

# The Sabbath Recorder.

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

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

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## The Sabbath Recorder.

For the Sabbath Recorder.  
THE APOSTOLIC COMMISSION.

I have had presented to me a printed sermon on the *Apostolic Commission*, from Matt. 28: 19, 20, delivered in the Disciples' Chapel, No. 70 West Seventh street, New York, by Dr. S. E. Shepard, with the request that I should make some remarks upon it by way of review, for the columns of the *Sabbath Recorder*.

In his exordium, the author has made some pertinent and just remarks upon the importance of a correct and scriptural understanding of what is intended by Baptism, and of the great Christian community being united in teaching and performing this ordinance according to the apostolic commission, as tending to harmonize and unite them in other points upon which they are now divided.

In the discourse, the following heads are considered: 1. The chronology of the commission. 2. The territory embraced in it. 3. The work enjoined in it. 4. For whom is baptism intended? 5. What was the object of baptism?

1. Under the ministry of John the Baptist, and until our Lord's resurrection from the dead, the commission to teach and baptize is considered as being limited to the land of Judea.

2. From the time of the ascension of Christ, the field was extended to all parts, and to all ages of the world: "Go ye therefore and teach all nations." &c.

3. The work enjoined in the commission, Dr. S. states to be, first, to disciple, or train as a disciple, as *matheteuo*, the word used in the commission, signifies, and by implication, to teach; hence the disciples were commissioned to go and make disciples of all nations to the Christian faith; or, as it is expressed by Mark, 16: 15, "Go ye into all the world, and preach the gospel to every creature." It is easily seen, that the duty here enjoined can apply to none whose age, or mental imbecility, is such as to render them incapable of being taught the doctrines of Christianity; and this teaching, or disciplining, is to be performed upon such as are outside the pales of the church, and therefore a prerequisite to baptism. Under this head, the author considers the question, What is baptism? The difference between baptism and the forms by which the ordinance is claimed to be performed, is illustrated by the original Greek words expressing these different forms or acts; as *baptizo*, to immerse; *kateridzo*, to purify; *nipto*, to wash; *lavo*, to bathe; *plavo*, to wash garments; *brepo*, to wet or moisten; and *mantidzo*, to sprinkle. That, as all these words have different significations, they necessarily imply different actions, and therefore cannot properly be used interchangeably. The question, What is baptism? is also answered by the sacred history of its administration. By this record it is shown to be performed only by immersion. John selected the river Jordan, "because there was much water there." The administrator and the candidate "both went down into the water," and the candidate was buried by baptism into the likeness of Christ's death and burial; and as Christ was raised from the dead by the glory of the Father, so the baptized is raised to newness of life. Thus the baptism of a believer is the crowning act of being made a disciple, and is the visible evidence of his penitence, and faith in the death and resurrection of Christ; and also of the resurrection of the dead.

4. The author answers the question, For whom was baptism intended? In doing this, he states that there is neither a command, promise, nor example, in the Scriptures, for the baptism of either an infant or an adult, as such; that the commission of Christ, the preaching of his apostles, and all the examples of baptism recorded in the Scriptures, recognize believers in Christ as the only proper candidates for the ordinance. On this question he says, that to baptize an infant, that neither believes in God, nor in Christ, is an *atheistic baptism*. His conclusion on this topic is in these words, "In vain do ye worship me, teaching for doctrine the commandments of men."

Dr. Shepard's first reply to the third question, What is the object of baptism? is this: "That it was an expression of the believer's faith in the Lord Jesus, and of a full persuasion of his heart, that God had raised him from the dead; and, secondly, another object of baptism was the remission of sins. In this connection he says, 'It was a part of the apostles' duty to remit sins.' He infers this from John 20: 21—'Whosoever sins ye remit, they are remitted to them, and whosoever sins ye retain, they are retained,' and also from the fact that baptism was administered for the remission of sins. Acts 2: 38. 'The like figure whereunto baptism doth also save us.' 1 Pet. 3: 21. Hence he considers baptism to be a *sealing ordinance*. I am not certain that the sentiment of the Doctor will be clearly apprehended upon this point. It is charged upon the priests of the Roman church, that they claim the power of forgiving sins, and that herein they presumptuously assume a power that belongs only to God. I am willing to believe that he means, in what he says upon this subject, no more than that, as the apostles and those who succeeded them, in announcing to mankind the terms upon which God will forgive sins, are authorized, as persons commis-

