

The Sabbath Recorder.

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

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

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

VOL. XII.—NO. 48.

NEW YORK, FIFTH-DAY, MAY 8, 1856

WHOLE NO. 620.

The Sabbath Recorder.

For the Sabbath Recorder.

THE NECESSITY OF PROMPT CHRISTIAN LABOR.

Although there be vague and ambiguous profit in labor not strictly religious—and some worldly theme or occupation must necessarily partially or wholly absorb the mind temporarily—yet as often as released from such labor, how pleasing the idea, that thought and work much more sublime, glorious, and beneficial, may absorb the soul, and engage the attention. "Bodily exercise profiteth little, but godliness is profitable unto all things." Do not duty, and the brevity of life, suggest the importance of redeeming time by actively disseminating the fundamental truths of the Gospel, *in quo vitam* means which God hath put into our hands? These means are numerous, and are manifested in the improvement of the "diversity of gifts" in the church of Christ, which gifts are "of the same spirit." Now, what ought to be the principal business of the Christian, whether of the laity or clergy?—to improve these gifts, and obey the mandates of Christ, or succumb to the world, and "live after the flesh"? Ought he not, through grace divine, to cast a holy and saving influence upon the world in his varied intercourse with it—to reflect a heavenly light upon children, parents, brethren, and other friends. Should we not endeavor to strengthen and encourage the "weak" child of God, to confirm the wavering mind in the truth, to alleviate the burdens of the sick, help the poor, "visit the widow and the fatherless in their afflictions," and strive to pour the balm of consolation into the sad and broken heart? Surely, these acts constitute important work for the Christian. If so, when shall we be about this work? We hear it said, "It is easier to preach than to practice." Shall we not "fight a good fight"? Shall we not "keep the faith"? Shall we not "keep ourselves unspotted from the world"? Shall we not strive for "a crown of righteousness"? When shall we exhibit the "fruits of the Spirit," and follow the examples of Christ?—during our probation, while time is passing, and health endures, or when disease shall be corroding our mortal frames, and wasting our mental powers? Shall we wait to do good, even until we are brought upon our death beds, just before the flight of the soul from the body? O procrastination, what a "thief" thou art! These sentiments apply both to the professedly renewed and to the unrenewed heart. Shall we defer to become religiously influential, continue lukewarm and worldly-minded, neglect daily prayer, and truly spiritual devotions, even until life flutters and reason vacillates? What vital realities depend upon the doings of a brief mortal life? Nothing less than the saving or losing of the soul! "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How solemn, then, it is to live! What awfully augmented responsibilities rest upon the sons of men! In view of these considerations, ought precious time to be squandered in elaborate discussions of things of small moment, or of little consequence? Are not myriads of souls sinking to hell because professed Christians, both preachers and people, are so recreant in the cause of vital truth? Parents, what, above all other things, ought your children to read, learn, and know, to save them from perdition?—all the different dogmas of poor erring men—all the doctrines of infidelity, and the "hair-breadth" discussions of the professedly orthodox people, or the simple, cardinal truths of the religion of Christ? Are the former of such paramount importance as to merit the bestowal of the best energies of the soul in their dissemination, by the use of the pen, and through domestic and social converse? Children should be early taught that "the fear of the Lord is the beginning of wisdom"—that "youth is the time to serve the Lord."

Every body ought to know, and to realize, that Jesus Christ is the most lovely Personage that ever graced the earth—that He is God, and almighty to save—that His wonderful condescension in the atonement is a subject of more thrilling interest than any which can engage the mind of man—that to Him, the Father, and Holy Spirit, belong all adoration, glory, and praise, and much labor of love in the best improvement of our God-given rational powers, and spiritual gifts, in the glorification of His name. But alas! how many professors of his holy religion strive more to please, praise, and glorify finite man! "They seek that honor that cometh from men," labor with all their powers of body and mind for earthly fame, reputation, wealth, and aggrandizement, let their Saviour go, and worship other gods, as did ancient Israel. O, what regret are such accumulating for the death bed! What anguish must fill the recumbent soul, at that awful time, upon the reflection of past unfaithfulness and recklessness in the cause of Christ! What remorse, upon the thought that many of the finally lost might have "entered into the straight gate," had their conversation, motives, labors, thoughts, desires, purposes, and affections, been right, and well directed!

How necessary, then, to work for God while the day lasts, and give Him our hearts and energies. Angels, in their work of love, are obedient in protecting the working Christian from the fatal assaults of the devil. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34: 7.

O then, since all heaven is engaged in our redemption, "how shall we escape if we neglect so great salvation?" Reader, incorporate

the religion of Jesus in all of your daily actions and every-day business. Characteristically and prayerfully interweave His virtues and godly qualities in all your thoughts, words, and purposes. Make the spirit of religion, its duties—love, joy, and peace—the most important and indispensable component parts of your life. Be religious, not weekly only, but daily and hourly. Have the glory of God in view in all you do. The Lord hath said, "Be ye holy, for I am holy." Be a conscientious, consistent, humble Christian. Thus you may become the "salt of the earth," be a bright and shining light, wield the power of good examples, do much good in the cause of Christ, and die in the triumphs of living faith.

E. S. B.
New York Mills, April 21, 1856.

For the Sabbath Recorder.

A STRONG WILL.

Every great man has a strong will. As Cicero said of Brutus—*What he wills he strongly wills*—it may be said of any great man. It is not from chance nor circumstance, that important ends in life are accomplished; but there is always needed the presence of a determined will, to carry into execution the firm and steady purpose. And often, when circumstances are in the wrong direction for the man, this strong will works its way, if not through them, then over them, and makes the very barriers pliant tools to subserve his own ends. So Luther, in the German Diet, made the Cardinals, Princes, and Emperors, powerfully help on the Reformation. So Washington made the frozen earth and floating ice of the Delaware minister strongly to the surprise of the enemy's camp, and give new hope to his desponding country. This Will shapes the circumstances, and controls the patronage which surrounds the man. He is not a weather-gauge, to be turned by the mind, but, like the firm mountain, he turns the wind. He works out his own patent of nobility, and the world is compelled to pay respect to his intrinsic magnanimity. This Will differs wholly from stubbornness. A man may be *decided*, because he is stubborn; but when possessed of this will, he seeks counsel, and it is sweet to him; and in the end does as he will, because he has a will.

But the question, how shall we get a strong will? is of more importance. It is at once clear and plain, that it will not come of itself. As is sometimes said of poets, they are born, not made. In all the departments of life, the rudiments are first given, and then are perfected by much patient culture. Like the fingers upon the organ, they are ardently trained, until they strike the keys that warble notes divine. It is of little use for us to inquire whether any course of discipline will make us firm and resolute, as great as the model before us, but rather, if we may not be made more firm and resolute through culture. What if Cassius never could have been made as firm as Cato, or Wilkinson as cool and calculating as Washington? Cato was not thus resolute without much culture, nor was our independence achieved without the firm decision, cool calculation and self-discipline of Washington.

This will cannot be gained by force. A man would not strengthen his affections by putting himself to the task of loving with all his might; and no more would his will be increased by any attempt to think hard by compulsion, or to force it out. Should he pull at his boot-strings all day, he will be on terra firma at night. Stubbornness may be gained by main strength; but it is a dogged will; it is not that strong cable which holds the man steady to a firm purpose, which finds its end in duty. There must be some distinct and definite object before the mind, after which it aspires as "the heart pants for the water brooks." The thinking mind finds ample occasion for calling out its energies, and grows strong without at all thinking about the powers it is gaining. A man may feel the rebukes of his own spirit, and the reproaches of his friends may strike like the whip of scorpions for his indolence and want of enterprise, and under the sting may force up a resolution by main strength that he will do better; but his resolutions will not long hold out, for it is all a forced business. Should he resolve to stand all day on one foot, he would soon get tired of it, and become the more discouraged.

Again, the strength of the Will will be as the importance and morality of the object. The affections may be strengthened by a constant observance of redeeming qualities, of real worth in the object, and thus grow more ardent daily. So is it with the will; the magnitude, dignity, and morality of the object will give the will proportionate strength. On the other hand, there may be great tenacity of will in pursuing mere trifles; and a whole life may be spent with great perseverance in chasing a very small object. With such an end, the will loses its manly valor. Sam Patch was decidedly persevering in his efforts at jumping; and when he jumped out of the world, he proved the trivial fact, "that some things could be done as well as others." A Prussian soldier displayed great tenacity of will in pitching bullets into the holes of his cartridge box at a distance of ten feet; and when the Emperor Frederick saw him do it twenty times and not miss, he very appropri-

ately said, "Give that man a peck of bullets." How wisely did Socrates rebuke one of his scholars, who received the applause of the multitude by never letting his wheel deviate at all from the mark in the chariot race, saying: "You might have learned to rule nations with the same perseverance that enables you to guide horses."

