

The Sabbath Recorder.

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

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The Sabbath Recorder.

SECTARIANISM.
Concluded from last week.

Brother Griswold need not be at a loss to infer my meaning (so far as he is concerned) in regard to prematurely adopting and publishing views opposed to the known doctrines of the denomination; for I have told him long since wherein I believed he had erred. But Bro. G. need not think that what I said on that point was intended entirely for him, though I should be glad to believe that he is the only man who needed such admonition.

It may be true, that sectarianism has always opposed the honest searcher after truth; but it does not follow, that covenant obligations may be treated as of no force, and repudiated at pleasure. Tyranny and anarchy are extremes, alike destructive to peace, subversive of order, and affective of injustice. Nor is it to be admitted that the cause of truth and righteousness can be subserved by any measures which do violence to good faith, any more than it can by submission to the tyranny of a bad faith. Men are often mistaken in respect to the value of their new discoveries. It often happens, that what they suppose to be new discoveries, are only the exhausted models of the useless contrivances of past generations. It also sometimes happens, that the discoveries which we lay claim to are the property of some fortunate pioneer of a former age. We should do well to take all needful pains to assure ourselves, both as to the real value of any discoveries we think we have made, and the credit that belongs to us for our achievements, before we advertise ourselves as the originators and claimants in the case. Now, when Bro. G. alludes to Mr. Garrison as having exhibited a high degree of intrepidity in the defense of human rights, he is perfectly justified by the facts in the case, no doubt. But if he ascribes to Mr. Garrison the honor of any new discovery in that department, I think it is a mistake, though I grant that he has done nobly in his defense of the right. But when Bro. G. presents Swedenborg as a "seer," because he held that charity, or love, ought to be regarded as of paramount importance in religion, I think he exhibits an inconsiderateness, in the direction of giving "flattering titles" to men, which he ought not to. Swedenborg was not the discoverer of that doctrine in any sense. Bro. G. admits that "Christ and the Swedish seer are in agreement" on this point. But why bring in Swedenborg and his "Heavenly Arcana," as though he had made the discovery "that the true church stands on the platform of love to God and to man?" Was not Christ before Swedenborg? Did not this so-called seer get this idea from the Bible? What is the use, then, or the propriety, of thus associating the name of Swedenborg with that of Christ? It always seems to me like an indignity offered to Christ, when I see or hear his name or doctrine associated in a commonplace way with the names and doctrines of men, or in any style that looks like putting him on a common level with them. It always impresses me with a sense that the speaker or writer has lost the sight or sense of the paramount, the exclusively divine claims of the Son of God. When men allow themselves to speak or write in such a way, I think they are in great danger of blurring their perceptions of the claims of Christ by so doing, if they are ever so clear and just when they begin.

But I object to the use which Bro. G. makes of his quotation from Swedenborg, which is (as it seems to me) to convey the idea, that there is no particular importance in correct views in respect to faith and doctrine; or that a life of Christian piety and love is about as likely to be attained in the absence of such views as where they are possessed. I do not say that Bro. G. intended to signify all this by the quotations in question, but that the way it is presented favors that idea. I admit that many persons, whose theory of religion is very correct, are very incorrect in their lives; and that many whose views are erroneous, are much more Christ-like in their lives than those. But this does not prove that a right understanding of divine things is unimportant, or does not promote the life and love which Christ requires. It may be true, that correct views do not always result in a correct life; but in just so far as the life of any one is truly Christian, it must become so from an understanding of the doctrines of Christianity. Nor does it alter the case, whether such understanding of Christian doctrine is imparted to the mind by the Spirit, or Word of God, or by example, or even by the light of Nature. I wish to be distinctly understood. For this purpose, let me say, then, that though true views of Christian doctrine may be held, without resulting in a Christian life, yet no true Christian life can result without them, or only in such proportion as they exist in the mind. The reason of this is obvious. A Christian life is a life of purpose or intended good doing, in obedience to Christ. Now, if an individual has not in his mind distinct ideas of certain things, or things of God, as being required by Christ or God, he cannot do them with the intention or purpose to obey God or Christ. And if a man has distinct ideas of things as being required which are not, and does them as such, his life, so far, is not a Christian or godly life. The one man may do the things required without the moral element of intention to do them for that reason, and the other may do the things which are not required, with the intention to obey. So neither of them live a truly Christian or godly life, for one comes short in fact, and the other in principle. Hence it is certain, that a truly Christian

life can only flow from correct views of Christian doctrine or precept, embraced by the mind. Nor do I care whether it is the "Seed-theseer," or any other man, who fancies that he sees how a Christian life can be based on anything short of an intelligent understanding of Christian doctrine and precept; for I shall no sooner hear of one man than another in this case, because I think I know that Christ never taught anything of that kind, but the opposite. There is not a more prominent feature of the Scriptures than the demand which they make upon men to hear, to listen, to consider, and to understand. No sentiment can be more in contradiction to the word of God, than that men cannot come to a "finality" in regard to what is thus taught and required of them.

Bro. G. seems to think that "the law of social relation" has "been perverted" in order to make out that one man forces another into fellowship with doctrines which he cannot approve, as indicated in a former article of mine. I wish to caution Bro. G. against too near approaches to a "finality." But as he did not call us any thing as to what that "law" is, perhaps he did not run any particular risk in that instance. If Bro. G. had said that the law of discipline, enacted by Christ, had been perverted, in order to admit all kinds of sin into fellowship, I should have believed him; but I do not suppose that "the law of social relation" (whatever it may be) is a "finality" on the question of fellowship. If in the days of Paul it was necessary for men to take heed how they built upon the foundation which he had laid, it is equally necessary now. And this caution is as pertinent in regard to the constitution, composition, and discipline of churches, as it is in relation to personal character. Some of our brethren will have it, that because we pray with a man, or preach with him, or because we baptize him, we ought to participate with him at the Lord's table; and that we can do all this without fellowshiping him. But, say they, it would not do to admit him to membership in the church. But I wish to ask, why is it not our duty to receive him as a member? If we can associate with him in every religious service, and yet so protest against his errors that we clear ourselves from all responsibility on the account of them, why can we not do the same, if we receive him to membership. What is there in allowing him the privileges of a member that makes us responsible for his wrongs, if neither nor all the other relations entered into by us do not? Are they not equally sacred? Do they not speak as much in his favor as granting him membership would?

But, says one, if we should admit such persons to membership, we should not be able to maintain our Order, for there would soon be more in the church opposed to our peculiar views than in favor of them, and we could not keep up our discipline. I reply, that all may be. But I ask, why should we wish to keep our Order up, if in doing it we exclude the best of men from our churches, and prevent ourselves from having their co-operation and help where we most need it. Especially if their Christian characters are so near perfect, that we do not feel obliged to require any amendment on their part, to enable us to admit them to the closest intimacy which the Gospel provides for the Christian brotherhood, why should we think it our duty to keep up our Order for the single purpose of shutting them off from membership? It may be said that we wish to keep up our Order for the purpose of vindicating the claims of the Sabbath, and promoting its observance. But I ask again, if the neglect to keep the Sabbath is not a fault of sufficient consequence to require us to demand reformation in that respect, in order to such intimate association as sitting at the communion table together, how is it that we suppose we ought to vindicate and promote Sabbath-keeping at such cost as refusing membership to so many and such worthy Christians. Thus the question arises, whether it may not be highly criminal to maintain separate Orders for such reasons. Certainly, we ought to show that there is some insurmountable difficulty between us and the professing world around, which, if we should go with them, would involve us in wrongs that we dare not make ourselves partakers of, or we should give up the attempt to keep up a separate Order, and join right in with them, and admit that we have no particular fault to find with them. Nor should we stop here. It would be our duty to lay aside all differences of theory or practice, which is not necessary to Christian character, and conform our course to the views and habits of the majority. If Sabbath-keeping is not necessary for others, why should it be for us? If we can fellowship them in their omission of that matter, why can we not fellowship ourselves in the same? And if so, is it not plainly our duty to lay that peculiarity aside, that we may be relieved of the heavy burden of maintaining it, and in exchange thereof enjoy the advantages of uniformity, co-operation, and union. And finally, on this principle, what is the reason we cannot go in with all sorts of professors of Christianity, whatever their errors are, and still not be at all responsible therefor. If this scheme is the true one, why did not Bro. G. vote for the Virginia brethren to come into the Association? or why is he not perfectly satisfied to have others vote them in? What objection can he have to those brethren holding slaves, and belonging to the body, if it is only a perverted view of the law of social relations which says that Bro. G. is thus forced into fellowship with what he cannot admit? But I do not believe there is any perversion in the case. All who have read Bro. G.'s articles on that subject (the slavery of the Virginia church) feel that the idea of responsibility for the sins of those with whom we voluntarily sit down at the Lord's table, is both scriptural and logical, and he feels it, and can not divest himself of it. In like manner, when any doctrine or practice contrary to the known faith of the body is maintained by brethren in the denomination, or voted into it by majorities, those who are opposed to such things are thus forced into fellowship with things they cannot approve or admit, and such a course is a breach of good faith. Nor is it sectarianism to vindicate the sacredness of covenant obligations against the careless not to say the reckless manner in which too many treat them, both individuals and majorities.

GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES.

