

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

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THE SCRIPTURAL AUTHORITY AND OBLIGATION
OF THE SABBATH EXAMINED.

BY REV. W. M. O'HANLON, BURNLEY, LANCAIRESHIRE.

Continued.

But let us now advance to what the author deems the account of "the first actual institution of the Sabbath." And, employing a just analysis, it will be found, if we do not greatly err, that the sixteenth chapter of the Book of Exodus implies that the Sabbath was known to the Israelites before the period which it describes; and if so, then it could have been only in consequence of its original appointment at the creation, for we certainly read of no other promulgation of it, antecedent to the solemn and august enthronement it received on Sinai.

This chapter, as we understand it, might seem to have been written for the express purpose of meeting the objections which would, in after times, be preferred against the primitive establishment of the sacred day. It will be observed, that it records events which transpired a month after the exodus, and some short time, probably a fortnight, before the people came to Sinai. We learn that they murmured for want of bread. "Then said the Lord unto Moses: Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." A certain test of obedience is here proposed, and a law or standard of obedience indicated. But what law? and in reference to what? The answer will be found in a subsequent portion of the chapter (verses 27 to 30).

Now, surely the hardest opponent of the primitive appointment of the Sabbath will not venture to say that Moses inserted all this, in anticipation of an ordinance to be afterwards established. The only question is, Was there anything in the previous communications of God with Moses, and of Moses with the people, which might be fairly regarded as the proclamation of a sabbatic law, now for the first time introduced? In vain do we explore the narrative for a shadow of foundation for such a thing. All that the Most High had said, in addition to the words quoted, was: "And it shall come to pass, that on the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

But a word is here uttered respecting the Sabbath, although this is the place where, if this "transaction in the wilderness" marks the era of its commencement, we might have expected to find the statute of institution. But the very absence of any direct reference to the Sabbath here, taken in connection with what precedes and follows, is full of meaning. In these Divine words, there is an evident implication as to some existing and recognized law; and we so well known to Moses as to require no more explicit notice. The double provision of the sixth day being stated, there is no reason assigned for this exceptional case; and that simply, as it would seem, because the reason was so patent to him as to require no formal announcement. The hiatus, if it could be thought such, would be filled up by the instantaneous remembrance of the ancient custom of dedicating the seventh day to hallowed repose. And this silence is here more expressive than words; and we are thrown back upon the primeval law as that which alone can solve the enigma, and explain the grave and otherwise unaccountable omission.

Then, the progress and sequel of the narrative will be found to harmonize with the view now taken. We read, that "on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." And he said unto them, This is that which the Lord hath said: Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning." Now, in reading these words, we must beware of the error into which Paley has fallen, whether from inadvertence or (for we are unwilling to attribute it to anything approaching disingenuousness) from the secret and almost unconscious influence of preconceived views. When Moses observes, "This is that which the Lord hath said," he evidently points back to the communication which God had made to him respecting the double-gathering of the sixth day (the circumstance now reported); and what follow, are his own terms of direction, in which he announces the bearing of this event upon the duties and obligations of the morrow. Paley, from the mode in which he has put the quotation (and others, as Hengstenberg, adopt the same method,) would have us understand, that the words, "To-morrow is the rest of the holy Sabbath unto the Lord," were God's words. But this seems a false and unwarrantable construction of the passage; for we do not find that He had anywhere spoken thus, or that He had spoken of the Sabbath at all, in the previous communication which he had made to his servant. Moses is not, so far as we see, announcing a new statute, with a "thus saith the Lord," as this writer would insinuate; but simply recording a fact, ancient and established, and setting forth the mode in which the copious supply of manna should be more available, so as to secure the undisturbed repose of the sacred day.

It may not be very easy to determine with what idea the rulers addressed Moses on this occasion; nor indeed is it, probably, of much importance to investigate this matter, while we have so much, besides, to guide us in our conclusions upon the specific question. It is impossible to suppose that, if any Sabbath law had been recently announced for the first time, they, holding such a responsible position, could have been ignorant of the fact. The explanation of their conduct may be found, in all likelihood, in the course of preceding events. It does not appear that Moses had extended his instructions beyond the ordinary rule of gathering an omer each, for daily consumption, no part of which was to be left "until the morning." All further direction was reserved for the fitting occasion. To imagine that more was supplied at this time, is to go beyond the record, which we have no right to do, either for the construction or support of a theory. But now, on the sixth day, something extraordinary had occurred. The people had not been, at any time, careful as to the quantity of manna they collected. They "gathered some more, some less; and when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." This was the ordinary state of things. But here is something new and unexpected—a double supply—two omers instead of one. We cannot think the people had purposely gathered this twofold quantity, all combining to act in entire opposition to the only direction they had, as yet, received on the subject. Nor can we think, with some (however it would appear to favor our views,) that this was done deliberately and systematically and in concert, in prospect of the approaching Sabbath, supposing it to have been known to them, as we believe it was. This seems a gratuitous assumption; and, while it is needless in the argument, it attributes to the people, at large, a measure of piety which their history in the wilderness will not authenticate. The thing cannot be explained, we think, without resorting to the supernatural. Whatever may be alleged about the manna having been a natural production of Arabia, it is clear, if from nothing else, at least from the fact of its not falling on the seventh day, that the Divine hand so controlled and governed the entire phenomenon, as to bring it, to all intents and purposes, within the class and category of miraculous events. And the very manner in which God made known to Moses the fact, now realized, and now reported by the rulers, strengthens our conviction that the result was, on the part of the people, undesigned and unanticipated. They were to "prepare" that which they brought in on the sixth-day, and it would be "twice as much as they gathered daily." This seems to have been the statement of a fact, not the utterance of an edict. Had it been an edict, how could we justify Moses in withholding it from the people, as he did, if we take the record for our guide?

The Most High had commanded the people to gather a certain rate daily, without then fixing the rate. Subsequently, Moses, doubtless under divine direction, had assigned the exact quantity, one omer, not so much to be gathered, as to be kept for use. But while, as yet, no direction had been issued respecting the sixth day, the people find, when they have prepared and measured what they have brought in on that day, that it amounts to two omers; and this is the case throughout the entire camp of Israel.

Here, then, is the finger of God; and the rulers seek an explanation from their leader. That explanation is at hand, and this is the opportune period for making it known. The whole has fallen out according to the Divine declaration; and all this is preparatory to the sabbatic rest. Long had the Sabbath law fallen into desuetude, partly from criminal neglect, and partly from the enslaved and oppressed condition of the people in Egypt. It was fitting that God should revive its observance in a manner that would signalize its importance; and nothing could do this more effectually among a people in their condition, than the stupendous miracle that had now spread itself through every household in the camp of Israel. We can easily imagine with what peculiar force the voice of Moses would be now heard, saying, "To-morrow is the rest of the holy Sabbath unto the Lord." But while all this is most intelligible, if his object was simply to restate a neglected ordinance in its original glory, and to invest it with its rightful authority, it is impossible to regard this as actually the first announcement and proclamation of the Sabbath law. And if it originated in the wilderness, this is its first announcement and proclamation; for here, for the first time, do we find any mention of the Sabbath.

Even should any one still prefer to regard these as the words of God, still it is incredible that He should, in the first instance, proclaim in this cursory manner a law of this order, affecting as it does, so materially, all the arrangements of life, and entering, so deeply and vitally, into the entire scheme and economy of religion. In reality, however, it does not come before us as the proclamation of a law, but as the statement of a fact: "To-morrow is the rest," etc. And we cannot look upon it in any other light than as a solemn declaration, upon the part of Moses, under divine guidance, of a well known, established, but greatly neglected ordinance. And how else can we understand the words that follow: "Six days ye shall gather it (i. e. the manna); but on the seventh day, which is the Sabbath, in it there shall be none?"

And this is the place to mark the close and important connection between the commencement and close of this interesting but much contested narrative. Before any thing whatever had been announced respecting the Sabbath in any form, the Most High, speaking of the gathering of the manna, had said, "that I may prove them, whether they will walk in my law or no." (verse 4.) And now we read in the sequel, that notwithstanding the prohibition of Moses, "there went out of the people on the seventh day for to gather and they found none." And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?* (verses 27 and 28.) The experiment, so to speak, was made, and here is the result. We cannot fail to identify the language of the 28th, with that of the 4th verse. And should any one be inclined to suppose that, when God had spoken of his "law" (verse 4,) he referred to some statute about to be enacted, and not to one already in existence, the idea is set aside by the very manner in which He now addresses Moses. For what force or propriety could attach to the words "how long" in such a connection, if the law had been originated only the day, or, at the very farthest, the week before? We put it to the candid inquirer, anxious to know the truth upon this question, if this language in which God would refer to the violation of a statute (if statute it could be called,) so recently issued as, on the supposition, to have had hardly time to circulate among the people thus severely rebuked for their violation of it? We submit that the whole transaction is in perfect keeping with the process of reconstituting an ancient and well known, but not with the establishment of a new institution. Admit this, and all is clear, and intelligible;

but if this be denied, then the whole appears to sink into hopeless obscurity, and we are compelled to feel that it finds no parallel in the entire history of God's dealings with his people, either before or afterwards.