So strongly does this will work in the minds of some men, that they have believed themselves under a destiny or some guiding star. Of this fact, Alexander, Bonaparte, and Cromwell are examples. It was said of Bonaparte, that he had an *iron will*. A. R. C. Brookfield, April 22d.

THE DEATH PASSAGE.

But what are their feelings in the passage, while they are going from this world to the other? or what are their first discoveries, and their first impressions, as they pass inside the veil separating time from eternity and earth from heaven, we cannot fully know. We think their state of mind, in dying, must be various. In some instances, various degrees of spiritual peace, invisible measures of divine support, are put into the bitterest cup of pain, when the functions of life resist and contend to the last, when the struggle is terrible, and the unutterable agony commences to the last gasp, and the soul finally makes its glad escape amidst the surging billows which break the strong hold of the body on life. In other cases, the pains of dying, the bitterness of death, seem past some time before death fully comes, and the spirit takes its flight. In some instances of this kind, while the eye is being placidly composed into its final sleep, and while the fluttering pulse and the heaving breath are settling—like the lulling ocean when the storm is past—we have evidence of most peaceful and delighted activity of mind. The spirit is not gone, it has not quite left the body and earth, but it has passed on so far through the dark valley of death, that light from another world strikes the vision of the traveler, and breezes from the hills of heaven fan him. This point in the soul's final passage from earth to heaven seems like Bunyan's "Land of Beulah," a little sweet island out in the dark sea, beyond the fretting of the surf and the rolling of the waves, on which the passing spirit stops a little, where it can look to either shore—back to earth, and on to heaven.

This is not a matter of mere pious fancy. It has often been the fact. Not a few have touched there in their final passage. At that place, out beyond all the waves, and darkness, and gloom of the river of death, where the celestial city loomed up in sight, many a saint has stopped, and swung back again, and as life has revived a little, has spoken of the opening glories beyond. Some, standing there, when the tongue could no longer speak, nor the eye see, by a gentle pressure of the hand have indicated that Jesus and heavenly messengers had met them. In that place, and by some signal, they have told us that the glory of heaven and the melodies of heaven were opening upon their enraptured souls. There and thus, some have bidden us and earth farewell, and gone to heaven. We cannot doubt that at death the saints pass immediately into heaven. [Rev. Wooster Parker.]

WHY MEN RATHER THAN ANGELS.

We have somewhere read of a traveler who stood one day beside the cages of some birds, that, exposed for sale, ruffled their sunny plumage on the wires, and struggled to be free. A way worn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives, till tears started in his eye, and turning round on their owner, he asked the price of one, paid it in strange gold, and opening the cage set the prisoner free; and thus he did with captive after captive, till every bird was away, soaring to the skies and singing on the wings of liberty. The crowd started and stood amazed; they thought him mad, till to the question of their curiosity, he replied, "I was once myself a captive; I know the sweets of liberty." And so they who have experience of guilt, have felt the serpent's bite, the burning poison in their veins, who on the one hand have the sting of conscience, and on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life, that are found in Jesus—they, not excepting heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God, or plead with God for man. Each Sabbath morning the gates of heaven might have opened, and sent by God on a mission worthy of seraphic fire, an angel might have lighted down upon this sanctuary, and, flying into the pulpit, when he had folded his wings and used them to veil his glory, he might have taken up the words of the theme of salvation and the cross. No angel would leave heaven to be a king and fill a throne; but, I believe, were it God's will, there is no angel there but would hold himself honored to be a preacher and fill a pulpit. Another and very different messenger appears—a frail, dying, sinful man—one who is bone of your bone, and flesh of your flesh; and if his humanity made Jesus the better Saviour, it makes his servants the better ambassadors, that they also are touched with their people's infirmities, and are made in all points like as they are, and especially in this point, that we cannot add, "yet without sin." [Dr. Guthrie's Gospel in Ezekiel.]

ANECDOTE OF MR. WESLEY.—A lady once asked him, "Mr. Wesley, supposing that you knew you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied; "why, just as I intend to spend it now. I should preach this evening at Gloucester, and ag-in at five to-morrow morning. After that, I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my

room at 10 o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

"Blessed is that servant whom his Lord, when he cometh, shall find so doing." Luke 12: 43.

THE RAIN.

Dusty lies the village turnpike, and the upland fields are dry,
While the river, inly sighing, creeps in stealthy march—
And the clouds, like spectral Druids, in their garments old and gray,
Sweeping through the saddened silence, fold their sainted palms and pray.
As their tears of tender pity, soft and chrisma, trace the plain,
All the birds, like sweet-mouthed minstrels, blend their tuneful notes again,
With the tinkling and the sprinkling Of the gentle summer rain.
Tangled in the dreamy meshes of the soft and slumberous haze,
The rain-drops thrill the spirit in the mild September days;
Pouring on the golden-tinted autumn splendor of the leaf,
Rustling through the yellow grain fields, and the reaper's standing sheaves—
How they swell the silver streamlets, how they bring the land with glees!
So our lives shall brim with pleasure, pulsing like a living sea,
At the clattering and the pattering Of the joyous autumn rain.
Sadly as when harp strings quiver, wildly as a wail of doom,
Unapposed the night-wind surges through the elemental gloom;
All the inner light is winsome, though the outer dark be chill,
And my parting thoughts are fancies of a brain-enraptured will—
I will charm the feet-winged hours, they shall fold their pinions fair,
While I sit and wearily listen, reading legends old and rare,
To the roaring and the pattering Of the noisy winter rain. [Putnam's Mag.]

From the Independent.

BIBLE-MAKING AT THE BIBLE HOUSE.

One of the most interesting institutions which can be visited by a Christian stranger in this city, is the Bible House in Astor Place. The establishment, considered merely as a great manufactory of books, would awaken curiosity to examine its internal structure and economy; but the visitor's interest is greatly increased from the peculiar atmosphere that pervades the place as a great work-house in which the *Word of God* is wrought into tangible forms, and sent out into all the world. The Bible House is a stupendous pulpit from which "the poor have the Gospel preached to them." It lifts up its voice with an utterance that may be heard in every part of the earth. Day by day and year by year, it scatters abroad the Scriptures of eternal life. Its types and presses never rest nor grow weary in their labors of love.

The edifice is a large triangular structure built of brick, with an open paved court in the center, and a Copper Institute. A visit through its various departments, to be most satisfactory, should be made systematically. The tour properly begins below the level of the street, at the engines and machinery. The engineer takes pleasure in showing the five boilers, and giving their dimensions and capacities. One of these is sufficient to drive the engine, and the others are used to convey steam and hot water through all parts of the building. The engine is one of thirty horse power, which, besides imparting motive power to the various wheels and bands in every room in the building, pumps up into a reservoir on the top, at the rate of forty gallons a minute, the water that is needed for the hydraulic presses and for numerous other purposes in manufacturing.

The first floor, which is on the plane of the street, is occupied, together with a room in the floor above, as a depository of Bibles and Testaments; and at our last visit, the volumes, that were piled in its racks and stalls, exceeded one hundred and fifty thousand in number. The books that are sold are here packed and sent away. The sales during the past year amounted to \$300,000. The number of volumes completed and sent down from the finishing rooms into the depository, average nearly three thousand daily! The power of three thousand copies of the Sacred Scriptures, judiciously distributed among so many destitute individuals or families, with the blessing of God invoked upon each as it is given, can hardly be adequately conceived by the human mind. What *one day's labor* in any other institution or factory, except of a similar kind, is able to yield such blessed fruits!

Leaving the depository, we enter the press room, in which seventeen presses, ranged in two parallel rows, are either at work or ready for it. About ten are usually kept running, although a sudden demand for books sometimes requires fifteen or sixteen to be put in simultaneous operation. On passing through one day last week, we saw five in motion, while three or four others were just starting. The printed sheets as they fell from each contained successively some pages of the Epistle to the Romans in the Spanish New Testament—of the Revelation in the English—of Romans in the German and English—of Leviticus in the English Reference Bible—and of the Gospel according to St. Luke of the English New Testament.

We observed also a singularly constructed hand press, on which the *Bible for the blind*—which is itself not only a noble work of love, but of art—is printed in raised letters to be read by the touch of the finger.

