

# 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. XIII.—NO. 10.

NEW YORK, FIFTH-DAY, AUGUST 14, 1856.

WHOLE NO. 634.

## The Sabbath Recorder.

FUTURE PUNISHMENT OF THE WICKED—NO. 2.

MILTON, Wis., June 27, 1856.

DEAR BROTHER S.—  
I ended my last communication to you with a few brief quotations of Scripture to show you why I believed in the endless punishment of the finally incorrigible. I did not quote the passages usually quoted. My object was to show you that we are abundantly justified in our views from the various forms of scriptural expression that refer to the punishment of the wicked. I have not attempted to enforce the doctrine contained in the passages quoted. Perhaps a thought or two in that way may not be amiss.

Take the Saviour's teachings on the point of the rejection of the wicked from the heavenly state: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Here the Saviour says that there are religious people, who will go so far as to acknowledge Christ to be their "Lord," but shall "not enter into the kingdom of God." Brother, did Christ know? Did he tell the truth? The "kingdom of God" is to be possessed by the "people of the saints of the Most High." The above are not "the saints of the Most High," and therefore cannot "possess the kingdom." Matt. 5: 20—"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Scribes and Pharisees died with their opposition to God unabated. Who dare say that they entered glory, or will enter it? Christ did not say that they should not enter the kingdom; but he did say that, unless his audience were better religionists than the Pharisees and Scribes, they should not enter those blissful abodes. If the scanty piety of the Pharisee would not save the audience, the Pharisee must be lost, for "God is no respecter of persons."

But enough of this. I have already advanced the thought that the punishment of the wicked was "eternal." First, as to punishment, let us for a moment inquire, "What is punishment?" A punished man is one "afflicted with pain or evil as the retribution for a crime or offense; chastised." Punishment—"Any pain or suffering inflicted on a person for a crime or offense, by the authority to which the offender is subject, either by the constitution of God, or civil society." "Pain," or suffering of some sort, is indispensable to punishment. We never speak of punishing inanimate matter; it is not capable of being punished; it cannot "suffer," and therefore cannot be punished. All pain is not punishment—only that which is inflicted "in vengeance of crime." This punishment may be inflicted in any manner that shall accomplish the end, by mental suffering, as "shame and contempt"; by bodily suffering, Rev. 20: 10; by deprivation, as the taking away of desirable interests or possessions, Isa. 40: 24, Jer. 5: 10, Hosea 2: 9, Rev. 2: 19. The taking of one's life may be inflicted as a matter both of justice and punishment—a matter of justice to the authorities, and punishment to the offender. It however can only be a punishment to the criminal while he is in an animated state; in this case, the fear and dread of death, as well as the pain endured in the bringing about death; but when literal death (for this is what we are now speaking of) is produced, punishment ends, for a reason worth a thousand, which is, that the subject ceases to be capable of suffering, which is the essential ingredient of punishment, so to speak. But, strictly speaking, I do not believe death is punishment at all, but simply a means to punishment. Death introduces us into a state of insensibility, and therefore not a state of suffering. It is only punishment in a secondary or figurative sense. The sentence of death produces anxiety and mental suffering, and its execution bodily pain. This pain and suffering is the punishment. We often say a man was punished by being "whipped" or "strapped," however, are not the punishment; but the pain inflicted by the stripes. The stripes are a means; the suffering is the end. So of death; the "suffering" is the punishment, and death the means. The word death, then, as it is used in the Scriptures to represent the future punishment of the wicked, does not necessarily imply a cessation of existence, but a state of existence in SUFFERING, and therefore argues nothing in favor of a limited punishment.

That the word death, in the Scriptures, in its judicial application to the sinner, when referring to his final state, means suffering, is clear from a single consideration. The punishment of the sinner is "eternal," "everlasting," "forever and ever." As death ends suffering, it therefore cannot be everlasting punishment. The word death, then, when applied to the final condition of the wicked, is used to represent their suffering, without reference to its limitation or non-limitation. That the word death is used in such a sense, is clear from a few passages, as well as many. We will begin with the first occurrence of the word, used in a legal sense, in the Scriptures. Gen. 2: 17—"But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou shalt eat thereof thou shalt surely die." All the writers I have seen in favor of destruction, make use of the marginal readings, which, however, when compared with other Scriptures,

afford no help to the opposite side of this question. The penalty is contained in this single clause, "In the day that thou shalt eat thereof thou shalt surely die." The word "death" embodies the whole penalty. Have we any clue to this matter that will enable us to understand its real import in this place, aside from the penalty itself? I think we have. Take the sentence pronounced on Adam, and we have a divine exposition of its legal use. Gen. 3: 17—"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it"—(now comes the penalty)—1, "cursed is the ground for thy sake; 2, in sorrow shalt thou eat of it, all the days of thy life; 3, thorns also and thistles shall it bring forth unto thee; 4, and thou shalt eat the herb of the field; 5, in the sweat of thy face shalt thou eat bread;" (now comes the limiting clause; note, there is no punishment in this limitation), till thou return unto the ground, (now comes the reason for the limitation;)" "for out of it was thou taken, for dust thou art, and unto dust shalt thou return." Note, this last clause is not a part of the penalty, but a reason why the penalty was limited to this point. God has in this place claimed to give a reason for his law, as in other places, and in relation to other matters; as, for instance, in the case of capital punishment: "Whoso sheddeth man's blood, by man shall his blood be shed." Here is the penalty; now the reason: "For in the image of God created he man." So of the law of the Sabbath, with other institutions. Here are five specifications, which make up the penalty, neither of which implies, in any sense of the word, the extermination of being, but a state of being in misery. This undoubtedly was understood by Adam; for, to pronounce one penalty, and inflict another, would hardly seem to be just.

But let us take another case, and you will see that a state of sinfulness, involving the ruin of the sinner, is called death by the New Testament writers. Paul to the Thessalonians 2: 1—"And you hath he quickened, who were dead in trespasses and in sins." The Thessalonians had been "dead." Literally so? No. How then? Simply in a state of alienation from God, under condemnation. See v. 5—"Even when we were dead in sins." Eccl. 5: 14—"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." 1 Tim. 5: 6—"But she that liveth in pleasure is dead while she liveth." She is already dead, in the use of that word as applied to the sinner. This agrees with the testimony of Christ—"He that believeth not is condemned already"—need not wait to go to the Judgment—"already condemned." Rev. 3: 1—"I know thy works, that thou hast a name that thou livest, and art dead." John 5: 25—"Verily, verily, I say unto you, that the hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." Here the gospel was preached to dead men—dead in the light of the law of God.

We have given you the first occurrence of the word "death," we will give you the last. Rev. 21: 8—"But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." What is the second death? The having "their part in the lake that burneth with fire and brimstone." That part is being "tormented day and night forever and ever." Do not read in your notions of death; let God have it after his way, and all is right. The passage does not say, that having their part "shall result in the second death," as some have vainly said; but is "the second death." A state of sinfulness, under the condemnation of God, is a scriptural state of death. This view of the subject "makes the Scripture harmonious" in its sentence of death as a matter of punishment, and then declares that punishment to be "eternal." But that the word death, in its literal application, is sometimes used, cannot be doubted. It does not need the eye of a prophet, however, to distinguish between its literal and its figurative use. The connection will always teach this, and none need be diffident.

What I have said of the word death is true of all that class of words which is relied upon to prove the final destruction of the wicked. I will not go through with their examination.

V. HULL.

To be continued.

### THE EGYPTIAN PAPYRUS.

It was impossible, says a recent traveler, to visit Egypt and not observe the striking coincidence of the statements of the Scripture with the facts that were continually presenting themselves to our notice, especially in relation to ancient prophecy. I often inquired for the papyrus, of which material the ancient Egyptian books were made, but it was nowhere to be found. It has passed away with the lotus flower that figures so much in the ancient hieroglyphics. Now this fact is a startling commentary on the prophecy of Isaiah that refers to this land: "The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more." (ver. 7.) This is literally the case. The condition of the people is that of abject poverty. They are under grinding task-masters, whose will is law. Mentally and morally they are in the most de-

graded condition; so that an awful confirmation is given to the words of Ezekiel, chapter, xxx. 15—"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations." And this is said and is true of a land that was "first in the race that leads to glory's goal."

### FOR THE SABBATH RECORDER. WHO PRAY IN CHURCH!

Why, you say, we all pray; the minister or leader utters the prayer vocally, and all the members of the church unite mentally with him. Let us see. They may indeed join with him mentally, but not spiritually. What is prayer? It is an ardent desire of the heart, raised to God for the descent of heavenly blessings—an aspiration of the soul to Him for saving grace through Christ—a craving desire of the soul for spiritual joys—"a panting after God."

Well, now, while the preacher or leader prays, if some persons are gazing about the house—if their attention be caught by a lady's bonnet, a gentleman's coat, or other attire of the people—do they pray?

Again, if one leans his head forward, covers his eyes, and presents a truly devotional appearance, while the business of the past week, or money-making prospects ahead, absorb his mind, does he pray?

Another takes pride in criticizing all that is said by the pastor or leader—seems the sentences, inspects the intonation, and seems to deem eloquence in praying, preaching, and talking in religious meetings, paramount in importance to spirituality—the saving power and essence and intrinsic virtue of prayers and sermons. Reader, do such persons pray?

A fourth class endeavor to join with the leader, but having neglected to pray at home through the week, and having drunk deeply of a worldly spirit, they are troubled with invading worldly thoughts, harassed by business and Satan, and efforts to pray now seem abortive. Their minds and hearts were not previously prepared for spiritual devotion—they do not pray at such a time, except they there "repent, and do their first works."

A fifth class may follow the leader in their minds—hear every word he says—and yet not pray, because they do not ardently desire the blessings they need, do not realize their own sinfulness, and want, and misery. Their pride keeps their hearts far from God.