sioned by God, to declare to all who sincerely repent and believe the gospel, that their sins are remitted to them. But inasmuch as God only can know the heart, he alone is able to decide in the matter of sincerity and genuineness of repentance. Consequently, men can only assert God's forgiveness conditionally. I cannot conceive that the power to forgive sins can be vested in uninspired men, who themselves are sinners. In admitting the inspiration of the apostles concerning the will of God, in every thing in regard to their mission, we may also admit that they were endowed with the spirit of discernment in regard to the sincerity of those who said they believed the gospel, and were authorized to announce their forgiveness; and also to discover the hypocrisy of the insincere, and to announce their punishment, as in the case of Ananias and Sapphira. But none but a papist will claim to be endowed with apostolic inspiration. Were we to admit that the ministers of the gospel, who are the recognized administrators of baptism, have the power to remit sins, either directly, or by baptism indirectly, we should institute a system of disorder which could not fail to prove in the greatest degree disastrous to the interests of Christianity. For instance, I am induced, by some worldly consideration, to turn away from keeping the Sabbath, which I believe, from reading the Scriptures, God requires me to keep. Of course, I shall be conscious that I have sinned. I go to Bro. S., who is a minister, and relate my case to him. But as he does not regard this day as sacred, he could very conscientiously assure me that my sin was only an error of my judgment, and of a trifling character, and forgive me this error. And so with brother S. He might be allured from his integrity to the form of immersion, as many others have been before him, and he goes to a Pedobaptist minister, who also is commissioned to remit sins, who justifies his change of practice, and in like manner absolves him of his sin. And so in numerous other cases. Let this sentiment become general, and we should soon have a second edition, in all its essential points, of the popish system of penance and absolution.

Dr. Shepard uses the phrase "*baptismal regeneration*." He says, "If all Baptist preachers would, with one heart and with one soul, preach baptism as the first Baptists did—as Christ and his apostles did '*baptismal regeneration*,'—rational regeneration would be before them as chaff before the wind." Now, whatever may be the influence of baptism in giving hope and comfort to believers in Christ, I have no more confidence in *baptismal regeneration* than I have in *rational regeneration*. My objection to it is founded in the want of any thing in the Scriptures in support of it. They no where qualify regeneration by calling it *baptismal regeneration*. *Regeneration* occurs but twice in the Scriptures, (Matt. 19: 28, and Titus 3: 5,) and it has the same sense, apparently, as being born from above, (Greek of John 3: 3,) passing from death unto life. Those who are regenerated are said (1 Pet. 1: 23) to be "born again, (*anage gennemenoi*), not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope, by the resurrection of Jesus Christ from the dead." 1 Pet. 1: 3. All these texts of Scripture, I believe, signify the same work of grace, consisting of conviction for sins, godly sorrow, which worketh repentance unto life, and unforgotten faith in Christ. He that has been thus obedient to the word and Spirit of God, is a *new creature*, though he may not have obtained a satisfactory evidence of the forgiveness of sins. If he have learned the duty of baptism, and is unwilling to submit to it, it is evident that he still cherishes a rebellious disposition against God, and is therefore unfit for baptism. If he have not love to God, and faith in Christ, baptism will not furnish him with these graces. The "*washing of regeneration*," (Titus 3: 5.) I think, can have no reference to water baptism, for washing and baptizing are very distinct things, and if we are saved by literal baptismal washing, it would be by a work which we have done, which is adverse to what the apostle says in the text, and to the whole scheme of scriptural redemption. Although Ananias said to Saul, "Arise and be baptized, and wash away thy sins," he did not make baptism and washing the same thing. Baptism was immersion in water, literally; washing away sins was figurative, and referred to the purifying influence of the blood of Christ, as in Rev. 1: 5, "Unto Him that loved us, and washed us from our sins in his own blood" and ch. 7: 14, "And have washed their robes, and made them white in the blood of the Lamb." So in Heb. 10: 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The *washing* here can have no reference to the gospel ordinance of baptism, but rather to the ceremonial washings or ablutions of Judaism, to which the Hebrews had been accustomed. This idea of *baptismal regeneration* is the very rock on which Pedobaptists have split, and which still sustains the practice of infant baptism. I hope none of our Baptist brethren will help to prop it up.