Mourner, traveling through the vale,
With tearful eye and breaking heart,
Courage take, and press thy way;
Soon will thou and sorrow part.
Though flesh and sin assail thee here,
Yield not—they never can harm thy soul;
Though called to pass through trials deep,
They'll end ere long—thou'lt reach the goal.
When sorrow's cup comes near our lips,
And we its bitter waters drink,
How often fail our earthly friends;
They leave our sides, and from us shrink.
But life is transient, with its woes:
Soon pale-faced Death will end the scene,
And earthly suffering, toil and pain,
Seem fleeting as a troubled dream.
Art thou a Christian? If thou art,
How bright thy prospects, how sublime!
For God to heaven thy soul will call,
In blissful radiance there to shine.
Then all thy troubles will be o'er,
Then God will wipe thy tearful eye,
With his soft hand upon thy brow,
Dispel each tear and cheer each sigh.
Who would not live in tears and gloom,
Endure the pain, the toil, the strife,
By so doing power be given,
To taste the bliss of heavenly life—
To wear the crown, to sing the song,
Which ransomed mortals tune alone.
To praise His name who brought them up
Through death's dark portals to His throne.
RICHMOND, March, 1857. LIONS.

TEMPERANCE IN NEW YORK.

The officers of the New York State Temperance Society have issued a call for the semi-annual meeting of the Society, to be held at Albany on the 11th of June. At that meeting, they will probably discuss the question what course the friends of temperance ought to take in relation to the License Law recently passed by the Legislature. Meanwhile the Executive Committee have put forth the following address on the subject:—

The recent passage of the License Law has devolved upon the temperance men of this State a new duty, viz: that of determining what shall be their course of action in reference to it. Shall they aid in its enforcement, or shall they leave that as a duty to be performed by others?

In regard to this question, the Committee feel that they can only decide for themselves; and that all they can say relating to the course to be pursued by others should be merely advisory. They meddle with no man's conscience; they dictate no man's course of action. They simply state their own conclusions, and the considerations by which they are governed.

It is entirely clear that the law itself was not go up, advocated, nor passed by temperance men. They were all opposed to it. They had planted themselves on prohibition. They had reached that point in the history of the temperance movement, and in realizing it they had passed through all the principles involved in the license system, and had gone beyond them. They could not return, for they felt that the moment a great moral principle falls back, or even falters, until it has reached the highest possible point of attainment, its energy is gone, its force expended, and its ultimate defeat rendered certain. If may take generations and even centuries to reach that point, but its progress must be ever onward. An army may be defeated and destroyed and its place supplied by another, that may triumph; but a moral principle must rely upon its eternal force alone, and when they fail to push onward, all its resources are exhausted, and it can go no further.

But that which they opposed became a law—the law of this State. Does that change their duty? Has it taken anything from the principle of prohibition that should render them less loyal to it? If the Legislature should propose a law to legalize lotteries, we should oppose it. Suppose they pass it; should we therefore be under obligations to purchase and own lottery tickets? The mere passage of a law imposes no other moral obligation upon those who are subject to it than that which is involved in the observance of it. We do not counsel its violation. We leave things just as they were when we entered our solemn protest against its passage.

But the law is stringent, and even partially prohibitory in its provisions, it is true; and that is the gilding that secured its passage. More than that, it is the tempting bait by which it was thought the whole temperance army would be marshaled in its support, and after they had bravely done battle under its banners, and effectually driven from the field all the little unlicensed grog-sellers to be found in the State, the large vendors could then enjoy unmolested their gains made according to law. Shall the bait be swallowed and the battle fought? Or shall the larger or smaller dealers be left to an exceedingly interesting contest with each other, in which law and money are embarked on one side, poverty and appetite on the other, and rum and ruin on both?

But suppose the law strictly observed, would the sum total of human misery be diminished? That by no means necessarily follows. If a hundred small fires are extinguished, and ten large ones supply their place, the same amount of heat may still be given out. We have seen the same quantity of water pass in a given time through a narrow mountain gorge as between the banks of a wide river. Death is the only avenue to the grave, and yet all men pass through it.

But this is not the problem of a month or a year. It must draw largely upon the future for its solution. Intemperance is a practical preacher, and has yet many sermons to give us. With or without law, its evils and miseries are a sure thing. What matters it whether they are doled out to us by little through a course of years, or whether the floodgates are at once hoisted, and such a wall of woe and cry of misery and distress sent up from every city and hamlet and human habitation, as shall render prohibition an absolute necessity; or even, if we must go down, is it not better to sink beneath the shock, than molder piecemeal on the rock?

But there is little danger of its remaining unenforced. There are those with whom self-interest will be a prompter to duty. The large vendors pay a high price for their privilege of

selling. Will they be willing to continue the competition with those who sell and yet pay nothing? Clearly no human nature is so all benevolence, even with rumsellers. If, therefore, temperance men refuse to fight their battles, to clear the field of their competitors, they will go into the contest themselves, and having law on their side, will be very likely to succeed.

We present one other consideration; we can not so easily enlist in the enforcement of this law without adopting it as our law, identifying ourselves with it, abandoning prohibition, and planting ourselves upon the license principle. Suppose this done, what is our position before the future Legislatures? The present law is a very stringent one. Under it all the smaller dealers are driven from the field. All the next Legislature cry comes up for a modification of the law. They desire it larger mouthed, longer throated, more democratic. We go in for prohibition. But, say the large vendors, with a strong grin, you have abandoned that. You have gone in with us on the license system. You are our allies. We are under very many obligations to you for that, but we hope you will be consistent, and preserve your principles, without incurring any further obligations. The only open questions that can hereafter be discussed regard the greater or less stringency of the license law; and on those questions we doubt not we shall be together still, for our interests and your principles both lie in the line of stringency.

Upon the strength of these considerations, mainly, the Executive Committee are clear in their convictions of duty. Having reached the prohibitory principle, and planted themselves on it they can never abandon it. If they stood alone they would stand there still. Their voice will be raised in no other cause, their efforts enlisted in no other principle. If the moral forces in men are insufficient to carry out this principle fully, taking years, or generations, or centuries, even, if necessary, for its development they will leave it for others to tell the melancholy story. For themselves, their course will be as unflinching as if marked out by destiny.

E. C. DELAVAN, I. N. WYCKOFF,
C. P. WILLIAMS, AMOS DEAN,
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Executive Com. N. Y. S. Temperance Society.

INFLUENCE OF THE NEWSPAPER.

The poet Colly speaks in the following eulogistic strain of the daily and weekly press:—

"The newspaper, the most influential of all human works; is the creation of printing. It is to the honor of England, that, in this country, it approaches nearest to excellence, in intellectual vigor, in variety of knowledge, in extent of information, and in patriotic principle. It has, like all the works of man, occasional imperfections, and, perhaps, the most prominent are its too minute details of offences against public purity. But there is scarcely a newspaper in this age which would not have been regarded as a triumph of ability in the last. In fact, the newspaper of England is the great practical teacher of the people. Its constant and universal teaching alone accounts for the superior intelligence of the population. Schools, lecture-rooms and universities, important as they all are, altogether fall behind it in public effect, or find that to retain their influence, they must follow in its steps. Those steps may now and then turn from the right road, but their native tendency is forward and upward. This intellectual giant always advances, and carries the country with him to a height which no other country, ancient or modern, ever attained, or, perhaps, ever hoped to attain. If, in an age of foreign convulsion, England has undergone no catastrophe—if, in the fall of monarchies, she has preserved her hereditary throne—if, in the mingled infidelity and superstition of the continent, which, like the mingled fetters and frenzy of a lunatic hospital, have, in our day, exhibited the lowest humiliation of our nature, she has preserved her freedom and her religion.—I attribute all, under God, to the vigor and intelligence of public investigation, the incessant urgency of appeal to the public mind, the living organization of which the heart is the Press of England."

THE BIBLE THE BEST RELIEF IN DISTRESS.

In 1814, a young man sailed from London for Canada. On the Banks of Newfoundland, the vessel sprang a leak. The winds being a head, they bore up, that they might by the pumps the better. The vessel being small, they could relieve but one at a time. In this anxious state they continued six days and nights, during which time they threw over a great part of their cargo; notwithstanding all their efforts, however, the water increased in the hold to four feet. At 8 o'clock in the evening of the sixth day, it being my son's turn to be relieved, he, with the passengers, retired below for the purpose of undisturbed prayer, and reading the Bible, their usual evening employment. Before the time arrived when he was to take his turn again at the pump, they conspired each other, mingling their tears, in despair of being able to preserve the vessel through the night. Standing around the table on which the Bible lay, he opened it, and the passage that first met his eye was Acts xxxvii. 22. "Now I exhort you to be of good cheer, for you, but of the ship." With these words they encouraged each other; and though, as he said, "their arms were ready to fall from their sockets," their fears forsook them, their strength was renewed, and they had a firm persuasion that the Lord would in some way appear for their relief.

In the course of the night the wind abated, and the weather became calm and pleasant. When the day dawned, the man at the helm cried out, "a sail—a sail!" and to their unexpected joy, they beheld a vessel steering directly towards them. Immediately all on board took to their boats with their clothing, and in safety reached the vessel providentially sent for their relief! Very shortly after, they beheld their vessel sink beneath the waves.

In this remarkable occurrence, we have a new instance of the value of the Bible. It was probably made the instrument, in this case, of saving the lives of all who were on board this vessel. We hope those who are engaged in navi-

gation, as they value the safety of their own property, and the lives of their seamen, will be induced, by the above facts, and others of the like character, never to send a vessel to sea without a Bible. It will probably prove the best insurance on their vessel and cargo.

"Brother sailors," said one of their number, on reading the foregoing, "avail yourselves of this most valuable directory, and regard its truths. Had I a voice to reach you all, I would say—'Tempt not the faithless ocean, without this precious guide.' And to those who employ them, I would add—'Send your ships to sea without a rudder rather than without a Bible!'"