Another may have "aught" against his brother, (though that offending brother may have repented and asked his forgiveness,) and with envy, pride, hatred, or some other evil passion, rankling in his heart, he doth not "forgive him." Such a soul's prayers are vain and idle mockery, an abomination in the sight of God. They may attempt approaches to God, while their heart is far from him. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Now, dear reader, these sentiments are not here presented for the purpose of injuring feelings, but as hints subservient to the cause of vital Christianity. They are the effusions of a heart which yearns for the spirituality and welfare of all the professed followers of the Lamb. These remarks are meant for those to whom they properly apply. There are many (thanks to our blessed Redeemer) who worship God in spirit and in truth—whose "effectual, fervent prayers" avail much. But can a church prosper if many, or the majority, of its members, are of the classes above mentioned? Can any mortal expect to be saved, unless he truly prays? If a man prays not truly in church, does he pray spiritually in any other place? "Behold, he prayeth," was the conclusive evidence of the conversion of "Saul of Tarsus." The safest and best position a human being ever took was that of deep humility and repentance at the feet of Jesus. Mary chose that place, which her Lord said should "never be taken away." True prayer is the key that unlocks heaven's door. It is the key by which Christian escaped from "Giant Despair's Doubting Castle." It is the means through which many thousands escape from that awful abode, from the broad road that leads to death, and to the dark prison-house of Satan.

"Prayer makes the darkness withdraw;  
Prayer climbs the ladder Jacob saw;  
Gives exercise to faith and love,  
Brings every blessing from above.

Restraint prayer, we cease to fight;  
Prayer makes the Christian's armor bright;  
And Satan trembles when he sees  
The weakest saint upon his knees."

We have abundant evidence in the Holy Bible, that God can be affected by prayer—divers recorded instances where and when He changed his divine purpose in answer to holy, spiritual prayer. The power of prayer was often exhibited in olden time in the turning away of God's wrath from Israel, through the intercession of Moses and other prophets and godly men; in averting for a time the shafts of death; in the addition of fifteen years to the life of King Hezekiah; in the deliverance of Daniel from the jaws of the lion; in the miraculous preservation of Shadrach, Meshach, and Abednego; and in the outpouring of the Spirit of God, when the apostles "continued with one accord in prayer and supplication, and when they were all filled with the Holy Ghost," and when the divine result of these prayers and the preaching of the divinely-inspired Peter was the addition to Christ's kingdom of "about three thousand souls" in one day. E. S. B.

New York Times, May 29, 1856.

### TRUST IN GOD.

Martin Luther says: "Once I was bold to prescribe to God, but surely the Lord despised such arrogance of mine, and said, I am God, and not to be ruled by you."

One of Luther's disciples, Antony Ulrich, Duke of Brunswick-Luneburg, writes:—

Trust in God!  
Thou forlorn one, cease thy moan;  
All thy pain and all thy sorrow  
Are to God, the highest, known.  
He leaves thee now, but helps to-morrow.  
Trust in God!  
Hold to God!  
The blows he deals in love are given,  
That thy soul's health may better fare;  
So mayst thou know the fear of heaven,  
Confide in his paternal care.  
Hold to God!

### THE SANDWICH ISLANDS.

Rev. J. S. Green, in a letter to the editor of the Free Presbyterian, thus describes the changes which have taken place in the condition of the Sandwich Islands, during the last twenty-eight years:—

I know not how well your readers are informed respecting the Hawaiian or Sandwich Islands. Some of them are doubtless well posted up in regard to missionary operations, since intelligence reached you of the arrival on these shores of the pioneers of the mission in 1820. I shall take it for granted that none are ignorant of the great outlines of the plan of labor which we have had before us in toiling for the improvement and salvation of the Hawaiian race. I will therefore begin what I have to say of the islands and people, at the time of my arrival here in 1828.

March 31st of that year I landed at Honolulu, the metropolis of the islands. It will give you some idea of the changes which have taken place during the twenty-eight years which we have seen since that day, when I tell you that some half-dozen wood and stone houses, with two or three small stores, were all we saw on our first landing at Honolulu. The village was built of grass houses, thrown together with little order or taste. No roads, but narrow lanes and crooked paths, could then be seen, save the road which from the wharf led to the house of God. "It is a wonder that Honolulu has not been burned again and again. The eye of God has been upon it for good. The firing of a single shot must, at some time, have destroyed the whole village, as the meeting-house, school-houses, and nearly every dwelling-house, were of grass. Now for the change:

There are probably one hundred and fifty houses and stores of wood, brick, and stone, some of them large and elegant. There are three large houses for public worship, besides a small Methodist chapel, and a seaman's chapel. There is a large custom-house, a court-house, and a flouring mill; one or two printing offices, besides the mission printing office and bindery; several hotels and mechanic's shops. There has been a striking change in regard to roads. Houses of the natives have been taken down, and the roads made and repaired. Trees have been planted; gardens made; and, in a word, the whole village so remodeled, that one who had long been absent from the place would scarcely recognize it on visiting it again. And improvements are still being made. Honolulu increases fully as rapidly as its prosperity demands—more rapidly, probably. Certainly there are too many stores in the place. Trade is overdone, and of late there have been many failures, and it is feared that there will be many more.

On my arrival in 1828, there was no constitution nor laws. All power was in the hands of the king and chiefs. Hence a species of oppression was rife, which, though mild compared with slavery in the United States, was sufficiently grinding. The chiefs owning all lands, the people had little motive to accumulate property. Hence they were poor and dependent—and very warlike. Having no voice in the choosing of their ruler—no representation in their government, there seemed little hope of improvement.

Now the people have a constitution which secures their rights. They have laws based on their constitution. The ballot-box is the palladium of Hawaiian liberty. The people choose their representatives, have a voice in making their own laws, and have full liberty to petition for redress of any grievances they may suffer. This change is striking, radical.

On my arrival in 1828 there was very little matter in print. A small portion only of the Bible, and scarcely anything besides. The people were learning to read, and matter was being prepared for them. Adult schools had been established, and many were beginning to read. Now the Hawaiian Bible is translated, and the third edition is printed and in the hands of many. There is a Hymn Book, of some 200 hymns; a Church History, of 340 pages; Wayland's Moral Science; a small History; a Reading Book, of 300 pages; Bunyan's Pilgrim's Progress; geographies, maps, treatise on navigation and surveying, with various other scientific tracts; in all, a respectable library for an infant nation. I long to have the nation put in possession of more books.

On my arrival in 1828 we were dependent on foreign lands for the supply of bread and meat, and nearly every necessary of life excepting vegetables. All our lumber, with the exception of the Koa, a Hawaiian timber fit for furniture, we obtained from the United States. So flour, beef, fish, and other comforts, as sugar, molasses, etc., etc. Now we raise and manufacture our own wheat, corn, and beans; we also grow and kill our own beef, mutton, and pork; obtain lumber and shingles from Oregon and California; manufacture sugar and molasses for home use and exportation. We also raise and sell much coffee, make pia or arrow root, and grow figs, pine-apples, plantains, peaches, and other saleable fruits. Our comforts are greatly multiplied during my residence on these shores, and they are yearly multiplying. Most of our salt we have all along obtained at the Islands. On our arrival in 1828 there were fifty Hawaiian members of the church settled through the islands at the six stations then occupied. Some 12,000 souls were directly connected with these congregations, while a population computed at 100,000 was unorganized, waiting for the means of instruction. Now there are twenty

stations, connected with each of which is a large congregation, schools, and a church, of from 800 to 1,500 or 2,000 members. If a part only are truly pious, the change will strike you as exceedingly great; and you and we may both gratefully exclaim, "What hath God wrought?"

### THE DEATHS OF AARON AND MOSES.

Try to realize that going forth of Aaron from the midst of the congregation. He who had so often done sacrifice for their sin, going forth now to offer up his own spirit. He who had stood among them, between the dead and the living, and had seen the eyes of all that great multitude turned to him, that by his intercession their breath might yet be drawn a moment more, going forth now to meet the angel of death face to face, and deliver himself into his hand. Try if you cannot walk, in thought, passed the utmost tents of Israel, and turned, while yet the dew lay round about the camp, towards the slopes of Mount Hor; talking together for the last time, as step by step they felt the steeper rising of the rocks, and hour after hour, beneath the ascending sun, the horizon grew broader as they climbed, and all the folded hills of Idumea, one by one subdued, showed amidst their hollows, in the haze of noon, the windings of that long desert journey, now at last to close. But who shall enter into the thoughts of the High Priest, as his eye followed those paths of ancient pilgrimage, and through the silence of the arid and endless hills, stretching even to the dim peak of Sinai, the whole history of those forty years was unfolded to him, and the mystery of his own mind revealed to him; and that other Holy of Holies, of which the mountain peaks were the altars, and the mountain clouds the veil, the firmament of his father's dwelling, open to it still more brightly and infinitely as he drew nearer his death; until at last, on the shadeless summit—from him on whom sin was to be laid no longer—the brother and the son took breath-plate and ephod, and left him to his rest. For forty years Moses had not been alone. The care and burden of all the people, the weight of their woes, and guilt, and death, had been upon him continually. And now, at last, the command came, "Get thee up into this mountain." The weary hands that had been so long stayed up against the enemies of Israel, might lean again upon the shepherd's staff, and fold themselves for the shepherd's prayers—for the shepherd's slumber. Not strange to his feet, though forty years unknown, the roughness of the bare mountain path, as he climbed from ledge to ledge of Abarim; not strange to his aged eyes the scattered clusters of mountain herbage, and the broken shadows to the cliffs, indented far across the silence of uninhabited ravines; scenes such as those among which, with none, as now, beside him but God, he had led his flocks so often; and which he had left, how painfully, taking upon him the appointed power, to make of the fenced city a wilderness, and to fill the desert with songs of deliverance. The Dead Sea—a sort of God's anger under a stood by him, of all men, most clearly, who had seen the earth open her mouth, and the sea his depth, to overwhelm the companies of those who contended with his master—lay waveless beneath him; and beyond it, the fair hills of Judah, and the soft plains and banks of Jordan, purple in the evening light as with the blood of redemption, and fading in their distant fullness into mysteries of promise and of love. There, with his unabated strength, his undimmed glance, lying down upon the utmost rocks, with angels waiting near to contend for the spoils of his spirit, he put off his earthly armor.