The sheet room is next in order, in which the vast quantities of paper used in printing are damped and pressed, and thus adapted for the clearest impression from the types. Several hydraulic presses of great power are in continual use for this purpose. The composing room, in which the typesetters work, does not present so busy a scene as many ordinary printing offices in the city, from the fact that type-setting is here needed only when the printed impressions of the Bible are taken, become worn and worthless. An average number of eight or ten

compositors, however, is employed throughout the year. Two of the standard editions of the Bible—the "small diamond reference," and the "pica reference"—are now in the compositors' hands, the old electrotyped plates being on the point of failure. These plates serve for half a million impressions, after which they are deemed no longer fit for use.

The proof readers are three in number. Every page, as quickly as a "proof" of it can be taken, is passed to the first proof reader, who reads and re-reads it several times, and marks his corrections. The English Reference Quarto Bible is the typographical standard of correctness, with which every line and letter from newly set types is rigidly and repeatedly compared. The sheet is then passed to the second proof reader, who does the same. The types are then electrotyped, and a third impression, which is in this instance made from the plates, is taken. This "proof" is examined by the third or responsible proof reader, whose corrections—if any are marked—must be made by altering the plates, which is done with but little difficulty. The inaccuracies thus noted consist chiefly of broken letters, which need replacement.

The electrotyping process, which has here entirely superseded stereotyping, cannot be thoroughly understood in its various details except by persons who have some acquaintance with science, and particularly with galvanic electricity.

A surface of wax is prepared, into which each form, or page of types, is impressed, leaving a perfect intaglio mold. This mold is powdered with plumbago, to give the wax a metallic coating, and then hung in the bath of a galvanic battery. One of Daniel's compound batteries is here used, containing six large cells, each one of which has a capacity of three gallons. The wax mold remains in the chemical solution until a thin copper shell, which is an accurate reproduction of the mold, is formed by gradual deposits upon the plumbago surface. This frail copper plate is then stiffened by soldering the back of it with tin, to the thickness of about a quarter of an inch. Into the mold thus made ready for use, the liquid metal which is to form the final plate is poured. After it has filled every interstice and there solidified, it is lifted out of the mold and presents a *relieved surface* in which every letter is clearly and sharply defined. It is now ready for the press and the printer, and is sent to do its appropriate work.

The drying room is a spacious apartment in which sheets of paper were hung up to dry, as clothes in a laundry. Paper must be damp before it is printed, in order that the impression may be clear. When the printed sheets come from the press, they are dried, that they may not blot or blur; and are then subjected to a powerful hydraulic pressure, that they may be smoothened, or *ironed*.

The folding room presents a lively scene. Sometimes a score or more of girls are employed in *folding* the sheets; and the rapidity of execution which they attain after a comparatively short practice is truly astonishing.

The gathering room receives the folded sheets. A large number of copies of a separate portion of the Scriptures, as for instance Genesis, is set in one pile upon a long table. Another pile, containing Exodus, or a part of it is placed by its side. Another and another, following in due order, are in like manner set down, concluding with the Revelation. A girl then takes a folio from each pile in succession, and when every pile has yielded its tribute, she has in her hands the sheets of a complete Bible. This is then set apart, and another is collected in a similar way, the constant repetition of the operation being conducted with great dispatch.

Other hands are now called in, to square the edges of each book and to put it once more into the subduing grasp of the hydraulic press.

A hundred stitchers now get ready their needles and benches in the stitching room. The books are carefully taken down from the press and distributed among them to be sewed. This work must be performed with much care. It is altogether a *manual operation*, no adaptation of machines having been yet made with success. But the work is rapidly executed even by hand, and the scene in the stitching room is not exceeded in activity and interest throughout the manufactory.

The edges are then to be cut and the backs rounded. Before binding, the books are sent to the gliders or the sprinklers, for the ornamentation of the edges. The glider's room is a special department, and the work of gliding requires no little skill for its successful accomplishment.

The bindery now opens its doors, and clears its tables for the invoice; for as yet truly "the word of God is not bound." The covers, in various sizes, styles, and values, are here put on; and the volumes which are thus approaching completion, are then sent to the finisher.

The finishing room contains apparatus for stamping the covers, gilding the backs, and fitting the clasps. Our exit from this is to the depository, which we entered on beginning our walk through the building. Those who wish to make their examination still more complete, may request the key of the Managers' room, and go in to look at the portraits of the five presidents of the Society, including that of the present incumbent of the chief office.

One striking peculiarity of this establishment will impress itself upon the visitor; it is their uniform neatness, intelligence and courtesy, which perhaps are not equaled among the operatives of any other factory in this country. Two causes are assigned to account for this improved character; one is their daily interchange of words and courtesies with visitors; and the other, the necessary abiding consciousness that the Word of God is in their hands.

The cost of the erection of the edifice, and of its internal equipments, was \$305,000, which is being gradually defrayed by a building fund; supplied by special contributions. Not a penny of the money contributed for the distribution of the Bible, is applied to the payment of the debt, of which about \$120,

000 now remain unpaid. In addition to the building fund, the rental of various rooms throughout the edifice is applied to the removal of this burden.

The total number of volumes issued from the Bible House last year was about eight hundred thousand, and since its first operations in 1816, more than ten millions. It has been carefully estimated that since 1804 (the date of the institution of the British and Foreign Bible Society) the total aggregate of copies of the Scriptures issued through the medium of Bible Societies has been more than fifty millions. Of this number a proportion of about one fifth has been published by the American Society, and about three-fifths by the British.

In view of such stupendous results in the successful dissemination of the Holy Scriptures, it cannot be questioned that these two great institutions—standing on each side of the ocean and together embracing the whole world as their field of effort—have been raised up, not merely as the excellent devices of good men, but rather by the power and the almost direct providence of God himself, for publishing the Gospel of Salvation to every land, and people, on the face of the earth.

GREATNESS SUPERIOR TO VANITY.

The following extract from the Life of Chalmers, by that prince of biographers, Peter Bayne, shows how little the Scottish preacher was affected by his wonderful popularity:

"On the day after his arrival in London, he preached in Surrey Chapel. The service began at eleven; at seven in the morning the place was filled. At length Chalmers ascends the pulpit, and all eyes are centered there. The sermon commences. The face of the preacher has a certain heavy look, over his pale, rough-hewn, leonine lineaments; his eyelids droop slightly, and his eyes have something at once dreamy and sad in their expression; his voice is thin, somewhat broken, unimpressive; his tone may be called drawing, and his dialect is broadly, almost unintelligibly provincial. The London audience sits cool and business-like, not given to tumultuous emotion, but accustomed to moral essays; eye meets eye in half-disappointed surmise. But look, Chalmers is beginning to move; he gradually works himself into the heart of his subject; his voice is becoming loud, rich, impassioned; the Londoners sit still unmoved, but now no eyes are wandering; the preacher warms, the latent heat within is beginning to be evolved; he curbs his spirit sternly, but it will bear him away; his auditors are silent, a consciousness of some strange enchainment power begins to pervade the place, but the light in the thousand eyes fixed on Chalmers is still mostly that of criticism; the Londoners still know where they are; the orator warms swiftly to white heat; his face is radiant with earnestness; the disintegrating eyeballs swim; at last the fire within lights in it that wondrous watery gleam which tells that the spirit of Chalmers is in its last passion and agony of its might; his audience have forgotten where they sit; they bend forward in simultaneous assent to his every paragraph; he has chained them to the chair-wheel of his eloquence.

"Report of the new wonder flies over London. Fashion hears of him in her glittering saloons; senators and peers speak of him in their halls and cabinets. The highest and gayest in the land crowd to hear him. 'All the world,' writes Wilberforce, in his journal, 'are wild about Chalmers.' Chancellors and lords desire to be introduced to him; the lord mayor visits him; mighty London seems to do him homage.

"The spectacle is strange; the test the man has to stand is searching. From the still and sequestered vale of Kilmory, he has ascended to the highest summit of contemporary fame. He was all unregarded in his quiet parish; he has now the great ones of the earth beckoning and applauding round him; there is a shout in his ears as if he were more than human. Let us not fail to perceive the danger, and difficulty of his situation. The assenting voice of one fellow-creature has been said by one of the best of judges to 'strengthen even infinitely' any opinion a man may have formed, and a flattering opinion of one's self is so easy to strengthen; amid the vociferous plaudits of thousands, to retain one's self estimate undiminished, unimpaired, is difficult indeed. And how many, even of the powerfully-minded, that sun whose stroke so often is madness, has centered his rays upon them. Edward Irving was no ordinary man; yet he who, in his noble and beautiful eulogium on this 'freest, brotherliest, bravest human soul,' he ever met, bears witness to his force and healthiness, tells us also that he swallowed the intoxicating poison of fame, and had not 'force of natural health' to cast it out. Edinburgh celebrity contributed largely to the ruin of Burns; applause, every one knows, inflated and befooled Rousseau; Byron, unconscious, perhaps, of the fact, and in words scornfully denying it, was really the slave of fame—we might almost say of mode; and to what length might we not extend the list? The man who can see the world gazing at him unmoved, is the man intended by nature to be gazed at. Chalmers triumphantly bears the test. Let the world say what it will, he knows he is just Chalmers, of Kilmory, nothing more nor less—one whose power, be it what it may, neither inflates nor collapses him in his simple, unassuming, devout. Nay, his instinct of reality is rather offended than otherwise; his heart whispers that much of this tumult is mere vocal vacancy. As principalities and powers cluster round him, he stands quiet and self-possessed, unabashed, unsmothered, unalarmed; his greatness has its source within.