COLD WATER.

Look at that, ye thirsty ones of earth! Behold it! See its purity! How it glitters, as if a mass of liquid gems! It is a beverage brewed by the hands of the Almighty Himself! Not in the shimmering still, over smoky fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruption, doth your Father in heaven prepare the precious essence of life, the pure cold water; but in the green glad, and the grassy dale, where the red deer wanders, and the child loves to play, there God brews it; and down, down in the deepest valleys, where the fountains murmur and the rills sing; and high up the tall mountain tops, where the naked granite glisters like gold in the sun, where the storm-clouds brood and the thunder storms crash; and away far out on the wide sea, where the hurricanes howl music, and the waves roar the chorus, sweeping the march of God—there he brews it, that beverage of life—health-giving water! And everywhere, it is a thing of beauty, gleaming in the dew-drop—singing in the summer rain—shining in the ice-gem, till the trees all seem turned into living jewels—spreading a golden veil over the setting sun, or a white gauze over the midnight moon—sporting in cataracts—sleeping in the glaciers—dancing in the hail-shower—folding its bright snow curtains softly about the wintry-world; and weaving the many-colored iris—that seraph's zone of the sky—whose warp is the raindrop of the earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers, by the mystic hand of refraction—still, always it is beautiful, that blessed life-water! No poison bubbles on the brink; its form brings no sadness or murder; no blood stains its limpid glass; broken-hearted wives, pale widows, and starving orphans, shed no tears in its depth; no drunkard's shrieking ghost from the grave curses in the words of eternal despair; beautiful pure, blessed, and glorious. Give me, then, forever, the sparkling, pure cold water!

Paul taught politeness by his example, so did he by 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 persons to whom the attention is shown. The pleased look, the grateful 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 pompous manner or they have, which prevents the hearts of others going out 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 sham—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 clothes.

Politeness, of all things earthly, costs the least. But its power, it is not saying too much, is tremendous. The polite man, other things being anything like equal, will accomplish good in the world, over the rest of the world without this accomplishment.

A WARNING TO MINISTERS.

Not many years ago, an eloquent preacher stood before a large multitude, and in the course of his sermon exclaimed:—

"Ah! how awful is the guilt of a man sent to show to others the way to heaven, while he himself is walking in the way to hell!—An ambassador of Christ, in whose heart Satan is enthroned!—A man, in point of privilege and office, exalted to heaven, who bears the sacred office of the ministry, and utters words of exhortation. A worldly, wicked course; the living image of Satan when he transforms himself into an angel of light; and if joy could be felt in hell, it would be felt; when such a man intrudes upon the high vocation. And the divinely attested fact, that such a man once held it, should lead all who hold it to the closest self-scrutiny. Think of a minister, with all his opportunities of knowledge and of usefulness, with all his seasons of devotion, a man whose hourly pursuits are, or ought to be, such as others can only occasionally enjoy; think of such a man testifying what he knows not, and speaking of what he has never realized or enjoyed, as a man in the camp, a Judas among the twelve! Trace him to his death bed; he looks back, all is comfortless! forward, all is despair! He cannot say, 'This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.' The words, joyful to others, ring as the sentence of damnation in his ears—'Give an account of thy stewardship; and this will form one of the bitterest ingredients in his exhaustless cup of misery, that he held the torch to illuminate the pathway of others, and never felt its genial warmth or was illumined by its cheering ray. Let us, my dear fathers and brethren, imitate another apostle, who said, 'I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway.'"

THE PENINSULA OF SINAI.

The Peninsula of Mount Sinai is, geographically and geologically speaking, one of the most remarkable districts on the face of the earth. It combines three grand features of the earthly scenery—the sea, the desert, and the mountain. It occupies also a position central to three countries, distinguished, not merely for their history, but for their geography, amongst all other nations of the world—Egypt, Arabia, Palestine. And lastly, it has been the scene of a history as unique as its situation; by which the fate of the three nations which surround it, and through them the fate of the whole world, has been determined.

It is a just remark of Chevalier Bunsen, that "Egypt has, properly speaking, no history; history was born on that night when Moses led forth his people from Goshen." Most fully is this felt as the traveler emerges from the Valley of the Nile, the study of the Egyptian monuments, and finds himself on the broad track of the Desert. In these monuments, magnificent and instructive as they are, he sees great kings, and mighty deeds—the father, the son, and the children—the sacrifices, the conquests, the coronations. But there is no before and after, no unrolling of a great drama, no beginning, middle, and end of a moral progress, or even of a mournful decline. In the Desert, on the contrary, the moment the green fields of Egypt recede from our view, still more when we reach the Red Sea, the further and further we advance into the Desert and the mountains, we feel that every thing henceforward is continuous; that there is a sustained and protract

ed interest, increasing more and more, till it reaches its highest point in Palestine, in Jerusalem, on Calvary, and on Olivet. And in the Desert of Sinai this interest is enhanced by the fact that, there it stands alone. Over all the other great scenes of human history—Palestine itself, Egypt, Greece, and Italy—successive tides of great recollections have rolled, each, to a certain extent, obliterating the traces of the former. But in the Peninsula of Sinai there is nothing to interfere with the effect of that single event. The Exodus is the one only stream of history that has passed through this wonderful region—a history which has for its background the whole magnificence of Egypt, and for its distant horizon the forms, as yet unborn, of Judaism, of Mahomedanism, of Christianity. [Stanley's Sinai and Palestine.

POLITENESS.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed, that, 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 by 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 persons to whom the attention is shown. The pleased look, the grateful smile, show us we have gained a friend.

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Politeness, of all things earthly, costs the least. But its power, it is not saying too much, is tremendous. The polite man, other things being anything like equal, will accomplish good in the world, over the rest of the world without this accomplishment.

A WARNING TO MINISTERS.

Not many years ago, an eloquent preacher stood before a large multitude, and in the course of his sermon exclaimed:—

"Ah! how awful is the guilt of a man sent to show to others the way to heaven, while he himself is walking in the way to hell!—An ambassador of Christ, in whose heart Satan is enthroned!—A man, in point of privilege and office, exalted to heaven, who bears the sacred office of the ministry, and utters words of exhortation. A worldly, wicked course; the living image of Satan when he transforms himself into an angel of light; and if joy could be felt in hell, it would be felt; when such a man intrudes upon the high vocation. And the divinely attested fact, that such a man once held it, should lead all who hold it to the closest self-scrutiny. Think of a minister, with all his opportunities of knowledge and of usefulness, with all his seasons of devotion, a man whose hourly pursuits are, or ought to be, such as others can only occasionally enjoy; think of such a man testifying what he knows not, and speaking of what he has never realized or enjoyed, as a man in the camp, a Judas among the twelve! Trace him to his death bed; he looks back, all is comfortless! forward, all is despair! He cannot say, 'This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.' The words, joyful to others, ring as the sentence of damnation in his ears—'Give an account of thy stewardship; and this will form one of the bitterest ingredients in his exhaustless cup of misery, that he held the torch to illuminate the pathway of others, and never felt its genial warmth or was illumined by its cheering ray. Let us, my dear fathers and brethren, imitate another apostle, who said, 'I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway.'"

THE PENINSULA OF SINAI.

The Peninsula of Mount Sinai is, geographically and geologically speaking, one of the most remarkable districts on the face of the earth. It combines three grand features of the earthly scenery—the sea, the desert, and the mountain. It occupies also a position central to three countries, distinguished, not merely for their history, but for their geography, amongst all other nations of the world—Egypt, Arabia, Palestine. And lastly, it has been the scene of a history as unique as its situation; by which the fate of the three nations which surround it, and through them the fate of the whole world, has been determined.

It is a just remark of Chevalier Bunsen, that "Egypt has, properly speaking, no history; history was born on that night when Moses led forth his people from Goshen." Most fully is this felt as the traveler emerges from the Valley of the Nile, the study of the Egyptian monuments, and finds himself on the broad track of the Desert. In these monuments, magnificent and instructive as they are, he sees great kings, and mighty deeds—the father, the son, and the children—the sacrifices, the conquests, the coronations. But there is no before and after, no unrolling of a great drama, no beginning, middle, and end of a moral progress, or even of a mournful decline. In the Desert, on the contrary, the moment the green fields of Egypt recede from our view, still more when we reach the Red Sea, the further and further we advance into the Desert and the mountains, we feel that every thing henceforward is continuous; that there is a sustained and protract

The Sabbath Recorder.

New York, May 7, 1857.

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

THE ASSOCIATIONS.

The season is at hand, when several of our Associations will hold their anniversaries.

But waiving this, cannot something be done to improve the character of our Associational anniversaries?

We want to see a decided improvement in this respect; and we think, that one of the first steps towards it would be a little more preparation.

Some of our Associations, we perceive, are falling into the way of having a number of essays, on different subjects, presented by brethren previously appointed to prepare them.

We are not sure but a portion of time might be profitably spent in a free conference concerning the state of religion in the different churches of the Association.

That the blessing of God may rest upon the approaching convocations, inducing oneness of spirit and harmony of deliberation, is our sincere prayer.

"I AM BUT A CHILD."

So says the young man who has roused the slumbering, fashionable, worldly, and formal churches of London—who has sent an electric shock through that populous and wicked city, and gathered high and low, rich and poor, and judges and nobles, in crowds to the sanctuary by his preaching.

success. Critics and editors of public journals advance their opinions; some sneer, others applaud; some attribute it to his strange manner of address and his extravagant language, and some to his peculiar actions.