Paley, as we have seen, adduces two passages of Scripture, one from Ezekiel, the other from Nehemiah, as corroborative of his views. In the former, God is represented as giving his Sabbaths to the Israelites in the wilderness; and our author considers this equivalent to the statement, that they were then "first instituted." But, in the very same passage, God is represented as giving to them his statutes; yet, surely, no one will assert that these were "first instituted" in the wilderness. The ceremonial might be so described, but the more important branch of the divine statutes, the moral, were in one form or other taught from the beginning. The truth, however, is that Paley has strangely overlooked the real spirit and tenor of the prophet's language. It is not said that God gave his Sabbaths, but that he gave them "to be a sign" between himself and the people. And this no more implies that they were now for the first time established, than Genesis 9: 13 implies that the bow was never seen in the clouds, before it became a sign or token of the covenant which God then made with Noah. Elsewhere, this writer remarks: "It does not seem easy to understand how the Sabbath could be a sign between God and the people of Israel, unless the observance of it was peculiar to that people, and designed to be so." But for a thing to become "a sign," it is not necessary that it should be either novel or exclusive. The reference made to the covenant with Noah in part proves this. And in Deut. 6: 8, it is written, in regard to the precepts of the decalogue: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes;" yet, even if for the sake of argument we omitted the fourth commandment, these statutes, in their essence and principles, instead of being new and restricted, were, and are, as ancient and wide spread as human relations and human responsibilities.

In all this, we have proceeded upon the supposition, that the passage in question has respect to the Sabbath in the sense which it bears in the present discussion. This, however, is an assumption. And, from the plural form employed by the prophet, we are inclined to think that the word here has a far more extensive signification, including various appointed seasons of rest, to which the epithet was applied; such as the commencement and close of the great national Jewish festivals, and the periodic Sabbatic years, ordained as part of the peculiar social economy under the Theocratic government. These were all "signs," and some of them, of course, pertained exclusively to the Israelitish people. But, in whatever way we understand the term employed by Ezekiel, the phraseology upon which Paley rests, utterly fails to help his argument.

And then, with regard to the language in Nehemiah, we cannot see how the slightest shadow of support can be drawn from it, in favor of the hypothesis in question. Here the Most High is represented as making known his holy Sabbaths to the Israelites. But this surely cannot be construed into anything tantamount to the proclamation of them for the first time. In 1 Chron. 16: 8, David exclaims in the language of thanksgiving: "Make known his deeds among the people." In Psalm 145: 12, God is described as "making known to the sons of men his mighty acts, and the glorious majesty of his kingdom." In Eph. 6: 19, Paul exhorts the prayers of the disciples, that he may be enabled to "make known the mystery of the gospel." But in none of these instances—and they are but a specimen of what might be adduced—does the phraseology convey the idea of a first announcement. We can indeed perceive enough, in the previous degraded condition of a people just issuing from "the house of bondage," to require on the part of Jehovah, the proclamation, the making known, and that in the most solemn and august manner, of the great maxims and principles of religion and morality, including the formal republication of the Sabbatic Law. But we cannot allow the consideration of this, to set aside the evidence derived from other quarters, that this institute existed and was recognized in the world before the transactions in the wilderness, to which Paley traces its rise and origin. (To be continued.)

REMARKABLE MINISTERS.

In Dr. Hossaad's History of the Towns in Western Massachusetts, we find mention made of several remarkable ministers. We give below a brief account of three that are worthy of special mention.

The Rev. Solomon Williams, a native of East Hartford, and a graduate of Yale College, in 1770, was settled at Northampton June 6th, 1778, and died November 9th, 1834, at the age of 82, having been pastor of the church for 56 years. It is a singular fact, and one which is doubtless without a parallel, that the great grandfather, the grandfather, the father and the son—Mr. Williams himself—each preached his half century sermon! The pastorate of the four clergymen of this family extended beyond two hundred years!

Rev. Dr. Stephen West, a native of Tolland, Ct., a graduate of Yale College, in 1755, was first licensed to preach in 1758, and first performed duty as chaplain for Massachusetts, in the town of Adams, Mass. In 1759 he was settled at Stockbridge, and until 1775 preached to both whites and Indians, to the former in the forenoon and the latter in the afternoon. Dr. West continued his ministry in Stockbridge until 1819, when he died, in the 84th year of his age, being regularly in the ministry 61 years.

Rev. Thomas Allen was ordained as the first minister in Pittsfield, in April, 1775. Mr. Allen was a native of Northampton, and a graduate of Harvard in 1762. He was eminent for his zeal in the cause of his country previous to the Revolution. He was chaplain to the American army under Washington at White Plains, in 1776, again in the summer of 1777 at Ticorodoga, and again at Bennington, to which place he marched with a company composed partly of his Pittsfield parishioners. From his lips went up the fervent prayer, in the presence of the American army, on the morning of the action, and from his gun went forth many a murderous flash during the battle. His

brother Joseph stood by his side in the action to whom the person said, "You load, and I will fire." Mr. Allen remained connected with his original parish till Feb. 11, 1810, when he died after a ministry of 45 years. In addition to his published sermons, Mr. Allen left 2700 sermons, written in short hand, which no one as yet has been able to decipher. [Bos. Trans.]

THE CROWN OF THORNS.

Full many a pang of secret woe
The soldier of the cross must know;
The world despises him whose life
Is passed in sin-subduing strife;
Who leaves all schemes of paltry gain,
And wages war upon himself;
And I have shed the bitter tear
Reflecting on the fortune dear
That Christ assigns his brethren here,
Till once I dreamed a dream that taught
Contentment for each repining thought.

Transcending bounds of time and space,
I viewed the splendors of the place
Appointed for the blest of Adam's race,
And saw and heard unutterable things.
Ransom'd, raptur'd Sons of God,
As before the throne they bowed,
Cried, while they hid their faces with their wings,
"Holy, holy, holy He
That was, and is, and still shall be!"
And the redeemed of earth did sing
The song that they alone can sing.

But high above the crowd
That with rapt faces bowed—
And high above the multitude
Before the sapphire throne that stood,
In awful majesty I saw displayed
A zone of glory, circling around the head
Of Him that erst for rebel sinners bled!
Not such as sinners love to trace,
Inradiant from the blessed face
Of Him that healed in Bethleem
The suffering ones that thronged to him;
But brighter, purer, grander far, than aught
That mortal ken hath ever seen or sought;
Transcending all that human skill
Hath e'er produced or ever will,
As the resplendent orb of day
Mocks the pale taper's glimmering ray!

Yet, though surpassing all
The bangle gifts with which the world adorns
The proud on this terrestrial ball,
That crown of glory was the crown of thorns!
The self-same crown that was in torture worn,
"Mid many a taunt and jeer, 'mid shame and scorn
I saw that earthly crown of anguish, now
Beauteous with a crown of glory on the brow
Of Him that reigns o'er earth and heaven supreme!

The dazzling light oppressed my sight;
I woke and found it all a dream;
But one great truth remained impressed
Indelibly upon my breast:
Throughout our earthly pilgrimage,
From infancy to youth, from youth to age,
The thorns that prick our souls are given
To wear for us a crown in heaven!
E. S. W. INDIANA.

NOAH'S CARPENTERS.

It was a late hour at night. The city of N., with its many turrets and spires, was sleeping under the shadow of those rocky sentinels which have guarded the plain since the flood. Two persons were leaving the city and passing along the water-side to a beautiful valley, where one was a resident and the other a guest. The taller, the elder of the two, was actively engaged in a work of benevolence. The work was too heavy for him, and he had invited his young friend, a thoughtful lad, of whom we will speak as Henry, to aid him. Together they had spent many a weary day in supplying the Christian laborers who co-operated with them, with the choicest means of usefulness, as they crowded the depository of truth. Exhausted by their toils, they were now returning for a night's repose. Hitherto, not a word had been addressed to the obliging boy about his soul. The proper occasion seemed to have arrived. A quaint but fitting manner was chosen.

"Henry," asked the elder, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry; "I did not know that Noah had any carpenters."

"Certainly, he must have had help in building one of the largest and best-proportioned ships ever put upon the stocks. There must have been many ship-carpenters at work for a long time to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the inquiry. And you may also tell me, if you will, what you would have done in that dreadful hour, when the storm came on its fury, and Noah's prophecies were all fulfilled, and all but the family of the preacher of righteousness were ready to be engulfed in those black waters."

"I do not know," said Henry, in a half thoughtful, half-trifling manner. "Perhaps I should have got on the rudder."

"This is human nature exactly, Henry. It would 'climb up some other way,' rather than enter the fold by the only door; it would 'get on the rudder,' in its pride and short-sightedness, rather than go into the ark of safety; it would 'save itself,' by hanging on at the hazard of being swept into the gulf of despair, instead of being saved by the provisions of infinite love. But I will tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day after day, in building an ark in N., by which many I trust, will be saved. I feel grateful for your help. But I greatly fear that, while others will be swept away in the storm of wrath which will be and-by, beat on the heads of those who enter not the ark of Jesus Christ. No human device will avail for you. 'Getting on the rudder,' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

We reached the house, and parted. The winter came. Henry was placed at a boarding-school in —. He visited home during the winter vacation, and presented himself to the church for admission to its communion. He then stated that the conversation detailed above had never passed from his memory. It led him to serious reflections, and ultimately, we trust, to the ark of safety. He is now entering a career of wide-spread usefulness. He will never forget Noah's carpenters.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; and of those who contribute to promote the

spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible-Classes and Sabbath-Schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road, but are not travelers on it; or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, sewers, folders, and binders, engaged in making Bibles and religious books, booksellers and publishers of religious newspapers, who are doing much to increase the knowledge of the Gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing that, while their toils have been instrumental of spiritual good to thousands, they were only like the pack mules, that carried a load to market without tasting it, or like Noah's carpenters, who built a ship, in which they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches and sustain the institutions of the Gospel, but who "will not come to Christ that they may have life," are leaving the timbers and driving the nails of the ark, which they are too proud or too careless to enter. Perhaps they think they will be safer on the "rudder;" but they may find too late that when they would float they must swim; that when they would ride they must sink; with all their good deeds, unmixed with faith, as a millstone about their necks.