No man could more thoroughly weigh popular acclaim, and more firmly pronounce it wanting; beautiful, ardent and rapturous admirations would have been somewhat damped, in London, had his ultimate definition of such matters been by any chance heard—the 'hossanes of a driving generation!'"

The Sabbath Recorder.

New York, May 8, 1856.

Editors—GEO. B. UTTER & THOMAS B. BROWN (C. B. B.)

ELDER HIRAM CORNWELL.

The already feeble band of Seventh-day Baptist Ministers has been rendered still smaller, by the death of the brother whose name heads this article.

Brother Cornwell was not very extensively acquainted in our denomination. Since his association with us, his residence has been within the bounds of the Western Association, and it is our impression that he had not extended his travels beyond it.

But our brother was a good man, and lived near to God. His daily life was of a character to commend the Christian religion to every one's regard. No better proof of this is needed than the universal esteem in which he was held by all his neighbors, of all classes.

At the time of his death, our brother was preaching for the Second Genesee Church, and was highly appreciated by that body. He did not live there, however; his home was in the town of Bolivar, some eight miles from his place of pastoral labor.

Bro. C. came to us, some years ago, from the First-day Baptist denomination, though his still earlier religious connection was with the Methodists. By both of these denominations he was, if we mistake not, recognized as an ordained minister of the gospel.

The funeral exercises, attended by a large assembly, were conducted at the meeting-house of the First Genesee Church, on the Sabbath following his decease, by Elders Andrus, H. P. Green, H. P. Burdick, and Brown. Discourse by the latter, founded on 2 Tim. 2: 1-8.

We have prepared this notice of our departed brother, partly as an act of justice to his memory, and partly by way of reminding our people, once more, that the ranks of the ministry are becoming fearfully thinned, while the prospect of new recruits is fearfully dark.

POOR CHILDREN IN THE CITY.—Several Societies in New York are now engaged in the laudable work of gathering up poor children from the streets of New York, and sending them to homes in the country.

suppose that these one hundred shares of a thousand dollars each, should be taken by one hundred men, to be paid in the same manner. How many, think you, would know the difference at the end of the ten years? They might have to use some circumspection, care and economy, in order to meet the yearly dues, but this very care and economy would tend to add, yearly, to their incomes, so that in the end the incomes from this cause would, doubtless, equal, if not more than counter-balance the outgoes from their donations.

ARE WE ABLE?

In all discussions of our educational interests, the Primary, Collegiate, and Theological, should be considered one and inseparable. Any plan proposing the permanent establishment of one without the others, or all independent of each other, would fail in the end of full efficiency, or of accomplishing the greatest good.

This being premised, the question arises, are we able to endow such an institution? If so, when, and how? It has long been felt to be desirable, if it could be done. Some have had faith; others have doubted. In the mean time, active operations for the accomplishment of so desirable an object have been commenced.

Any view taken of the subject, tending to convey the impression, that such an enterprise will be a mere pastime, or a transient effort, is illusory. We should fully understand, that such an effort, undertaken at any time, will cost labor—hard, persevering labor. We should "know the worst, and provide for it."

If these things are so, they are all reasons why we should commence operations immediately—not postponing them to an indefinite future. The burden should be shouldered early, and increased as we are able to bear it. Success must be attained by persevering industry. We need not flatter ourselves—like Ortagal in his dreams—that the golden stream, when it commences flowing, will be quick and violent—this too without effort.

"A College is a tree of centuries." "An hundred years old, and no taller," said the fabled gourd to a venerable palm, to whose very top it had climbed in a single season. "Every summer of my life," replied the palm, "a gourd has climbed up around me as proud as thou art—and as short lived as thou wilt be."

Let us suppose the one hundred thousand dollars to be divided into one hundred shares of a thousand dollars each; are there not twenty men in the denomination, who could take five shares each, and pay the same, say, within the next ten years, without any serious difficulty. True, it might require some management, some arrangement, the same as any other great undertaking.

suppose that these one hundred shares of a thousand dollars each, should be taken by one hundred men, to be paid in the same manner. How many, think you, would know the difference at the end of the ten years? They might have to use some circumspection, care and economy, in order to meet the yearly dues, but this very care and economy would tend to add, yearly, to their incomes, so that in the end the incomes from this cause would, doubtless, equal, if not more than counter-balance the outgoes from their donations.

Again, let the whole sum be divided into one thousand shares of a hundred dollars each. Are there not two hundred men that might take five shares, or five hundred dollars each, to be paid in five years, in equal installments, without any serious inconvenience? Or, are there not one thousand men that could take one share each, and pay it within the same period, without scarcely knowing that they had paid it, by any inconvenience they would have suffered? It would be only one dollar and sixty-six cents, exclusive of interest, per month, for the time for each individual. The sum appears large in the aggregate—the burden heavy—but thus divided, it is light—easy to be borne.

It is, however, generally to be hoped that we shall, indeed, it would not be desirable to accomplish the object by any one of these classifications; but by combining all, taking a few with the higher sums, and increasing the number as we descend to the lower, we should combine and secure the advantages of all. It would enable all to do according to their ability, and thus secure the assistance and sympathy of all.

We repeat it, this is a great work for the present, and we are able to do it.

STATE OF THE CHURCH—NO. 3.

In my former articles, I have confined myself mostly to the action of the church with reference to benevolence as exhibited toward each other as Christians, and the manner of conducting our public religious meetings, but briefly hinting at the contrasts intended. I design to call attention to some of equal importance, because equal if not greater consequences cluster around them.

In the first place, it is our duty to learn who God is; for unless we understand his character and our relations, we are liable to be deceived and led into sin. Then we should learn his will concerning us; that is, what he wishes us to do or refrain from. I am far from believing that God has made a revelation to his creatures, by which he intends to judge them at his bar, and left it in such a mystery as many suppose, so that none but the theologian can understand it. The instructions given to Adam and to Moses were plain and easily understood. So of the teachings of our Saviour; for examples, turn to Matthew, 5th, 6th, and 7th chapters, called his Sermon on the Mount. How many years would a person of ordinary intellect have to attend a theological institution to understand this sermon? It may well be said of our Saviour's teachings, that the wayfaring man, though a fool, need not err therein. He that runs may read and understand. I am not opposed to education—by no means—I believe it to be the duty of our government to provide for the education of all of the youth of our country, and the duty of parents to see that their children avail themselves of its benefits, that they may be qualified to fill their proper stations in society; but it cannot be shown from the Bible, or from the history of the church, that God has relied on what are called liberally educated men, or that they have proved the most efficient agents in carrying forward the great work of reforming the world; but the Bible informs us that God has chosen the foolish things of this world to confound the wisdom of the wise. True, Moses was a man of learning and wisdom; and still he needed the assistance of Aaron to help him in teaching the Israelites their duty. The Apostle Paul was brought up at the feet of Gamaliel; but with all of his education and wisdom, was not as successful as Peter in preaching, if we judge from the record of the writer of the book of Acts. Peter was an impulsive man, and lost much of his influence by his wayward course. Had our Saviour thought that education was of such vast importance as the church of the present day, it appears to me he would have chosen different persons for his disciples, instead of fishermen. Why did he not call Paul at first, and Caiaphas, and the rest of the priests or learned men of that age? Why were not Socrates; Demosthenes, and Cicero sent as missionaries in their day? Why not have used a Calhoun, or a Clay, or a Webster? The Scriptures inform us that the race is not to the swift, nor the battle to the strong; then, my brethren, be not conformed to this world, but be ye transformed into the image of Christ. It is said of mankind, that they are religious beings. This is probably true of all men. Those who worship a god of their own making may offer such sacrifice as they please, considering themselves the owners of all they can grasp; but not so of the Christian, who is only a steward or agent. Obedience is all that is required of him. To fear God, and keep his commandments, is the whole duty of man. The world is his field of labor, diligence should be his motto, the Saviour his example, promptness in duty should be our watchword. Our Saviour and his disciples were not confined to the Sabbath or the synagogue; they embraced every opportunity to reprove, rebuke, and warn fallen men, and relieve their distresses; they fed

the hungry, healed the sick, raised the dead, and cast out devils. How striking the contrast between the followers of Christ then and now. In this age of improvement, every clergyman has his congregation or church; his efforts are put forth to build up his church or organization; his time is spent with reference to his Sabbath exercises; the object apparent is to keep up his congregation or church, which is distinguished from others by some doctrinal point or practical duty, the adoption of which is made a test of fellowship.