We may not be called in the special way that young Spurgeon has been; but it is of the greatest importance that we have his spirit.

THE TRIBUNE VERSUS COLLEGES.

The articles on the subject of Colleges, transferred from the Tribune to the columns of the Recorder, furnish us with both a text and a pretext for penning a few thoughts on subjects referred to in those articles.

There are two diverse and opposing systems of education. One is centralizing, the other diffusive—one is aristocratic, the other republican—one European, the other American.

Such an attempt to centralize all of the higher education of the State, would, doubtless, secure a heavier money basis, fatter salaries, professorships, costlier edifices, and all of the appliances pertaining thereto on a more ample and expensive scale.

SPIRITUALISM.

I have recently had an opportunity of listening to several short discourses by some of the most celebrated speakers in behalf of Spiritualism. Their meeting was held in the city of New York, for the avowed purpose of organizing a society for the promotion of Spiritualism.

patronage; that is to say, the greater share of the youth attending such an institution would doubtless attend it from an interest in education awakened in their minds through its influence.

The Tribune is an earnest advocate for home manufacture. Why not apply this to schools? Its present plan would tend to make the rich richer, and the poor poorer.

Of course, if the education acquired at one of these foreign institutions is enough superior to counterbalance these financial inequalities, the policy of supporting the foreign instead of the home institution should at once be adopted.

It is very true, that by our present system we may get more colleges than we really need; but this is incident to all the operations of a free and progressive people.

It would certainly be an excellent thing if omnibuses were in connection with every depot and landing, and would take each traveler where he chooses.

A CLERGYMAN DEFENDING THE STAGE.—

On Tuesday evening of last week, at the Academy of Music in New York, Rev. Dr. Bellows, a Unitarian clergyman, delivered an address on "The Relation of Public Amusements to Public Morality."

1. The identification of the theatre with frivolity, worldliness, moral indifference, and spiritual apathy, and its general tendency to reproduce them.

bringing them all into harmony with Spiritualism, and by their unity and strength gaining a glorious victory in behalf of benighted and oppressed humanity over all the adversaries of human progress.

Their system would work better where the people have no settled opinion in relation to religious things—where the Bible is but little known, and less revered—than it will in this land of Bibles and Christianity.

FROM A KANSAS EMIGRANT.

STEAMER TROPIC, MISSOURI RIVER, 66 miles below Lexington, First-day, April 19, 1857.

Sabbatarians have ever evinced a deep interest in the affairs and settlement of the Territory of Kansas. Among the reasons, probably there are two prominent ones—first, the desire to preserve that Territory from the embrace of Slavery; and, secondly, the desire to plant on that fertile soil a colony holding our peculiar views relating to the Sabbath.

April 16th. Our company left Chicago at 11.40 a. m., on the Chicago, Alton and St. Louis Railroad, for St. Louis, where we arrived at 3 a. m., finding omnibuses on the Illinois side of the river, which drove on to the ferry-boat, and carried us to any hotel—an arrangement quite different from what prevails at the East.

17th. Procured blankets and provisions, as we propose "roughing it." At 8.15, took the cars on the Pacific Railroad for Jefferson City; arrived at 3 p. m.; find the steamer Tropic waiting for us.

18th.—Sabbath-day. We have leisure to look around now; there are about three hundred aboard, all intelligent and well dressed men. Many of them are quietly engaged in playing cards and reading, while others are engaged in conversation.

19th. A more lovely day could not be asked for. A strong, fresh breeze is blowing from the north, which pervades the whole system, making our spirits buoyant and lively.

perhaps fifteen from the Slave States. Some of them will stop in Missouri, and one very intelligent man from Virginia says he shall vote for a Free State, and thinks the others are not anxious about Kansas being a Slave State.

EMIGRATING TO THE WEST.

PRINCETON, WIS., April 28, 1857.

As there is considerable said about emigrating to the West, I wish to add a few words. I took a trip last season for Kansas by way of Missouri, but happening to be in Missouri at the time when northern men were not allowed to cross the Missouri River into Kansas.

COCHIN-CHINA.—An earnest appeal has been addressed to the Chinese Evangelization Society, by Dr. Macgowan, of Ningpo, on behalf of this country, where, as far as we know, the gospel has never yet been proclaimed by the living-voice of a Protestant missionary.

REVIVAL AT DAKOTA, WIS.—

A letter from Eld. Geo. C. Babcock, dated Dakota, Wis., April 22d, says:—"You may, in common with our brethren, be cheered to learn that a work of grace has been going on with us in Dakota."

MISSIONARY NEEDED IN KANSAS.—

A letter from Berlin, Wis., dated April 20th, says:—"Several of our young men and their families are going to Kansas next month. It is their intention to settle among those of like precious faith, at least in respect to God's holy day."

Missionaries are laboring among the Chinese in Australia, and, according to the Report, they are well received. They have labored for a year "without insult or opposition, but are manifestly regarded with esteem as friends."

the whole address appeared to be, that most of the evils connected with the stage are chargeable upon a neglect, on the part of the better classes of people, to patronize and control it.

PRESBYTERIAN MISSIONS.

The Twentieth Annual Sermon before the Presbyterian Board of Foreign Missions, was preached in New York, last Sunday evening, by Rev. M. S. Cuthbertson, of the Shanghai Mission.

This is the first time in the history of the Board that a debt of any considerable extent has been incurred, and it is greatly regretted by those who have the chief control of its affairs.

The Board has missions among ten of the principal Indian tribes of our own country; one for the Jews in New York City; one for the Chinese in California; two in South America; two in Western Africa; one in Siam; three in China; two in Northern India; and at the same time extends pecuniary aid to the Evangelical Societies of Belgium, Paris, Geneva, and to the Waldensian Synod.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Young Men's Christian Association in New York has been in a ferment for some months past on the subject of slavery.

PROSECUTOR CAGO, who has delivered a lecture in this city, has been a "free" professor of heritory. He gives their first plan. "When I was a child, I was a slave, but I was free."

LARGE DOOR IN ENGLAND.

known, containing a list of the names of the members of the Society. The Lord's name was given in the list, and the name of the Lord's name was given in the list.

THE WHOLE OF THE SABBATH.

The whole of the Sabbath is to be spent in the service of God. It is not to be a day of idleness and sloth, but a day of active and diligent labor.

THE SABBATH RECORDER.

The Sabbath Recorder is published weekly, except on Sundays and public holidays. It is published by Geo. R. Utter & Thomas B. Brown, New York.

RELIGIOUS INTELLIGENCE.

Rev. Dr. Burroughs, of Portsmouth, N. H., has declined withdrawing his resignation as pastor of St. John's Church, as by a unanimous vote of the parishioners he was re-elected to the office.

The following passage from the Advocate, a Methodist paper, published at Charleston, shows how difficult it is to regulate dress and diet, even among Christian men and women.

The Congregationalist reports that \$1,000 has been collected and presented to Rev. Mr. Finney for his ministerial labors in Boston since December.

The annual collection for the American Board was taken up on a recent Sunday in Mercer street Presbyterian Church, New York.

The Rev. Wm. Scudder of the Aroet Mission, says the Christian Intelligencer, is expected daily to arrive in this city.

The Dutch Catholic Bishops of Harlem, Utrecht, and other dioceses, have issued pastoral instructions protesting against the doctrine of the immaculate conception of the Virgin Mary.

A new translation of the whole Bible has been completed in the language of the New Zealanders, by a missionary of the Church of England, Rev. R. Mansell.

PROSPECTS IN KANSAS.—Dr. Evans, of Chicago, who has recently returned from Kansas, delivered a lecture in that city, in which he coincided in the general belief that Kansas will be a free State.

A slave constitution might be adopted on paper, but a slave constitution without slaves under it does not make a slave State, and more slaves are leaving Kansas than are entering it.

When I first went to Virginia, I well remember we did hang an awning (which is an old style) to three or four trees, to shadow us from the sun.

A severe shock of an earthquake was felt at Kawaihae, Hawaii, on the 24th of February, the most severe that the residents there have had for many years.

The Illinois brings the wind-up of the filibustering operations on the River San Juan—not merely in the shape of news, but bodily, in the persons (some of the worst for wear) of a goodly number of the filibusters.

A private letter has been received in San Francisco dated San Blas, Mexico, representing that on the 4th of that month the town had been attacked by a band of robbers.

Information has reached England, that upward of 10,000 Norwegians will proceed from Norway to Quebec during the present summer.

A farmer of Stephenson county, Ill., under date of April 21, says: "It has snowed several times this month, and the snow this morning is some three inches deep and ground frozen."

We gave, some time ago, an account of the progress hitherto made in sinking artesian wells on the line of the proposed Southern Pacific Railroad.

A dispatch dated Evansville, Ind., Monday, April 27, 1857, says: Yesterday, as the steamer Rainbow was ascending the Ohio, when opposite Slim Island, she came in collision with the steamer Julia Dean.

European News.

News from Europe to April 18th has been received. In England, everybody was talking about the birth of the ninth royal infant, and about the laying of the foundation of the free library and museum presented to the citizens of Liverpool by William Brown, M. P.

From France we have the intelligence that the Emperor intends to visit Algeria before long. Reports continue to circulate of conspiracies against the Emperor's life, but they are mostly extravagant; as, for instance, that he was to be assassinated in his box at the opera.

It is said that the Portuguese are fitting out an expedition against the Chinese at Macao. The cattle epidemic having reached the Prussian Frontiers, a company of Infantry has been sent to the Circle of Plesse to cut off all communication.