I wish to advert to one thing more in this review. Our brother has, in the sixteenth page of his sermon, spoken kindly and plainly to our Pedobaptist brethren. He says, "The Scriptures are the only rule of faith and practice. Let them reject infant baptism from both their faith and practice, as merely a commandment of men. I urge this because it is written, 'In vain do ye worship me, teaching for doctrine the commandments of men.'" This is right, and our brother is one of those good-hearted Christians who loves to have his brethren do by him as he has done by others. I trust he will not object to my entreating him, and all others who reject the Sabbath which God enjoined in the fourth precept of the decalogue, for the more popular first day of the week, commonly called Sunday and Lord's day, to

search the Scriptures for proof that God has ever repealed or connived at the violation of this commandment. Mark down the book, chapter, and verse, where it is written, or the example recorded; and if he cannot find either the command or the example in the Scriptures, then let him, and all others who believe they ought to follow the example of John the Baptist, of Jesus Christ, and all His holy apostles, and I might say all the holy prophets, and even of God himself, reject the observation of the first day of the week from their faith and practice, as a tradition of men. I urge this, because it is written in the Scriptures, "In vain do they worship me, teaching for doctrine the commandments of men." "Why do ye also transgress the commandment of God by your tradition?" Matt. 15: 2. "Full well ye reject the commandment of God, that ye may keep your tradition." "Making the word of God of none effect through your tradition."

With the foregoing exceptions, I would commend this discourse to the perusal of my brethren, whether Baptists or Pedobaptists—whether Seventh-day Baptists or First-day Baptists, or *no-day Baptists*. I think they will all find something that would repay them for its perusal.

I trust the time will come when there will be a more extensive, more fraternal, and a more Christian-like interchange of sentiments among the various denominations of Christians. If such a course should fail to bring us to see eye to eye in the truth and duties of Christianity, it might nevertheless lead us to love each other with a pure heart more fervently.

W. B. M.

### WE WOULD SEE JESUS.

"We would see Jesus—for the shadows lengthen  
Across the little landscape of our life;  
We would see Jesus—our weak faith to strengthen  
For the last weariness, the final strife.  
We would see Jesus—for life's hand hath rested  
With its dark touch upon both head and brow,  
And though our souls have many a billow breasted,  
Others are rising in the distance now.  
We would see Jesus—the great rock foundation  
Whereupon our feet were set by sovereign grace,  
Nor life, nor death, with all their agitation,  
Can thence remove us, if we see his face.  
We would see Jesus—other lights are failing,  
Which, for long years, we have rejected to see.  
The blessings of our pilgrimages are failing;  
We would not mourn them, for we go to Thee.  
We would see Jesus—sense is all too blinding,  
And heaven appears too dim, too far away;  
We would see thee to gain a sweet reminding  
That thou hast promised our great debt to pay.  
We would see Jesus—that is all we're needing,  
Strength, joy, and willingness, coming with the sight;  
We would see Jesus—dying, risen, pleading,  
Then welcome day, and farewell mortal night."

### THE WIFE OF CALVIN.

Idelette de Bure may be a new name even to well informed theologians, who have carefully studied the annals of the Reformation. I confess humbly that, for my part, I had hardly read her and there three or four lines on the wife of Calvin, and that I knew nothing of his domestic life. The same ignorance exists probably in a majority of those who will cast their eyes upon this sketch.

Of Luther's wife everybody has heard—that Catherine de Bora, who left a nunnery to enter the holy state of matrimony. The German Reformer often alludes to the character, habits, and opinions of his dear Katy, as he called her. He shows us, under her different aspects, this good, simple-hearted woman, who had little intellectual culture, but earnest piety. He weeps with him over the grave of his Magdalen; we listen to his conversations with his son, to whom he speaks in poetic terms of the joys of Paradise. In a word, Luther's house is thrown open, and posterity see the sweet face of Catherine de Bora, drawn by the pencil of the illustrious Lucas Kranach, as distinctly almost as Luther's. Why is it not the same with Calvin and his wife?

It was not till 1538, when Calvin was banished from Geneva by the Libertine party, and was invited by Bucer to come to Strasburg, that marriage seems to have occupied his thoughts. In a letter addressed to Farel in May, 1539, (he was then thirty years old,) Calvin sketches his ideal of a wife. "Remember," he says to his friend, "what I especially desire to meet with in a wife. I am not, you know, of the number of those inconsiderate lovers who adore even the faults of the woman who charms them. I could only be pleased with a lady who is sweet, chaste, modest, economical, patient, and careful of her husband's health. Has she of whom you have spoken to me these qualities? Come with her. . . . If not, let us say no more."