AN UNEXPECTED VISIT.

Was you ever taken on surprise? To be suddenly and unexpectedly aroused from your slumbers, in the darkness of the night, reposing in "nature's sweet restorer," the first thought is, robbery, sickness, death. The physician becomes accustomed to such calls; he knows his services are wanted immediately; he starts upon his errand of mercy, penetrating the thick darkness, facing the pelting storm, to stop the ravages of disease, and do what he can to relieve suffering humanity. The pastor, when thus aroused, supposes that some one is in trouble, probably dangerously sick, and wishes his counsel and prayers, that they may not die without the comforts of religion.

On the evening of the first of May, after the family of one of our country clergymen, living in a quiet country village, had all retired to rest save one, they were unexpectedly startled from their quiet repose by an unusual thumping of the knocker on the front door. For the moment it caused some alarm. The door was immediately opened, and behold no one was there. Upon the stoop stood a "May basket"—not one of those little, useless, fancy things, made for show only, but a large basket, of the dimension of over a bushel, filled with useful articles. The top was decorated with a wreath of evergreens, ornamented with May flowers. The sleeping clergyman was called from his bed, wondering what had caused the alarm, and was shown the basket, and requested to help carry it into the house. After the moment's excitement had passed, it was taken into the house, and on the top of the articles lay the following note:—

"Please accept these few articles from your many friends, as a slight memento of their friendship for you, and their appreciation of your many valuable services rendered to them."

While engaged in reading the above note, the knocker gave another alarm; the door was again opened; but no one was to be seen; the fairies had vanished. But there stood, not a "May basket," but a May tub—yes, a large washing tub, filled to overflowing. Hearty thanks would have been bestowed upon the donors, notwithstanding the alarm they caused, but they could not be found. The articles thus presented, by unknown benefactors, are of great value in a family; they were articles of comfort, such as every family needs, consisting of groceries, dry goods, dried fruit, and money.

We suppose that most of those kind-hearted parishioners, who chose to make a demonstration of their affection to their pastor in that secret way, are readers of the Recorder. Therefore we, as a family, would wish through that medium to express to them our kindest regards and thankfulness, hoping that the attachment expressed may be mutual, and lasting as time, and perpetuated and perfected in eternity. And may the blessings of Heaven follow them, knowing that "God loveth the cheerful giver," and that "it is more blessed to give than to receive." I trust that we may prudently appropriate the bounties thus freely bestowed. W. B. G. AND FAMILY. SALEX, N. J., May 2, 1856.

DEATH OF JEREMIAH BLISS.

The last link is broken which bound the present generation with the past in the family of the venerable and long since departed Eld. William Bliss, of Newport, R. I.

JEREMIAH BLISS was the youngest son of Eld. William Bliss, and was born on the 4th of March, 1770. He had long enjoyed the privilege of sitting under the ministrations of his eloquent father in the little sanctuary in Newport, and was finally baptized, at the age of 36 years, April 6, 1806, by his elder brother, Eld. Arnold Bliss, of Dartmouth, Mass. The ordinance of laying on of hands was administered by his venerable father, on the occasion of his admission to membership of the church.

On the 8th of September, 1811, he was unanimously chosen a deacon of the church, and the 8th of November following was appointed for his ordination, of which ceremony we find the following minute in the records of the church:—

"Nov. 8th, 1811, brother Jeremiah Bliss was solemnly set apart and ordained to the office of a deacon, at the Seventh-day Baptist meeting-house in Newport, Eld. Abram Coon, of Hopkinton, and Eld. Arnold Bliss, of Dartmouth, being present. Eld. Coon began the service of the day by prayer; a hymn suited to the occasion was sung; then Eld. Coon preached a sermon from 1st Timothy 2 ch. 15 v. Elders Coon, Bliss and Burdick laid on hands; Eld. Bliss made the consecrating prayer; Eld. Coon gave the charge; and Eld. Burdick gave the right hand of fellowship."

On the 21st of February, 1813, Mr. Bliss was chosen clerk of the church by a unanimous vote. Some years afterward, however, a misunderstanding arose between him and the church, which finally led to a dissolution of their fellowship, a vote to that effect having passed at a church meeting held on the 7th of December, 1825.

As a citizen, Mr. Bliss was much respected by the inhabitants of Newport; and he has left a large circle of friends, and a numerous posterity, to mourn his loss. He died in Providence, R. I., on the morning of the 11th of April last, in the 87th year of his age. T. B. S.

RETURN OF MRS. WARDNER.

Under date of Feb. 6, 1856, Bro. Wardner informs the Executive Board of the Seventh-day Baptist Missionary Society, that he had determined to send Mrs. Wardner and his two boys to the United States. He had engaged a passage in the ship "Rock City," which was to sail in about a week after the date of this letter.

Accompanying the letter communicating this intelligence, is a certificate from E. R. Hall, M. D., who has been Bro. Wardner's family physician for three years, in which, after giving a statement of the health of Mrs. Wardner and her boys, he says: "In view of this state of Mr. Wardner's family, and the prostrating effects of the coming summer, I have deemed it my duty to urge most strongly upon him the necessity of sending his family home, believing the voyage and change of climate will afford them the only chance of re-establishing their health."

Under this advice Mrs. Wardner has relinquished her cherished wish of spending all of her days in China. If she started about the middle of February, as expected, she will arrive here some time in the summer. From four to six months are required for the homeward passage. The expense of the voyage, as arranged with the Captain by Bro. Wardner, is five hundred and sixty-seven dollars. This must be paid in fifteen days after their arrival. Remittances have lately been sent to our missionaries, leaving the treasury empty. To meet this expense, we request those having funds on hand to remit them to the treasurer, so that there shall be no lack when they come. We hope, also, that the friends of missions will make extra efforts to furnish funds for this extra expense. J. BAILEY, COR. SEC.

THE ANNIVERSARIES.

This is Anniversary Week in New York—a busy and important week to those who are engaged in carrying forward the great benevolent enterprises of the country. The exercises have barely commenced when we send this paper to press, and of course we must defer until our next the usual abstract of reports and proceedings. Sermons were preached on Sunday evening before several of the Societies—before the New York Bible Society, by Rev. Dr. Cheever; before the American and Foreign Christian Union, by Prof. T. W. J. Wylie of Philadelphia; before the American Home Missionary Society, by Rev. N. S. S. Beman of Troy; before the Society of Inquiry of Union Theological Seminary, by Rev. Dr. Williams. The New York Female Guardian Society held its Anniversary on Sunday evening, at which a sermon was preached by Rev. T. L. Cuyler. The Annual Report was read, showing that the income and expenditure of the Society, including the publishing department, and the Home for the Friendless, have been \$27,925.

The Board of Foreign Missions of the Presbyterian Church also held their Anniversary on Sunday evening, when a sermon was preached by Dr. Gurley of Washington. From an abstract of the annual report read by the Corresponding Secretary, it appears that the receipts from all sources were \$201,933 61, and the expenditures \$201,908 75, leaving a balance of \$24 86. The advance in the receipts of the treasury were \$10,000 over those of last year. Forty-eight missionaries and assistant missionaries were sent out during the year. The missionary strength employed by the Board is diffused as follows: Among the various Indian tribes in the United States there are twelve missionaries and sixty assistants. In Africa there are nine missionaries and fifteen assistants. In India there are twenty-nine missionaries and sixty-four assistants. In Siam there are three missionaries and three assistants. In China there are fourteen missionaries and nineteen assistants. At these stations, as well as others among the Romanists and Jews, the reports were encouraging and cheerful.

Perhaps there is no Anniversary to be held during this week, in the results of which so much interest is felt as in that of the American Tract Society. For several months past a discussion has been going on through the newspapers relative to the course of the Society on the subject of Slavery, and it is expected that some action will be taken at the annual meeting. As much curiosity is felt to know what the Annual Report will say upon the relations of the Society to Slavery, we copy that portion which declares the policy of the Administration upon this subject:—

In the present agitations on the subject of Slavery, friends of the Society in the Northern States have expressed an earnest desire that more should be published on the acknowledged evils connected with that system. All the known wishes of the Society, or of any of its members and supporters, the Committee wish ever to regard, as far as consists with the solemn obligations under which the Society have bound them by the Constitution, the law under which they act.