THE USE OF HIS NAME.

"You may use my name," said a distinguished man to one about to visit a certain place, "and that will secure you admission." The visitor had only to mention the name of his distinguished friend, and every attention was shown him.

The use of a great name is thus oftentimes a matter of great importance in securing advantages which could not otherwise be reached. But this use is confined to a few. It is only to a very few that the man of influence says, "You may use my name."

It is not so in regard to that name which is above every other name. That name may be used by all the redeemed. To every lost and helpless sinner who desires holiness and salvation, Christ says, "You may use my name." This is an all-prevailing name.

It secures at once access to a throne of grace. Pardon is what the sinner needs. The Eternal King is the only one who can pardon. Justice and judgment are the habitation of his throne. The sinner cannot approach it without meeting with the all-consuming fire.

When Christ permits him to use his name, the aspect of things is changed. The throne of judgment becomes a throne of grace, to which the sinner has free access. The use of the Saviour's name secures his pardon.

It secures the enduring riches of eternity. Oftentimes the name of a man will unlock the storehouses of wealth, and draw forth funds which could not otherwise be obtained. The use of the name of a successful man of business, has often made the fortune of the youthful merchant. The use of the Saviour's name is far more efficacious. It gives a man a title to an inheritance which is incorruptible, undefiled, and which fadeeth not away. A man has only to go to God, and making use of the name of Christ, ask for a mansion in heaven, and it will be given him. There is no good which cannot be obtained by asking in the name of Christ. We have the unqualified promise of God to bestow upon us whatsoever we ask in his name.

The use of this powerful name is offered to all penitent and believing sinners. How few there are that avail themselves of the offer!

Christians do not use as freely as they ought the privileges granted them. They do not ask for as many things as they are permitted to ask for, and they do not receive as many favorable answers as they would receive, did they rely wholly upon that name. True, they profess to present all their petitions in the name of Christ, but words are sometimes used without a realizing sense of the ideas they are intended to express. When we really make use of the name of Christ, our petitions will never be rejected. Truly, this is the all-prevailing name.

IDOLATRY IN CALIFORNIA.

In entering the building on Pine-street, we found a simple front with a tablet containing the name of the company, and the date of the erection of the building, which was put up by voluntary subscriptions. Going on through an irregular brick passage to the rear of the building, we found another building fronting the bay, which is of beautiful style and dimensions. The lower room is for reception, containing ranges of seats and a few tables, the furniture being of the richest kind. Above is the temple. In the back part of a room about 20 by 40 feet, is an alcove containing the idol, a Chinese figure of tawny color, with elaborate and glossy beard, and of full size. The right hand of the idol is raised, as if for speaking. The body and limbs are gaudily ornamented with gilded carving and a mosaic of small mirrors. The alcove and the altar, or table in front, are ornamented with carvings of figures and groups not known in our classics. On either side of the idol and around the walls, as well as suspended from the ceiling, are painted boards and silk-covered frames, containing inscriptions said to be taken from the writings of Confucius. The wainscap, which we did not witness, is said to have consisted of music, the burning of incense, the spreading out of roasted pigs and dishes of fruit and tea upon tables before the image, and various infections and rites by the "Performers," who were robed in long dresses. Dishes of tea yet stand before the idol, and reeds or sticks of dried wood are

kept slowly burning in an urn. Flowers and preserved or wax fruits yet remain in the room. The dedication of the house was a part of the public ceremony. [Pacific.]

DEATH OF GARRICK.

The new year's greetings of 1779 had scarcely died away before the tidings of Garrick's death startled and saddened the English public. Amid the Christmas festivities of Althorp, whither he had gone with his wife, he had been suddenly stricken by his old complaint, whose premonitory warnings he had disregarded, in leaving home and mingling in all the gayeties of the season.

Recovering a little, he was carried to London, where it was thought, skill and attention might again restore him. His distemper not yielding to the usual remedies, some of the most able practitioners of the city came, unbidden to his bedside; but the power of human science, and the faithful nursing of his wife availed not. Life was ebbing.

His family physician informed him that if he had any worldly affairs to settle, it would be prudent to dispatch them as soon as possible. "I have nothing of that kind to do," answered Garrick, on whose wan and sunken face the shadow of death was already passing.

Wednesday morning, January 20, 1779, witnessed his closing act in the great drama of life. Obedient to the summons of the afflicted wife, Hannah Moore arose from her sick bed, and with a sorrowing heart, hastened to the home of death. Mrs. Garrick sank into her arms. "I have this moment embraced his coffin, and you come next," she exclaimed, with a bursting heart; "the goodness of God to me is inexhaustible. I do not deserve it, but I am thankful for it."

What a change in the princely mansion! The wit, the genius, the presence of its "well graced master," were no longer there. Sorrow sat upon every household face, and the rooms were hung with the drapery of mourning.

After mingling her tears, and ministering her consolations to the living, Miss Moore paid a melancholy visit to all that was left of the departed.

"His new house," she says, "is not so pleasant as Hampton, or so splendid as Adolphus, but it is commodious enough for the wants of its inhabitant; and besides, it is so quiet that he will never be disturbed until the eternal morning. May he then find mercy!" The funeral solemnities took place on the first of February, when his body was borne in all the pomp and circumstance of an English public burial, to Westminster Abbey, and laid in the Poet's Corner, beneath the tomb of Shakespeare. Hannah, accompanied by Miss Cadogan, sat in a little gallery directly over the grave, where she could distinctly hear and see the solemn ceremony. "And this is all of Garrick," was the sad utterance of her heart. "Yet a very little while, and he shall say to the worm, Thou art my brother; and to corruption, Thou art my mother and my sister. So passes away the fashion of this world."

As an actor, Garrick is said never to have had a competitor—never an equal. He won fame, fortune, and friends, while his domestic virtues, amiable means, and refined tastes placed him in a social position far above the men of his profession; and yet must not add—poor Garrick! Social life, refined, graceful, thoughtful, was the element in which he lived; and moved; his marvelous powers adorned and delighted the world, and the world rewarded her gifted votary. Yet to the sober eye of reason, and the severer decisions of Christian requirement, the treasures of his genius were wasted to serve the poor purpose of amusing his fellow-men, and futurity was mortgaged for the gay sunshine of an hour. The soul, bereaved of its spiritual susceptibilities, and beggared of its heavenly hopes, meets death with calm indifference. Were

"Life but a walking shadow; a poor player, that struts and frets his hour upon the stage, and then he is heard no more."

And then is heard no more.

then were all well—but after death is the judgment.

POLITENESS.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed if St. Paul had said, that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel. And as this infidel is not an exception, it may be well to show some few of the advantages of being polite.

1. *We conform to the Scriptures.* If St. Paul taught politeness by his example—so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness, viz., forgetfulness of self. In another place he says, "Be courteous;" in other words, be polite.

2. *We make friends.* Nothing so wins upon strangers as true politeness. A little attention shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the person to whom the attention is shown. The pleased look, the gratified smile, show us we have gained a friend.

3. *We increase our usefulness.* One reason why ministers and good Christian people have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, "Keep away from me." But if they allow the vulgar to approach within reach of their majestic presence, there is a pompos manner or way they have, which prevents the hearts of others going to them, and thus influence over such people is lost.

4. *It gives success.* Let any man who has goods to sell, or office to attain, be kind and polite, no man like that put on by the politicians—and his goods are sold, and his office reached ten times sooner than the man who looks mad and cuts you up as he cuts off his calicoes and cloths.

"Politeness" of all things earthly, costs the least. But its power, it is not saying too much, is tremendous. An Sidney Smith said of Daniel Webster, "he was a steam engine in the waters," so we say of the really genuine polite man, "he too, is a steam engine, his power in particular spheres is wonderful."

The Sabbath Recorder.

New York, October 23, 1856.

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

HOW TO PREACH ACCEPTABLY.

Preach such doctrine as will be pleasing to the people. Do not disturb their consciences too much; rather, make them feel easy in view of their accountability to God.

But if you cannot go quite to this length, tell them that their future welfare is pretty much in their own hands; that they can, by being honest, upright and benevolent, according to their ability, and by refraining from blasphemy, Sabbath-breaking, and other flagrant sins, render all the righteousness which God requires; that though he would exact more of them, provided they had suffered no misfortune by the apostasy of Adam, yet now he has relaxed the law, and in condescension to their infirmity, will count their well-meant endeavors as the fulfillment of their whole duty.

But perhaps this is going a little too far. It will not do to leave Christ out of the question altogether; something behooves to be said of one whose name is so often referred to in what purports to be the plan of salvation. Tell them, therefore, that Christ came to instruct mankind; that by heeding his instruction, and endeavoring to imitate his life, even to the extent of martyrdom, if Providence so order, they will show themselves to be his true disciples, and in a fair way to obtain eternal blessedness.