There was in Strasburg a pious lady named Idelette de Bure. She was a widow, and all her time was spent in training the children she had had by her first husband, John Storder, of the Anabaptist sect. She was born in a small town of Guelders, in Holland. She came to the capital of Alsace as a place of refuge for victims of persecution. The learned Dr. Bucer knew Idelette de Bure, and it was he, apparently, who recommended her to Calvin's attention.

Externally, there was in this woman nothing very attractive. She was encumbered with several children of a first marriage; she had no fortune; she was dressed in mourning; her person was not particularly handsome. But for Calvin, she possessed the best of treasures, a living and tried faith, an upright conscience, and lovely as well as strong virtues. As he afterwards said of her, she would have had the courage to bear with him in exile, poverty, death itself, in attestation of the truth. Such were the noble qualities which won the Reformer.

The nuptial ceremony was performed in September, 1540. Calvin was then thirty-one years and two months old. He was not constrained by juvenile passion, but obeyed the voice of nature, reason, and duty. The Papists who constantly reproach the Reformers are mistaken. Luther and Calvin, both of them, married at mature ages; they did what they ought to do, and nothing more.

No pomp in Calvin's marriage, no ill-timed rejoicings. All was calm and grave, as suited the piety and gravity of the married pair. The consistories of Neuchâtel and of Valengin, in Switzerland, sent deputies to Strasburg to at-

tend this marriage; a striking mark of their attachment and respect for Calvin.

Hardly were the nuptials passed when the leader of the French Reformation was constrained to leave the sweets of his domestic union. A diet was convened at Worms, in which the most important questions relative to the future conditions of Protestantism, were to be discussed. Calvin was naturally called to take part in them. He went to Worms, then to Ratisbonne, trying to conclude a peace between the two branches of the Reformation. During his absence he confided his wife to the care of Anthony Calvin, and the noble family of Richebourg, where he fulfilled for some time the office of preceptor. The plague broke out at Strasburg, to his great alarm, and penetrated the house where Idelette de Bure lived. Louis de Richebourg and another inmate of the family had fallen a prey to the disease. Calvin trembled for his dear wife. "I try," he writes, "to resist my grief—I resort to prayer and to holy meditations, that I may not lose all courage." During his residence at Ratisbonne, where the fundamental interests of the new churches were discussed, Calvin received a deputation from Geneva, begging him earnestly to return to that city. The Libertine party had disclosed their detestable designs. The strong will and the moral power of Calvin were necessary to restore order. He resisted this call a long time. His hesitation, his tears, his anguish, attested that he viewed with a sort of horror the heavy burden which was laid upon him. At last he yielded, saying: "Not my will, O God, but thine be done! I offer my heart a sacrifice to thy holy will!" And on the 13th of September, 1541, he returned, after an exile of three years, to the city of Geneva, the face and the destinies of which he changed.

In spite of the honors which were accorded by the political councils at Geneva, Idelette de Bure was not ambitious to play a brilliant part in society. Always modest and reserved, practicing the virtues which suited her sex, and shunning noise and pomp with as much solicitude as other women seek them, she consecrated her days to the duties of her pious vocation. Her private correspondence with Calvin—on the rare occasions when he mentions his wife—makes us see her under a very engaging aspect. She visited the poor, consoled the afflicted, and received with hospitality the numerous strangers who came without knocking at the gate of the Reformer. In fact, every one recognized in her the pious woman, of whom it is said in Scripture, that she had "a meek and quiet spirit, which is in the sight of God of great price," and was worthy to be praised forever for her works.

### DEVOTION TO HER HUSBAND.

Idelette de Bure devoted herself particularly to the care of her husband. Exhausted by his constant labors, Calvin was frequently ill; and treating his body roughly, after the example of Paul, he persisted amidst bodily sufferings in performing the multiplied duties of his office. Then his wife would come and tenderly recommend him to take a little repose, and watch at his pillow when his illness had assumed an alarming character. Besides (and this will surprise the reader,) Calvin had at times, like ordinary men, desponding feelings; he was inclined to "low spirits." "Sometimes," he himself says, "although I am well in body, I am depressed with grief, which prevents me from doing any thing, and I am ashamed to live so uselessly. In these moments of dejection, when the heroic Reformer seemed, in spite of his energy and incomparable activity, to sink under the weight of our common infirmities, Idelette de Bure was at hand, with tender and encouraging words, which the heart of woman can alone find; and her hand, so feeble, yet so welcome and so affectionate, restored the giant of the Reformation, who made the Pope and Kings tremble on their thrones!