The sacred compact which binds the Society to PEACE with all God's redeemed people, in seeking the glory of Christ and the salvation of the perishing, is "known and read of all men." It was entered into thirty-one years ago by the Society's founders, in the assurance that evangelical Christians do agree in the great essential practical truths of revelation which have been eminently blessed by the Holy Spirit in saving souls from death and raising them to Heaven. The Tract Societies solemnly and unanimously adopted this compact. It was publicly and

unanimously sanctioned by the Society as the fundamental article of its Constitution in its accepting the act of incorporation, and has been most conscientiously adhered to in all the Society's various courses, on which the blessing of God has so richly rested. Milnor, and Stokes, and Stearns, and Justin Edwards, and Bliss, and on it in good faith till their death, as surviving founders to the present hour. The three Standing Committees of the Society, and the Executive Committee to whom they monthly report their proceedings, each of which committees contains members of five or six different communions, have all endeavored to this day to fulfill this compact, and no act of theirs has ever been carried into effect that was not unanimous. Nothing can change these historical verities.

The Publishing Committee have honestly endeavored faithfully to apply the true principles of this compact, as expressed in the Constitution, in their decisions on every thing proposed for publication; but they lay no claim to infallibility in any of their acts. Many things beyond the limits of this compact may have been desired by individual members of the Committee, and by others; but the Committee have done nothing knowingly to offend one another, or evangelical Christians elsewhere.

Almost nothing specifically discussing the evils of Slavery has ever been laid before them. It seems to have been understood by the whole community, that the subject of Slavery, in its aspects of political, national, and sectional strife, could not be discussed by this Society. Yet there are other aspects of the subject and of duties and evils connected with it, in which it might be hoped that evangelical Christians, North and South, would agree; and so far as this is the fact, and Tracts of this character, breathing the love of Christ and promising usefulness, shall be presented, the Committee know no reason why they should not be approved and published.

As to the propriety of having in some cases omitted from a book a few words or phrases which Christians at the South would regard as untruthful, harsh, or denunciatory, if the Committee have misjudged, and such omissions were needless, they have no desire to perpetuate them; or if the terms omitted would be offensive to some evangelical Christians, and their omission is offensive to others, the books thus abridged might be dropped, however full the testimony to the evils of Slavery which is now borne in the Society's editions of those books.

The Committee desire to seek light on the subjects in question, under the teaching and guidance of the Word, the Spirit, and the Providence of God, till they shall discern more clearly how they may best advance his glory and the temporal and eternal welfare of men.

PRIZE ESSAY ON SLAVERY.—A gentleman who has resided at the North and at the South, but whose name is not given, has offered a reward of one hundred dollars for the best prize essay of eight to twenty-four pages on the subject of Slavery, adapted to receive the approbation of evangelical Christians generally. "Without attempting to prescribe the precise manner or form of the essay, the individual who offers the premium would desire the writer to show that the common and Christian view which we propose does not, on the one hand, affirm that no slaveholder can be a Christian; that there are not many godly ministers and devoted churches in the South; that slavery in form should instantly and everywhere be abolished; or that the Northern States have any political right to interfere with the peculiar institutions of the South. Nor, on the other hand, does this common and Christian view admit, with some extreme men, that American slavery is a divine and patriarchal institution, sanctioned by the Bible, necessary to the highest state of society, to be meliorated and improved, and then perpetuated forever, or that the North has nothing to do with this matter, no moral responsibility in the case, and no right to discuss the subject." Essays for the prize are to be sent to Rev. Asa D. Smith, D.D., No. 142 East 13th street, New York, until the first of August next.

ALFRED ACADEMY.—The following Card, dated Alfred Academy, Allegheny Co., N. Y., April 27th, 1856, we copy from the Geneva Valley Free Press of April 30th:

The undersigned take this method of returning their thanks to the numerous friends of Alfred Academy, who in various ways commended it to the consideration of the Legislators of the State during its recent application for relief. Their gratitude is due alike to those who petitioned, and to those who advocated the application in the halls of legislation. They feel assured that the best return they can make for these offices, will be to do what they can to render said Academy still more worthy the confidence of the public. May God, who in his providence has enabled Alfred Academy these twenty years to do good service in the cause of popular education, continue to bless it and its friends, and cause even its enemies, if any it has, to be at peace with it. J. R. HARTSHORN. W. C. KENTON.

DELEGATES TO THE EASTERN ASSOCIATION.—Eld. W. B. Gillett furnishes the following information relative to the means of getting to Shiloh, at the time of meeting of the Eastern Association:

"This afternoon boats from Philadelphia to Salem have not yet commenced running, and probably will not until June, when the people commence leaving the city for the country. It will be necessary for those coming to the Association to leave New York, from the foot of Courtland street, as early as Third day (Tuesday), at 4 o'clock, May 20th, and they will arrive at Philadelphia at 8 o'clock. The next morning they will take the steamboat for Salem, N. J., from the foot of Arch-street above Market, at 10 o'clock, and arrive at 2 o'clock, where carriages will be in waiting to convey them to Shiloh, free of charge. At the Arch st. Hotel, (Newkirk's foot of Arch-st., or the Ridgeway House, or at Davis', foot of Market-st., they will find comfortable entertainment for the night."

The London Christian Times says that Rev. Charles G. Finney, so well known for his writings and his efforts in promoting religious revivals, is about to be invited to visit Great Britain, with a view of addressing public meetings to be opened for that purpose. The movement is initiated by some gentlemen chiefly resident in Huntingdon.

In the Star for the income Company, a Committee of a speech on a factual attack River and Bell, of Ten from the Naval Bo In the House were m gle for the S rem duties finally refer Whole. The "shing the B. passed. In the Senate viding land warri city Commi passed. In the House was the of exempting burden from Mr. Quitman, repeal of the advocated into, Central seizure of the connecting link Pacific possess In the Senate was directed to providing that, ture obtained fr wrecks, may be action of the N. discussed. In the House Committee on On tion districts, delivery, and After various character of the was postponed. Mr. Herbert m massacre at P was not the first been committed high time the G area to put a r offered a reso structing the C to inquire into the priation bill was after several spe it was reported having been sid In the Senate attention. Mr. —which he pres ing that Mr. Sew one of the Sen President for edgar" Minist with the Govern new regime, and was refused re Minister on per that fact should ment. He read which asserted have interfered tween Costa R furnished the fo of his remarks, sacre at Panam extiated between New Granada, whole power of to bring the D Douglas also ad the legitimacy Government. Bulwer Britan by Great Brita ought to be dou thought we ou through the act In the House the Slavery que Quitman introd to the Judiciary sections of the The Senate Benjamin, of I in which he p and denounced marks were als and Hale; aft till Second-day The House bills, of which adjourned till S By the statu particular of c cans, which too of April. An attack was p among whom a men has been the immediat was a dispat native respo Weapons were resorted to by few minutes to the natives; a by the steamers and the Illinois. The two town, most fr Pacific and the ly destroyed, a than sixty pas one bodies of mels, were ca and other pl the rest of the for) spin will hed to the w arried the w to killing m duty to save Not comman the natives; the robbed the

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, APRIL 23. In the SENATE, another bill was introduced for the incorporation of a Pacific Railroad Company, which was referred to the Special Committee on that matter.

THIRD-DAY, APRIL 24. In the SENATE, a bill was introduced providing punishment for forging or counterfeiting land warrants, and referred to the Judiciary Committee. Several private bills were passed.

FOURTH-DAY, APRIL 25. In the SENATE, the Finance Committee was directed to consider the expediency of providing that all articles of foreign manufacture obtained from submerged and derelict wrecks, may be admitted free of duty.

FIFTH-DAY, MAY 1. In the SENATE, Nicaraguan affairs occupied attention. Mr. Welles submitted a resolution which he subsequently withdrew.

SIXTH-DAY, MAY 2. The SENATE listened to a speech from Mr. Benjamin, of Louisiana, on Kansas matters, in which he maintained the Southern view, and denounced the Know Nothings.

RIOT AND MASSACRE AT PANAMA. By the steamer Empire City, we have the particulars of a frightful massacre of Americans, which took place at Panama on the 15th of April.

GRAND BUFFALO HUNT IN THE WEST. A company has been organized to start from St. Cloud, Minnesota, on the 5th day of June, for the great buffalo ranges on the Red, Shugoneau, and James Rivers.

TORTURING A JEW. A party of Germans were before Alderman Ogle of Philadelphia, on Saturday, April 26th, upon a most extraordinary charge, preferred against them by a boy named Bernadotte Glichsman.

