. Williams, D. D.—The New York correspondent of the Boston Daily Journal, has the following notice of this eminent scholar and divine:—

"Rev. Dr. Williams, of the Amity street Baptist Church, gave a lecture last night in his own church, before the Young Men's Christian Association. No man stands higher in this city than Dr. Williams, though he is one of the most peculiar men that fills a New York pulpit. He is a very learned man; but no orator in any sense of the word. His voice is feeble, and it is made more so by his refusal to 'make an effort,' as Mrs. Chick would say. He speaks like a man far gone with the consumption; it is painful at times, in the extreme, to hear him. A husky whisper is all that can be heard at first, and but for the death-like stillness of his auditory, nothing would be heard at all. He rises in his pulpit as one overcome with lassitude, and sinking with fatigue. He gives out his text in a whisper. His manuscript, written in a firm hand, is laid on the Bible. His head is brought down so low, as to almost touch his paper. His arms are extended, and he grasps the ends of the pulpit-cushion with each hand. And save as he occasionally rises when very much impressed, and raises both hands, he keeps the recumbent posture of the close. But his sermons are of the highest order. His imagery is surpassingly fine; his thoughts bold, original, and most beautifully expressed. His audience is held in a hushed stillness to the end. No one moves, no one coughs, no one seems to stir. The stillness is painful; one can hear the clock tick. And the universal movement at the close of the sermon, indicates how close the attention has been. The congregation is usually small, but very select; and some of the first literary men of the city and State are found in the congregation. Washington Irving is seen among Mr. Williams' hearers, when he is in the city. Rev. Dr. Skinner, a Presbyterian and Professor in the Union Theological Seminary, has a pew in the house, and on each Sunday Dr. W. preaches to a 'fitting audience, though few.'"

LIBERAL LEGACIES.—The late Mr. Asa Hopkins was born February 2d, 1779, in the town of Litchfield, Northfield Society, Ct., where he spent a very useful life. He died in New Haven, after a short residence there, October 31st, 1838. He left the use of his property to his widow during her life, directing his executor, after her decease, which occurred December 1st, 1855, to pay certain small legacies to his surviving sisters, and to distribute the balance of his estate as follows: To Northfield Congregational Society, \$3,000; to the Church of said Society, \$300; to his native school district, \$600; to the Bible Society, \$500; to the A. B. C. F. M., \$250; to the American Tract Society of Boston, \$250; to the Missionary Society of Connecticut, \$250; the residue, amounting to about \$7,000, to the aforesaid Congregational Society of Northfield.

KINGS SHALL BE NURSING FATHERS.—Missionaries Dawson and Kincaid, of the American Baptist Union, in Burmah, have recently visited Ava, where they were very kindly received by the King. His Majesty asked them when they would bring their families and make his royal city their home. When they replied, "Not this year," he expressed disappointment, and told them he would pay all the expenses of their removing. Soon after he sent them a thousand rupees, saying that it was only an expression of good will, and out of respect for the memory of his royal father, and not to impose any obligations on the teachers. When he left, he expressed a very kind wish for them to return soon with their families. The missionaries feel encouraged in the belief that the time has arrived in the providence of God to commence the Ava mission.

AMERICAN BOARD.—The Journal of Missions gives a statement of receipts of the American Board for fifteen years, which discloses some unexpected facts. There has been considerable advance in the annual income of the Board during this period; yet the greatest amount given in any one of the years was in 1842, when the donations amounted to \$277,495. The largest amount of legacies occurred in 1846, when it reached \$63,437. The greatest debt existed in 1848, when it amounted to \$59,891. In 1851 the debt amounted to \$43,999. The total amount of donations in all this period is \$3,544,314; of legacies \$471,195. Though there has been an increase, the amount of donations in different years has been very fluctuating.

LIQUOR-SELLING ON SUNDAY.—On the 19th of March, the New York State Senate passed the following Act, which is strangely enough entitled "An Act to secure the better observance of the Sabbath in the cities of New York and Brooklyn:—

No person shall sell, or expose for sale, any strong, spirituous, or intoxicating liquors in the cities of New York or Brooklyn, on Sunday. Any violation of the provisions of this act is hereby declared a misdemeanor, and may be tried by any Court of Special Sessions in said cities, and, if found guilty, shall be punished by a fine not less than ten dollars nor more than fifty dollars, or by imprisonment in the penitentiaries in said counties, not less than ten days nor more than sixty days, or both, in the discretion of the court before which such conviction shall be had.

THE SUNDAY ORDINANCES IN BROOKLYN.—On the 18th of March, the City Court, Judge Culver presiding, was engaged in the trial of Thomas Townbee, the keeper of a public house, for selling liquor on Sundays, in violation of the city ordinance on the subject. The suit was brought by the city authorities for the recovery of certain fines incurred by repeated violations of said ordinance. The offense is charged on the 30th December, 1855; and on all the preceding Sundays during the year, making 53 counts in the indictment. The case was given to the jury under charge of the Court, and a verdict for plaintiff was rendered in about half an hour. Defendant was fined in the sum of \$800.

An interesting revival of religion is in progress in the First Baptist Church, Staten Island.

RELIGIOUS INTELLIGENCE.

The Executive Committee of the American Bible Union—the association organized for the purpose of making a new translation of the Bible, to supersede King James' version—holds a meeting monthly. At the last meeting it was reported that the expenses of the work in February amounted to nearly \$3,500. The venerable Wm. Colgate, Esq., the Treasurer, tendered his resignation, assigning as a reason the infirmities of advanced age. Dr. Eleazer Parry was elected his successor. The committee that reports from time to time the progress of the translation, announced that the version of the New Testament is now in such a state of forwardness that its publication may be expected before the ensuing May anniversaries.

From January to July about fifty persons have been baptized in connection with the Promise mission; some of them men of talent and promise. A native teacher at Toungsept informed that 37 new zealots for preaching and teaching had just been built, in connection with that station, in different villages, with the hope that they would all soon be occupied by suitable teachers. No less than three thousand Karen converts were waiting to receive the ordinance of baptism. "The intelligence," says Dr. Dawson, "was overwhelming to our poor fainting hearts. It was as marvellous as the showers of divine grace poured down at Pentecost."

On Sunday, March 18th, being the appointed day of communion, forty persons were received into Rev. Mr. Cuyler's church, in New York, as the first fruits of a revival which has been enjoyed by the congregation for several weeks. "The reception of the converts to membership with the church," writes a correspondent, "was a scene of exceeding solemnity, and filled the crowded assembly with grateful joy. The inquiry-meetings are largely attended, and the work gives blessed promise of being only begun."

The American Missionary says that the Rev. Mr. Hotchkiss, who has been laboring among the colored people of Canada, meets with much success. Mr. Hotchkiss says he fears there has been one man "kidnapped" from Canada recently, under the pretense that he was a fugitive from justice. This is a mode of regaining their fugitive slaves practiced some years ago by slaveholders, but put a spot to by the British government.