Be not too pointed in your preaching. Declaim against sin in general terms, as much as you please, for everybody will agree with you in saying that sin is a very bad thing. But do not be too particular. Do not single out special sins, to make them the subject of discussion; it might disturb the quiet of some of your auditors; it might make them angry. True, Christ sometimes spoke so that the people took it to themselves, (Matt. 21:45); but then it is not to be supposed that your people are to be classed in the same category with "chief priests and Pharisees." Christ never intended that you should forego the good opinion of those around you. Your aim must be to make them your friends; and you must consider it settled, that you can never succeed in making them the friends of Christ, until you have first made them friends to yourself.

If you can manage, withal, to dress your sermons in flowery language, and to add the graces of oratory, intermingled with curious and fanciful speculations, together with quotations from the heathen classics, you will not only acquire popularity, but make Christianity respectable. But perhaps we ought not to omit saying, that one very important requisite to this kind of preaching is to have it free from all allusions to or reflections upon "the throne of iniquity which frameth mischief by a law." Let legislators and all in authority find in you an unwavering supporter of their proceedings; irrespective of the "higher law." And thus you will serve the Lord without giving offense to the Devil.

RELIGIOUS OBSERVANCES OF THE JEWS.—It is estimated that there are about 300,000 Jews in the United States, of whom about 30,000 reside in and around New York. They have twenty synagogues in this city, and two in Brooklyn. Their great Passover festival has

just closed. Throughout the week of the Passover, which is solemnized during the first full moon after the vernal equinox, no faithful Jew partakes of any other than unleavened bread. This is baked in large public ovens, and is dealt out at the rate of five pounds for each man, woman and child. It is thus that the number of Jews is most correctly ascertained, for not one in a hundred neglects this sacred injunction. The three most conspicuous days in the Jewish year occur at the commencement of the festival. The first of these is New Year's Day, which commenced on Monday evening, the 20th ult., at sunset, and terminated on the day following. The second is the Day of Atonement, which was observed Oct. 15th, and the third, the Feast of Tabernacles, occurs Oct. 21st. During the Day of Atonement the most rigid fast is observed from sunset on one day to sunset on the next, and the time is mostly spent in the synagogue, in prayer and confession of sins. It is customary on the evening of this day for the Jew to bestow his benediction upon his children, and this blessing is pronounced with the solemnity of the dying moment.

MISSIONARY SOCIETY—BOARD MEETING.

A quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held at Plainfield, N. J., on the 12th inst., which was well attended. The Treasurer reported the state of the finances, and the Corresponding Secretary read the letters he had received. It was voted to pay half the expense of the mission at Burr Oak Prairie, including the cost of removal of Bro. Babcock, the missionary, from Pennsylvania to Wisconsin. The question of sending out to Shanghai a person or persons to look after the class of children for whose benefit our mission there has made some effort, was considered to some extent, and referred to a committee for further consideration and report. The same Committee were instructed to consider what appropriations to that mission, if any, are due, and to arrange all financial questions connected therewith, up to Jan. 1, 1857. An appropriation of \$200 additional to each of the missionaries at Shanghai was voted, to enable them to enlarge the field of their operations. The Corresponding Secretary was instructed to write to brethren Jones and Saunders, in Palestine, in relation to the fitness of Walter Dickson for a connection with our mission; also, to write to Bro. Saunders, asking him to state definitely whether he deems it best now to buy land, and if so, how much, and what it would cost, or, in case he is not now prepared to locate, how much would be required to render his operations efficient on rent. It was voted to notify Bro. J. M. Allen, that we hold no further claim on him, seeing we have learned of his appointment to the presidency of the proposed College. The following resolution was adopted, and A. D. Titsworth, Thomas B. Stillman and Geo. B. Utter were appointed the Committee, viz:—

Resolved, That inasmuch as the Seventh-day Baptist Missionary Society, at its recent anniversary, requested this Board to co-operate with the Board of the Publishing Society in obtaining a building in the city of New York for the accommodation of the Benevolent Societies of the Denomination, and also to consider the propriety of appropriating to that object a portion of the property received from the estate of the late B. W. Rogers, we appoint a Committee of three to co-operate with a Committee of the Publishing Society, and report to the next meeting of the Board in regard to a site for said building, and what proportion of the expense should be paid by the Missionary Society, and in what way.

THE EDUCATION SOCIETY.

A meeting of the Executive Board of the Seventh-day Baptist Education Society, was held at Plainfield, N. J., on the evening of October 12th, 1856.

Prof. E. P. Larkin was appointed to a professorship in the College, to take his seat on the opening of the College in August next.

J. Allen and W. C. Kenyon were appointed general Agents of the Society for the ensuing year.

A resolution was adopted, requesting the members of the College Faculty already appointed to report their acceptance of the positions tendered them to the Board at its next quarterly meeting, and also to state the departments in which they would respectively prefer to give instruction.

It was also voted, that whenever any of the principal of the endowment fund shall be paid in to the Treasurer of the Society, he shall invest the same for the use of the College, in the manner indicated by the general laws of the State of New York for the investment of funds for the endowment of Colleges.

It was further voted, that the plan of subscription to the endowment fund be published in the columns of the Sabbath Recorder.

Immediate steps are to be taken for the incorporation of the Society under the general law of the State of New York.

FORM OF SUBSCRIPTION TO THE ENDOWMENT FUND.

For the purpose of permanently endowing a Collegiate Institution at Alfred, Allegany Co., N. Y., and for the purpose of enjoying certain educational privileges therein, which are named in a certificate of scholarship bearing date here-with, and issued to me, my heirs, and assigns, for ever, I do hereby obligate myself, my heirs, and my assigns, to pay to the Treasurer of the Seventh-day Baptist Education Society, ——— dollars, with in ——— years, interest commencing the ——— day of ———, 185—. I also engage to pay said Treasurer, or his order, annually, on the first day of ——— hereafter, at the rate of six per cent. per annum, as interest upon the whole or such part of the whole sum as remains unpaid until the whole shall be paid. And I also engage, that the educational privileges specified in said certificate, shall never be used, by myself, my heirs, or assigns, to the detriment of said institution, by selling, renting or leasing the use of the same; but its use may be donated to any person or persons who depend entirely upon their own exertions to defray their educational expenses. The money accruing from this subscription shall be appropriated to the endowment and support of ——— in said Institution. The whole shall be subject to the provisions and

conditions of the constitution of the above-named Society.

Dated ——— day of ——— 185—.

The certificate of scholarship referred to in the above subscription reads as follows:

CERTIFICATE OF SCHOLARSHIP.

This certifies that ———, of the town of ———, in the County of ———, and State of ———, has, by a certain instrument bearing even date herewith, become a subscriber to the Endowment Fund of the Seventh-day Baptist Education Society, for the purpose of the endowment of ——— Institution, at Alfred, Allegany County, New York, to the amount of ———, the same to be paid to the Treasurer of said Society ——— with interest, at the rate of six per cent. per annum, to be paid annually on the first day of ——— hereafter, upon the whole or such part of the above sum as remains unpaid, until the whole shall be paid. In consideration of which, the said ———, his heirs and assigns, forever, are entitled, on faithfully complying with the conditions of said instrument, to certain educational privileges in said Institution, as follows, viz: The owner of this certificate shall be entitled, after the payment of the first annual interest, to receive, in tuition, at the rate of ten per cent. per annum, upon the above named sum, for the time that he may have a scholar or scholars in actual attendance at said Institution, provided said scholar or scholars have not bought, rented or leased, or in any other manner obtained the use of said privilege for a money consideration; but it may be donated to such as depend entirely upon their own industry to defray their educational expenses.

The right and title of this certificate can be transferred to another, but all transfers to be valid must be made on the Books of the Society with the surrender of this certificate.

The whole of the within shall be subject to the conditions and provisions of the Constitution of the Seventh-day Baptist Education Society.

Secretary. Dated ——— 18—.

THE NORTH-WESTERN ASSOCIATION.

REPORT OF THE EXECUTIVE BOARD.

The Board held a meeting at Berlin, immediately after their appointment, at which applications were presented from Hardin, Marquette Co., (Grand Prairie,) and Coloma, Wau-shara Co., (Burr-Oak Prairie,) for missionary labor. These applications were taken into account, but the little time that could be occupied for consultation during the anniversary was not sufficient for maturing a plan of operations for the coming year. It was deemed important to furnish encouragement to our brethren emigrating West, from the various parts of our denomination, to settle together, and, if possible, some direction as to a desirable location, where homes could be obtained, if need be, on terms accommodated to limited means. The Board thought that if some such location could be found, and an efficient missionary early settled there, we could appropriate to his support the limited means at our control, to a better advantage than expending them upon an itinerant mission.

Coloma presented claims as a point for a permanent mission; but we could hardly hope to be able to support more than one such at present. We therefore concluded, at a meeting held at Harding the evening following the close of the anniversary, to request Bro. Geo. C. Babcock to labor one quarter of the time at Coloma, and Bro. J. M. Todd to labor the same proportion at Harding and vicinity.