THE CONFRONT. Not less than three Free-State men in Kansas—namely, Dow, Barber, and Brown—have within a few months past fallen victims to pro-slavery hostility; and yet no vigorous efforts have been made to ferret out and bring to punishment their murderers.

THE EMPRESS EUGENIE. The Empress Eugenie having expressed a wish to preserve the pen with which the peace was signed, the gallant diplomat made use of one plucked from the wing of a living eagle, and the relic is now in her possession.

referred to Ex-Gov. A. Ramsey, St. Paul; the Hon. H. M. Rice, Delegate to Congress, Washington; or the Committee of Arrangements.

European News.

The mammoth steamer Persia, after a very short passage, reached New York April 30th, with one week later news from Europe. The political news from England is not of special significance.

On a recent Sunday, the Rev. Dr. Hatfield, pastor of the North Presbyterian Church, New York, made an appeal to his congregation for the amount of \$2,300, in order to complete the sum of \$20,000 to be raised by the 1st of May, for the purpose of erecting a new church.

SOME DAYS SINCE it was announced that a spiritual medium had proclaimed that the steamship Ericsson would be destroyed by fire on the 26th of April.

CALIFORNIA NEWS.—The Steamship Illinois, with two weeks' later news from San Francisco, and nearly two million in treasure, arrived at New York on the 30th of April.

MORE FIGHTING IN NICARAGUA.—Another desperate battle has been fought between the Costa Rican troops and Walker's forces. It seems that the Costa Ricans, some three thousand strong, had taken possession of Rivas, and that on the 7th of April, General Walker, at the head of about sixteen hundred Americans, endeavored to dislodge them.

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In Paris the telegraph wires are laid underground, no poles being seen in the streets. A trench is dug about a foot wide, in which the wires are placed side by side, but not so as to touch each other.

THE EMPRESS EUGENIE.—The Empress Eugenie having expressed a wish to preserve the pen with which the peace was signed, the gallant diplomat made use of one plucked from the wing of a living eagle, and the relic is now in her possession.

A young white woman of Dickens County, S. C., has turned her attention to farming, and made cotton last year which netted her \$100, her corn crop was 250 bushels.

Hon. Mr. Douglas, United States Senator from Illinois, has made a donation of ten acres of land to the Baptists of Illinois, in the city of Chicago, for a site for a new college.

On the 20th of March the Emperor and Empress of Austria washed the feet of 24 old people, viz: 12 old women and 12 old men. The oldest of the women was 89, and the youngest 83; the oldest of the men was 91, the youngest 82; the ages of the 24 combined amounted to 2052.

A dispatch dated Montreal, Wednesday, April 30, says: The new Suspension Bridge over the Falls of Montmorency gave way this morning, and the whole structure, with a man, woman, horse and cart, was carried over the Falls. The bodies of the man and woman have not yet been found.

THE SPRINGFIELD (ILL.) JOURNAL says: For the last two weeks the tide of emigration passing through this city to the Westward has been very brisk. The destination of the emigrants has been principally Iowa, though many will, doubtless, find their way into Kansas and Nebraska.

THE MILWAUKIE AND MISSISSIPPI RAILROAD, which is now in operation from Janesville to Madison, will be opened in June to the Wisconsin River at Helena. Thence a line of steamers will run down the Wisconsin River to Prairie du Chien, and up the Mississippi River to St. Paul.

THE BLOCK OF MODEL HOUSES in Boston, for which Mr. Lawrence provided in his will, bequeathing therefor \$50,000, will be erected at the corner of Ash and Bennett streets, South End. The new building is to contain five hundred rooms, and will be an enduring monument of practical benevolence.

Though the number of persons in the city of Boston worth \$50,000 and upwards, increases from year to year, the number of colossal fortunes is smaller than it was a quarter of a century since.

A Massachusetts post-rider the other day charged a newspaper publisher \$13 for delivering twenty copies of that paper for six months. The whole value of the subscriptions for the time was \$15!

A man residing at South Boston, while in a state of intoxication, administered to his child, two years of age, four or five spoonfuls of gin. The child soon after was seized with convulsions, and died two days after.

The international fair is to be held in Buffalo on the 8th of September next. \$15,000 is being raised by subscription for premiums, competition being open to both United States and Canada.

A vessel has arrived at Philadelphia with a cargo of Venezuelan guano, from Mark's Islands, in the Caribbean.

American silver half and quarter dollars, by edict, are henceforth to be worth only forty and twenty cents in the Island of Cuba.

REVIVALS are reported from Clifton, Dover Plains, Painted Post, Castile, Bath, and Whitesboro, N. Y.

A ST. LOUIS man has sold for \$24,875 a site in St. Paul, Minnesota, which he purchased for \$600 six years ago.

Specimens of fish, with four legs, from Fort Defiance, New Mexico, have been received by Prof. Agassiz.

Savory's Temperance Hotel AND TELEGRAPH DINING SALOON, No. 24 Beekman Street, N. Y.

Alfred Highland Water-Cure. This establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D.

Book Agents Wanted, BY STEARNS & SPIGEE, PUBLISHERS AND WHOLESALE BOOKSELLERS, Indianapolis, Indiana.

To Persons out of Employment. An Elegant Gift for a Father to present to his Family.

Merchant Tailoring Establishment. THE subscriber, having sold his interest in the firm of A. D. Titworth & Co., of Plainfield, and located himself at New York.

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 CAROL. A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Religious Meetings, and Families.

EVERY READER. WILL please notice the advertisement descriptive of MR. SEAR'S PICTORIAL FAMILY BIBLE, and send for the Printed Catalogue of all our Illustrated Works.

New York Markets—May 5, 1856. Flour—No. 63 75, Pearl's 7 62 per 100 lbs.

MARRIED. By J. R. Irish, at DeRuyter, April 13, 1856, C. A. Osood, of Georgetown, to MARY M. PEASELEY, of DeRuyter.

LETTERS. J. R. Irish, E. G. Champlin, E. P. Larkin, Nathan Gilbert, C. F. W. B. Gillette, Abram Burger, Pardon Cottrell, Zuriel Campbell.

FOR THE SABBATH RECORDER. Welcome Stillman, Western, B. I. \$2 00 to vol. 12 No. 52

FOR SEVENTH-DAY BAPTIST MEMORIAL. Welcome Stillman, Western, B. I. \$1 00

ROBERTS' HOTEL AND DINING SALOONS, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York.

Eastern Association. THE Twentieth Anniversary of the Seventh-day Baptist Eastern Association will be held with the Church in Shiloh, N. J., commencing on Fifth-day, May 22d.

Miscellaneous.

Our National Capital—The City of Washington.

The Philadelphia Bulletin has the following interesting remarks upon the present condition and future prospects of the city of Washington:

The plan of Washington has been ridiculed for its vastness, and it may have seemed ridiculous to have a few thousand people scattered over a place that would lodge a million, and call it a city. But the designers of Washington had calculated for futurity, and already it is beginning to show that it will be large enough for its great plan.

Within the past fifteen years its population has more than doubled, and many of the present generation will live to see it a compact as well as an elegant city of perhaps several hundred thousand inhabitants. The plan, besides being vast, is perhaps the finest ever conceived for a great metropolis.

There is no grander urban spectacle in the world than that presented to the spectator from the Capitol, even at the present time. The city lies at his feet, and Pennsylvania avenue stretches out before him, even its mean lodging houses acquiring a sort of beauty as if being component parts of a vista.

The grounds of the Capitol are already extremely beautiful, and those surrounding the President's House, which have already been admired, are now more worthy of it than ever. Lafayette Square is an attractive appendage to these, and open spaces at the intersections of the various avenues and streets will, at some future day, be planted and embellished, so as to make an abundance of gardens and shady promenades all over the city.

In works of art, Washington, although deficient as compared with European capitals, much surpasses all other American cities. There is no national gallery of pictures, but the pictures in the rotunda are the only national pictures we have.

Education of the Royal Children. Possibly some of our home circles may derive valuable suggestions from the system of training to which the royal family of Great Britain are subjected, as reported by the London Court Journal:

oretically but practically acquainted with the useful arts of life. A small laboratory is occasionally brought into requisition, at the instance also of the royal father, and the minds of the children are thus led up from a contemplation of the curiosities of chemical science and the wonders of nature to an inquiry into their causes.

This done, the young carpenters and students throw down their saws and axes, unbuckle their philosophy, and shoulder their percussion guns—which they handle with the dexterity of practiced sportsmen—for a stroll through the royal gardens. The evening meal, the preparation for the morning's lessons, and brief religious instruction, closes the day.