A new museum is projected in London. It is to be called the Scriptural Museum; and its purpose is to afford a series of illustrations of Bible history, geography, and manners, embracing all the various departments of Biblical knowledge. The Earl of Chichester is President, and the Rev. D. Edwards, Secretary. It is proposed to establish a library in connection with the Museum; and also to organize courses of lectures on the topics illustrated by the articles in the Society's collection.

There are 119 American and English missionaries in the Pacific Islands; 45,925 communicants, and 54,708 pupils. This wonderful success in the missionary efforts of barely a single generation, is an earnest of the immense harvest yet to be reaped among the millions of Asia, Africa, Australia, and Polynesia, when once the Bible and the living teacher shall be found heralding the Gospel in all the different tongues and languages of the Eastern Hemisphere.

It is stated that in the Andover Association of Congregational Ministers, embracing eighteen churches, fifteen of the number have dissolved their pastoral connection within less than five years, and four of them have changed twice within the same period. Six vacancies have occurred during the past four months; and the only three ministers remaining undisturbed, are Rev. Messrs. Blanchard of Lowell, Clark of Chelmsford, and Phillips of Methuen.

A correspondent of the Notes and Queries says: The only words in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's day. The former of these expressions was used by our Saxon ancestors; with all Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Saturday, in Italian, still retains the name of Sabbath. The word for Sunday, in Russian, means resurrection.

The Directors of the London Missionary Society have heard of the death of a venerable Missionary, Mr. Davis, who landed in Tahiti in 1801, and died in his work at Papea in August last, in his 85th year. He died on Sunday morning, having preached on the preceding Sunday; thus called to his rest and reward after 55 years of missionary labor in Polynesia.

On board the ship Caesar, before Cronstadt, there were, last year, three only that professed Christ, but now there are between sixty and a hundred; more than half of these are the witnesses of the Spirit—results attributable to the labors of Nelson, Ryding, Lindaluis, and other sailor missionaries.

It is now said that the Protestants of the Russian empire are allowed to have the Bible, if they can get it; but the scarcity of that breed of life is very great, and whole villages of Protestants are found, which have not a single copy—and among one hundred and twenty children assembled at a church, not one had ever seen a Bible or a Testament.

During the past year the number of ordained missionaries in the service of the American Board was one hundred and six-five, and the number of members added to the church was fourteen hundred and eighty-seven—making an average of a little more than nine members to each missionary.

Two Chinese evangelists from Hong Kong have reached Melbourne, Australia, where they are already congregated 30,000 Chinese, and where others are coming in swarms, and have entered on Missionary work among their countrymen, with the Scriptures in their hands, and hallowed zeal in their hearts.

The rumor of a union between the Theological Schools at Yale and East Windsor, has brought out a communication from the officers of the latter seminary, stating that such a result was attempted, but it has failed for the present, and that they must now try to maintain the institution on its old basis.

Rev. Leonard Whittington, D. D., pastor of the Oldtown Congregational church, Newbury, has been induced by the urgent desire of his people to withdraw his resignation, and enter upon the second half century of his pastoral labors.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 17.

In the SENATE, Mr. Douglas reported a bill authorizing the people of Kansas to form a State government. Mr. Clayton made a speech on the Clayton-Bulwer treaty...

In the HOUSE OF REPRESENTATIVES, the discussion on the Kansas contested election case was resumed and continued until the hour of adjournment.

THIRD-DAY, MARCH 18.

In the SENATE, notice was given of a bill to increase the pay of Members of Congress. A bill was introduced to regulate the appraisal of merchandise.

In the HOUSE, the Kansas debate was continued. Mr. Smith (Va.) opposed the resolution to send for persons and papers.

FOURTH-DAY, MARCH 19.

The SENATE passed the Military Academy Appropriation Bill, and considered for a while the Deficiency Appropriation Bill.

In the HOUSE, the debate on the application of the Committee on Elections for power to send for persons and papers in the Kansas contested election case was concluded.

FIFTH-DAY, MARCH 20.

In the SENATE, Mr. Douglas made an elaborate speech on the Kansas question, principally in answer to the minority report by Judge Collamer.

In the HOUSE, Mr. Campbell reported the Navy Appropriation bill. Mr. Benson, from the Committee on Naval Affairs, reported the Senate bill for the construction of ten sloops-of-war.

European News.

The mammoth steamer Persia arrived at New York on the 20th March, with later but not important news from Europe.

In the British House of Commons, Lord Palmerston announced that the preliminaries of peace had been signed by all the representatives of the several parties to the Paris Peace Conference.

A debate has taken place in Parliament on the subject of Church rates in England, and a motion in favor of abolition of the impost was carried by a large majority.

In Ireland, the Tipperary Joint Stock Bank had failed for £400,000, of which £200,000 was an overdraft of the late Mr. John Sandler.

From the continent, the most important intelligence relates to the expected arrival of a new edition of the Bonaparte family. The near relatives of the French Emperor have left Spain for Paris in order to be present at her confinement.

Kansas News.

The inauguration of the new Free-State Government was quietly accomplished on the 4th inst. Charles Robinson was sworn in as Governor, and W. Y. Roberts took the oath as Lieutenant-Governor of the State.

The following is the closing paragraph of the Message: "It is understood, that the Deputy-Marshal has private instructions to arrest the members of the Legislature and the State officers for treason, as soon as this address is received by you."

A dispatch dated St. Louis, Tuesday, March 18, says: The Kansas correspondent of the St. Louis Democrat, writing from Topeka, March 8, says that in joint session of the Legislature on that day, Gov. Reeder was elected United States Senator on the first ballot.

FATE OF THE MURDERERS OF LOVEJOY.—A correspondent of the Ravenna Democrat, writing from Alton, Illinois, says:

"An old and intelligent citizen, formerly of the East, who was present at the death of Lovejoy, stated to me that as he was acquainted with the two men who shot him, he resolved to mark their after history. The first, a Dr. Beal, went to Texas, was taken by the Indians, and chopped to pieces and divided among the tribes. The other man, by the name of Jennings, went to New Orleans, and in an affray in a gambling-house was cut to pieces with a bow-knife. Thus perished the miserable murderers of Lovejoy."

KANSAS MEETING AT NEW HAVEN.—A company of men from New Haven, Ct., are about to start for Kansas, to found a free city there. They are mostly church members, and all men of good standing in community.

The train which left New York on 12 o'clock, March 19, on the Hudson River Railroad, was thrown from the track when about three miles below Albany, by the breaking of some of the running gear of the first passenger car.

The Cincinnati Price Current publishes full returns of the pork trade in the West, and also of the shipments East. The increase in the number packed up to the present time, as compared with last year, is 343,000, and the increase in the shipments east 155,000.

SUMMARY.

On Monday, March 17th, the New York Juvenile Asylum sent off its fourth detachment of children, seventy-five in number, to comfortable homes in the West. They were sent by the Erie railroad to Danville, Ill., where they are provided for by a benevolent society organized for that purpose.