### A MISSIONARY CONTEST.

The Rev. Mr. Gogerly, an English missionary, relates the following amusing rencontre with a Brahmin in reference to one of the "Sacred Bulls," which are regarded with religious veneration by the natives:—

I once had an opportunity of ascertaining what a nuisance these gentleman bulls were. I was one of my missionary journeys, for I used to go for a month or two through the villages, and strike my tent every thirty miles or so; or I would journey in my boat up the river, fifty, or a hundred, or two hundred miles, visiting the various towns and villages on the way. On one occasion, I went to a large place on a market day; I had got a large number of tracts with me and Bibles for distribution, and I sat down in the market place to converse with the people upon the grace and truth of salvation, but before I went into the bazaar—this means market place and no more—I heard a terrible noise of women, as I thought, quarrelling. Now, the women in India, who belong to the humbler classes, have tremendously long tongues—and I can conceive that the Brahmin ladies had not got very short ones, as the pundit told me. Well, I heard them abusing somebody, and using language very improper to escape from ladies' lips; they were calling somebody all manner of names but that of a gentleman, and when I came to the place I saw what was the matter. They were not abusing a man, but a great fat bull, which was eating up the rice, and sweatmeats, and vegetables, and other wares, that these women had brought in from the country to sell. The bull in his rounds had found them out, and was poking his nose into this basket and that basket, and there were the women doubling their fists and cursing at his nose, but no one dared to touch him. He knew very well that hard words would never break bones, and he went on and enjoyed himself, to the great injury of the people. The women, when they saw my white face—for a white face is very uncommon in the interior villages—directly put their hands together, and called, "Have mercy, have mercy!"

I saw what was the matter. They were looking at the bull eating up their goods.

"Drive him away," said I.  
"We dare not," they said.  
"Why not?"  
"Because he is a god."  
"He's no more a god than I am," I said, and I took up a stick and gave him a good thump, so that he soon ran away. They said, "Drive him away from us," and as this was an

appeal to my humanity, and I saw the women distressed, I gave the gentleman the bull, or three good pokes in his ribs, and he soon hurried away. The women went down and thanked me, and I was about to give them a solemn address on the folly of calling such a thing as that god, when I found that I had got into a terrible mess. It was very easy to get into a difficulty, but very hard to get out of it. There were hundreds of thousands of men there; and a number of women, who were watching me, as soon as they saw me strike the bull, came down and looked like thunder, and they spoke almost like thunder, too—"What are you doing?" "Oh! I thought I was in for it now, and I said, 'I was only driving away that thief of a bull.'" "You struck it, did you not?" "I said I did." "Do you know that you struck god?" "What nonsense," said I, "to call that brute god?" "Stay," said they, "here comes a Brahmin."

Now the Brahmins are some of them very learned, and some of them not; but all of them very proud. This man had great influence among the people, and they said, "Here comes the Brahmin, answer him." He came down surrounded by some hundreds of people, and he contrived to look as black as he possibly could, as he thought he would annihilate me with his black looks.

"What have you been doing?" "My lord, I was wanting to drive away a thief of a bull," I said. "Did you strike it?" "I did." "Do you know that you struck a god?" "I tried now to make myself two or three inches taller than I was, and to look as black as possible, and I said, 'Answer me. Are you a Brahmin?' To call his Brahminical character in question was dreadful, and he said, 'Certainly,' and showed me the emblem of his office. 'Are you a Brahmin, and call that creature god?' 'Yes I am.' 'Have you read your own Shasters?' 'Certainly I have,' he said. 'Well, will you be good enough, for the benefit of these people, who do not know the Shasters, to quote one passage about god's honesty?' 'I will not,' he said. 'For the fact is,' said I, 'you cannot; but if you cannot, I can; and if you won't, I will.' I then quoted out of one of their Shasters—"God is honest—God is just—God is true." "Is that true?" "It is," he said. "Tell me, Brahmin, was it honest for that great bull to go to these poor women, and take their rice, and sweatmeats, and fruits, and vegetables, without paying for them?" The idea of the bull paying for anything never occurred to him. He had not a word to say. I said, "Now what are you going to do? You are the priest of the bull, and are you going to pay the women for what the bull has stolen?" "I am sure I will not." "Can you say, then, that that is honest?" and he slunk away among the crowd, and I lost sight of him. I then had a large congregation of people, and I preached to them about the true, honest, just, and righteous God.

### SECULAR MINISTERS.

The following very just remarks upon the duties of those who have been ordained to the work of the Gospel ministry, we copy from the (Universalist) Trumpet:—

The sacred calling should never be made subordinate to any secular pursuit. It is the highest calling to which the attention of a man can be directed—the last we shall ever surrender. Let us not blame indiscriminately all ordained clergymen who do not preach. Men must do something to obtain an honest livelihood; and it is no disgrace to a gospel minister to labor with his own hands or to engage in any pursuit which is not repugnant to his calling. Some men are ready to preach on every Sabbath if their services are sought for; and if they do not preach, it is not their fault, but rather their misfortune. If a man's income from the ministry does not support him and his family, he must engage in some other honorable employment. But he must not consider the ministry an inferior calling; it is the highest of all offices; and every other is to be surrendered before this. But if a man is in health, and will not preach the Gospel when called on to do so, he is a member of the ground, and ought to be removed. Blame not the man who does not preach every Sabbath, if his services are not called for—that is not his fault. If he pursues any honorable business for a livelihood, that fact may be spoken of his honor; but if he is a mere hanger-on to the ministry, merely because he can get a few dollars now and then for a Sabbath's services, and cares nothing about the sacred office, but neglects even to attend public worship himself, and absents himself from the communion table, when opportunities to do so are presented, his example ought not to be followed. He is a member of the ground.

EARLY PRAYER.—"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." MARK I: 25.

Colonel Gardner used constantly to rise at four in the morning, and to spend his time till six in the secret exercises of the closet, reading, meditation, and prayer. This certainly very much contributed to strengthen that firm faith in God for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness; and with such activity, for he indeed endured and acted as if always seeing Him who is invisible. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner; so that when a journey or a march was required to be on horseback by four, he would be at his devotions by two.

INTEGRITY REMEMBERED.—A lady visited Carlisle Cathedral in 1854, and gave the verges, Mr. John Scott, a sovereign in mistake for a shilling. Mr. Scott, after some search, discovered her just starting by train, and returned the sovereign, when she gave him a shilling, stating her inability to give more. Last week, however, proved the lady had not overlooked the honest verges, for she sent him a valuable illustrated family Bible, worth several pounds, with the following inscription in the donor's own handwriting: "This sacred volume is presented to John Scott, in remembrance of an act of integrity, by a lady who visited the Cathedral of Carlisle in 1854."

The Sabbath Recorder.

New York, August 14, 1856.

Editors—GEO. R. UTTER & THOMAS B. BROWN (T. B. B.)

LIVING TO BE APPRECIATED.

It is, unquestionably, pleasant to a minister of the gospel, to live and labor where his work is appreciated.

It is our opinion, that a good man will be appreciated by those who are benefited by his labors—perhaps not to the extent which justice may demand.

A pastor toils in study from day to day. He sits up late at night, and while his people are obtaining their needed rest, he is preparing something with which to meet their wants on the Sabbath.

But may it not be, after all, that such a suggestion, however kindly intended, is akin to that which Peter offered to his Lord, when the latter spoke of the indignities which awaited him?

It should be the minister's aim to do good; and in the prosecution of this object, he has to deal with the ignorant as well as with the learned.

Do the heathen appreciate the labors of those missionaries who have gone to wear out their lives among them? And because they do not, and because the talents of those missionaries would be more highly valued by the intelligent people of our own country, shall we therefore call them home?

Having, however, the desire of serving God by the maintaining of his Sabbath, as he may enable me, I look to Him for the opportunity also, and hope that He will grant it again.

One of the gentlemen to whom the Recorder is addressed here, and whose consistent walk accords with his Christian profession, has for a number of months been regularly observing God's own Sabbath, and wonders that, with his Bible in daily use, he has been so long in perceiving its continued obligation.

THE AMERICAN BIBLE UNION.

Seven of the officers of the American Bible Union have issued, over their signatures, an extended reply to the pamphlet of Dr. Maclay. They insist that the pamphlet can not be the production of the venerable Ex-President, and attribute it to Dr. O. B. Judd.

The attack upon Dr. Judd, made in the officers' reply to Dr. Maclay, is met point by point, and answered by statements of facts and by arguments and explanations, which place the affairs of the Bible Union in a somewhat different light from that in which they are presented by the officers.

Dr. Maclay has published a card, in which he promises shortly to "reply to the reply." Meanwhile Dr. Judd has published in one of the daily papers a vindication of himself from the charges brought against him by the officers of the Union.

Dr. Judd affirms, as Dr. Maclay has already twice avowed, that the latter is the real author of the pamphlet bearing his name. That the statement of the officers, representing Dr. Cone as alienated from Dr. Judd before his death, is contradicted by the best evidence of which the nature of the case admits.

Dr. Judd justifies his opposition to the appointment of a certain assistant reviser on the ground of incompetency, in proof of which he adduces translations made by him. Many specimens of translation are given, from which we select two or three, comparing them with the common version:

OLD VERSION. NEW VERSION. "The communion of the Holy Ghost be with you all." "The partnership of the Holy Spirit be with you all."

Acts 4: 24. "Master, thou art the God who hast made heaven and earth." "Master, thou art the God who made the heaven and the land."

Matt. 20: 27. "And whosoever will be chief among you, let him be your servant."

And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Dr. Judd claims that he was employed by the year in the business of revision and the passing of the parts through the press, as they should severally be prepared; that he has been dismissed before completing the work for which he was employed, without good cause or reasonable notice; that by thus violating its contract with him the Board of the Union has forfeited all claim to his unfinished revision; and that it is unreasonable and unjust that a work of this kind should be taken out of his hands to be completed or used by another contrary to what was contemplated in his agreement.