A dispatch dated Trieste, Thursday, April 16, 1857, says: The Circassians, attacked by the Russians in the last days of March, repulsed the strong columns which had penetrated into the mountains of Tuab. The Russians lost 700 men; the Circassians 300.

Two weeks later news from California, being to April 6th, was received in New York on the 29th of April, by the steamer Illinois. We clip from "The Alta California" the following items:—

The abundance of rain that has fallen in all parts of the State has been of great benefit, not only to the miner, by supplying him with water for gold washing free of cost, and in localities where it could not otherwise have been obtained, but also to the farmer and herdsman, in promoting a luxuriant growth of grain and grass.

The winter has been one of uncommon severity, much snow having fallen in the mountain districts, impeding travel in some districts, and interfering with the labor of the miners to a considerable extent.

The business of mining is everywhere prosperous. Never before have the miners, as a class, been doing better in California.

The wife of Joseph Lester having fallen into habits of intemperance, it so worked upon his mind, that in a fit of desperation he loaded a double-barreled shot gun, and with one charge shot her dead, and with the other blew his own brains out.

Wm. Witt, a German, formerly from Wisconsin, drowned himself in the river, opposite Sacramento, on the 16th March, owing to troubles caused by a lawsuit in which he was involved.

In the latter part of March, a hot wind blew from the Colorado Desert, which in a few hours withered the grass and tender vegetation for a considerable extent about San Diego.

Serious dissensions have arisen among the Mormons, both at San Bernardino and Salt Lake. A private letter has been received in San Francisco dated San Blas, Mexico, representing that on the 4th of that month the town had been attacked by a band of robbers.

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The European Times announces that Mr. Charles Mackay is on the eve of paying a visit to the United States and Canada, in order to see with his own eyes the state of Society there—to enjoy the magnificent scenery of the Western world, and to observe the practical working of political institutions which excite so much surprise and criticism in the old country.

The ship Cathedral, on her way from the United States to San Francisco, was lost off Cape Horn, on the 18th of February. Her Captain, the Doctor, and seven of the crew, were lost with her.

The last accounts, down to the 18th of April, represent the Costa Ricans as established within 400 yards of the plaza of Rivas, and ready to open fire upon it. Walker's men were said to be suffering both from hunger and sickness. Desertions were frequent, and the speedy end of the enterprise was confidently looked for.

STUDENTS OF AMHERST COLLEGE ON A CRUISE.—The schooner Dew Drop, Ruland, from St. Marys, was chartered by some students of Amherst College for scientific research. She left New York city Jan. 19, for St. Marys, where she arrived Feb. 8; took in a fresh supply of provisions and water, and left a part of her company at that place; sailed 15th for Key West, where she arrived 22d; sailed thence 26th for the Bay of Honda; thence for Tortugas; thence to Key West again, and took in more water; thence, 17th March, for Fernandina, took on board the students left at St. Marys, and sailed for New York 17th April, where she arrived on the 26th.

Charles E. Flandrau, the Agent of the Sioux Indians, publishes a statement to the effect that the Indian depredations in Northern Iowa and Southern Minnesota, were committed by some straggling Sioux Indians, who are outlawed by their tribe, and receive no aid from them.

There was a strike, last week, among the conductors on the Baltimore and Ohio Railroad, which resulted in rioting and the loss of one or two lives. The freight trains were sent out under the guard of troops.

It is stated that the Greenborough (N. C.) Messenger, a religious paper, is edited and published by Mrs. Frances M. Bumpard, and printed wholly by females, even to the press work, which is done by a negro woman.

A dispatch dated Buffalo, Wednesday, April 29, 1857, says: Navigation will probably not open before the 15th of May, if so soon. It depends entirely on favorable winds. Our harbor is still closed by ice.

The Legislature of Massachusetts has voted to amend the State Constitution so as to require that every voter shall be able to read the Constitution in the English language, and to write his own name.

The Hon. J. T. Headley, Secretary of State, has consented to deliver the oration before the Herman Society of Hobart College, at Geneva, at the commencement in July.

Nathaniel Banks, father of the Hon. N. P. Banks, Speaker of the last House, died at his residence in Waltham, Mass., on the 24th ult., aged 74 years.

The Pennsylvania Legislature have at the present session passed twenty-two bank charters with an aggregate capital of \$6,000,000.

Letters from Texas state that the recent cold weather has done much injury to the crops in the various parts of the State.

The telegraph announces the opening of Lake navigation and the arrival and departure of propellers from Dunkirk.

The aggregate sales of Real Estate by auction in New York, for the past fourteen weeks, amount to \$7,109,076.

MARRIED.—In Berlin, Wis., on the 16th of March, 1857, by Eld. J. M. Todd, Mr. GEORGE THORNTON, of Dakota, to Miss BETSEY M. LANGWORTH, of Berlin.

In Independence, N. Y., April 12, 1857, by Eld. J. Kenyon, Mr. L. D. ESWORTH to Miss SABERVA FORTY, all of Independence, Allegany Co., N. Y.

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In Canisteo, N. Y., April 18, 1857, by Eld. C. Wheeler, Mr. GEORGE W. LEWIS, of Almond, N. Y., to Miss JULIETTE FENTON, of Hartsville, Steuben Co., N. Y.

In Dewitt township, Clinton Co., Iowa, April 23d, by Eld. L. A. Davis, Mr. BENJAMIN F. PIERCE, of Minnesota, to Miss CAROLINE B. WALBORN, of Clinton, Iowa.

The Railroad Convention held at Buffalo adopted a Lightning Train from New York to Buffalo, over the Hudson River and New York Central Roads. The train will leave New York at 6 o'clock in the morning, and reach Buffalo in fifteen hours, including all stops.

A dispatch dated Toledo, Monday, April 27, 1857, says: The boiler of the steam planing mills of Messrs. Raymond and Hathaway of this city exploded this morning and seriously injured five persons, one of whom has since died, and two others are not expected to recover.

A dispatch dated Albany, Tuesday, April 23, 1857, says: The liquor dealers in this city held a meeting last night and a fund was raised and resolutions adopted to disregard the law and take the first prosecution under it to the Courts in order to test its constitutionality.

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New York Markets—May 6, 1857. Ashes—Pots \$8 50; Pearls 8 50. Flour and Meal—Flour 5 00, a 6 15 for common good State, 6 75 for extra Genesee, Rye Flour 3 50 a 4 25 for fine and superfine. Corn Meal 3 50 for Jersey, 3 75 for Brandywine.

Provisions—Pork 19 00 for prime, 23 50 for mess. Beef 10 75 a 11 50 for country prime, 13 00 a 14 00 for country mess. Lard 14c. Butter 15 a 18c for old Ohio, 22 a 26c for new State. Cheese 12 a 13c.

Hay—70 a 80c per 100 lbs. Potatoes—2 25 a 2 50 per bbl, for Western Red, 3 75 for Mercers, 3 00 a 3 25 for Carters, 3 00 a 5 00 for Kidneys.

Seeds—Clover 10 1/2 a 12c. Timothy 3 1/2 a 3 50 per bushel, 4 50 a 6 00 for medium and superfine fleece. Wool—50 a 60c for medium and superfine fleece.

ROEGERS' HOTEL AND DINING SALOON. KEPT ON THE EUROPEAN PLAN. No. 4 Fulton-st., New York. Rooms to let by the Fulton Ferry.

NAVY'S TEMPERANCE HOTEL AND TELEGRAPH DINING SALOON. No. 14 Beekman-st., N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY.

Quarterly Meeting at Abidon—Corrected. THE Quarterly Meeting held at Milton in February was adjourned to commence on the 6th of the evening, May 15th, instead of the 9th, as published in the notice.

Meeting of the Eastern Association. THE 21st Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the church at New Market, N. J., (a change from Peabody, N. H., to which it was adjourned last fall).

Traveling Agents Wanted. ESPECIALLY IN THE WESTERN STATES, to obtain subscribers for two of the most popular magazines in the Union, and to sell our publications for the family.

Hudson River Railroad. From April 13, 1857, the trains will leave Chambers Station as follows: Express trains, 6 and 3:30 P. M., and 5 P. M. Albany Passenger train, 7 A. M., and 7 P. M.

THE Through Ticket and Freight Office of the MICHIGAN CENTRAL RAILROAD, ILLINOIS CENTRAL RAILROAD, GALVANA AND OHIO RAILROAD, CHICAGO, MILWAUKEE & QUINCY RAILROAD, CHICAGO, BURLINGTON, GALENA, DUBUQUE, ROCK ISLAND, BURLINGTON, QUINCY, ST. LOUIS, CAIRO, KANSAS AND NEBRASKA, and all other points West and South-west.

500 Agents Wanted. TO SELL POPULAR AND SALEABLE BOOKS, in every County in the United States. Agents can make up their Books FROM \$25 TO \$50 A MONTH.

THE Regular Mail Line, VIA STONINGTON, FOR BOSTON AND PROVIDENCE.—Inland Route—the shortest and most direct—carrying the Eastern Mail.

THE PLYMOUTH ROCK from New York Tuesday, Thursday, and Friday. From Stonington Monday, Wednesday, and Saturday.

NEW YORK AND Erie Railroad. On and after Monday, April 6, 1857, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows:

Rockland Passenger at 3 P. M. via Piermont for Suffern and intermediate stations. The stations of this line are: Suffern, Ramapo, and West Nyack.

Way Passenger at 4 P. M. for Newburg and Middletown and intermediate stations. Emigrant at 5 P. M. to Dunkirk and Buffalo and intermediate stations.