Another act has recently been passed by the General Assembly of Virginia to provide for the more effectual protection of "slave property" in that State. The ostensible object of the law is to prevent the abduction of slaves by means of Northern vessels navigating the streams tributary to the Chesapeake Bay.

An immense and most enthusiastic Kansas meeting was held at Milwaukee, Wis., on the 6th March. E. D. Holt in the chair, the object being expressed in the call, to raise money and men for Kansas—"money," to relieve the present necessities of those who are now there; and "men," to swell the hosts of freedom as citizens of the new State.

A brighter day is at last dawning for Kansas. So much endurance, so much heroism, as the Free State inhabitants of that territory have exhibited, could hardly fail of accomplishing its object. Simultaneously with the organization in Kansas itself of a Government based on the new State Constitution, the House of Representatives at Washington has resolved to send thither a committee of its own members clothed with ample authority to investigate the whole political history of that territory since its first organization.

A collision occurred between two freight trains on the Baltimore and Philadelphia Railroad, on the night of March 10, near Havre de Grace. George Godwin, the conductor, and William Todd, brakeman, were killed. A drover named Flynn was injured.

The reaction in the freight business, consequent upon the recent long-continued embargo, is completely glutting the several forwarding lines between Boston and New York. The Sound steamers, between the latter City and New Haven, and in fact all the Sound steamers, are reaping immense harvests. The Hartford and New Haven Railroad is completely "overflowed."

Land Warrants are in active demand, with good supply. Messrs. F. P. James & Co. quote: 160 Acre Warrants, selling at \$1 15 per acre 120 " " " 1 10 " 80 " " " 1 15 " 60 " " " 1 10 " 40 " " " 1 20 "

A line of first-class steamers is about to run from Quebec to Liverpool. It is now proposed to extend the telegraph from Quebec about 700 miles, to Forteau Bay, on the Straits of Bellisle. This is only 1878 miles from Liverpool, and 122 miles nearer than Cape Race, the nearest point in Newfoundland, and could be easily reached in six days, so as to send all important news at once to Quebec, and thence all over the continent.

The colporteur employed by the Reform Tract Society of Cincinnati writes from Lawrence, K. T., Feb. 21: "I was to-day in the neighborhood where resides the widow of the martyred Barber. She is as inconsolable as ever, and it is the opinion of her neighbors that she will grieve herself to death. The widow of the martyred Brown is a raving maniac, caused by intense grief."

The latest account from Mexico says that General Comoufort left the capital on the 29th ult., to put himself at the head of the troops and 48 pieces of artillery. The Revolutionists at Puebla were about 80,000 strong. The officers who led the revolt at the Castle of San Juan de Ulloa had been sentenced to be shot.

A farmer, named Buck, was murdered at his residence near Morrisville, Madison Co., N. Y., on Friday night, March 14th. His body was found on Saturday morning, horribly mangled, with a bloody axe near by. A man who worked for deceased, and who had had some difficulty with him, has been arrested on suspicion.

It is reported that the steamboat Alabama, plying on the Red River, has been totally destroyed; that the boiler burst, the boat took fire, and was burned to the water. A number of persons were injured, according to the account, and several are missing.

The Cincinnati Price Current publishes full returns of the pork trade in the West, and also of the shipments East. The increase in the number packed up to the present time, as compared with last year, is 343,000, and the increase in the shipments east 155,000.

The contract for building twenty miles of the Sheboygan and Fond du Lac Railroad, from Sheboygan to Greenbush, has been let to some Eastern contractors of means and energy. By the terms of the contract, this portion of the work is to be in running order within one year.

The late L. B. Leavell, a wealthy citizen of Elkton, Ky., by will provided for the emancipation of several of his slaves, and disposed of the entire residue of his large estate—said to be worth at least \$200,000—to three or four of them, who, by the provisions of the will, are to be removed to the city of New York as soon as practicable.

On the 3d of March, Rev. Dr. House and lady of Newark, N. J., and Rev. Andrew B. Morse and lady of Princeton, sailed from New York, in the ship Robert B. Forbes, as missionaries to Siam. They sail direct for Batavia, Java, and from thence will go to Singapore, China, and thence to Bangkok, Siam, their destined field of labor.

During the year ending June 30, 1854, Great Britain and Ireland bought of the United States property to the value of \$150,000,000, exclusive of what was taken by the British colonies and dependencies; France and her colonies took more than \$33,000,000; Austria, \$1,903,600; Russia less than half a million.

The Mt. Pleasant Observer states that a fine bed of Cannel coal has been discovered a few miles south of Salem, Iowa. The vein is, at the opening, four feet and a half thick. The coal is equal to Kentucky Cannel coal, being set on fire by the blaze of a candle and burning up, leaving but few ashes and but a small quantity of other matter.

A letter dated Coast of Africa, Feb. 3, reports the loss of the whaling schooner Mountain Spring, of Provincetown, which was capsized in Cintra Bay, Jan. 8. Her master, Capt. Young, a boat-steerer named Center, and a cabin-boy named Miller, were saved; all the rest on board perished.

The census returns show that there are in St. Louis six hundred and forty-six manufactories, employing eleven thousand and seventy-two hands, and having an aggregate capital invested of nine million seven hundred and eighty thousand two hundred and thirty-five dollars.

The ship Potomac, Capt. Sweeney, from New York for Australia, sprung a leak, and was abandoned at sea Jan. 13, in lat. 1 deg. 4 min. S., long. 32 deg. W. The captain and eleven men reached the coast of Brazil five days after; the mate and five men took a boat and have not since been heard of.

Andrew Jackson Donelson says, in a published letter, that he was not the adopted son of General Jackson, but that the latter was his uncle, guardian and friend from infancy. General Jackson's adopted son bears the old hero's name, and is now living at the Hermitage.

The Kansas League, 229 Broadway, N. Y., give notice that they intend to dispatch a party of settlers for Kansas five times a month, viz., in first-class trains on the 1st and 15th of each month, or in second-class trains on the 1st, 10th and 20th of the month.

The New Haven company bound for Kansas, already numbers above two hundred persons, and will be organized as a Christian church before starting on their journey. They will be amply provided to commence at once with all the materials of a thriving and happy town.

A Kidder communicates to the Independent some account of a revival in Friendship, N. Y. About twenty-five had united with the Congregational Church, and others were intending soon to unite. Several had joined the Methodist and Baptist churches.

The Savannah (Ga.) Republican states that several companies of emigrants from that State are about to start for Kansas, but that few, if any of them, are slaveholders, and that no slaves accompany them.

Another attack has been made by the Indians of South Florida on the settlers on the Alafia, about thirty miles east of Tampa. Four men, one woman and three children were brutally murdered and scalped.

Thirty-one bodies have been recovered from the Delaware river, near Philadelphia, since the burning of the ferry-boat New Jersey. A number of persons are yet missing, and it is thought that the number of lives lost will not fall much short of fifty.