The attack upon Dr. Judd, made in the officers' reply to Dr. Maclay, is met point by point, and answered by statements of facts and by arguments and explanations, which place the affairs of the Bible Union in a somewhat different light from that in which they are presented by the officers.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

clared himself the Lord of the Sabbath, observed the seventh day; and made it the day of his especial ministrations; nor did he authorize any change. The Apostles have not assumed to do away the original Sabbath, or give any command to substitute the first for the seventh day.

They hold to the apostolic baptism—believers' baptism—and administer trine immersion with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

They do not approve of paying their ministers a salary. They think the gospel was sent without price, and that every one called to preach the word, should do it from the love of the cause, and in this matter to follow the advice and example of Paul.

Are there any of the churches which do not hold their Monthly Concert of Prayer for Missions? I presume not; for this is one of the principal encouragements for our success. Our missionaries are not forgetful of the time, and with encouragement do they, with their native converts, who are told that those Christians who have sent them forth are now united in praying to the God of missions, bow in unison with us at the mercy seat, and implore a divine blessing upon those who have gone forth, and upon the seed sown.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

At this all matter it is evident that both Dr. Maclay and Dr. Judd lost confidence in the management of the revision movement before they had any idea of abandoning the undertaking; and that the disclosures made by them have created a distrust in the minds of thousands of its ardent friends, which the officers' reply is not adapted to relieve.

The Rev. John Jones, formerly vicar of Llansoy, was an eccentric but earnest preacher. After ministering many years amongst his parishioners, he was impressed with the idea that they had made little way in spiritual life; so one morning he opened his discourse to them in the following fashion:—

"My friends, I have been so many years your minister, with the awful reflection at this moment that were I to ask my heart the question, have I been the means of converting a single soul, I could not answer it to my own satisfaction. See, then, how either I or you shall stand in the great day of account—I, if I have not done my duty by you—you, if you have not profited by my advice. For myself, unless you show more signs of spiritual life, I shall disown you on that great day. When the books are opened, and the Archangel calls out in the face of the countless multitude, 'John Jones, I shall not answer for thee; there are many John Joneses. He will then call out 'John Jones, I shall not answer for thee; there are many John Joneses than me. He will then the third time cry out 'John Jones, vicar of Llansoy, and then, my friends, I cannot help answering, and I will reply, 'Here I am!' And then the question will be put to me, 'John Jones, where are the sheep that I gave you to tend?' and then I fear I must reply, 'Sheep I have none, Lord, for all I proved to be goats.'"

Only five gentlemen graduated as a supply for the year of the Unitarian churches throughout the country. Meadville furnishes about as many more. Some will be found unadapted, some incapable, while other some will be lured away by more remunerative and less difficult avocations. The deficiency of ministerial supply lies in a nutshell; stupid men have no chance in the modern pulpit; smart men are tempted away from it to more exciting, remunerative, conspicuous, and independent callings. One young man earns five thousand as a railroad engineer, has frequent opportunities to improve his situation, exercises a calling very favorable to health, feels a great trust reposed, without a question, in his hands. His brother, older and equally educated, is thankful to receive a quarter of his remuneration; must confine his residence to a peculiar locality; and render account of his stewardship, not only to every body in the parish, but to a great many outsiders, some of whom are vexed if he does not discourse upon the last outrage, as others were mad with brother T. because he did. To any one who takes note of the many openings for ambitious talent which our rapidly unfolding country presents, it will seem amazing—not that there are so few, but—that there are so many men of marked ability sustaining the pulpit in every denomination. Only let them be heartily, not grudgingly, sustained, by sympathy, respect, co-operation, generosity, and, as the apostle says, esteemed for their work's sake, so that the profession may dread no degeneracy in our day.

A GREAT SUMMER REVIVAL.—The following letter is from REVS. L. W. MONSON and ELLI RAMELL, dated Pendleton Circuit, North Indiana Conference, July 24, 1856:—

"On the last day of May and the first day of June, our third quarterly meeting was held at Antioch. The meeting was protracted over two weeks. One hundred and five joined the Church, and one hundred were converted. We then continued on, holding a series of meetings at Stanley's, Sybert's, and Fortville, which resulted in eighty-two conversions, and about sixty-five conversions. Men left their corn-fields, their harvest-fields, their stores, and their shops, to praise God, and also to prepare for a heavenly country. It was the greatest display of God's power we have been permitted to witness—especially at Antioch—it reminded us of the accounts we have read of the Kane Ridge revival in Kentucky. For two weeks we were compelled to hold our meeting in the grove. Some time before night you could see the people coming from every direction, wagon load after wagon load, eager to hear the sound of salvation. The work is still moving on. Up to this date, two hundred and forty-two have joined the Methodist Episcopal Church."

As it is always interesting to the Christian to hear of the prosperity of Zion, I will say, the Lord has been doing a great work for the people in Walworth, Wis. Twelve have said to the world, "Come and go with us, for the Lord is good." This is surely a "great work," for "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance." Five of the number have embraced the Sabbath.

As it is always interesting to the Christian to hear of the prosperity of Zion, I will say, the Lord has been doing a great work for the people in Walworth, Wis. Twelve have said to the world, "Come and go with us, for the Lord is good." This is surely a "great work," for "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance." Five of the number have embraced the Sabbath.

As it is always interesting to the Christian to hear of the prosperity of Zion, I will say, the Lord has been doing a great work for the people in Walworth, Wis. Twelve have said to the world, "Come and go with us, for the Lord is good." This is surely a "great work," for "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance." Five of the number have embraced the Sabbath.

As it is always interesting to the Christian to hear of the prosperity of Zion, I will say, the Lord has been doing a great work for the people in Walworth, Wis. Twelve have said to the world, "Come and go with us, for the Lord is good." This is surely a "great work," for "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance." Five of the number have embraced the Sabbath.

As it is always interesting to the Christian to hear of the prosperity of Zion, I will say, the Lord has been doing a great work for the people in Walworth, Wis. Twelve have said to the world, "Come and go with us, for the Lord is good." This is surely a "great work," for "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance." Five of the number have embraced the Sabbath.

A pamphlet has lately been written by a prominent Presbyterian clergyman, in which the theological position and tendencies of the present "orthodoxy" of New England are reviewed. The conclusions of the writer divide the New England "Orthodox" into three portions: First, those who hold the Westminster Confession as the old Puritans held it—a class thought to be not very numerous; second, those who sink all doctrinal differences between Wesleyans and Calvinists; and third, the theology of New England, having its fountain sources at New Haven and Andover, and probably at Bangor also, and represented in the pages of the Bibliotheca Sacra, the great New England quarterly.

The Church Missionary Society of England enjoyed the large income last year of £115,208, being nearly £8,000 more than the preceding year. This society is almost exclusively sustained by what is known as the evangelical section of the Established Church, and has 102 stations; its agents include 119 English clergymen, 54 foreigners, 30 natives and East Indians; 33 European laymen, schoolmasters, lay agents, etc.; 9 European female teachers, exclusive of the wives of missionaries, and 1,716 native and country born catechists and teachers. The number of communicants is 18,939.

The French prelates alluded to the necessity of some restrictive measures to enforce the observance of "the Sabbath," and of removing the difficulties in the way of the troops attending mass regularly on Sundays and Holidays. The Emperor listened, as usual, with attention, but from what he said it was evident that, however desirable he thought the observance of "the Sabbath," he preferred that the prelates should not interfere in any matters relating to the regulation of the army.

The Episcopal diocese of Rhode Island has doubled its contributions to Domestic Missions during the current year, and in proportion to the number of its parishes, more has been given to the general missions of the Church than by any other diocese except New York and South Carolina. A large missionary staff has been organized in England for the evangelization of the native tribes of Patagonia and Terra del Fuego; they number some thirty persons, and are amply supplied with every necessary.

The half-yearly meeting of the friends of the Maravian missions was recently held in the Society's chapel in London. In the course of the evening various highly interesting statements were laid before the meeting relative to the recent progress and present position of the Society's missions. It was stated as an interesting fact, that the Esquimaux, belonging to the Maravian body, have a hymn book in their own language, consisting of upward of one thousand hymns.

The Sustentation Fund, for the support of Ministers of the Scotch Free Church, amounted last year to £99,893, which divided by 712, the number of congregations, gives £140 to each Minister. The management of this fund, with the establishment of a second College in Glasgow, threatened, some time ago, dissension among the leading Ministers; but on both subjects harmony is reestablished.

The preachers' meeting for the Methodist Episcopal Church in the city of Boston and vicinity, have written a letter to the Hon. Charles Sumner, in which they thank him for the noble stand he has taken in the cause of freedom, sympathizing with him in the personal abuses and sufferings he has received in consequence, and assuring him of their prayers for him.

A severe controversy has for some time past been going on in London, respecting the orthodoxy of one of the Congregational ministers, who, in view of the Rev. Dr. Campbell and others, has published views contrary to sound doctrine, but who, on the other hand, seems to command the confidence and esteem of some of the most worthy of the clergy.

Some time since it was stated that the Congressional Library contained not a single copy of the Bible. Search was made, however, by the Rev. Mr. Trafton, a Member of the House from Massachusetts, and he succeeded in finding a copy, well overlaid with dust, we presume, and as fresh and unsoiled inside as when it came from the press.

The Episcopal Church of this country is being agitated by some important questions of change concerning the forms and polity. The Rev. Dr. Muhlenberg, of New York, is one of the most prominent advocates of these changes, and has written a pamphlet in favor of extempore prayer.

Vertical text on the right edge of the page, partially cut off.

General Intelligence.

Proceedings in Congress last week.

THIRD-DAY, AUG. 5. The SENATE passed the House bill providing for running a boundary line between Washington Territory and the British possessions.

Accounts from the Southern Tyrol state that the grape disease is making great ravages in that country.

A court-martial has been held on the mutineers of the North Tipperary militia. Four are sentenced to death, and two more are handed over for trial by the civil power.

The London Times has the following: "It is in contemplation to start a line of steamers between New York and Odessa, touching at various intermediate ports in the Mediterranean."

In the HOUSE, bills relating to the District of Columbia were taken up and considered, and about half a dozen of them passed.