Bro. Todd accepted the appointment, and labored a while, spending the Sabbath at Harding, and preaching on First-days at Green Lake. Finding more encouragement at the latter place, he subsequently made it the main point of his missionary labor. In a report to the Board, he says of his first visit there: "At Green Lake, the house was crowded to overflowing, and it seemed that no careless hearers were present. Many shed tears—I hope of penitence—and I left for home with the expectation of hearing that sinners had been converted, and I have not been disappointed, for about thirty have professed faith in Christ in connection with the Methodists. Our people living in the vicinity have shared largely in the work, in being revived and strengthened, and one is now believing in Jesus. . . . I feel encouraged to labor on and hope and believe that good is in reserve for this people."

In another report, he says: "I continue to visit Green Lake; and the whole community seem anxious to have me continue. I never held meetings where there was more apparent interest, and continually crowded houses. I hope that some good will be done." Bro. Todd acknowledges the receipt of fifteen dollars upon the field of his labor.

Bro. G. C. Babcock declined the appointment to Coloma, intelligence of which was received until Dec. 13th. In the mean time, the Board had engaged Bro. V. Hull to make a tour through Iowa and Minnesota, for the purpose of looking out some location for the establishment of a Mission, and of visiting as many of our scattered brethren in that region as he could. This tour was undertaken too late in the season to be extended very far into a country so new and so little improved in the way of bridges and roads, the way of the traveler being hedged up by high water and the cold combined. The location which was thought to be the most attractive and promising to our people going West, of any visited, already had a small settlement of Sabbath-keepers, a church, and a minister. Hence the attention of the Board was again turned to Coloma, as the point requiring the most immediate attention.

On the 8th of November, a communication was received from the Secretary of the Seventh-day Baptist Missionary Society, in which he says: "At the last meeting of the Board of the Missionary Society, held in Plainfield, N. J., on the 14th ult., the following resolution was passed:—Resolved, That the Corresponding Secretary be directed to correspond with the Executive Committee of the Wisconsin Association upon the subject of a mission in that section, with a view to concerted action in the establishment and support of missionary operations there." In answer to this letter,

the claims of Coloma, as a favorable point to establish a mission, were laid before the Secretary. He wrote again, inquiring the amount that would be necessary to support a missionary there, expressing the opinion that the Board of the Missionary Society would be willing to pay half of what it might be. On being informed of the probable cost, and laying the matter before the Board, he writes as follows: "The Board approved what I had written, and voted to pay one-half of the salary of a missionary to be located at Burr Oak Prairie. We wish you to make the selection, as we have none to send." Your Board had already opened a correspondence with Bro. H. W. Babcock, of Pennsylvania, asking him if he would accept an appointment as missionary, provided a location should be found where one should be needed, and received a favorable answer. He was therefore requested to take charge of the mission at Coloma as soon as he could make arrangements to do so. He accepted the appointment, but found it impracticable to reach the field with his family until the 25th of July.

In his first report, under date of September 21st, he says: "We were received by the Sabbath-keeping people of Coloma with becoming friendliness and warmth. Since my arrival I have visited among the people as circumstances would permit, and have preached regularly upon the Sabbath. There are, in Coloma and vicinity, about twenty families that profess to observe the Sabbath of the Lord. Some of these have peculiar notions of religion, which may prevent an active co-operation with my exertions. The most of them, however, are Seventh-day Baptists in principle, and exhibit a commendable degree of interest in the cause of religion. There has been a good attendance upon Sabbath meetings. Indications of divine love and grace have often been exhibited on these Sabbath occasions. A degree of thankfulness is expressed for Sabbath and sanctuary privileges, which would, no doubt, touch the hearts of those whose influence and means have tended to contribute them. A proposition to raise funds for the purchase of a Sabbath School Library meets with favor, and I hope the time is not far distant when we shall have an efficient Sabbath School established. There is also discernible the germ of an interest in the cause of education, which I hope will ere long become a tree of goodly dimensions, and produce abundantly of its desirable fruit. . . . In short, there are indications of hope for Coloma. And that the rich blessings of God most high may rest upon all those who have put a friendly hand to the work of religion in that place, is the desire of H. W. BABCOCK."

The people of Coloma have manifested their appreciation of the combined effort of the two Boards to establish a mission there, by a liberal pledge of means towards its support. Bro. Babcock acknowledges the receipt of thirty dollars from them during the first quarter.

The Board regard this an important field, and hope that the mission will have a warm place in the hearts of all our brethren and sisters, and that while they contribute of their material substance for the support of the laborers there, they will remember it as they address the Throne of Grace, from the closet, the family altar, and the sanctuary.

Bro. V. Hull's tour occupied nearly a month, and involved an expense, "out," of about fifteen dollars, beyond which he declined to receive any thing of the Board.

Within the summer past, a considerable number of our brethren and their families have settled in Minnesota, and are looking back to us for help. The Board feel satisfied that a door is thus opened for useful missionary labor, and recommend it to the attention of the Association. The expense of the mission at Coloma, for the first year, beginning at July last, will be \$375—\$500 for salary, and \$75 to assist in removing to the field, one half of which the Seventh-day Baptist Missionary Society are expected to pay. The people at Coloma have pledged over \$100, which, if raised, will reduce the amount for the Board to about \$300. They have already paid one half of the appropriation for assisting the missionary to reach the field, amounting to \$37 50. The expense of Bro. Todd's labor is not known, as we do not know the amount of labor, but his salary is to be at the rate of \$300 a year. Orders have been given him, for \$15. Bro. V. Hull has had an order for \$15. The funds that have been raised for our missionary operations at home have not generally been forwarded to the Treasurer. We recommend punctuality in forwarding them at least once each quarter.

IMPRISONMENT FOR HERESY IN SPAIN.

A Committee of the Protestant Alliance has recently presented to the Right Hon. the Earl of Clarendon, Her British Majesty's Secretary of State for Foreign Affairs, a memorial asking him to employ his powerful influence to engage the Spanish government to order the release of M. de Mora from imprisonment, and to protect him and his family from further persecution. We copy that portion of the memorial which states the facts in the case:—

Your memorialists desire to bring under your lordship's notice the case of a Spanish Protestant gentleman, Don Anglos Herreros de Mora, who on the 7th of August last, was arrested and thrown into prison, and has since been handed over to the "Tribunal of the Faith," to be dealt with according to the ancient law of Spain for the punishment of heretics.

M. de Mora has long been known as a separatist from the church of Rome. Several years ago, when in England, he married a French Protestant lady, and on his return to Spain, during the administration of General Espartero, he was an active advocate of religious liberty, in conjunction with many deputies to the Cortes recently dissolved. He has repeatedly been in England, and has also visited the United States of America, and carried on a friendly correspondence with Englishmen and Americans of eminence. From the knowledge thus acquired of his character and proceedings, your memorialists have no reason to believe that he has violated any articles latterly in force in regard to religion.

It appears that while quietly walking in the Prado, at Madrid, he was suddenly assaulted and beaten in the presence of several priests, and dragged away in custody by some officers of the police to the civil Governor of Madrid. The Vicar General, the chief ecclesiastical authority in cases of heresy, was already awaiting with the Governor to claim him as subject to his jurisdiction. He was immediately cast into a damp dungeon, whence, notwithstanding the earnest entreaties of his wife, he was not removed before his sufferings had brought on a dangerous sickness and fever. Eventually, by order of the government, he was delivered to

the "Tribunal of the Faith," an ecclesiastical court which your memorialists are informed succeeded to the functions of the Inquisition when that tribunal was abolished. He was there subjected to a secret inquiry, without the assistance of any legal adviser or friend, and without any of those forms of law which in all civilized countries are adopted as a protection of persons accused. So far as your memorialists have been able to learn, the charges then made against M. de Mora were, that he had endeavored to spread the gospel in Spain, and had been abroad to ask foreigners to aid him in the circulation of the Bible. These charges he freely acknowledged, and when solicited by the Vicar-General, who had been his school-fellow, to return to the church of Rome, he refused, and declared it to be his purpose, so long as he had breath, to labor in the great work of evangelizing Spain.

According to the latest accounts, M. de Mora is still in the hands of the ecclesiastical authority, to be dealt with according to the royal decree of 1813, which, by reference to the ancient law (Ley II., title XXVI., partida VII.) still imposes the punishment of death by fire upon heretics. Your memorialists do not suppose it possible that a sentence so revolting as this can be executed in the latter half of the 19th century; but it is apprehended that the punishment inflicted upon M. de Mora by way of commutation will be exceedingly severe, and one placing his life in danger.

SLAVERY IN THE LOST CREEK CHURCH.