Churches are being built in Paris as stock speculations. The shares will be convertible, like those of the Rentes. Quotations will be governed mainly by the popularity of the preacher and quality of the music.

Sarah, a negro child about eight years of age, the property of P. A. Clayton, of Columbus, Ga., was recently killed by wounds inflicted upon her head and body by Mrs. Clayton.

At a Kansas meeting in Albany on Thursday, March 13th, after eloquent speeches, a subscription was raised of \$4,940, of which Gerrit Smith gave \$3000, and E. C. Delavan \$1000.

The American Almanac thus divides the population of the globe: Europe, 263,517,521; Asia, 620,000,000; Africa, 100,000,000; America, 57,706,882; Australia, 1,445,000; Polynesia, 1,500,000; total, 1,059,169,403.

Seven of the eight Judges of the Supreme Court of Michigan have affirmed the constitutionality of the Prohibitory Liquor Law of that State, which is similar to the law of New York.

The boiler of a steam saw-mill in Oakdale, Indiana, exploded on Friday, March 14, killing four persons and wounding three others. The building was shattered to pieces.

Judge Burgoyne, of Cincinnati, has decided that a Commissioner has no constitutional right to act in Fugitive Slave cases, and that all such acts are null and void.

Rev. Dr. Thomas E. Bond, principal editor of the New York Christian Advocate and Journal, died last week at his residence in New York, aged seventy-five years.

A Legislative Committee recently visited several tenement houses in New York, in one of which they found two hundred and sixty families.

Fifty-one children, from the New York Children's Aid Society, were dispatched to Western homes, March 19th. The parting was a touching time. Good luck to them.

Rev. John Pierpont, within two years past, has traveled 25,000 miles, and lectured five nights a week on an average. Mr. Pierpont is now upwards of 70 years of age.

A meeting of prominent citizens was held at Buffalo, recently, to consider the subject of tunneling the Niagara. A committee was appointed to prepare a memorial, or bill, to be presented to the Legislature, praying for the passage of an act authorizing the formation of a company for the purpose of constructing a tunnel under, or a bridge over, the Niagara River.

Neither England nor France can approach Russia in the cheapness of sustaining their armies. Russia could support four soldiers and a half for one English soldier, three and two-twelfths for one French, two for one Prussian, and one and five-thirtieths for an Austrian.

The intelligence from Nicaragua is important. It is alleged that General Walker has seized the property of the Accessory Transit Company, annulled their charter, and granted a new charter to another company.

The researches of the late Professor Edward Forbes have rendered it probable that there was a time when Ireland, the Faro Islands, Iceland, and even the Azores, were connected together by continuous tracts of land.

A man named Hunter has been fined \$1,000, and forfeited six slaves, at New Orleans, for selling them in such a manner as to separate mother and child, contrary to the laws of Louisiana.

Leverton Thomas, the wealthy citizen of Washington Co., Pa., lately convicted at Pittsburgh of forgery, and sentenced to the penitentiary, has been pardoned by Governor Pollock.

The Hartford Bank, at Hartford, Ct., recently redeemed a \$2 bill that had been in circulation for fifty-two years.

New York Markets—March 24, 1856.

Flour—Fats \$6 00; Pearls 8 00. Ashes and Meal—Flour, 6 75 a 7 00 for common to good and Michigan, 7 12 a 7 75 for various grades of Ohio, 8 50 a 10 50 for extra Genesee. By Flour 4 00 a 5 00. Corn Meal 2 50 for Jersey. Buckwheat Flour 1 12 a 1 50 per 100 lbs. Grain—In what nothing is doing, and prices are nominal. Rye 1 12 a 1 16. Barley 1 20 a 1 30. Oats, 34 a 36c. For Jersey, 38 a 40c. For State, 41 a 43c. For Western, 40 a 42c. Lower, and but little doing; a lot of white Southern brought 67c. Provisions—Pork, 14 75 for prime, 15 87 for mess. Beef, 25 a 27 75 for prime, 23 a 24 10 for country. Lard 93 a 101c. Dressed Hogs 2 a 3c. Butter, 18 a 21c. For Ohio, 22 a 25c. For State dairies, Cheese 8 a 10c. Hay—18 per 100 lbs. Seeds—Clover 13 a 14c. Tallow—10 a 10c.

MARRIED.

By Eld. H. P. Burdick, in Hornellsville, March 10, 1856, JOHN BECKER, of Cattaraugus Co., to Miss Nancy Burdick, of Hornellsville. By the same, March 13, 1856, at the Alfred Highland Wedding, CORA FOTTER to Miss SARAH HERRILL, all of Hartsville. At Alfred Center, March 20, by Eld. N. V. Hall, Mr. JARVIS S. KENTON to Miss LUDIA SWEET, all of Alfred. In New York, on the 22d inst., by L. Crandall, Mr. TIMOTHY QUIGLEY to Miss HARRIET LOUISA VANDERBILT.

DIED.

In West Edmeston, Otsego Co., N. Y., after an illness of eight days, BENJAMIN F. BURDICK, aged 38 years. The subject of this notice experienced religion in early life, but had never put on Christ in the ordinance of baptism. His mind had been frequently called up to the duty, but timidity and a want of entire consecration to God, had prevented him. This neglect he deeply regretted, and solemnly promised God, if He would spare his life, he would publicly own his Saviour. During his sickness he rejoiced in the hope that God had, in His Son's sake, pardoned all of his wanderings. His last days were spent in exhorting his friends to faithfulness and sincere repentance. He leaves an afflicted wife and three sons, with a numerous circle of relatives and friends, to mourn his sudden departure. In his death society has lost an active member, a kind citizen, and the poor a warm friend. May this afflictive providence be sanctified to all. M. C. C. In Hartsville, N. Y., March 23d, Mrs. FANNY BURDICK, wife of Stillman Burdick, of erysipelas, after an illness of five days, aged twenty years, six months, and eight days. In Hope Valley, R. L., March 13th, 1856, of disease of the brain, WYLAND ROGERS, son of Geo. B. and Lucy E. Lapphear, aged 2 years, 8 months, and 9 days. In Verona, N. Y., March 19th, 1856, GEORGE N. STORON, son of Albert and Sophronia O. Babcock, aged 8 months, and 7 days.

LETTERS.

H. P. Burdick, N. V. Hall, D. E. Maxson, C. D. Langworthy, C. W. Langworthy, H. W. Randolph, S. S. Griswold, P. S. Crandall, S. D. Petty, W. Pigeley, A. M. West (return and exchange), D. P. Curtis, T. G. Wiley, Abel Stillman, C. A. Minor, J. L. Boyd, Ephraim Maxson, Wm. F. Randolph, Zebulon Stearns.

RECEIPTS.