THE SENATE, Mr. Seward introduced a bill, which was referred to the Judiciary Committee, providing for a change of venue in certain criminal cases now pending in Courts of the United States for the Territory of Kansas.

THE SENATE, the Army Appropriation bill was taken up, and was the occasion of a long and acrimonious debate on Kansas and Slavery.

THE SENATE, the Naval Appropriation bill was passed, and the Light House and Coast Survey bill considered.

THE SENATE, a joint resolution was passed, authorizing Prof. Bache, of the Coast Survey, to accept the medal presented to him by the King of Sweden.

THE PRESIDENT AND KANSAS.—President Pierce appears to be anxious to escape the responsibility of having dispersed the Free State Legislature of Kansas.

THE LONDON RELIGIOUS NEWSPAPERS advertise several "livings" to be disposed of by auction. Among others, the rectory of Hartshorn, the income £504 a year, and the present incumbent fifty-four years of age;

THE STEAM-BOILER IN WILDER'S FIRE PROOF Safe Manufactory, on the corner of Thirteenth street and Third avenue, Brooklyn, exploded on Saturday evening, Aug. 9, and demolished a portion of the building.

THE STATE DEPARTMENT at Washington has information that the trade in Coolies in American and British vessels continues with unabated vigor in Cuba.

THE FOLLOWING RECIPE FOR Green Corn Omelet is said to be excellent: Grate the corn from twelve ears of corn boiled, beat up five eggs, stir them with the corn, season with pepper and salt, and fry the mixture brown, browning the top with a hot shovel.

A DISPATCH dated Washington, Friday, Aug. 8, 1856, says: A treaty was signed yesterday by the head men of the Creek Nation and the Secretary of the Interior, by which the former are to receive for their Alabama land claims, &c., a million of dollars.

A YOUNG GIRL committed suicide in Racine Wis., on the 27th ult., by jumping into the river. The cause for the act was a charge made against her by her employers of stealing money.

SOME OF THE EUROPEAN JOURNALISTS intimate that the late inundations in France, together with extensive failures of Parisian capitalists, are bringing about a complication of difficulties which will prove too much for Louis Napoleon's management, and endanger the stability of his reign.

THE LIBRARY OF THE late James G. Percival, post, numbering over 7,000 volumes, says the Madison (Wis.) Patriot, is to be sold by the administrator. The Patriot suggests that the State of Wisconsin purchase it and place it in the library of the State Historical Society.

THE LONDON RELIGIOUS NEWSPAPERS advertise several "livings" to be disposed of by auction. Among others, the rectory of Hartshorn, the income £504 a year, and the present incumbent fifty-four years of age;

THE STEAM-BOILER IN WILDER'S FIRE PROOF Safe Manufactory, on the corner of Thirteenth street and Third avenue, Brooklyn, exploded on Saturday evening, Aug. 9, and demolished a portion of the building.

THE STATE DEPARTMENT at Washington has information that the trade in Coolies in American and British vessels continues with unabated vigor in Cuba.

THE FOLLOWING RECIPE FOR Green Corn Omelet is said to be excellent: Grate the corn from twelve ears of corn boiled, beat up five eggs, stir them with the corn, season with pepper and salt, and fry the mixture brown, browning the top with a hot shovel.

A DISPATCH dated Washington, Friday, Aug. 8, 1856, says: A treaty was signed yesterday by the head men of the Creek Nation and the Secretary of the Interior, by which the former are to receive for their Alabama land claims, &c., a million of dollars.

A YOUNG GIRL committed suicide in Racine Wis., on the 27th ult., by jumping into the river. The cause for the act was a charge made against her by her employers of stealing money.

SOME OF THE EUROPEAN JOURNALISTS intimate that the late inundations in France, together with extensive failures of Parisian capitalists, are bringing about a complication of difficulties which will prove too much for Louis Napoleon's management, and endanger the stability of his reign.

THE LIBRARY OF THE late James G. Percival, post, numbering over 7,000 volumes, says the Madison (Wis.) Patriot, is to be sold by the administrator. The Patriot suggests that the State of Wisconsin purchase it and place it in the library of the State Historical Society.

THE SENATE, the Army Appropriation bill was taken up, and was the occasion of a long and acrimonious debate on Kansas and Slavery.

THE SENATE, the Naval Appropriation bill was passed, and the Light House and Coast Survey bill considered.

THE SENATE, a joint resolution was passed, authorizing Prof. Bache, of the Coast Survey, to accept the medal presented to him by the King of Sweden.

THE SENATE, the Army Appropriation bill was taken up, and was the occasion of a long and acrimonious debate on Kansas and Slavery.

THE SENATE, the Naval Appropriation bill was passed, and the Light House and Coast Survey bill considered.

THE SENATE, a joint resolution was passed, authorizing Prof. Bache, of the Coast Survey, to accept the medal presented to him by the King of Sweden.

THE SENATE, the Army Appropriation bill was taken up, and was the occasion of a long and acrimonious debate on Kansas and Slavery.

THE SENATE, the Naval Appropriation bill was passed, and the Light House and Coast Survey bill considered.

THE SENATE, a joint resolution was passed, authorizing Prof. Bache, of the Coast Survey, to accept the medal presented to him by the King of Sweden.

THE SENATE, the Army Appropriation bill was taken up, and was the occasion of a long and acrimonious debate on Kansas and Slavery.

NEW YORK MARKETS.—August 11, 1856. Ashes—Pots #6 50; Pearls 7 75. Flour and Meal—Flour 5 90 to 10 for common to good State, 6 05 a 6 25 for Indiana and Upper Lake, 6 50 a 6 95 for common to extra Ohio, 8 10 a 10 00 for fancy extra brands. Rye Flour 3 00 a 3 25. Corn Meal 3 75 for Jersey, 4 12 for Brandywine.

MARRIED. By Rev. W. B. Gillette, at Shiloh, N. J., August 2d, Mr. ADAM WINDYLL to Mrs. HANNAH TAYLOR, both of Salem County, N. J.

DECEASED. In Shiloh, N. J., July 24th, Mr. JEREMIAH B. DAVIS, in the 67th year of his age. Brother Davis was a most favorably known to those who have visited this place from a distance, as his house had been a home for the stranger.

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 notice of the collection.

FOR THE SABBATH RECORDER. R Lovland, Lewiston, Ill. \$2 00 vol. 13 No. 52. Lorenzo Greene, Adams Center, 1 00 13 52. Reuben Kelsey, West Union 1 28 13 7. Elijah Lewis, Alfred 2 00 13 52. Elisha Potter, Alfred Center 2 00 13 52. Erastus A Green 2 00 13 52. WILLIAM M. ROGERS, Treasurer.

North-Western Association. THE Seventy-third Baptist North-Western Association will hold its Tenth Anniversary with the Church in Walworth, Wisconsin, commencing on Friday, Sept. 23, 1856, at 10 o'clock A. M. Introductory Discourse by T. E. Babcock; V. H. Hull, alternate. N. J. READ, Sec. Sec.

Hudson River Railroad. FROM May 19, 1856, the trains will leave Chambers at Station as follows: Express, 6 A. M., and 5 P. M.; Mail, 9 A. M., Through Way Train, 12 M., and 7 P. M. For Poughkeepsie, 7 A. M., and 1 P. M. For Sing Sing, 10 30 A. M., and 9 45 P. M. This train leaves every Friday evening at 11 P. M. For Hudson, 3 30 P. M.; For Peekskill, 4 50 5 30 P. M. The Poughkeepsie, Sing Sing, and Peekskill trains stop at all way stations. Passengers taken at Chambers, Catskill, Otisburgh, and Ellettsburg. Trains for New York leave Troy at 4 35, 8 15, and 10 45 A. M., and 4 35 P. M., and East Albany at 5, 8 50 and 11 15 A. M., and 5 P. M. A. F. SMITH, Superintendent.

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

United States General Business Agency. INSTITUTED to enable Merchants, Professionals, Gentlemen, Planters, Farmers, Manufacturers, Machinists, Artists, Teachers, &c., in distant places, to obtain business information, dispose of and procure Goods, Products, Instruments, and Apparatus, and heavy expenses of Transportation, Insurance, Freight, &c., with care and dispatch, and without the expense and loss of time attending a journey. Orders for Furniture, Pianos, articles of ladies' wear and ornament, &c., particularly attended to. References—Wilson G. Hunt & Co., Hecker & Brother, Eliza F. Purdy, George & McElrath, Thomas B. Sullivan, George B. Utter, and others, New York, and Morton & Griswold, Louisville, Ky. Remit by stamps or Post Office receipts. Surplus returned in same manner. H. D. SHEPPARD & CO., 205 Broadway, New York.

Rogers Hotel and Dining Saloon, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by the day or week. CLARKE ROGERS, Late of Fulton Hotel. HENRY ZOLLNER.

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

THE Fourteenth Anniversary of the Seventh-day Baptist Missionary Society will be held with the 1st Church in Hopkinton, E. I., on Fifth-day, Sept. 11, 1856, commencing at 10 o'clock A. M. A Missionary Discourse before the Society will be preached on the Sabbath morning following, by Wm. B. Maxson; alternate, N. H. Hull.

THE MOUNTAIN GLEN WATER-CURE, Plainfield, N. J. A. C. HARRIS, Proprietor, is now open for the reception of patients. Persons wishing circulars can be supplied at the Recorder office, or by addressing DR. UTTEB, Plainfield, N. J.

Dequoy Institute. Boarding School for Ladies and Gentlemen. THE Fall Term of this School will commence on 1 Wednesday, August 27th, under the instruction of HENRY L. JONES, A. M., as Principal, and Miss JOSEPHINE WILCOX, Preceptress, assisted by a full board of competent Teachers.

NEW YORK AND ALBANY. EVENING LINE TO ALBANY AND TROY DIRECT, from Pier 15, foot of Liberty-st., first Pier below Courtland-st. Fare to Montreal \$3 less than by any other route, and the steamer will arrive in Albany and Troy in ample time to take the morning train of cars for the North, East, and West. For freight or second class passage, apply at the office on the wharf.