To the Editors of the Sabbath Recorder:—

My heart has been somewhat pained recently by seeing uncalled-for exciting pieces in the Recorder. I have constantly patronized the paper for more than twenty years, and have, time after time, induced others to become subscribers, although told that the paper was conducted by a hot-bed of Whigs and Abolitionists; yet my zeal for the interests of the press abated not while its columns stood aloof from topics of party politicians, and seemed to embrace the interests of Christ's peaceable kingdom on earth. But since reading in the paper late productions of S. G. Griswold and H. C. H., I have been led to doubt my propriety in further supporting it. Those productions, as it seems, originated from the reception of the Lost Creek Church into the Eastern Association. Now, as that church was taken in at an annual meeting of the body, and as it appears after much being said and full deliberation on the subject, the union took place with but one single dissenting voice, I can but look upon it as unwise to admit of any discussion or comments on the subject in our prints. If Bro. G. had anything personal to throw out—if H. C. H. had any unkind strictures to make, or desired to promulgate his perverted gospel theory—they should have taken some other channel to do their work in; and after having got into the paper the explanation given by J. B., Aug. 21, should have ended the matter. J. B. being a northern man, an accredited minister, known to all the brethren, and speaking from personal acquaintance with the church, its members, the alleged slaves, &c., his statement, should have been satisfactory, and perhaps was to every reasonable inquirer. But notwithstanding anything further was uncalled-for and out of place, yet various superfluous pieces appeared, pointed and bearing on all Southern Christians, and especially on brethren here, yet no reply was heard. The stillness of Eld. S. D. Davis, while his remarks were quoted, published, reiterated, ungenerously commented upon, and published again, is evidence of the wisdom and humility which he possesses, and his very remarks, which have been the subject of so much criticism, clearly bespeak the just views he takes of the practical duties of the Christian minister. Did those who have taken the liberty to handle his statements so freely, manifest the same good judgment and Christian meekness, the denomination would have fewer evils to weep over, and the cause of Christ be better served, as far as their instrumentality is concerned. Thomas B. Bond, too, the great mark of misguided firing; has stood quiet all the summer amidst hurling missiles; not heard to resent in any form, nor advocate slavery, further than to discharge his duty towards the colored people entailed to his charge, (see J. B.'s explanation.) But imposition sometimes runs so high that forbearance ceases to be a virtue. Because Bro. Bond at length met the case by a short, appropriate reply, in the Recorder of 25th September, he is charged in the very next paper with possessing the spirit of a political ruffian, the writer intimating that such a spirit is only known in the regions of slavedom. Though there are honorable exceptions both sides of Mason and Dixon's line, were retort commendable, Bro. G. might not only be told that ruffianism, with all the catalogue of sins which he and H. C. H. have enumerated, is too common north as well as south, but that the heated fanatical course of Northern Abolitionists runs to many extensive evils that Southern people are not guilty of. But I forbear, further than to remark, that I believe I never heard from any writer, Christian or profane, south or north, such a sweeping, presumptuous, (not to say untrue,) declaration, as we read in the Recorder of 2d October, from the pen of S. G. Griswold: "The whole South is one great hot-bed of adultery, fornication, and rape." Lamentable, indeed, that such an ungrounded, defamatory sentence should emanate from a Christian minister, and go to the world through a religious journal; not a Christian nor moralist in the whole southern domain—northern: bigotry condemns the "whole." Besides saying many other harsh and unjustifiable things, H. C. H. represents the professed churches of Christ south as "a brotherhood of thieves." (Recorder, 28th August,) and S. S. G. verges and extends by asserting that "the whole of the south is one great hot-bed of" vile abominations. Where is charity? Where is truth? It would seem that the mental vision of the authors quoted, had become so darkened by party strife that these essential elements are quite overlooked.

As before stated, my heart is sorely pained on account of these things. I have been anxiously waiting to hear something from the publishers that would tend to modify or show their dissent from the sentiments expressed by these correspondents. But nothing of that nature coming to hand, my duty and views of propriety constrain me to speak my feelings. But little did I think that my money and influence were going to support a press that would send abroad such ungodly productions, and reproach of the denomination. Not only covenant brethren, whose feelings should ever be regarded as the apple of the eye, but Washington, the Father of our Republic, with every other person, however worthy, having any connection with slavery, is unchristianized, and all the inhabitants of the south criminated as culprits guilty of the most flagrant sins.

Brethren, these things ought not so to be. Under such a course, we must suffer loss. It is well known that the question as to the right or wrong of slavery is a controverted one throughout the Union, by Christians as well as politicians. Charity and forbearance ought to be exercised on both hands. To put out such pieces as those referred to, is not the way to cultivate brotherly love, nor extend the Christian influence in the world. I hope satisfactory explanation may yet be given for the past, and reform in the future; otherwise the withdrawal of my patronage may be expected. In saying this, I no doubt speak the minds of many others.

WM. F. RANDOLPH, Green Brier Run, Va. 13th Oct., 1856.

"PAY AS YOU GO."

The pay-as-you-go system is, or would be if it was more fully and generally carried out, eminently conducive to the peace, safety, and stability of the church, of the state, of families, and of individuals. The prevalent custom of running deeply into debt and involvement, has the contrary tendency, frequently producing disturbance, disorganization, and painful vicissitudes. Extensive bankruptcies and business refusals will frequently produce a political revolution, turning out one set of men and bringing in another, changing the course of legislation and administration. These changes are only the result of unhealthy influences, bringing perhaps no improvement—unlike those changes which are produced by the progress of light and knowledge, and the influence of good principles. The bankruptcy of individuals frequently has the effect of bringing them into difficulties, contentions, and collisions with their friends and neighbors, and with the societies with which they may be in connection. These difficulties often produce a total alienation and discouragement, so that the parties wish to go out of the sight and knowledge of their old friends and associates. They go away, and the societies of the neighborhood lose them forever. Almost any one of some years' experience and observation may recall instances of this kind. Debt and bankruptcy frequently break up families; their members being forced to go abroad in search of the means of subsistence; children are separated from the care and guardianship of their parents; many of them in consequence falling under temptation and going to destruction. All of these evils spring, as a natural result, from the first error of running in debt.

GEORGE PEABODY.—This eminent London banker, now in this country, was recently honored with a public reception by the people of his native town, Danvers, Mass. Mr. Peabody is a remarkable example of what can be achieved by personal merits of a high order, under the direction of favoring Providence. Born in Danvers, Mass., in 1795, we find him at sixteen years of age, a lad without father or mother, and without influential friends. The next year he becomes a resident of Baltimore; at nineteen years of age a partner in business. For ten years, from 1827 to 1837, he made frequent voyages to England in pursuance of the interests of his business, and from the last-named year he has been a resident of that country, where, among the bankers of London, he has acquired distinction. He has reached not only a position of large wealth, but of the highest respectability and honor. The Christian Watchman and Reflector says:—

"The uses of money Mr. Peabody well understands. In 1852 he gave to the town of Danvers twenty thousand dollars for the promotion of knowledge and morality among them. The gift was afterwards increased to forty-five thousand dollars, with which the Peabody Institute has been founded. The fine building erected with this noble donation contains a well selected library of three thousand volumes; and as an additional means of promoting knowledge, courses of lectures are annually delivered in a spacious lecture-room. The building is an ornament to the town of Danvers, as the Institute is a valuable auxiliary to the cause of education. A yearly donation of two hundred dollars, to be expended in medals for the scholars of the town, further testifies to the interest of Mr. Peabody in the cause of education."

CHICAGO UNIVERSITY.—The Christian Times (a Chicago paper) of Oct. 18th, says:—

"We are gratified in being able to announce that the subscription of \$100,000 for the building of a Baptist University in this city, has now been completed. This sum has been obtained within the First Baptist church and congregation, including a few of the brethren now connected with the new church on Edina Place. We are informed that additional sums have been also made sure, so that the contribution of Chicago to this enterprise cannot be less than \$150,000. This remarkable success within the city affords a measure of guaranty that this great undertaking will be effectually carried through. If other portions of the State show a similar interest and a like liberality, the Professorship Endowments will soon be forthcoming. We believe that the plans of the Board, with regard to the time at which to commence building and to organize classes, are not yet matured."

Miscellaneous

The Coronation of the Czar.

The correspondent of the London Times describes the ceremony which has consecrated the Czar's power in the eyes of so many millions of his subjects. It was performed with rare precision and success, and with a magnificence to which no historical pageant can claim superiority.

THE BANQUETING HALL.

Let us enter the banquetting hall. Surely here are the riches of the world! Such a glare of gold plate, such a wild profusion of goblets, vases, cups, salvers, heaped on the walls of this glittering room!

THE EMPEROR IN SIGHT.

Now the Imperial dais comes in sight, and the Emperor himself presents himself to the people, not amid cheers, but loud shrill cries which overpower the tolling of the bells, the crash of arms, and the loud flourishes of drums and trumpet which rise all around us.

THE CEREMONY.

We are now inside the cathedral with them, and are about to witness a ceremony instinct with meaning and full of sacred solemnity to the mind of the unsophisticated Russian.

a long embrace; and tears and smiles mingle together as the little Grand Dukes are seen to clamber up to the side of their father and uncle, who has to stoop low in order to reach the little faces which ask to be kissed.

Meanwhile the Empress comes forward and is in like manner anointed by the Archbishop, but on the forehead only. Then the Emperor and Empress, the one on the right, the other on the left, of the presiding Archbishops of Moscow, St. Petersburg and Novgorod, receive the holy sacrament; to the Emperor, as the chosen servant privileged by Heaven, it is administered in the two kinds, the Empress receiving only the sacramental bread, which is partaken of by all members of the Russian Church.

THE BANQUET.

The throne room, in which the banquet takes place, has been already described. The Emperor sits with the Empress Mother on his right hand, and the young Empress on his left. The great dignitaries of State advance, bearing silver dishes, which they place before the Imperial trio, who commence their repast. The body of the room is occupied by the members of the first and second classes of Russian nobility, who, standing in their places at the tables prepared for them, wait until the Imperial family have concluded their repast, before they sit down to the banquet in store for them.

At the first toast, to the health of the Emperor, the artillery fire 31 guns; to the Empress, each 51 guns; to the Imperial house, 31 guns; to the clergy and all faithful subjects, only 21 guns. It was nearly four o'clock before the banquet was over, and their Majesties retired to take some repose.