All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission. FOR THE SABBATH RECORDER: G. F. Randolph, Plainfield, N. J. \$4 00 to vol. 12 No. 52 Wm Woodman, Rockville, R. I. 2 00 12 52 G. H. Burdick, Walworth, Wis. 2 00 12 52 Clark P. Maxson " 2 00 12 52 Welcome B. Crandall " 2 00 12 33 W. Pigeley, Trinidad " 3 00 13 6 J. H. Shaw, Alfred " 2 00 12 52 J. H. Burdick " 2 50 12 52 J. W. Burdick " 1 00 10 26 Thomas Chubb, Alfred Center " 2 00 12 52 John Woolworth " 2 00 12 52 Milo Burdick " 2 00 13 34 Manlius Bush, Clear Creek " 2 00 12 52 FOR THE SABBATH-SCHOOL VISITOR: Joshua Clarke, Brookfield \$2 00 Manlius Bush, Clear Creek 25

FOR SEVENTH-DAY BAPTIST MEMORIALS.

Gilbert F. Randolph, Plainfield, N. J. \$2 00 WILLIAM M. ROGBERS, Treasurer.

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Any person wishing to embark in the enterprise, should write to the Publisher, Geo. B. Utter, at No. 89 Seventh St., New York, on the 25th of April, 1856, or on any day thereafter, and he will receive sample copies of the various works, (at wholesale prices), carefully boxed, insured, and directed, affording a very liberal per centage to the Agent for his trouble. With these he will soon be able to ascertain the most saleable and order accordingly. Address (post paid) ROBERT SEARS, Publisher, 181 William Street, New York.

Board Meetings.

The next Quarterly Meetings of the Executive Board of the Seventh-Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-Day Baptist Publishing Society, will be held at the house of T. B. Stillman, No. 89 Seventh St., New York, on Thursday, April 9th, commencing at 10 o'clock A. M. GEO. B. UTTER, Secy.

The next Quarterly Meeting of the Executive Board of the Seventh-Day Baptist Education Society, will be held at No. 89 Seventh St., New York, on the 25th of April, 1856, or on any day thereafter, at 10 o'clock A. M. The Committee on the location of the Denominational College and Theological Seminary will, at this Meeting, present their report, which will be made the subject of consideration. A large attendance of the members of the Society is requested. Address (post paid) GEO. O. WHITFORD, Sec. Secy.

Severy's Temperance Hotel. TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$1 to \$3 per Week, \$20 per Month.

Alfred Highland Water Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Dis-eases, Bronchitis, Incurable Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic prescriptions, and advantage found in but few "Water-Cures." Special attention will be given to diseases commonly called surgical cases, such as High Diseases, White Swellings, Cancer, in its early stages, and Caries and Necrosis of bone.

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Merchant Tailoring Establishment. THE subscriber, having sold his interest in the firm of A. D. Titworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor, has the honor to inform all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention.

THE Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance.

The Sabbath-School Visitor, Published Monthly. Terms—\$1 00 a Year, 25 Cents a Number.

The Seventh-Day Baptist Memorial, Published Quarterly. Terms—\$1 00 a Year, 25 Cents a Number.

The Sabbath-School Visitor, Published Monthly. Terms—\$1 00 a Year, 25 Cents a Number.

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Miscellaneous.

Wanderings in the Southwest.

The probable death of Captain Carpenter, who was so much beloved by the whole command, created a most painful sensation. There was a hurrying of men to arms, and a party started off on foot at quick time. In the mean time, a large draft of whisky and water, and a portion of cold turkey, which had been waiting for me, so far revived me, that I was ready, with a fresh horse, to accompany Liguts, Reynolds and Williams; but Savies, whose horse I had claimed the privilege of riding it myself. When they were going, I climbed the hill in the rear of the camp, to watch their progress. It was just dusk when I saw the Captain, to my great surprise as well as delight, slowly riding in, and I ran down to meet him. He supported a bloody hand, his horse was bleeding from an artery in the foreleg cut, and his dogs, at his horse's heels, were of a crimson color from head to foot. The sight was sanguinary indeed. McCulloch followed on foot, limping with an arrow-wound in the foot.

"Is it possible, Captain, that you have escaped?" He held out his hand to me, and asked if he was badly hurt. I examined the wound, and assured him that he was not. "The rascals were determined to have old Driver," said he; "but I was determined they should not, while I could defend him." At the camp I proposed to dress the Captain's wound, but he told me to save Driver if I could. An arrow had transfixed his leg and severed an artery, and his life was fast ebbing from the wound. A compress and bandage arrested the blood, and he was led down to the corral, with instructions to the Orderly to give him all the water he would drink. While I was dressing the Captain's hand, through which an arrow had passed, he told me the particulars of the attack.

At the moment in which he reached the team, which had stopped to adjust the loading, he saw the Indians issuing from the wood directly on our tracks, and approaching to within two hundred yards, open to the right and left, to encircle the little band. Their intention was to stampede the party, according to their custom, run down the fugitives, and take their scalps and horses. But they had an extraordinary man to deal with. Captain G. immediately dismounted, as did Dennen and Beardall, and gave orders not to fire, until the savages should approach so near as to make a sure thing of each shot. Several rifle-shots were fired by the Indians at too long range to do any execution, but by which they hoped to draw the fire of our men, when they would have charged in upon them, and dispatched them before they could reload. Disappointed in this, they withdrew a short distance, when our men started on with the mule team, but the Indians, having secured their animals, now returned to the attack on foot. The teamster, being unarmed, acted on the advice of Beardall, and abandoned his team, and fled for safety to the creek, unconsciously followed by the two savages, who I supposed had killed him. The position of the Captain was in the grass, which skirted the creek a few rods wide; and beyond this the ground rose somewhat, and was covered with the thin, scattered bushes of which I have already spoken.

The Indians approached under cover of the bushes, rising to let fly an arrow, and immediately hiding again, before a sight could be drawn upon them, and all the while they were in sight, jumping about in the most sprawling and ungraceful attitudes, at the same time yelling, to frighten the men from their steadiness in aim. Our men dodged the arrows successfully, until the Indians approached within fifty yards, when they began to return the fire.