Night Express at 4:30 A. M. for Dunkirk, every day, except that the train on Saturdays runs to Hornellsville—thence to Buffalo.

Great American Route. MICHIGAN SOUTHERN RAILROAD to Chicago, all places West and South-west, via New York and Erie, New York Central, and American Lake Shore Railroads, to Toledo, forming the shortest, quickest, and pleasantest route to the Great West.

EDMUND F. BROWN, COMMISSIONER OF THE U. S. COURT OF CLAIMS, Notary Public, No. 474 Seventh Street, opposite the City Post Office.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Gall Bladder, Kidneys, Pleurisy, Bronchitis, Inflammation of the Lungs, are not excelled in any establishment.

Central Railroad of New Jersey. CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, and at Easton with the Lehigh Valley Railroad, at Manassah, WINTERS' ARRANGEMENT, commencing Jan. 1, 1857.

Mountain Glen Water-Cure, Plainfield, New Jersey. THIS retreat is now open for patients and boarders. Its location, being protected from the bleak and changeable winds of early spring, renders it peculiarly desirable at this season as a resort for health.

THE FAMILY BIBLE, containing the Old and New Testaments, the Apocrypha, Concordance, and Poems in rhyme, got up in the most fashionable style, with Family Record, and ten illustrative engravings.

ALFRED ACADEMY. A First Class Mathematical, Scientific and Classical Seminary. Board of Instruction. W. C. KENYON, A. M., Prof. of Mathematics and English Literature.

W. C. FICKER, A. M., Prof. of Modern Languages. Rev. D. E. MAXSON, A. M., Prof. of Natural History and Rhetoric.

J. ALLEN, A. M., Prof. of History and Metaphysics. Dr. FORD, A. M., Prof. of Greek and Agricultural Chemistry.

Rev. B. LARKIN, A. M., Prof. of Latin Language and Literature. Mrs. A. M. ALLEN, Preceptress and Teacher of Oil Painting and Pencil.

Mrs. S. C. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. G. MAXSON, Teacher of Drawing, Embroidery, &c.

Mr. S. M. THORP, Teacher of Penmanship. Each term continues fourteen weeks from the day it opens.

The Anniversary Exercises the 1st day of July, 1857. Expenses per student. Ten per cent. will be added where payment is deferred till the close of the term.

Board by the term, of 14 weeks \$24 50 Room Rent 2 00 Fuel, Spring and Fall Terms 2 00 Tuition and Incidentals, \$5 to 10 6 50 Agricultural Chemistry, Tuition 5 00 Music on Piano 5 00 Cultivation of the Voice 10 00 Drawing 3 00

This Seminary is cordially recommended to the public as a first class Institution. It is provided with departments of instruction, having an able and experienced instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department.

Genetness and Ladies can here obtain a complete course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies.

The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common School annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools.

The Department in Instrumental Music is furnished with first class pianos and ample instruction. The Academic Buildings consist of a large and commodious Chapel—North Hall, occupied by gentlemen, under the supervision of one of the Professors—South Hall, occupied by ladies, under the supervision of the Preceptress—and Middle Hall, used for boarding, and residence of Professors.

Miscellaneous.

"Must be Buried with the Free."

One of the editors of the Cincinnati Commercial relates the following touching incident. He was traveling on the cars up to Cleveland.

I must tell you of a rare scene that was witnessed on the cars coming up. At Crestline, a very aged woman, apparently in a dying condition, was borne into the rear car by two brakemen, and left in charge of a lad fourteen years of age, who proved to be her sole attendant.

The passengers were astonished that so old a person—apparently quite a hundred years—should be moved in winter, even so far as to the next station, and they gathered round to help the boy, for she was gasping as if for breath.

Presently the fresh air and a cup of cold water revived the sufferer, and she asked the boy why he had been left alone with such a charge? The boy told his story with a clear, manly voice; and it was this:

"It was his grandmother; he had brought her from Greene County, Missouri, near the border of Arkansas and Kansas, by stage to Jefferson city, thence by railroad, and was taking her to Scotland! She had come out from the old country to die among her children, who were well-to-do planters in southwestern Missouri, but she had taken an insane dislike to the country, and nothing would do but she must be carried back to Scotland.

She would receive no attentions, would not wear the clothes provided for her, would not be waited on by the servants, though father had two niggers to do nothing but wait on her; would not ride in a carriage that cost \$500, and was brought for her pleasure from Cincinnati! She would hardly receive food enough to keep body and soul together. She had endured all but death in removal from Scotland to Missouri, but in the first month after her arrival this craze came on her, and we've had no peace since. In vain his father—the old woman was the lad's grandmother—had expostulated and begged till his patience and filial love were exhausted, and he had to take his choice between sending the old one to the crazy house in St. Louis or back to Scotland, but he was not to be deterred, so I came myself."

"A wee bit of air—a wee bit—a wee bit!" gasped the old woman, and we hurried to help her, for it really seemed that death was there to free the spirit from the worn and shriveled body. She revived a little, and we could not help asking the boy further questions. His story was straight and evidently true. He had a clear voice, with a metallic ring, that rose above the din of the whirling cars, and we listened and wondered. By accident, a passenger, Dr. Cook, of the House of Representatives, I believe, asked, "and was there no cause of complaint whatever?"

"None, none," answered the boy, "only she could not die in peace for the slavery, and she could not die in peace for the blood on father, and she must gang owre the sea and be buried on the hills wi' the white folks."

Now we saw another person. The withered old crone was translated, as it were, before our eyes. We saw the will of a heroic Scotch woman staying the dissolution of a worn-out body that it might not be left in ground from which, in her ears, almost cold in death, was crying out the blood of her brother! She will not yet die, her decayed body may no longer respond to that sublime will, but the spirit will cling to its mortal temple till this is brought to its Highland kirk-yard, and be laid among the free by the free.

Planting Potatoes.

In olden time, when land planted in a slovenly manner produced from three to seven hundred bushels of potatoes to the acre, and the farmer thought himself a lucky man if he found a purchaser for his crop at a shilling a bushel, for such has been the case within easy distance of this city, not too long ago for us to remember, any directions how to plant so as to get a greater crop would not have been found particularly interesting to the agricultural reader.

But such a change has come over the spirit of their dreams since, in Western parlance, the crop is "powerful usartin" and the product brings from \$1 to \$2 a bushel, instead of a shilling, perhaps they will be willing to listen to a few general rules, well calculated to increase the yield and improve the quality.

Do not select muddy soil, or ground that was manured high last year with unfermented stable or hog-pen manure; and do not use either of these manures on the crop. Use none but the very best compost, or guano, thoroughly mixed with the soil; and do use lime, plaster and salt, one or all. Twenty bushels of salt, or 50 bushels of lime, per acre, would not frighten the potatoes out of one year's growth; and a bushel of plaster upon each hill would tell you a most interesting story.

But to begin with, plow your ground—don't scratch it and call it plowed. We should prefer the Michigan plow, run twelve inches deep, with a sub-soil plow following in each furrow, twelve inches deeper; and the potatoes planted and cultivated on the level system, the work all being done by horse-hoes instead of hand-hoes.

with more profit than you ever did in ancient times of great crops and low prices. Even if the crop of 1857 should be large, you need not fear low prices—that day has passed away. But we do urge you to increase the potato crop, and trust to Providence and extra care that the epidemic that has so long afflicted and discouraged farmers can be overcome.

The White Elephant.

The Cincinnati Enquirer says: The following article, disclosing a curious feature in the region of Siam, was suggested to us a few days since by the great lion tamer, Mr. Van Amburgh, on his remarking that such an animal existed, and was, to all zoological men, of great mysterious interest. The reason that none of these animals have visited this country ere this, is explained in the religious estimation in which they are held by Buddhism. But that obstacle will soon be removed by the indomitable enterprise of Van Amburgh & Co.

"The dominant religion of the Siamese is Buddhism, accompanied with various practices. They worship white elephants, which are found in large numbers in the forests of the South. One of these animals, which is considered the representative of Buddha on earth, possesses a very handsome temple and palace at Bangkok. The French sailors in the vessels which accompanied M. de Montigny have been admitted, as a special favor, to visit this mysterious dwelling, and were accompanied by the chief of the priests. The animal almost appears to understand the sacred character that has been conferred on him by the ignorance of the population, as he is possessed of extraordinary talent and dignity. Above his knees are large golden rings incrustured with precious stones, and his head is ornamented with a magnificent diadem of pearls and diamonds of great price. Every morning, at daybreak, he appears at the threshold of his temple, and gives the sign of prayer by raising toward the sky his trunk, which is covered with gilding. So true is his instinct that he never misses this ceremony. Although the Siamese are of a gentle character, they at times carry their fanaticism to cruelty. In the summer of 1853 the sacred elephant died, and this event being attributed by the popular rumor to want of attention on the part of the high priest, the life of the latter was demanded by the enraged populace, and with great difficulty preserved."

Mr. Van Amburgh states his intention of yet adding to his valuable Zoological Institute a white elephant from Siam; the proper means having been taken to secure a friendly reception in that country, when the ever-ready telegraph, steam-engine, and "pencil-sharpening" Yankee ingenuity will undoubtedly "swap" Buddhism out of an idol, and add another locality to individual American conquest. The arrangements for the trip have been under preparation or years, and until now have never assumed the shape of completion.

Effects of Clover Hay on Animals.