Central Railroad of New Jersey. CONNECTING at New Hampton, with the Delaware, Lackawanna and Erie Railroad, and at Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—SUMMER ARRANGEMENT, commencing June 9, 1856. Leave New York for Easton and intermediate places, from Pier No. 3, North River, at 7 30 A. M., and 3 30 P. M.; for Somerville, at 7 30 and 10 45 A. M., and 3 30 and 5 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtland street, at 7 30 and 11 A. M., 3 and 5 P. M. Leave Plainfield for New York at 6 30 and 9 05 A. M., and 1 40 and 1 13 P. M. JOHN O. STERN, Superintendent.

Merchants' Line Steamboats for Albany, DAILY at 6 O'CLOCK P. M. (Sundays excepted) from the foot of Robinson street, in connection with the New York Central Railroad. Passage \$1. The steamer KNICKERBOCKER, Capt. Wm. B. Nelson, Monday, Wednesday, and Friday. The steamer BROAD HULL, Capt. Curdie Peck, Tuesday, Thursday, and Saturday. Tickets can be had at the office on the Wharf for all stations on the N. Y. Central Railroad and the principal Cities in the Western States and Canada. Baggage checked to all points on the N. Y. Central Railroad free of charge. Freight carried at reduced rates and forwarded promptly. ELI HUNT, Agent, Office on the Wharf.

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 Diseases, Bronchitis, Incipient Consumption, Rheumatism, &c., in their early stages, and a variety of other ailments, are of a nature to insure a benefit of almost Homoeopathic prescriptions—no advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called surgical cases, such as Hip Diseases, White Swellings, Cancer, (in their early stages,) and Ovaries and Necessaries of bone.

Book Agents Wanted. BY WHOLESALE BOOKSELLERS, AND RETAILERS, in the several parts of the Union for the successful prosecution of the Subscription Book Trade, as testimony of which we need only refer to the unparalleled success of our agents during the past year, many of whom are still in our employ. Our books are of a character calculated to secure for us and our agents the most confident confidence of the reading community, and we wish to engage the services of those only who will help us to sustain it. Our proximity to the field of labor enables us to attend personally to the interests of our agents, and fill their orders at short notice, saving them the delays and heavy expense of transportation from the eastern cities. Men of energy and business habits will find this a work worthy their attention. All communications promptly answered. STEARNS & SPICKER.

The Best Book for Agents! To Persons out of Employment. An Elegant Gift for a Father to present to his Family. Send for one copy, and try it upon your friends. WANTED—AGENTS IN EVERY SECTION OF THE UNITED STATES TO CIRCULATE SEARS'S LARGE TYPE QUARTO BIBLE.

THE PEOPLE'S FAMILIAR DOMESTIC BIBLE. This useful Book is destined, if we can form an opinion from the Notices of the press, to have an unprecedented circulation in every section of our widespread country, and to form a distinct era in the sale of our works. It will, no doubt, in a few years become THE FAMILY BIBLE OF THE AMERICAN PEOPLE. The most liberal remuneration will be allowed to all persons who may be pleased to procure subscribers to the above. From 50 to 100 copies may easily be circulated and sold in each of the principal cities and towns of the Union. IT WILL BE SOLD BY SUBSCRIPTION ONLY. A Circular should be made out once, as the field will be soon occupied. Persons wishing to act as Agents, and do safe business, can send for a specimen copy. On receipt of the established price, Six Dollars, the FAMILIAR DOMESTIC BIBLE will be carefully boxed, and forwarded by express, at our risk and expense, to any central town or village in the United States, excepting those of California, Oregon, and Texas. Register your Letters, and the Money will come safe. Orders especially solicited. For further particulars, address the subscriber (post paid) to ROBERT SEARS, 181 William Street, New York.

Miscellaneous.

The Rappite Community at Economy, Pa. This Community is dying out, like all of its kind. The Pittsburg Dispatch gives the result of a recent visit to the place, and says: "The evidences of decline and decay are manifest painfully, and teach a sad lesson of mortality. Coult Leon took away about 250 of the original eight hundred; others left at other times; death has reaped many, and less than three hundred remain. The advance of age and decrease of numbers compels a curtailment of occupations. Silk manufacture is therefore abandoned; cotton and woolen manufactures are confined now to the little Winter work for their own wear; so of tanning and other employments. The museum is gone long ago; their music bands are no longer kept up; even in the harvest fields they must hire help, and reduce the amount of land in cultivation. They have fifty of the finest milch cows I ever saw, and even this Spring Mr. Baker purchased a five hundred dollar bull, and eight or nine cows at two hundred each, for improved stock; they have also the choicest varieties of Shanghai and other fowls in thousands; but of sheep only two hundred for mutton, none for wool; of hogs about seventy-five, which are bought for fattening and killing alone each year, as they raise none; of horses, about fifty head, for plowing, &c. Every dumb animal is kindly tended—all are fat as can be—and neither man nor brute is overtasked. The people feel independent, and care very little for accumulation at present; hence they labor regularly, but never hurriedly, and the hotel is merely kept up as a matter of public accommodation. They own some five thousand acres of land, worth say \$100 an acre; add value of town buildings, money, stock &c., they cannot be worth less than two million, I believe. They are kind to the poor; a house is set apart for indigent travelers, where beds are furnished, and supper and breakfast freely given to any wayfarer. They also kindly received back several truant boys, who went abroad in former times, did badly, and returned, like the prodigal son. The Society have some very active members yet; some very ingenious mechanics, too. They have, within a few years, purchased pine land up the Allegheny, and have a saw mill and press, of home invention, which will turn out forty barrels of cider in a day. Grape, currant and other wines are made in abundance, also beer and even whisky—but drunkenness is unknown among them. Tobacco is not used by a single individual in any way. On the whole they are a happy and contented, and I think a really religious people.

Marl and Iron in New Jersey.

In 1840, Prof. Henry D. Rogers, of the University of Pennsylvania, made his final report to the Legislature of New Jersey concerning the geology of New Jersey, to which office he had been duly appointed. That report was printed, and is a valuable document; but it was not satisfactory. Able as far as it went, it did not reach far enough. Two years ago the Legislature appropriated money to make a new geological survey of the State, and Dr. William Kitchell was appointed superintendent of the survey. A year ago he made a brief report, which indicated progress. A new appropriation was made to carry on the survey, and as the result of this we have Dr. Kitchell's report, of some 250 pages, published by the Legislature. It is a document which does credit to the superintendent and his able assistants. The survey is not yet completed; but, by the wise liberality of the Legislature, it is to be prosecuted the present season. We do not propose to speak of this document as a contribution to the Geological history of our country, nor to look at it in a scientific point of view, but in the more practical light of informing us quite minutely of the resources of New Jersey. The first report, among other things, gave some account of the immense marl beds in that State, and our information is further enlarged by the present document. "The lowest bed of marl which was traced from the seashore west to the road between Freehold and Englishtown in Monmouth County, has been followed up across the remaining part of Monmouth to Burlington County, and it has been traced entirely across Gloucester and Salem Counties to near the Delaware River. The second bed \* \* \* has been traced entirely across the Counties of Monmouth, Ocean, Burlington, Camden and Burlington Counties, and to Clementon in Camden County, beyond which, after careful inquiry and examination, no trace of it has been found." The vast amounts of this enriching material may be seen in the measurements made by boring at the North American Phalanx in Monmouth. The different strata of pure marl, varying in quality and nature, were found to be 276 feet in depth. This is the first bed of marl. The second, which runs across six entire counties, has been ascertained to be more than 100 feet in depth. As yet the marl deposits have only been accessible to farmers along the banks of streams, or at least principally so. And yet the effects of this fertilizer have been astonishing. We have seen corn at the Phalanx, and in the vicinity of Holmdel, which was as rank as that growing on the Ohio "Bottoms." It was on land which was wretchedly poor until the marl was used. Some of this land twenty-five years ago would not bring \$10 an acre, but by the marl is made worth \$150. The geological survey has done New Jersey enough service to pay the entire cost of the work in raising the marl beds, and showing what immense amounts of agricultural wealth have been concealed beneath large tracts of her poor and worn-out lands.

The most valuable part of this report is the account of the mines in Morris, Sussex, and Passaic Counties. Of these the report enumerates and describes between 80 and 100, the most of which are now furnishing ore. In some cases the ore deposits are immense. The Andover mine in Sussex County in eight years produced 120,000 tons of iron ore, an average of 15,000 tons a year. The Mount Hope deposits have never been worked so extensively as the Andover's, but two years ago, when A. St. Aubourg, Esq., managed the mines, they produced some 10,000, or 12,000 tons a year. The "jugular vein" at Mount Hope contains an immense amount of ore, but it is said not to be of as good a quality as that furnished at the Tebo vein and Hickory Hill, on the same property. The mines on "Mount Ferrum," as it has lately been named—a name not half so ex-

pressive as its old vulgar name of "Mine Hill"—produced great quantities of ore. One of these is the property of John Byram, Esq., who had fixed himself snugly for life by the purchase of a few acres of hard land which proved to overlay a bed of iron ore. At a little distance from this is the mine which belongs to the heir of the late Gov. Mahlon Dickerson, and which was considered so valuable that some years before his death, as is said, he was offered \$200,000 for the property. The ore is celebrated in this country for its purity, and for the toughness of the iron it produces. The vein in some places is thirty feet thick, and with the means which the new Company are employing must yield many thousand tons a year. One of the most interesting mining regions in New Jersey is north of Rockaway, in Morris County, three or four miles, and called in the Geological report the "Hibernia Mine Tract," and embraces the Beach, Beach Glen, Lower Wood, and Willis Mines. These mines, excepting the first two, are arbitrary divisions, or sections of a single vein, and if they belonged to one property would finally make one of the most productive and easily worked in New Jersey. The mountain in which this valuable vein is found rises abruptly over three hundred feet, and the Lower Wood Mine is so situated that with care hundreds of thousands of tons can be raised without expense in draining the river. Until the ore is removed to the level of the brook at the mountain, the water will drain itself off without extra expense. In many respects this is one of the most beautifully situated mines we ever saw. All that will be necessary for several years yet, is to drive levels into the face of the mountain and remove the breast-works of ore, which is one of the most excellent furnace ores in the country. Some mines have the advantage of this in being nearer the canal, but this difficulty will be removed when the projected railroad is built. As it is, these mines have piled on the canal bank at Rockaway several thousand tons of ore, which the boats are now taking to Pennsylvania as fast as possible. The Glendon and Wood Mines will produce this year at least 12,000 tons of ore, for which sale has already been found. [N. Y. Tribune.]