Dennen and Beardall were musicians to Company K, and from boyhood had served in the army on the frontiers, were expert hunters, and cool as if it were only deer that they had to shoot. Beardall felt the brush of an arrow, and saw the Indian who shot it, and disregarding all others, he held his rifle to the spot where he saw him disappear behind a bush, until he rose again, when he fired, and the savage fell without sending his arrow. There seemed to be two Indians who were decorated with whistles, and which they used to stimulate their men to the attack, and they singled out the Captain as particularly worthy of their regard. One of them was a huge-framed fellow, whose vermilion-colored face bore more malignity than he had ever seen expressed in a human countenance. They advanced upon him at right angles, launching their arrows from behind their circular shields. The Captain held his horse and shot-gun by the left hand, and in his right his six-shooter, pointing the latter at the chief alternately. He had already fired three shots, and his antagonists had advanced to twelve paces from him. One arrow had struck his horse, which was rearing and plunging, one severed the strap at his shoulder, which held his shot-belt, another transfixed his boot from behind, passing between the rock and his leg; this he drew out with his other foot; a fourth pierced his heavily quilted hunting-coat; and passed through, and a fifth struck his hand in which he held his gun, by which the force of the arrow was arrested from passing into his vital. It was a critical moment for him. He had abandoned all hope of saving his own life, and became intent only on selling it dearly. If his next shot failed he was lost; he leveled his pistol upon the fierce chief in front of him, who stooped, the more perfectly to protect his body with his shield, when, by a quick movement of the pistol, he brought it to cover the other chief, who was closing upon him with his spear, and struck him full in the chest before he could raise his shield. Then, dropping his pistol, he was about to try the effect of the shot in his gun upon the shield of the other chief, but he was already stretched out dead, in all his ferocity and paint. A cartridge from Dennen's gun laid him low, just at the moment that he was about to spring upon the Captain. It was the work of a moment, and all was as hushed about them as a calm after a storm. The whistle no longer sounded to the charge, and our men stood ready to meet another attack; but, save the gurgling breath of the dying chiefs, not an indication was given of their being in the vicinity.

had hitched to the wagon, in order that he might drive the team after the flight of the teamster, fell also into their hands. From the concealment afforded by the bushes, it was impossible to tell the extent of their loss, and reinforcements did not arrive on the ground until an hour after the Captain left it, and the Indians had carried off their dead and wounded, according to their custom. They knew that I had escaped to camp, and that reinforcements would soon be at hand, and they lost no time in getting away. Lieutenant Reynolds found one of the mules still hitched to the wagon, and an arrow sticking in his side, but he was not seriously injured by it. Pieces of harness were scattered along the trail. A small bear-skin, wet with blood, and several articles of Indian wearing-apparel, and arrows, were strewn about the ground where the conflict took place.

These Indians were a band of Apaches, and, as we learned by following their trail afterward, they had observed us in the morning as we passed up the creek, from their concealment in one of the cañons near the north fork; and they descended and crossed the valley, keeping themselves concealed in the bottom of the ravine, from which, seated on their horses, they could just observe our movements; and when we entered the mott, they crossed the creek and passed along under the hill to where they were seen by the Captain at noon. There they waited until our full number had left the grove and were on open ground, where there was no chance of escape. Their dispositions were well made, and the whole plan of attack showed great sagacity, and would have been successful in cutting off every man in the party, were it not that they wanted victory too cheap. They are not satisfied to get victory, unless it can be had for nothing. But, the fact is, that, in a great majority of cases, they would have been left in possession of the field under the circumstances. Two days after this affair, a train of wagons, bound to Fort Davis, which had left our camp but a few days before, was surprised by a large party of Indians, and every animal was carried off, amounting to sixty six, in broad daylight—the men not firing a shot in their defense. This was my first sight of an Indian in Texas, although I had had such convincing evidence that they had more than one of me. I shall be glad to know that it will be the last. I had rather die by wild beasts, than by the hands of beings who possess all the ferocity of the wildest beasts, added to the cunning and cruelty of man.

I had promised to my friend Dr. Nott, of Mobile, a skull of this tribe, if I could get it; but I think I would prefer to send him mine, while it is at my disposal, than to pursue such ethnological inquiries at such risks. The next morning two parties were sent out, under Lieutenants Reynolds and Williams, one to the crossing of the Pecos, and the other to follow the trail. But the parties being on foot, and a drizzling rain having fallen during the night, making the walking very laborious, the pursuit was abandoned. This was the first rain that I had seen in two months; during all that time the sky has been almost if not quite cloudless. A northerly wind has occasionally broken the monotony of fine weather, and rattled our tentropes and stiffened the locusts that came in myriads with the first north wind, and made another blanket comfortable at night. In a few days I shall be again upon the road to leave a dreary country and a pleasant camp, where I have experienced many kindnesses and cordial greetings, that one will look for in a band among the crowded tents of Israel.

Sufferings of the Poor.

Dickens, in his Household Words, describes in his inimitable style one of the scenes of wretchedness which may be seen nightly in the streets of a crowded metropolis like London:—

"On the 5th of last November, I, the conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard. There are many woful sights in that part of London, and it has been well known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at 8 o'clock, before the workhouse. Crouched against the wall of the workhouse, in the dark street, on the muddy pavement-stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street. 'What is this?' said my companion. 'What is this?' 'Some miserable people shut out of the casual ward, I think,' said I. (Mr. Dickens then describes his inquiries in the workhouse. He found that the women were shut out simply because the house was full.) We went to the ragged bundle nearest the workhouse door, and I touched it. The rags began to be slowly stirred within, and by little and little a head was unshrouded—the head of a young woman of three or four and twenty, as I should judge, gaunt with want, and foul with dirt, but not naturally ugly. 'Tell us,' said I, stooping down, 'why are you lying here?' 'Because I can't get into the workhouse.' She spoke in a faint, dull way, and had no curiosity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion. 'Were you here last night?' 'Yes, all last night, and the night before, too.' 'Do you know any of these others?' 'I know her next but one; she was here last night, and she told me she came out of Essex. I don't know no more of her.' 'You were here all last night, but you have not been here all day?' 'No; not all day.' 'Where have you been all day?' 'About the streets.' 'What have you had to eat?' 'Nothing.' 'Come,' said I, 'think a little. You are tired, and have been sleeping, and do not quite consider what you are saying to us. You have had something to eat to-day. Come! think of it.' 'No, I haven't. Nothing but such bits as I could pick up about the market. Why, look at me!' She bared her neck, and I covered it up again. 'If you had a shilling to get some supper and a lodging, should you know where to get it?' 'Yes, I could do that.' 'Get it, then.' I put the money into her hand, and she feebly rose and went away. 'She never thanked me, never looked at me, melted away in the miserable night, in the strangest manner I ever

saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull, impassive way in which that worn-out heap of misery took that piece of money and was lost. One by one I spoke to all the five. In every one interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint; no one cared to look at me, no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the last two, who had dropped against each other in their sleep, and were lying like broken images. She said she believed they were young sisters. These were the only words that were originated among the five."

The Earthquake at Jeddo.

A trading vessel which arrived at San Francisco from Japan, reports an earthquake in the Island of Nippon on the 11th of November last, in which the city of Jeddo suffered the loss of a hundred thousand houses and thirty thousand inhabitants. Japan is a volcanic country. Ever since it has been known to Europeans, earthquakes have from time to time occurred there; and no longer ago than last year there happened one by which the Town of Simoda, our treaty port in the Island of Nippon, was greatly damaged, and a Russian frigate then lying in the harbor totally disabled. Jeddo was reported to have suffered somewhat from that shock; and without putting implicit reliance in the extent of the injury inflicted by the present one, we may well believe that it has been very serious.