Some late writers have taken the position that clover hay produces a most injurious effect on domestic animals, particularly horses; and that to this cause the great increase of diseased horses is to be attributed. We lately heard a farmer affirm, that he believed the introduction of clover into general cultivation the greatest curse yet inflicted on the country, and assigned as a reason for this singular opinion its effects on animals when used as fodder. Late English writers have attributed to this kind of hay the prevalence of heaves in horses, and the great increase of other diseases that affect the respiratory organs. This is a most important subject, and should receive a full investigation. Clover is too important a plant to be discarded, or condemned, except upon the most satisfactory evidence. Its value as a fertilizer and a preparative for wheat, to say nothing of its use for pasture and hay, would demand that it should not be condemned unheard. For ourselves, we have very little belief in the injurious properties assigned to clover. We have used it constantly for pasture and for hay, more than thirty years, and never, to our knowledge, has any animal suffered from it; certainly, no horse has been taken with the heaves when fed on it, or while in our possession. As hay for sheep, we have considered it unrivaled, and should have no fears that any stock would not winter well with a supply of well-cured clover hay.

And here lies, we think, the great source of objection to clover hay. It is too often imperfectly cured. To save the leaves and the heads, which are apt to fall in handling or curing, the hay is put into the barn while the large stems are full of moisture, or the natural juices, and the fermentation which ensues causes the mass to become damp; and if not spoiled wholly, it becomes moldy, black, and when used, raises such a dust, it is no wonder that horses and cattle are choked or their lungs destroyed. Our experience shows that clover may be perfectly cured without losing any of its valuable parts; cured so that when fed out, no more dust will be flying than from timothy or herds grass, and we shall be slow to believe that from such hay any injury to animals ever ensues.

The Great Eastern.

The following particulars of this enormous vessel, soon to be launched, will be of interest to most of our readers: She will carry 12,000 tons of coal, 8,000 tons of merchandise, and 4,000 passengers. The object of building so large a vessel is the economy that will be effected by being able to stow sufficient coals to carry her round the world. She will save about £9,000 per voyage to Australia in this item, by carrying sufficient to take her there and back, instead of having to coal at Australia. Owing to her length, she will not pitch, and will roll less than any ship that ever swam. She will be the strongest ship in existence, being built upon the principle of a hollow iron beam.

There are ten bulkheads or water-tight compartments; and there are longitudinal bulkheads, also water-tight. She is a double ship, complete and perfect, the internal hull being supported by boiler plate stays three feet deep, and about the same distance apart, and riveted with angle iron joints to the external hull, thus forming a cellular piece of work, similar to the top or roof of the Menai bridge, from the bottom of the ship, 30 feet up each side, until the side deck is reached. The two lower decks serve as bridges or stays; and the main deck is similar to the hull—cellular in construction—being in two parts braced together, making a fabric of immense strength. Were two of her water-tight compartments filled with water, she would hardly be inconvenienced. The noble vessel is 608 feet long, 83 feet broad, and 58 feet deep from her deck to the floor of her hull; her tonnage 22,500 tons. She will be propelled by two paddles and a screw. The paddle wheels are 56 feet in diameter, and

the screw is 24 feet in diameter. The four engines to propel the paddle wheels are equal to 1,350 horse power, and the four engines to propel the screw are equal to 1,700 horse power. She will have five funnels connected to ten boilers, and six masts which will carry acres of canvas. Four of her masts will be of iron, the two next the stern and compass of the ship will be of wood. Her crew will consist of 500 seamen. How many boats she will have we cannot say; but she will have about her paddle-box, on each side, a screw steamer 100 feet long. The whole ship will be lighted with gas. Her speed will be 15 knots—equal to 17 1/2 miles per hour; and she will go to Port Phillip in thirty-six days. Some of the foregoing facts are tabulated in the following table:

Table with columns: Launched, Dimensions, Tonnage. Rows include Great Western, Great Britain, Himalaya, Persia, Great Eastern.

The vessel rests on two large cradles of wood, and will glide into the water side-on. She will be launched at low water, and will draw when light, 16 feet; when laden 36 feet. She will be launched in August. Although this noble monument of human skill was built for the requirements of commerce and peace, she might prove, if need be, a powerful engine of war. Her immense capacity (22,000 tons), her own weight (12,000 tons), driven at the rate of nearly 20 miles an hour (the speed of a railway train), her bows as sharp as a knife, would cut through the most formidable war ship afloat, if run into her. She could not be caught—could run down any ship, and bidding her time, could demolish a fleet.

The Hind of Fruit Indigestible.

This fact cannot be too strongly impressed upon the public. It applies to all fruit without exception, and includes also the pellicle or skin of kernels and nuts of all kinds. The edible part of the fruit is particularly delicate, and liable to rapid decomposition if exposed to the atmosphere; it is, therefore, a provision of nature to place a strong and impervious coating over it, as a protection against accident, and to prevent insect enemies from destroying the seed within. The skin of all the plum tribe is wonderfully strong, compared with its substance, and resists the action of water and solvents in a remarkable manner. If not thoroughly masticated before taken into the stomach, the rind of plums is rarely, if ever, dissolved by the gastric juice. In some cases, pieces of it adhere to the coats of the stomach, the same as wet paper clings to the bodies, causing sickness and other inconvenience. Dried raisins and currants are particularly included in these remarks, showing the best reasons for placing the fruit upon the chopping board with the nut in making a pudding of them, for, if a dried currant passes into the stomach whole, it is never digested at all. When horses eat oats or beans that have not been through a crush-mill, much of this food is swallowed whole, and in this state, being perfectly indigestible, the husk or pellicle resisting the solvents of the stomach, there is so much loss to nutrition. Birds, being destitute of teeth, are provided with the apparatus for grinding their seed, namely, with the gizzard, through which the seed passes, and is crushed prior to digestion. The peels of apples and pears should always be cast away. Oranges we need not mention, as this is always done. Raisins, greengages, damsons, and all plums, should be carefully eaten if eaten raw, and if put into tarts, they should be crushed before cooking. Nuts are as indigestible as we could desire, if the brown skin be not removed or blanched, as almonds are generally treated.

Plants Select their Food.

One of the most remarkable properties of plants is the power with which they are endowed of selecting their food. The soil contains various kinds of aliment for vegetation, and the little fibrous roots that fill the ground select from the whole, and suck in through their minute openings, just the kind suited to the nature of the plant or tree to which they belong. All plants will not thrive on the same soil, any more than all animals will live on the same kind of food. Grass and grain require a soil that contains an abundance of silica or flint. It is the flint in the straw that gives it its glossy appearance, and renders it stiff enough to resist the wind and storms.

When grass lodges, it is not, as many suppose, because there is too much of it upon the ground, but because it grows on rich loam or mud that does not contain flint enough for stiffening matter for the stalk. A quantity of sand or gravel spread on such land, remedies the difficulty, and increases instead of diminishing the crop. Every one has noticed that grass, growing on land where water runs from a gravelly road, has large stalks, and stands upright, while that which the gravel does not reach, has small stalks, and lodges, though the crop is much lighter. In one case it has an adequate supply of stiffening matter, in the other it has not. It is the want of this stiffening material in the pea, that makes it lie helpless on the ground, when there is no near object to which it can cling for support. The Creator has given it fingers with which to cling to other objects as a substitute for the means of support in itself. The roots of the pea seek in line and not flint. Lime it must have in order to be a pea, and the tendrils growing out from the leaves indicate that it was designed to draw lime from the earth instead of flint, and was endowed accordingly with a means of support suited to a limber stalk.

Look to your Paper Hanging.

A recent number of the London Lancet, a high medical authority, has an article from which we make the following extract, as a timely caution to housekeepers about to paper their rooms. The suggestion has been made that the National Hotel disease at Washington may have arisen from this cause.

"Dr. Hinds of Birmingham has lately called attention to a method of accidental arsenical poisoning, which should be generally known, and from which he was himself the sufferer. He chanced to select for the adornment of his study a particularly tinted wall-paper, the pattern of which was confined to two shades of green. About two days after it had been applied, he first used the room in the evening, sitting there, and reading by a gas-light. While thus engaged, he was seized with severe depression, nausea, abdominal pain and prostration. The same chain of symptoms ensued on every subsequent evening when he occupied the room. This led to an inquiry into the cause. He scraped off a little of the bright coloring material from his pretty green paper, and, by sublimation, produced abundant crystals of

arsenic acid. The paper was colored with arsenite of copper, (Scheele's green.) The use of this pigment to color wall papers has already proved injurious in previous cases. In one, a child sucked some strips of paper thus colored, and narrowly escaped with life. (Ed. Medical Journal, 1851.) Dr. Hinds remarks, that the presence of the arsenical pigment may be recognized by the brilliant hue, and by a little running of the color at the edges of the pattern, as though it did not take freely on the paper. See that you buy your hangings at the right place; and look to the colors and the characteristics above indicated.

Influence of the Sun's Rays in Consumption.

We copy the following remarks from the Boston Medical Journal, in which they are credited to Dr. Coventry, as forming a portion of an address delivered before the Massachusetts State Medical Society:

There is one subject which requires a more extended notice than is usually received from our systematic writers. I refer to the influence of the sun's rays. Every physiologist knows how absolutely necessary they are to the growth of plants, and the debilitating effect their absence, or withdrawal has upon the complexion. Is it unreasonable to suppose that they may have some influence in causing or preventing tuberculosis? It seems well established, that tubercles may be produced in animals by confining them in close or dark apartments, on a meager diet. Dr. Hall says that by this means he produced fatty degenerations in animals which he considers analogous to, if not identical with, tuberculosis. In the city where I reside, there was an office connected with a large mercantile establishment, so situated that the sun never shone upon it. It was in the rear of the building, with a single window, and that so surrounded with buildings so as to exclude the sun. The occupants of the office died one after another, till the proprietors became alarmed, and had the office removed to another part of the building. One of the occupants I attended, when in the last stage of his disease. He entered the office a strong, healthy man, with no hereditary tendency to the disease, and temperate and regular in all his habits; but in less than two years he was carried, like his predecessors, to the grave, a victim to consumption. In his case I was never able to discover any cause, unless it was occupying that fatal office, where he was book-keeper.