Curious Property of Water Divested of Air.

In a lecture recently delivered before the Royal Cornwall Polytechnic Society, by Robert Hunt, F. R. S., attention was directed to some remarkable points in connection with the action of heat on water that contains no air, stating that, arising from this circumstance, as well as from the spheroidal condition of the steam generated, we have two very active and predisposing causes of boiler explosions. Water we know in three conditions—as a fluid, as steam, and as ice—or as solid, liquid, and aeriform. Water is frozen by the loss of heat necessary to maintain its fluid state; ice formed during agitation contains no air bubbles, but, under ordinary circumstances—as when a lake ice—the upper portion is filled with air bubbles in straight lines, as if, in endeavoring to make their escape, they became entangled among the crystals. It is a remarkable fact that water in the process of congelation has the power of rejecting everything; consequently all the air the water contains is expressed. If we get water which contains no air, and prevent the access of air to it, it will not boil at 212 deg. Fahrenheit. In this state we see the temperature increasing to 200 deg., 240 deg., or even 250 deg., and advancing to between 270 deg. and 280 deg., about these points the whole mass will explode with the violence of gunpowder. This condition of water is not unfrequently found formed in steam boilers, and that, during the process of ebullition, the steam carries off with it the air, the water in the boiler containing very little remnant of the air itself. It often happens that a steam boiler explosion occurs after a rest of the engine, and that, when the men return, the feed-water being applied to the water, explosion takes place. Prof. Donne has found that, if we take water of this peculiar character, bringing it up to 250 deg., and place a single drop of ordinary water into it, the whole will explode with extreme violence. Supposing that ordinary water contains no air, and the feed-water is turned on the entire quantity will then burst into explosive ebullition. We shall probably find, therefore, in connection with boiler explosions, that to the absence of air may be attributed many boiler explosions so frequently happening, which otherwise cannot possibly be accounted for.

The Dulness of Great Men.

Descartes, the famous mathematician and philosopher, La Fontaine, celebrated for his witty fables, Buffon, the greatest naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society, that his friend said of him, after an interview, "I must go and read his tales, to recompense myself for the weariness of hearing him." As to Corneille, the greatest dramatist in France, he was completely lost in society—so absent and embarrassed that he wrote of himself a witty couplet, importing that he never was intelligible but through the mouth of another. Wit on paper seems to be something different from that play of words in conversation, which, while it sparkles, dies; for Charles II., the wisest monarch that ever sat on the English throne, was so charmed with the humor of "Hudibras," that he caused himself to be introduced, in the character of a private gentleman, to Butler, its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow could never have written so clever a book. Addison, whose classic elegance has long been considered the model of style, was shy and absent in society, preserving, even before a single stranger, stiff and dignified silence. In conversation Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled. Rousseau was remarkably trite in conversation; not a word of fancy or eloquence warmed him. Milton was unsocial and even irritable when much pressed by talk of others.

THE LIABILITY OF TELEGRAPH COMPANIES.

The liability of telegraph companies for damages on account of errors in the transmission of messages over the wires, appears to have been fully demonstrated in a case recently tried in a court of law in Ohio. The complaint was that a message directing the purchase of a large quantity of wool at 40 cents per pound reached its destination with the 40 changed to 45, and as this wool was purchased at this latter figure, on the strength of the message, the plaintiff brought an action to recover the loss to which he was exposed, laying his damages at \$2,000. The judge held that the rule of damages was the difference between the price actually paid under the dispatch and the market value of wool at the time and place of purchase, and judgment was given for the plaintiff for \$750, without interest. [Philadelphia Gazette.]

Girls should Learn to Keep House.

No young lady can be too well instructed in any thing that will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of the duties of a housekeeper. She may be placed in such circumstances that it will be unnecessary for her to perform much domestic labor, but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking stove and pantry. Indeed, I have often thought it was more difficult to direct others, and required more experience, than to do the same work with our own hands. Mothers are frequently, so nice and particular that they do not like to give up any part of their care to their children. This is a great mistake in their arrangement, for they are often burdened with labor, and need relief. Children should be early taught to make themselves useful—to assist their parents in every way in their power, and consider it a privilege to do so. Young people cannot realize the importance of a thorough knowledge of housewifery, but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bake and experiment in cooking in various ways. It is often but a "troublesome help" they afford; still it is a great advantage to them. I know a little girl, who, at nine years old, made a loaf of bread every week during the winter. Her mother taught her how much yeast and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cake, or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her "little house-keeper," and often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical is their jingling to her ears. I think, before she is out of her teens, upon which she has not entered, that she will have some idea how to cook.

Great Inner Sea in Equatorial Africa.

The following communication has been addressed to the London Athenaeum by Mr. Augustus Peterman, reporting the discovery of a large sea in Africa, seven hundred miles long and four hundred and fifty broad:—

A communication from Mr. Rebmann, the missionary at Mombas, on a very interesting feature of inner Africa, having been made to me by Dr. Barth, of the Missionary Society at Calw (Wurtemberg), I am induced to offer the following few lines in reference thereto: The communication consists of three letters from Dr. Rebmann, dated "Mombas, the 13th, 20th, and 25th of April, 1855," and a small map comprising the greater part of Africa, drawn by that gentleman at Mombas, under the last of the dates—the purpose of those documents being to announce the discovery of a very large inner sea, which in the map is represented to occupy the vast space between the equator and ten degrees south latitude, and between twenty-three and nearly thirty degrees east longitude, Greenwich, having at its southern extremity Lake Nyassa attached to it like a tail-piece.

This immense body of water, with an area about twice as large as the Black Sea, (with the Sea of Azoff,) is inscribed with the name of Ukerewa, or inner Sea of Uniamazi, its narrow elongated southeastern end bearing the name of Lake Nyassa; and the discovery is said, in the accompanying letters, to have been arrived at by the concurrent testimony of various natives dwelling on or close to the lake, both on its eastern as well as on its western shore, with whom the Missionaries came in contact. Some of these natives that came down to trade on the coast of Tanga in particular gave a clear account of it; while at other points of the coast from Tanga southward for six degrees of latitude, corroborating information was obtained.

THREE TIMES MARRIED, AND YET NOT GUILTY OF BIGAMY.

—There was quite an interesting examination at the Police Office, before Justice Parsons, this morning, in which George Garrison was the defendant, and Lucy Potts was complainant. It was upon a charge of bigamy. A warrant was issued some days since on her complaint, and placed in the hands of officer Teelin, who found Garrison in Jersey City driving a span of horses, and brought him to this city. The entire morning was consumed in the examination, during which it appeared that eight years ago he married Elizabeth Smith; that while his wife was living, in April, 1850, he married Lucy Potts, with whom he lived until April, 1856, when he married Margaret Smith. His first wife, Elizabeth Smith, died two years ago, and before his marriage with his third wife. After a full investigation of the charge, his counsel, Mr. Mink, moved for his discharge on the ground that in accordance with the statute he was not guilty of bigamy. The Justice decided that there was no bigamy between the first and second marriages, because the statute of limitation (three years) expired before the complaint was made. Second, there was no bigamy between the marriage of the first and third, because the first wife died before the date of the third marriage. Third, there was no bigamy between the second and third wife, because the marriage of the second wife was void because it was consummated while his first wife was still living.

Library Matters.

The Thirty-sixth Annual Report of the Boston Mercantile Library shows a membership of 2,667, much ahead of any former year, and a catalogue largely increased by donation and purchase. A scheme is on foot for raising a fund of \$100,000, to place the institution upon a more substantial basis. Upon the finishing of the new rooms, \$14,000 have been expended. Harvard College now numbers in all its Libraries more than 100,000 volumes. Several thousand books and 30,000 pamphlets constitute the Public Library in Gore Hall. Mr. Sibley, the Librarian, has made an appeal to the public for further donations, as its shelves cannot be greatly enriched by purchase in consequence of the limited fund at the disposal of the Library for such purposes. This fund yields now but little more than \$300 per annum.

The Law Library of Cincinnati has nearly completed the full set of American Reports, has the entire list of Irish Reports, and House of Lords Reports, some of which cost as high as \$15 per volume. The Library is conducted upon a joint-stock plan, similar to that of the New York Law Institute, and by a vote adopted at the last annual meeting, an assessment of \$10 upon each share has been ordered for the support of the establishment during the coming year. The number of volumes purchased within the past year amounted to nearly double that of any previous year; the expenses likewise doubled.

SINGULAR GEOGRAPHICAL FEATURE.

—On the way from Morrison's Flat, says the editorial correspondent of the Pacific, we passed a marked geological formation, the most singular of the kind known in America. The Tractycyte Basalt, a very hard, blue gray stone, here jets out and runs up to a peak sixty feet high, with a perfect columnar structure, the same as the Giant's Causeway in Ireland. Each column is a regular pillar, without crack, seam or flaw, without a particle of loose stone, to appearance, intermingling, exactly fitting its neighbor columns, and with regular sides and angles, either as pentagons, hexagons, or heptagons, though a few we discovered were square. The diameter of different ones vary from four to fourteen inches, and their length from six to twelve feet. But each one is true to its own form, without an instance of the least deviation, except that, as they all tend to one point, they are necessitated to run out after a regular diminution. The columnar structure is believed always to have its origin in connection with a powerful pressure; if so, the pressure in this case must have been peculiarly strong over one central point. Beyond this peak, in the same range with it, the mountains, of the same formation, slightly modified and of perfect structure, rise to lofty heights.

MINERALS WE EAT.