THE ILLUMINATIONS.

In the evening all Moscow was illuminated, but as the patience of your readers is exhausted, and all illuminations are pretty much alike, I must defer what I have to say about them till next post. It is sufficient to say that the city was a blaze of light, that the streets were thronged to suffocation, that carriages could not pass through the thoroughfares, that the heat, and dust, and smoke were intolerable, and the English Embassy was very finely illuminated.

The Czar has signalled the day of his coronation by publishing a most important ukase, which contains an amnesty, and lays the foundation for great reforms. The following points are contained in it:—A civic and military medal for all who took part, directly or indirectly, in the war! Freedom from military service for four years throughout the Empire. A most equitable assessment of the poll-tax. The Emperor accords an amnesty to the political offenders of 1826 and 1831. All the Jews of the Empire are freed from the special burdens of the recruitment that still oppressed them. The children of soldiers that were brought up by the State and as such formed part hitherto of the army, in which they were bound to serve as soldiers, are all restored to their relations.

Female Beauty.

The ladies of Arabia stain their fingers and toes red, their eye-brows black, and their lips blue. In Persia they paint a black streak around the eyes, and ornament their faces with various figures. The Japanese women gild their teeth, and those of the Indians paint them red. The pearl of the teeth must be dyed black to be beautiful in Guzurat. The Hotentot women paint the entire body in compartments of red and black. In Greenland the women color their faces with blue and yellow, and they frequently tattoo their bodies by saturating threads in soot, inserting them beneath the skin, and then drawing them through. Hindoo females, when they wish to appear particularly lovely, smear themselves with a mixture of saffron, tumeric, and grease. In nearly all islands of the Pacific and Indian Oceans, the women, as well as the men, tattoo a great variety of figures on the face, the lips, tongues, and the whole body. In New Holland they cut themselves with shells, and keeping the wounds open for a long time form deep scars in the flesh, which they deem highly ornamental. And another singular mutilation is made among them by taking off in infancy, the little finger of the left hand, at the second joint. In ancient Persia, an aquiline nose was often thought worthy of the crown; but the Sumatran mother carefully flattens the nose of her daughter.

Among some of the savage tribes of Oregon, and also in Sumatra and Arracan, continual pressure is applied to the skull in order to flatten it, and thus give it a new beauty. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of it. In China small round eyes are liked, and the girls are continually plucking their eye-brows, that they may be

thin and long. But the great beauty of a Chinese lady is in her feet, which, in childhood are so compressed by bandages as effectually to prevent any increase in size. The four smaller toes are turned under the foot, to the sole of which they firmly adhere, and the poor girl not only endures much pain, but becomes a cripple for life. Another mark of beauty consists in finger nails so long that casings of bamboo are necessary to preserve them from injury. An African beauty must have small eyes, thick lips, a large flat nose, and a skin beautifully black. In New Guinea the nose is perforated, and a large piece of wood or bone inserted. In the northwest coast of America an incision more than two inches in length is made in the lower lip and then filled with a wooden plug. In Guiana the lips are pierced with thorns, the heads being inside the mouth and the points resting on the chin.

Wealth of British Aristocracy.

The Duke of Bedford includes, or included, a mile square in the heart of London, where the British Museum, once Montague House, now stands, and the land occupied by Wren Square, Bedford Square, Russel Square. The Marquis of Westminster built within a few years the series of squares called Belgrave. Stafford House is the noblest palace in London. Northumberland House holds its place by Charing; Chesterfield House remains in Audley street. Sion House and Holland House are in the suburbs. But most of the historical houses are marked or lost in the modern uses to which trade or charity has converted them. A multitude of town-places contain inestimable galleries of art. In the country, the size of private estates is more impressive. From Barnard Castle I rode on the highway twenty-three miles from High Force, toward Darlington, past Kaby Castle, through the estate of the Duke of Cleveland. The Marquis of Breadalbane rides out of his house a hundred miles in a straight line to the sea, on his own property. The Duke of Sutherland owns the county of Sutherland, stretching across Scotland from sea to sea.

The Duke of Devonshire, besides his other estate, owns ninety-six thousand acres in the county of Derby. The Duke of Richmond has forty thousand acres of Goodwood, and three hundred thousand at Gordon Castle. The Duke of Norfolk's park in Sussex is fifteen miles in circuit. An agriculturist bought lately the Island of Lewis, in Hebrides, containing five hundred thousand acres. The possessions of the Earl of Lonsdale gave him eight seats in Parliament. This is the Heptarchy again; and before the reform of 1832, one hundred and fifty-four persons sent three hundred and seven members to Parliament. The borough-mongers governed England. These large dominions are growing larger. The great estates are absorbing the small freeholds. In 1786, the soil of England was owned by two hundred thousand corporations and proprietors; and in 1832, by thirty two thousand. These broad estates find room on this narrow island. All over England, scattered at short intervals among ship-yards, mines and forges, are the paradises of the noble, where are life-long repose and refinement, heightened by the contrast with the roar of industry and necessity, out of which you have stepped aside.

R. W. Emerson's English Travels.

Whatever may be your choice of future occupation—whatever calling or profession you may select, there is certainly none more honorable than that of a farmer. The patriarch of the fields, as he sits beside his cottage door when his daily toil is over, feels an inward calm never known in the halls of pride. His labor yields him unpurchasable health and repose. I have observed with more grief and pain than I can express, the visible tokens which appear in all directions of a growing disposition to avoid agricultural pursuits, and to rush into some of the overcrowded professions, because a corrupt and debasing fashion has thrown around them the tinsel of imaginary respectability. Hence the farmer, instead of preparing his child to follow in the path of usefulness himself has trod, educates him for a slith; labor is considered vulgar, to work is ungentle, the jack-plane is less respectable than the lawyer's green bag; the handles of the plow less dignified than the yard-stick. Unfortunately! How melancholy is this delusion, which, unless it be checked by a wholesome reform in public opinion, will cover over our country with wreck and ruin! This state of things is striking at the very foundation of our national greatness; it is upon agriculture that we mainly depend for our continued prosperity, and dark and evil will be the day when it falls into disrepute. What other pursuit offers so sure a guarantee of an honest independence, a comfortable support for a dependent family? Where else can we look but to the productions of the soil for safety of investment, and for ample return? In commercial speculations all is chance and uncertainty, change and fluctuation, rise and fall. In the learned professions scarce one in ten makes enough to meet his incidental expenses; how, then, are we to account for this fatal misdirection of public opinion?

Jefferson's Opinion of Farming.

The cultivators of the earth are the most valuable citizens. They are the most independent, the most virtuous, and they are tied to their country, and wedded to its liberty and interests, by the most lasting bonds.

Condition of the British Collier.

Says a writer on the coal mines of England, in a late number of an English magazine: "The colliers, in the midst of their wretchedness, earn wages that would enable a thrifty mechanic to retire from labor before he was old; but colliers are very reckless. Relics of ingrained guilt, indifference of employers, the imminent perils of the mine, blend to make them callous. How awful to think that out of the miners this very day working for us underground, so many are to meet inevitable untimely death! Not a mere surmise is this, but an experience from the returns of late years of accidents, mostly preventible! 'Reckinin' Saurday comes' once't a fortnight. A man and his more. Supremely wasteful, then, the feast, Butter and unctuous things (for they like it) good things to bathe in. Fires, never small, heat their rooms, while the fat steams out of the ovens, and they keep at it cooking away till far into the Sunday morning. Look in upon them, and in two minutes you feel ready

for basting, and make quick exit, for fear of being served up with the roast meats. Drop in next Saturday, you are in danger of a different basting. 'Jack o' Bill o' Bob,' as he is known from his grandfather downward, has spent his £10, and is starving. A goodly family, without a shirt among them, is no rare circumstance. Joviality is the watchword when money comes to hand, not so replete as to be quarrelsome while the preliminaries are arranging, but in good-tempered mood of expectation. For two or three days they 'play them.' Church is forgotten, and reckoning Monday fills all the washy bear-houses with those black sons and daughters of coal. Colliers have not a good name among us Southerners. We think them inclined to riots and strikes, and to take exceeding pleasure in making us pay dear for our fuel. The Colliers are not much esteemed, however, by their nearest neighbors. Every townsman has an allward history of their rough doings. Rioting, indeed, is no dishonor in their ideas. Morality is at a low ebb, or, as one of the Government inspectors remarked, it 'does not exist.' Curiously appalling, if one questions the miners' children, he would find it, to hear their glib reference to brothers imprisoned, or fathers transported—facts, like household words, which carry little discredit, but are rather looked upon as simple incidents of the craft.

Apples and Insects.

The apple crop will be very light in this region. There was no lack of blossoms. Fruit, in great abundance, formed and held on until about the middle of June, when it began to fall, and the first of July but little remained. The falling apples, in addition to the usual perforations, many of them had curious spots, which indicated that they had been punctured with an instrument similar to that used by the curculio.

I wish some of your contributors, Mr. Editor, would tell us whither this is the work of a new enemy, or an old one in new guise. The number of these ruffians is already legion, and we may well pray that it be not enlarged. I am sorry to announce that the borer has made his appearance hereabouts. While committing his ravages, in the eastern and central portions of this State, we were exempt. But now the sneaking varmint has made his entree into the valley, and is making his mark upon every orchard.