Egyptian Discoveries. We take from the correspondence of the Baltimore Sun the following extract, which describes the palace and person of the present Viceroy:

The palace is a large white building, distinguishable neither for the style of its architecture nor the beauty of its finish, and was built during the reign of Mahomet Ali. Ascending a broad marble staircase, and passing the ante-room, in which, as usual in the East, was a large collection of ill-dressed and lazy looking attendants, we entered the reception room of Zoolfikar Bey, the Minister of Foreign Affairs.

In order that your readers may not labor under the mistake in picturing to themselves a "turbaned and malignant Turk," with solemn face and flowing beard, as the great dignitaries of the East are usually represented by poetic tourists and imaginative painters, I will give them a brief but faithful description of Said Pasha, the youngest son of Mahomet Ali, and the present Viceroy of Egypt.

He received us most kindly, seated us by him on the divan, and commenced asking many questions concerning America and her institutions. I was surprised to find one whose education had been neglected, and especially concerning the affairs of the western continent, should know as much as he did.

A few days previous to my visit to the Viceroy, I called upon the Governor of Alexandria. During my interview with him he informed me that in making some excavations behind the palace some days before, several ancient Egyptian tombs had been discovered, and kindly offered me the services of his Dragoman to point them out, did I wish to examine them.

these newly discovered tombs were those of the ancient Egyptians, and are no doubt Pharaonic. The Viceroy, I understand, intends continuing the excavation for the purpose of discovering, if possible, some token by which the date of their construction may be ascertained.

A Turkish Slave's Career. CONSTANTINOPLE, Monday, March 10, 1850.

Hail Pasha, the Damad in virtue of his connection by marriage with the imperial family, died suddenly last week, of a disease of the heart. His Majesty had four sisters—Saleh, Sultana, Michrims, Hatien, and Adileh, wife of Mehemet Ali Pasha, the present lord high admiral.

Hail was a native of Georgia, and slave of the late Khosreff Pasha, himself originally of the same class and extraction, and who died, you recollect, last year, childless, at the age of 103, in the fullness of affluence and honors.

The old man was at that time in the plenitude of power and popularity, and intrusted with the entire direction of the new military system, and his favorite was thus soon promoted to the rank of Pasha, and gradually advanced to the highest honors and dignities.

The Turkish Envoy was received with open arms in the Russian capital, and obtained it said, great success and fame in fashionable circles, particularly among the fair sex, and having attained the object of his mission, returned to Constantinople loaded with presents and distinctions. Since then he has filled almost invariably important posts, either in the capital or the provinces, and amassed enormous wealth and landed property.

Produce of Land in Different Parts of the World. The amount greatly varies in different kingdoms, states and localities, according to the difference of cultivation, soil, manuring climate and exposure.

In England, Scotland, Flanders, and part of Germany, the productiveness of the land has been greatly improved in modern times, by a new and skillful system of farming, and a great increase of attention in enlarging the quantity of the manure of the farm, as well as by using all the mineral manures they can obtain, and applying them in the most advantageous manner.

In process of time, the vegetable matter and the mineral substances most needed, by the growing plants, became so exhausted, that much of the land ceased to yield remunerative crops, and the decayed, impoverished patrimony, had to be resuscitated and improved, or otherwise abandoned by the proprietors.

WORTH TELLING.—Mrs. Polly Beeman, of Birmingham, Connecticut, is in her 92d year. Her husband, Tracy Beeman, died a short time since; he was two years senior of his wife. They had lived in the same farmhouse sixty-nine years. They had a family of nine children, the eldest of whom now is seventy-three, and was married when she was fourteen.

of bushels; she has had two millions of acres sown, which gives an average of only 7 to 10 bushels per acre.

The average product, per acre, of the whole State of New York, as shown by the census of 1846, is of wheat, 14 bushels—of oats, 26 bushels—of barley, 11 bushels—of rye 9 1/2 bushels—of Indian corn, 25 bushels.

New Brunswick, (British Territory,) 1848, wheat 19 bushels per acre; oats 30 bushels; barley 30 bushels; rye 20 bushels; corn 41 bushels.

England, according to A. F. W. Johnson, in 1849, wheat 21 bushels per acre; oats 30 bushels; barley 32 bushels. Highest, wheat 88 bushels, barley 80, oats 100, potatoes 900, and turnips 1200.

Scotland, on the same authority—wheat 30 bushels per acre, oats 46, barley 40.

The following is near the average of the crops of Flanders, as obtained by Thomas Radcliff, about 1835—wheat 23 bushels per acre, rye 30, oats 42, potatoes over 300.

Far, far down in the depths of the moor there lies many a secret of the olden time. Below the grim, ghastly surface, below the waters, below the black remnants of countless plants, lie the sad memorials of ages unknown to the history of man.

The skeletons of antediluvian animals rest there peacefully by the corpses of ancient races with sandals on their feet and the skin of animals around their naked bodies. Hundreds of brave English horsemen, who sought an honorable death in the battle of Solway, were swallowed up, horse and man, by the insatiable moor.

The Sleep of Plants. The way in which sleep is shown in the vegetable kingdom is infinitely more variable than among animals. Man throws himself prostrate; some kinds of monkeys lie on their sides; the camel places its head between its fore legs; and birds roost with their heads beneath the wing.

The Banks of London have under their control a capital of £64,000,000, and the different insurance companies have a cash capital of £10,000,000, and £78,000,000 in negotiable paper.

The New Orleans Bulletin notices an ingenious machine for making barrel staves. The stave is cut off from a solid stick of timber, either green or dry, and by 3 forward-and-back motion of the curved knives both sides are cut and dressed and with the required bidge. No previous preparation of the wood, either by steaming or soaking, is required.

RUSSIAN MINING SCHOOLS.—Since the time of Peter the Great, the Russian Government has made enormous appropriations to maintain a corps of miners, who shall combine the most thorough scientific training with abundant practical experience.

ages now amount to 7,724 years; so that, if this family had followed each other consecutively, the first might have been an old lady of seventeen hundred Summers at the day Adam woke up and ate forbidden fruit with his partner. Our Connecticut old lady intends to take a long journey next week behind the "iron horse."

Organic and Inorganic. An organized body is one having organs to secure the purpose of its being.

For all the purposes of a Family Physic. There has long existed a public demand for an effective Family Physic which could be relied on as sure and perfectly safe in its operation.

STATISTICS OF LONDON.—London covers at present a space of 122 square miles. It contains 327,391 houses and 2,362,236 inhabitants, the annual increase of the population being upwards of 40,000.

THE SLEEP OF PLANTS. The way in which sleep is shown in the vegetable kingdom is infinitely more variable than among animals. Man throws himself prostrate; some kinds of monkeys lie on their sides; the camel places its head between its fore legs; and birds roost with their heads beneath the wing.

TELEGRAPHING ON THE CONTINENT.—The International Electric Telegraph Company flashed 26,430 messages in the last six months of 1855, and paid a dividend of 7 per cent. This looks like business.

THE NEW ORLEANS BULLETIN notices an ingenious machine for making barrel staves. The stave is cut off from a solid stick of timber, either green or dry, and by 3 forward-and-back motion of the curved knives both sides are cut and dressed and with the required bidge.

RUSSIAN MINING SCHOOLS.—Since the time of Peter the Great, the Russian Government has made enormous appropriations to maintain a corps of miners, who shall combine the most thorough scientific training with abundant practical experience.

There is a school-mistress teaching school in the town of Lisbon who stands in her stocking feet, six feet and seven inches. Her name is Wilkinson, and we are informed she is the shortest of a family of four children, three women and one man.

Central Railroad of New Jersey. In connection with the Lehigh Valley Railroad, opened to March 28th—WINTER ARRANGEMENT, commencing Nov. 18, 1855.

Bibliotheca Sacra. AND AMERICAN BIBLICAL REPOSITORY.—The Thirtieth Volume commenced Jan. 1, 1856. This volume will be enlarged to 900 pages; will be printed on a new, large, and beautiful type, and on paper superior to that of any previous volume.

Ayer's Pills. FOR all the purposes of a Family Physic. There has long existed a public demand for an effective Family Physic which could be relied on as sure and perfectly safe in its operation.

APRIL 1856. The Society of the City of New York, which has been organized for the purpose of circulating the Bible, has received from the public a sum of \$27,565 16.

Local Agents for the Recorder. NEW YORK. Adams—Charles P. Langworthy, Alfred C. D. Langworthy, Alfred C. D. Langworthy, Alfred C. D. Langworthy.

The Sabbath Recorder. PUBLISHED WEEKLY. By the Seventh-day Baptist Publishing Society, NO. 9 SPRUCE-STREET, NEW YORK.

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