In the case of earthquakes in Japan, the injury done is almost always aggravated by fires, common everywhere on such occasions, but to which the Japanese are peculiarly liable from the excessively combustible character of their buildings, which, with the exception of a few ancient stone castles, are all built of wood, with windows and partitions of paper, and covered with varnish, which makes them still more combustible.

Jeddo is a great city; all the princes and nobles of the empire are obliged to maintain establishments there. It is possible that a hundred thousand houses may have been destroyed, but the alleged loss of life is, we hope, exaggerated. The Japanese houses are not of a kind to crush the inhabitants by their fall, and those who perished must either have been swallowed up by the yawning earth, or have lost their lives in the flames or in the crash and confusion incident to such an occurrence.

The most recent accounts which we have of Jeddo, from persons who actually saw it, are those given by Herr Heroldrick Doeff, who resided in Japan from 1797 to 1815, during which he twice or three times visited Jeddo, and that of J. F. Van Overmeer Fischer, who went to Japan soon after Doeff left it; and that of Dr. Philipp Frans von Siebold, who was at Jeddo four years after Fischer. In his "Recollections of Japan," Doeff describes a terrible fire which occurred in Jeddo in 1806, while he was in the city. It began at a distance from the inn where the Dutch lodged at about 10 in the morning. At 1 the Dutch took the alarm and began to pack; at 3 they fled. "On running into the street," says Doeff, "we saw everything in flames. There was great danger in attempting to escape by running before the fire; we therefore took a slanting direction through a street already burning, and thus succeeded in reaching an open field. It was studded with the standards of princes whose dwellings had been destroyed, and whose wives and children had fled thither for refuge. We followed their example, and marked out a spot with our Dutch flags. We had now a full view of the fire, and never did I see anything so terrific. The terrors of this ocean of flame were enhanced by the heart-rending cries of the fugitive women and children." This fire raged till noon the next day, when it was extinguished by a fall of rain. The hotel of the Dutch was on fire within five minutes after they had left it. The palaces of thirty-seven princes were destroyed. The weight of fugitives broke down the famous Nippon-bas, or Bridge of Japan, (across a river which runs through the city and from which all distances throughout the Empire are reckoned,) so that beside those burned to death, many were drowned, including a daughter of the Prince of Arva. Twelve hundred lives were said to have been lost.

[N. Y. Tribune.]

Reasons for Growing Ruta-Bagas.

Turnips, both of the Swedish and common varieties, are cultivated to a much greater extent in England than in this country. A few years ago we met with a statement to the effect that the annual value of the turnip crop of England, with a population about the same as that of the United States, was somewhere in the vicinity of 20 millions of pounds sterling, or nearly equal to \$100,000,000. About the same time the turnip crop of the United States was so inconsiderable that it was not included or reported in the Census Returns of 1850 at all. According to the above estimate, and the Census Returns of the Agricultural Products of the United States, the turnip crop of England not only exceeds that of the latter country immeasurably, but is fully equal to the largest crops which we raise. According to the census of 1850, the wheat crop of the United States was a little over 100,000,000 bushels, which at 81 per bushel would make the value of it just equal to the estimated value of the turnip crop of England. In 1850 the hay crop of the United States was 13,838,642 tons; and this at eight dollars per ton, would again be about the same value as the turnip crop of England. From these data it is very obvious that this crop is much more highly valued in England than in this country, and much more extensively cultivated. We were led to make the examination of the Census Returns, &c., the results of which have been just stated, in consequence of a visit, lately made to an English farmer, who is somewhat celebrated for raising ruta-bagas and other root crops. He has raised crops of ruta-bagas, averaging over 600 bushels per acre, for several years, and notwithstanding that he makes as widely known as possible what he esteems as the advantages and recommendations of this crop, still very few of his neighbors have ever been induced to try to raise it. This seems truly surprising considering that the recommendations which he gives of this crop do not fall much if any below a dozen in number. Of these we remember the following as the most important. 1. Ruta-bagas are a very profitable or remunerative crop, as an acre will generally produce from 500 to 800 bushels, with an ex-

penditure upon it, for seed, labor, &c., of from \$20 to \$30. Our informant stated that no crop he had ever raised had cost him as much as five cents a bushel, and that for feeding all kinds of stock he estimated them, by a comparison with the value of hay, &c., at average prices, to be worth as much as twenty-five cents per bushel. After deducting expenses of cultivation, there would be, according to this estimate, a net profit of over one hundred dollars per acre. Our informant assured us that repeated trials of this root as to its feeding qualities had made him confident, or, as he phrased it, "perfectly certain and no mistake," that there is no crop that he raises, or that is usually raised in the Northern, Middle, and Western States, which is as profitable, per acre, as this crop.

2. Ruta-bagas make a good and palatable food for oxen, sheep, and hogs. Horses, also, often eat them.

3. Sheep are particularly fond of them; and thrive on them.

4. They are especially good for ewes having lambs.

5. They can be kept easily until there is a good supply of grass in the spring. They do not become pithy or deteriorated in their feeding qualities, as white turnips do.

6. They can be planted as a second crop, as the last week in June or first in July in about the right time of sowing, in the latitude of 42°, and two or three degrees on each side of that.

7. They do not "run the land," as they derive much of their nourishment from the atmosphere.

8. They can stand in the ground till all other fall work is disposed of and out of the way.

These and some minor advantages of this crop, having been set forth with some earnestness and enthusiasm, have deepened our conviction of the importance of it. To aid in fixing in other minds a similar conviction we have been induced to make a record of the principal recommendations which may be urged in favor of increased attention to this crop so generally and so unwisely neglected. Additional reasons for more attention to this crop may be found in the Country Gentleman and Cultivator for 1853 and 1854.

[Country Gentleman.]

Dr. Dwight and Mr. Dennie.

As Dr. Dwight was traveling through New Jersey, he chanced to stop at a stage hotel, in one of its populous towns, for the night. At a late hour of the same night, arrived also at the inn, Mr. Dennie, who had the misfortune to learn from the landlord that his beds were all paired with lodgers except one, occupied by the celebrated Dr. Dwight. Show me to his apartment, exclaimed Dennie; although I am a stranger to the Rev. Doctor, perhaps I can bargain with him for my lodging. The landlord accordingly waited on Mr. Dennie to the Doctor's room, and there left him to introduce himself. The Doctor, although in his night-gown, cap and slippers, and just ready to resign himself to the refreshing arms of somnus, politely requested the strange intruder to be seated. The Doctor was struck with the literary physiognomy of his companion, unbent his austere brow, and commenced a literary conversation. The names of Washington, Franklin, Rittenhouse, and a host of literary and distinguished characters, for some time gave a zest and interest to their conversation, until Dwight chanced to mention the name of Dennie.

"Dennie, the editor of the Portfolio, (says the Doctor in a rhapsody,) is the Addition of the United States—the father of American Belles Lettres. But, sir, continued he, is it not astonishing, that a man of such a genius, fancy and feeling should abandon himself to the inebriating bowl, and to bacchanalian revels?"