Our farmers and gardeners have not yet made the acquaintance of his ugliness, and probably will not, till he has done more damage. Those who have young orchards, and would preserve them, must look after these chaps. There is no safety in delay. The proper place to meet ruffians is on the border, and dispute the entrance. Let them once zoom themselves into the territory, and nothing short of hard fighting will expel the graceless villains.

Precautionary measures should first be taken, the grass and weeds should be removed and kept from the body of the tree; the bark, from the roots to the limbs, should be thoroughly scraped and washed frequently, say three times in course of the season, with some liquid that will be offensive to the insect. A solution of potash, not too strong, or a ley of wood ashes, or whale-oil soap, dissolved in water, with 2 oz. of sulphur to one gallon of water, makes a good wash. Assafoetida, barn manure, and other offensive matters, may be added, and a little clay mixed, to make it adhesive. This may be regarded as a sectional movement, calculated to produce agitation, and even endanger the Union.

If let alone, the enemy will secretly sap the foundations of the tree, and thus settling the extremes of variance, when discordant winds arise, agitation will follow, and the union of vitality with the physical constitution will be dissolved.

Next, frequent examinations should be made for the worms. They remain and work in the tree two seasons; if caught and killed during the first, the injury will soon be repaired in a vigorous tree. If suffered to remain during the second season, and till full grown, the injury may, and in most cases will be irreparable.

I hope, Mr. Editor, none of your readers will suspect me of political squinting in my remarks. The farthest possible from it, I have been writing about civilized ruffians, and nothing more. [N. E. Farmer.]

Gathering Corn—Saving Seed.

I cut my corn crop from the roots pretty early, so as to make as much of the stalks for fodder as possible. I drive a wagon into the field, and keep two rows cut ahead of the horses, carrying these rows back to the wagon. Three rows are then taken on each side. In this way eight rows are gathered at a time. The corn is then taken to a lot near the barn, and put in small shocks, where it is left to dry until a convenient season for husking. When the stalks are thoroughly cured, we choose a dry day and carry in all we can pile upon the barn floor, where it is husked out at leisure, the corn being put into the granary and the stalks into the mow from which the wheat has been thrashed. I have my corn granary under an extension of the barn roof. I am obliged to use a horse team in gathering the corn, as oxen bother me by constant feeding.

The same general plan is pursued by a neighbor who has a separate corn crib, and stacks the stalks; but all his husking must be out of doors, and this is necessarily done in dry weather only. Another large corn-grower has built a long low shed as follows: Two rows of crotched stakes are set up east and west. The north row is extended above the ground six feet and the south row eight feet. String pieces running east and west are laid in the crotches to support a board roof. The boards, sixteen feet long, are laid on about three inches apart and a crack between them is covered with a slab. One nail in each board and slab is sufficient to keep them in place. As rude stakes answer every purpose, and the poorest kind of boards are good enough for the roof, the entire cost of the structure is quite small.

Under this shed the corn is stowed away as fast as it is hauled from the field, and it is afterwards husked at leisure. Nothing but an unusually driving rain or snow will injure the corn, and then, only the outside portions. It was intended to set a row of perpendicular boards against the south side, but after three years trial my neighbor has not considered this worth while. The husking is commenced upon one end, and the stalks are piled up under the same cover until wanted for feeding.

SAVING SEED CORN.

In referring to the poor seed corn planted last spring, the Agriculturalist stated that it probably resulted from putting up the corn

too damp last fall. I think this must have been the difficulty. In gathering my corn as above described, I leave standing any thrifty stalks that contain two or more full sized, plump, well filled ears. These remain in the field until perfectly ripe and dry, when the ears are plucked off and carried in baskets to a dry room over the granary, where it is left with the husks on until spring planting. Last spring my whole crop came up beautifully at the first planting, while many of my neighbors were under the necessity of planting the second time, and several of them came to me for what excess of seed I had to spare. [An Indiana Farmer, in American Agriculturalist.]

Proportions of the Human Figure.

Nature, in the composition of the human frame, has so ordained that the face, from the chin to the highest point of the forehead where the hair begins, is a tenth part of the whole stature; the same proportion obtains in the hand, measured from the wrist to the extremity of the middle finger. From the top of the chest to the highest point in the forehead is a seventh. From the nipples to the top of the scalp is a fourth of the whole stature. If the length of the face, from the chin to the roots of the hair, be divided into three equal parts, the first division determines the place of the nostrils; the second the point where the eyebrows meet. The foot is the seventh part of the height of the entire frame, the cubit and the chest are each a fourth. The other members have certain affinities which were always observed by the most celebrated of ancient painters and sculptors, and we must look for them in those productions which have excited universal admiration.

The navel is naturally the central point of the human body; for if a man should lie on his back with his arms and legs extended, the periphery of the circle which may be described about him, with the navel for its center, would touch the extremities of his hands and feet. The same affinities obtain if we apply a square to the human figure; for, like the contiguous sides, the height from the feet to the top of the head is found to be the same as the distance from the extremity of one hand to the other, when the arms are extended. The standards according to which all admeasurements are wont to be made, are likewise deduced from the members of the body; such is the digit, the palm, the foot, and the cubit; all of which are subdivided by the perfect number which the Greeks call *leptoi*. [Benoni.]

Growing Grapes in Pots.

One of the finest ornaments produced by horticultural science is the raising of "grapes in pots." There can be no sight in Pomology more beautiful than a well-trained vine in full fruit, for an ornament to a conservatory, or for a table at a public dinner. To accomplish this desirable object in the most speedy way, a good branch of a bearing vine should be layered into a pot, or small tub, in the winter, before fruit spurs starts. In this way it will form its roots and immediately set its fruits, go on and perfect them, and thus present in a single year a handsome vine. With judicious care, the vine can be separated from the old one, and the pot removed with the fruit perfect. Great care should be taken not to let the vine overbear; this would affect the size of the clusters, and the size of the berries. The circumference of the vine will always guide the grower as to the number of clusters and the weight of crops that the vine can ripen.

We have been led to these remarks by seeing a vine thus grown in a pot by Mr. Lee, of the Oakland Gardens, and which is now exhibiting at the stall of Mr. H. Gushee, in the Washington Market. On this vine we saw one handsome cluster and nearly a dozen of half growth, with berries of various sizes. Had every but four been taken from the vine, and the whole strength of the vine given to ripening those, the result would have been twelve or sixteen pounds of delicious grapes—now only one bunch is mature, the others are worthless; and the vine is injured for two or three years. This is always the result of overbearing young vines or trees. [California Farmer.]

FACTS ABOUT THE PRESIDENTS.—Four of the first seven were from Virginia. Two of the same name from Massachusetts, and the seventh was from Tennessee. All but one were sixty-six years old on leaving office, having served two terms; and one of them, who had served but one term, would have been sixty-six years of age at the end of another. Three of the seven died on the 4th of July, and two of them on the same day and year. Two of them were on the Sub Committee of Three that drafted the Declaration of Independence, and these two died on the same day and year, and on the Anniversary of the Declaration of Independence, and just half a century from the day of Declaration. The names of three of the seven ended in "son," yet neither of these transmitted his name to a son. In respect to the name of all, it may be said, in conclusion, the initials of two of the seven were the same; and of two others that they were the same; and the initials of still two others that they were the same. The remaining one, who stands alone in this particular, stands alone also in the love and admiration of his countrymen and the civilized world—WASHINGTON! Of the first five, only one had a son, and that son was also President. [Christian Observer.]

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ZONES OF WIND IN THE NORTHERN HEMISPHERE.

According to the scientific investigation of Prof. Cöppin, there exists in the Northern Hemisphere three great zones of wind extending around the earth, modified, and in some cases partially interrupted by the configuration and character of the surface. The first of these is the trade wind, near the equator, blowing, when uninterrupted, from northeast to southeast. This belt is interrupted, however, in the Atlantic Ocean, near the coast of Africa, upon the Mediterranean Sea, and also in Barbary, by the actions of the great desert. The second is a belt of westerly wind, nearly two thousand miles in breadth, between latitude 25 and 60 north, and encircling the earth, the westerly direction being clearly defined in the middle of the belt, but gradually disappearing as the limits are approached on either side. North of this there is another system of winds blowing southerly from high northern latitudes, and gradually inclining toward the west.

Dr. Buckland, the Geologist, has been appropriately buried at Ippis (near Oxford), where he died, in a grave blasted out of the solid rock, and the cavity filled up with Portland cement, to keep it waterproof.

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. 32 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 Christian Church. 62 pp. No. 5—Christian Catechet. 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 Sabbath-tarian; Counterfeit Coin. 8 pp. No. 8—The Sabbath Controversy; The True Issue. 4 pp. No. 9—The Fourth Commandment: False Exposition. 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—Mimese 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, in an Address 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 Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stennet. First printed in London in 1658. 64 pp. Vindication of the True Sabbath. By J. W. Morton. Late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto. The Sabbath Visitor. The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton'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, by sending their address, with a remittance, to GEORGE B. URRIN, 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 enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of various classes of readers. As 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..... \$ 25 Five copies to one address..... 1 00 Twelve copies to one address..... 2 00 Twenty copies to one address..... 3 00 Forty-eight copies to one address..... 10 00 Forty copies to one address..... 5 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 a variety of historical, biographical, and statistical matter designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Woodcuts 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 for the years 1852-3-4—may be had bound, for the subscription price and cost of binding.]

The Carol :

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