—Those minerals which are interwoven with the living structure of the plant are taken up into the fabric of the animal. And to us they are as important as to the meanest vegetable that grows. I, who write this, boast myself living flesh and blood. But lime strengthens my bones; iron flows in my blood; flint fibrils in my hair; sulphur and phosphorus quiver in my flesh. In the human frame the rock moves, the metal flows, and the materials of the earth, snatched by the divine power of vitality from the realms of inertia, live and move, and form part of a soul-tenanted frame. In the very secret chamber of the brain there lies a gland, gritty with early mineral matter, which Descartes did not scruple, with a crude scientific impiety, to assign as the residence of the soul. You could no more have lived, and grown, and flourished, without iron, and silica, and potash, and sodium, and magnesium, than wheat can flourish without phosphorus, grass without silica, cress without iodine, or clover without lime. We are all of us indeed of earth, earthy. [Dickens's Household Words.]

In an Artesian well now in course of execution in New Orleans, the auger recently brought up, from a depth of five hundred and eighty feet, sand thickly interspersed with fibres of wood, fragments of bark, shells, &c. It was thought wonderful, not long since, to find shells and vegetable remains at a depth of sixty feet, but in this case they were found at nearly six hundred feet.

TOMATOES FOR COWS.

It is needless to say anything in commendation of Tomatoes as an article of human food, but we think they will yet be used extensively as food for stock. The portion of solid putriment furnished by the fruit is not large, still it is not inconsiderable; and taking into account the great bulk obtained from a very small surface of ground, we have no reason to doubt the profitability of tomatoes as food for cows, hogs, &c. A friend writes us that last season he boiled a bushel a day, with a little meal and some green pumpkins and squashes, and fed five cows upon the mixture. The result was a large increase of milk, and a peculiarly rich flavor and color to the butter. A friend at our elbow says he has fed tomatoes, both cooked and raw, to his cows and hogs, with the happiest success. [Am. Agriculturist.]

RUSSIAN RAILROADS.

—Russia has but two railroads, both built and worked very extravagantly by the Government. One of 100 miles leads from Warsaw to the Prussian frontier; the other, of 400 miles, connects St. Petersburg and Moscow. The latter road cost about \$175,000 per mile, not on account of engineering difficulties—for the country is level—but by the awkwardness and corruption of its management. Count Orloff told the railway projectors in Paris that the railroads of Russia would in future be built by private companies, but Government would prescribe the lines, would guarantee a certain interest on a certain reasonable cost per mile, and would share the profits with the company after providing a small sinking fund. Two thousand miles of road on these terms are contemplated.

A FUNNY MESSAGE.

—Telegraph operators occasionally have some rather singular messages brought to them for transmission. The following is a copy of one handed into the Telegraph Office in Utica to be forwarded: "To—

Third Epistle of John, 13th and 14th verses. Signed, —"

By referring to the text, it will be seen that there is quite a respectable letter contained in the verses designated, and a small amount of money saved, viz: "I had many things to write, but I will not with ink and pen write to thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Great the friends by name."

SALTING HAY.

—This, says the New England Farmer, is now, we believe, extensively practiced, and, judiciously done, we have no doubt it is well. Those who are in the habit of placing salt before cattle, know that during the winter season they will take but little. A cow consuming a ton of hay in the cold months, we are confident, would not voluntarily consume two quarts of salt—and yet many farmers are in the habit of applying eight quarts to a ton! This probably is the source of many of the recent diseases among cattle. It leads, also, to the slovenly practice of getting in the hay in a damp or partially cured state, under the idea that the salt will preserve all its virtues.

CONGRESSIONAL CANES.

—The Washington correspondent of the New York Evening Post furnishes this tit-bit:—"Mr. Brooks' name is serving a good purpose to the tradesmen. In passing by a shop the other day, I saw a large placard above a glass case, with this inscription:—'Brooks cases, fancy walking sticks for gentlemen,' &c. As asking the shopkeeper to show me a Brooks cane, he held up a gutta percha stick, with a loaded head, one inch in diameter at the top, and tapering down to three-quarters at the ferule. 'Them's the sort,' said he, 'they use in Congress.'"

VARIETY.

The wife of an American agriculturist has been experimenting in soaps, and finds that the addition of three-quarters of a pound of borax to a pound of soap melted without boiling, makes a saving of one half in the cost of soap, and of three-fourths of the labor of washing, improves the whiteness of the fabrics; besides, the usual caustic effect is thus removed, and the hands are left with a peculiar soft and silky feeling, leaving nothing more to be desired by the most ambitious washerwoman.

A medical correspondent of the New Hampshire Journal of Commerce states that for three years he has used alum in croup, and in all that time has not seen a fatal case which was treated with it from the beginning. He usually gives about ten grains, once in ten minutes, until vomiting is induced, using at the same time tartar emetic or the hyve syrup freely—the latter subduing the inflammation, while the alum has more of a repulsive action.

The word "buckwheat" is a corruption of the word "beechwheat," the name formerly given to this grain from the resemblance of its kernel to the beechnut. It is supposed to have originated in Asia, though this is uncertain. It is used for bread in China and the East, but in Great Britain its main consumption has been in feeding horses and poultry. In America it is much esteemed, as all know, for making cakes, which are eaten warm.

As an industrial pursuit the ice trade of the United States is far from an insignificant one. From six to seven millions of dollars are employed in its prosecution, and the sales do not fall short of thirty millions dollars annually, amounting, even in its present, imperfect development, to about one-third of the value of the cotton crop, and one-fourth of that of the wheat crop of the whole country.

A Louisiana physician recommends, from his own experience, the following mode of feeding horses: 1. Give them a good feed over night. 2. No grain in the morning, but plenty of water. 3. Use the horses till eleven or twelve in the morning. 4. Rest them two or three hours, and give them a good feed while resting. In this way he says a horse will be as fresh in the afternoon as in the morning, and will last.

It is stated that the value of all the fences built in the United States is from \$400,000,000 to \$600,000,000. The cost of fences in Pennsylvania alone is estimated at \$100,000,000—or about \$10,000,000 per year. In many instances the fences have cost more than the lands they enclose.

The locomotives in Germany are hereafter to be covered with a coating of glass, which will permit the engineers to survey the whole country, and at the same time protect them from the wind and cold.

Publications of the American Sabbath Tract Society.

- THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Old and New Testaments. 52 pp. No. 5.—A Christian's View. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions, presenting the main points in the Sabbath Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Outpouring Coin. 8 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Expounding. 4 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pp. (In English, French, and German.) No. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12.—Mistake of the term "Sabbath." 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath. Addressed to the Baptists, from the Seventh-day Baptist General Conference. 40 pp. The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Calkins. First printed in London, in 1734; reprinted at Sterling, Oct., 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stoddard. First printed in London in 1658. 64 pp. Vindication of the True Sabbath. By J. W. Merton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred. The series of fifteen tracts, together with Edward Stoddard's Royal Law Contended for, and J. W. Merton's Vindication of the True Sabbath, may be had in a bound volume. The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 pages for one dollar. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Urran, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder.

Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and ennobles the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. A Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

The Sabbath-School Visitor.

Published Monthly. Terms per annum—Invariably in advance. One copy to one address..... \$1 00 Five copies to one address..... 5 00 Twelve copies to one address..... 10 00 Twenty copies to one address..... 15 00 Twenty-eight copies to one address..... 20 00 Forty copies to one address..... 25 00

The Seventh-day Baptist Memorial.

Published Quarterly. Terms—\$1 00 a Year, 25 Cents a Number. Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with matter of historical, biographical, and statistical interest, designed to illustrate the progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches. [The first, second, and third volumes of the Memorial being given gratis for 1856—may be had bound for the subscription price and the cost of binding.]

The Carol.

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lydia Cranford. 129 pages octavo; price 35 cents per copy. The Carol is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 154 hymns. Orders and remittances for the above should be addressed to the General Agent, GEORGE B. URRAN, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

- NEW YORK. Adams, Charles Potter. Alford, C. D. Langworthy. Hiram, N. Burdick. Alfred Center, N. V. Hall. Sedgwick, J. C. Cranford. Wrentham, Samuel Hill. Berlin, John W. Hillard. Brookfield, Andrew Babcock. Carver, G. S. Cranford. Gloucester, Rowland G. Cranford. DeLanyer, B. G. Sullivan. State Bridge, J. W. Hillard. Genesee, W. F. Langworthy. Gowanda, D. C. Burdick. Housatonic, J. W. Hillard. Independence, J. P. Litherford. Leonardville, W. B. Maxson. Litchfield, Wm. Burdick. Newport, Abel Sullivan. Northampton, J. W. Hillard. Milton, Joseph F. Reed. Colton's Store, Lebanon Sea. Preston, J. C. Maxson. South, A. M. Cranford. Sachett's Harbor, J. W. Hillard. Wellsville, L. R. Babcock. West, A. M. Cranford. SOUTH BRITAIN. South Okeale, Francis Talbot. South Okeale, Joseph Goodrich. Stephentown, J. B. Maxson. Verona, Albert Babcock. West Edmeston, E. L. Maxson. WESTON. Dan P. Williams. West Genesee, J. W. Hillard. Westhampton, J. R. Burdick.

The Sabbath Recorder.

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

Terms—\$2 00 per year, payable in advance. Subscribers not paid till the close of the year, will be liable to an additional charge of 50 cents. Payments received will be acknowledged in the paper so as to indicate the time to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEO. B. URRAN, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws relating to the publication of Periodicals make the publisher responsible for payment, if he receives the paper, or sends it out, even if he has never subscribed for it, or ordered it to be sent. His duty in such cases is not to send the paper from the office or person with whom the paper is left, but to notify the publisher that he does not wish for it. If papers are sent to a person who is not a subscriber, or if the postmaster, store or tavern-keeper, &c., are liable for the payment until he returns it to the office of the Publisher that they are lying dead in his office.

Rates of Advertising.

For a square of 16 lines or less—one insertion..... \$ 5 Two insertions..... 10 Three insertions..... 15 Four insertions..... 20 Five insertions..... 25 Six months..... 100 One year..... 150 For each additional square, two-thirds the above rates.