Orchard Grass.

At the North, this grass is as yet but little known. In almost every case where its cultivation has been attempted, however, it has proved itself a very prolific and valuable product. A gentleman assures us that the term "orchard grass" is no misnomer. He has grown it in four or six years with great success, in an orchard, the soil of which had failed to produce any other grass; a circumstance attributable, as he supposed, to the dense shade cast by the trees, the arrangement of which was so crowded as effectually to exclude the rays of the sun, and to create an atmosphere much too pent and suffocating to admit of the healthful development of the more common kinds of grass. He is so well satisfied of the superior value and excellence of this kind of grass, that he has determined henceforth to cultivate it in preference to all other kinds; he also speaks of experimenting with it in his pasture grounds, and on light soils, as a succession crop for clover, timothy and other common grasses.

We have frequently perused favorable notices of this production in our agricultural journals, and although we have had no experience ourselves in its cultivation, we are nevertheless strongly inclined to regard it, all things taken into consideration, as a valuable production, and as an acquisition to our husbandry of no insignificant value, especially when considered as a pasture plant. On orchard lands, where the soil is of a light, sandy description, it roots with great vigor, and soon forms a close and dense sward, which sends up a succession of strong, succulent spikes, which may be cut two or three times in a season. Cattle are remarkably fond of it in a green state, and when cut and cured as hay. The yield, reckoning the several cuttings, is greater, probably, than that of any other grass known.

The Egg Gourd.

A letter has been received by the Commissioner of Patents from Mr. Eastman Sanborn of Andover, Massachusetts, giving a description of a plant or vegetable which he designates the "egg gourd." This plant (he says) grows on a vine, and may be made to cover trees or trellises from ten to twenty or more feet high, with beautiful white egg gourds from the size of a hen's egg to that of a goose egg. He was informed that a gentleman who had caused some of the gourds to be boiled, found them most delicious to the taste. He had raised them for two years, but had not cooked any of them because of their great beauty. By mere accident he had procured the seed from a neighbor who deemed it worthless, and raised several vines in 1855, the gourds from which were exhibited at several agricultural fairs, where they excited universal admiration. He should plant of the same kind this year, and take the precaution to have three or four vines started by trellises &c., where only one ought to remain and mature, so that when they were advanced enough to prove their quality, he might cut out any which were not genuine. In conclusion, Mr. S. states that he has already distributed this seed to thousands of the citizens of the United States in every part thereof.

SPARE MOMENTS—A HINT TO HUSBANDS.—As all bonnets take, it is admitted, five minutes to put on, and as in practice it is found that most of them require considerable more than that time, "husbands in waiting" will do well to follow the example of the Chancellor d'Agnesseau, who, finding that his wife always kept him waiting a quarter of an hour after the dinner bell had rung, resolved to devote the time to writing a book on jurisprudence, and putting the project in execution, in course of time produced a work in four quarto volumes.

VOICE OF A FATHER OF THE COUNTRY.—James Madison, in the Convention which framed the Constitution of the United States, objected to the word "slave" being used in the clause which was inserted for the rendition of fugitives. His objections were agreed to by the convention, and the milder term of "persons owing service or labor," applicable alike to white apprentices and black slaves, was put in our constitution. Mr. Madison said on that occasion: "I object to the word 'slave' appearing in a constitution which, I trust, is to be the charter of freedom to unborn millions; nor would

I willingly perpetuate the fact that slavery ever existed in our country. It is a great evil; and under the Providence of God, I look forward to some scheme of emancipation which shall free us from it. Do not, therefore, let us appear as if we regard it perpetual, by using in our free Constitution an odious word opposed to every sentiment of liberty."

SELF-RIGHTING LIFE-BOATS.—Some interesting trials have been made with one of the life-boats of the Royal National Life-boat Institution, England. The life-boat, with her sails hoisted and sheets hauled taut, was turned over by a powerful crane and pawbuckle, until her masts were perpendicularly under water, when, on being released, she instantly self-righted and returned to her original position, and in twenty seconds self-jected the water which had filled her to the thwarts in the operation. This result was the more interesting as it has often been disputed whether any life-boat would self-right with her masts and sails up. How many sad accidents to life-boats carrying sails would probably have been prevented had they possessed this important quality of self-righting. On the whole, the experiment afforded much satisfaction to all who had the pleasure to witness it, and clearly showed to what a state of perfection the construction of life-boats has been brought.

EARLY LETTUCE AND TOMATOES.—Perhaps it may not have occurred to some of your readers, that this open weather affords an opportunity to sow lettuce and tomatoes, and thereby get an advance of the usual time of sowing in Spring. Well, it did so occur to me, and upon the thought I have practiced. Last week, of a pleasant morning, before business hours, I spaded and raked a good sized bed, seeding the inside with tomatoes, and outside with lettuce, thus giving the seed the privilege to grow upon the first approach of Spring, in a mellow soil, and producing two crops upon one piece of ground. The lettuce is out of the way by the time the room is wanted by the tomatoes, and I will get returns two or three weeks earlier than by the ordinary mode of out-door culture.

WHAT WE SWALLOW.—In one of our exchanges we find the following paragraph. Its author must have a wonderful talent for "writing for the masses": "Do you know, sir, what you swallow every day of your life? Are you aware that your food resolves itself into twelve divisions—aqueous, mucilaginous, saccharine, amyaceous, ligneous, peccinaceous, acidulous, alcoholic, oleaginous, proteinaceous, and saline?"

QUINCES LOVE SALT.—The quince tree seems to have a constitutional fondness for salt. We have never seen such a general luxuriance of the trees as at Newport, R. I., on the sea coast. A gentleman who noticed this fact several years ago told us lately that he had profited by the hint, in giving to each of his trees a top-dressing of two quarts of coarse salt every spring. By scattering the salt over the surface, it dissolves slowly, and does no harm whatever to the roots, but makes both foliage and fruit much more healthy. [Dowling's Horticulturist.]

TOO WHITE FLOUR.—Messrs. Monriez & Chevrene, chemists, who have superintended the provision of bread for the hospitals, and subjected all kinds to experiments, submitted a report to the French Academy, in which they condemn the practice of making bread too white. It is, they remark, a condiment, not an aliment. The exclusion of bran is a loss of nourishment to the consumer; the palate and fancy are gratified at the expense of the whole animal economy.

THE HORSE.—If you have the care of horses, remember that a horse is more easily taught by gentle than by rough usage. If you use him well, he will be grateful; he will listen for and show his pleasure at the sound of your footsteps. As to his food, you should do by him as you would by yourself—"little and often." As for his work, begin early and then you need not hurry. Remember, it is the speed, and not the weight, that spoils many a true-hearted worker.

VARIETY.

Six years ago Minnesota was a myth. The Falls of St. Anthony were known only as the scene of a wild Indian tale. The Valley of the St. Peter's was invested with a vague and mysterious interest derived from the fanciful chronicle of an English adventurer. Only since the great excursion to St. Paul, two years ago last Summer, has the name become even familiar to Eastern ears. Behold the miracle of the age! St. Anthony's Falls are roaring at our very doors; the Valley of the St. Peter's is gamed with farms; St. Paul stands the air of a metropolis. Minnesota assumes knocking at the door of the Union, and Congress says "Come in!"

Warrants have been issued at East Deer township, Allegheny county, Pennsylvania, for the arrest of seven young ladies, charged with riding the schoolmaster of that district on a rail. It appears that the schoolmaster refused the use of his school-house for the purpose of holding singing schools, which gave the young ladies great offense. So great is the excitement that the young ladies have secreted themselves to avoid arrest.

Within the last nine months over fifty thousand sheep, as we are credibly informed, have been killed at Albany by one man. The carcasses are mostly sent by the cars to this city, and sold in Washington market. The pelts are worth more at Albany than they are here, and it is said that the business of killing can be carried on there with better results than to bring the sheep alive to the city. There is a town, Agricultural Society in Andover, Mass., which has been of great value, and tended more than any thing else to beautify the town. One person belonging to the society plants beets, another carrots, others some other vegetables, for the purpose of supplying the members of the society with fresh and surely-germinating seed. All the arrangements are made to lay a cable from Suez to Kurrachee, on the Red Sea, as part of a line from India to England. It will follow the regular commercial route. There will be stations at the different ports, and it will be a great advantage to the transportation of merchandise and passengers, by enabling vessels to receive and send news on their way. A railroad conductor on an Eastern road having insulted a lady passenger, she said indignantly, that the company that owned that road should not see another cent of her money. "How so?" said the conductor, "how can you manage it?" "Hereafter," replied the lady, "instead of buying a ticket at the office, I shall pay my fare to you."

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. No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Church. 28 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian Reason. 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; Cornerlet's Cont. 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 Encroachments. 16 pp. No. 12.—Menge of the True 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 Stratford, 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 by mail, for one dollar. The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 pages for one dollar. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTREN, 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 sinner, and enfranchise the slave. In its Literary and Intellectual Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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