"Sir," said Dennie, "you are mistaken; I have been intimately acquainted with Dennie for several years, and I never knew or saw him intoxicated."

"Sir," says the Doctor, "you err; I have my information from a particular friend; I am confident that I am right, and that you are wrong."

Dennie now ingeniously changed the conversation to the clergy, remarking that Doctors Abercrombie and Mason were amongst our most distinguished divines; nevertheless, he considered Dr. Dwight, President of Yale College, the most learned theologian—the first logician—and the greatest poet, that America has ever produced. But, sir, continued Dennie, there are traits in his character unbefitting so great and wise a man of the most detestable description—he is the greatest bigot and dogmatist of the age!"

"Sir," said the Doctor, "you are grossly mistaken. I am intimately acquainted with Dr. Dwight, and I know to the contrary."

"Sir," says Dennie, "you are mistaken; I have it from an intimate acquaintance of his, whom I am confident would not tell an untruth."

"No more slander," says the Doctor, "I am Dr. Dwight, of whom you speak!"

"And I too," exclaimed Dennie, "am Mr. Dennie, of whom you spoke!"

The astonishment of Dr. Dwight may be better conceived than told. Suffice it to say, they mutually shook hands, and were extremely happy in each other's acquaintance.

Mending Roads.

The veteran editor of the Massachusetts Ploughman thinks roads should be improved in England. He says:—

"A little gravel spread on our roads early in the Spring is so moist that it is soon trod hard, and remains solid through the summer, but if applied in June or September, it lies loose, and is a nuisance in the highway till another season. We have every reason, therefore, in favor of mending the roads early in the season. More leisure, easier labor, better work, and the use of a good road through the whole summer season, in lieu of heaps of mud and mortar that surveyors used to make a show of work, and to while away the time, which has been allotted to them, to get rid of their highway taxes.

Now, let the old distric-system be pursued, or the new mode of letting one surveyor do the whole business of road mending. Let the work be seasonably done, and when it will be of some use to the public. This carting of mud or any other substance into the highway in September, October, or November, as we often see it done, is but a nuisance, a cheat, and a squandering of the public money. We were much pleased, last year, to see numerous districts early engaged in mending their roads, and doing real services to the public instead of rendering the traveling worse through the summer. Towns have now

a legal right to say at what time the labor on the highways shall be performed, and we trust that all town officers will look to this important matter.

A Chronicle of Cold Weather.

In the year 301, the cold was so intense in Europe, that the Black Sea was frozen entirely over.

In 401, the Póntus Sea, and the sea between Constantinople and Scutari in Turkey, were entirely frozen over.

The Danube was frozen over in 462, so that a whole army crossed on the ice.

The Black Sea was again frozen over in 765, and the snow drifted to the depth of 50 feet.

Carriages crossed the Adriatic Sea, or Gulf of Venice, in 859, and in 860 the cold was so intense that cattle froze to death in their stalls. The Mediterranean Sea was so thickly frozen over, that it was passable for carriages and horses, and merchandise was transported across it on the ice.

1133. This year the river Po, in Italy, was frozen from Cremona to the sea; wine burst the casks containing it, and the trees split with a load report.

1216. The river Po was frozen to the depth of sixteen feet.

1234. The Mediterranean was again frozen over; and a whole pine forest was killed by the cold.

1282. This year the snow was so deep in Austria that the houses were entirely buried beneath it, and many persons perished.

1292. The Rhine was frozen over, and the snow is represented as being of an "enormous depth."

1323. The Baltic Sea was frozen over so as to be passable for six weeks.

1344. All the rivers in Italy were frozen over.

1349, 1392, and 1408. The Baltic Sea was frozen over in each of these years.

1384. The Rhine and Gulf of Venice were frozen over.

1423, 1426, 1459. In each of these years the traveling from Lubec to Prussia was performed on the ice.

1620. The sea between Constantinople and Iskodar was passable on the ice.

1670. The cold was intense throughout Europe.

1681. This year the cold was so severe as to split whole forests of oak trees.

1690. Scotland this year was visited with an awful snow-storm, which lasted thirteen days and nights, during which time nine-tenths of the sheep were frozen to death, and many shepherds lost their lives.

1692. Wolves came into Vienna, and attacked men and women, owing to the intense cold and hunger.

1729 and 1730. In one of these years another snow-storm visited Scotland, in which about twenty thousand sheep and many shepherds were lost—"by a single day's snow."

1776. This year the Danube was frozen over five feet thick below Vienna.

Scotland was the scene of another terrible snow-storm in 1794, which is the most extraordinary one of which there is any record. In one single night snow fell to the depth of eight or ten feet, and in some places the most lofty trees were entirely covered. By this one night's storm seventeen shepherds lost their lives, and thousands of sheep, besides other animals, were destroyed. One farmer alone lost fourteen hundred sheep. After the storm had somewhat disappeared, there were found collected together (by its violence) in one spot, the dead bodies of two men, one woman, forty-five dogs, three horses, nine black cattle, one hundred and eighty hares, and one thousand eight hundred and forty sheep.

The above contains the most remarkable accounts of severe weather in the old world; and some of them could hardly be believed were they not well authenticated by the histories of the times. They contrast strangely with the weather of recent times there, and of the present, in the new world, until the Winter we are now passing out of.

The Use of Tobacco.

It is to be hoped that a crusade may be commenced against tobacco at some future day, which may lead to a general abandonment of its use. It is a fruitful source of evil to young and old, and is of solid utility, save to gratify a morbid appetite and amuse a vacant hour. Uncle Toby has enlisted heartily in this crusade, and says many hard things of the slaves of the weed. He thinks its use a sin.

"I knew one who said, 'Sir, I can hear no more, for all you say on this drug is true, and quite me to pieces. I have been a slave to it twenty years, and shall die a slave; but, if my son uses it, I will inherit him!' Here was consciousness of slavery and sin."

I knew an excellent deacon, who was an inveterate 'chewer,' who, on reading the passage which bids us glorify God, whether we eat or drink, said to his wife, 'I cannot glorify God in the use of this poison.' He dropped it once for all, and became a holier and happier man. Here was the consciousness and renunciation of sin—a ceasing to do evil in one form.

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, 'If you will give up your snuff, I will give up my rum.' The bargain was made. But within forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us which was the greater drunkard? Or, as sin is the point in debate, which was the greater sinner?

The time would fail me to tell of men, Christian men, and Christian ministers, who have renounced this sin as they renounce other sins, and who, with rejuvenated health and jubilant hearts, bless God for their escape from these 'bonds of iniquity.'

Uncle Toby thinks also that the use of tobacco is the parent of numerous other sins, and adduces the following facts in confirmation:—

"Documents relating to the State Reform School at Westboro, now lie before me. I see that of the whole number of young criminals now in this establishment, 290 of 569 had used Tobacco before going there. This I think an instructive fact, which, with other facts, the same in kind, leads me to believe that there is a connection between tobacco and crime, as well as between alcohol and crime."

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