Idelette's greatest pleasure was to listen to the holy exhortations of Farel, Peter Viret, Theodore Beza, who often sat at the hospitable table of their illustrious chief, and loved to renew their courage in converse with him. Sometimes, but rarely, she accompanied her husband in walks to Coligny, to Belle-Rive, on the enchanting banks of Lake Lemane. At other times, in order to repose after her fatigues, or when Calvin was called away to attend to the business of the Reformed churches, Idelette would go and spend some days at Lausanne with the wife of Viret. We see her in this Christian family in 1545 and 1548, careful not to give trouble to her hosts, and troubled because she could not render them some good offices in return for those which they had shown her.

### DEATH OF THEIR CHILDREN.

Bitter domestic afflictions came upon Calvin and his wife. The second year of their marriage, in the month of July, 1542, Idelette had a son. But alas! this child, for whom they had devoutly returned thanks to God, and offered so many fervent prayers, was soon taken from them by death. The churches of Geneva and of Lausanne showed the parents marks of sympathy. Feeble mitigation of so heavy a trial! It is easier to imagine than to express the grief of a mother's heart. Calvin tells us in a letter addressed the 10th of August, 1542, to Peter Viret: "Salute all our brethren," says he, "salute also your wife, to whom mine presents her for her tender and pious consoling. . . . She would like to answer them with her own hand, but she has not even the strength to dictate a few words. The Lord has dealt us a grievous blow in taking from us our son; but He is our Father, and knows what is meet for his children." Paternal affection and Christian resignation are both displayed in Calvin's letters at this time. In 1544, a new trial of this kind afflicted the hearts of these parents. A daughter was born to them; she lived only a few days, as we see in a letter addressed in 1544 to the pastor Viret. Again a third child was taken from them. Idelette wept bitterly; and Calvin, so often tried, sought his strength from the Lord; and the thought occurred to him that he was destined only to have children "according to the faith." So he said to one of his adversaries who had been base enough to reproach him with his domestic losses: "Yes," replied Calvin, "the Lord has given me a son; he has taken him from me. Let my enemies, if they see proper,

reproach me for this trial. Have I not thousands of children in the Christian world?"

HER LAST SICKNESS.

The health of Idelette, already delicate, was impaired by these repeated griefs. The familiar letters of the Reformer inform us that she passed her last years in a state of languor and suffering. Often he tells how she has revived. Calvin's affection for his wife appears in those communications: "Salute your wife," he writes to Viret in 1548; "mine is her sad companion in bodily weakness. I fear the issue. Is there not enough evil threatening us at the present time? The Lord will perhaps show a more favorable countenance."

Early in April, 1549, Idelette's condition inspired deep anxiety. Theodore Beza, Hottman, Desgalliers, and other colleagues of the Reformer, hastened to him to console him as well as his wife in her last illness. Idelette, sustained even to the end by piety, had consented to the sundering of her earthly ties; her only anxiety was concerning the fate of the children she had had by her first marriage. One of her friends asked her to speak of them to Calvin. "Why should I do so?" she answered; "what concerns me is that my children may be brought up in virtue. . . . If they are virtuous, will you find in him a father. If they are not, why should I recommend them to him?" But Calvin himself knew her wishes, and promised to treat her children as if they were his own. "I have already recommended them to God," said Idelette. "But that does not hinder that I should take care of them also," said Calvin. "I know well," said she, "that you will never abandon those whom I have confided to the Lord."

Idelette saw the approach of death with calmness. Her soul was unshaken in the midst of her sufferings, which were accompanied by frequent faintings. When she could not speak, her look, her gestures, the expression of her face, revealed sufficiently the faith which strengthened her in her last hour. On the morning of April 6th, a pastor named Bourgoing addressed her in pious exhortation. She joined in broken exclamations, which seemed an anticipation of heaven: "O glorious resurrection! O God of Abraham and our fathers! . . . Hope of Christians for so many ages, in Thee I hope!"

At 7 o'clock in the morning she fainter again; and, feeling that her voice was about to fail, "Pray," said she, "O my friends, pray for me!" Calvin approached her bedside; she showed her joy by her looks. With emotion, he spoke to her of the grace that is in Christ; of the earthly pilgrimage; of the assurance of a blessed eternity; and closed by a fervent prayer. Idelette followed his words, listened attentively to the holy doctrine of salvation in Jesus crucified. About nine o'clock she breathed her last sigh, but so peacefully that it was for some moments impossible to discover if she were to move, or if she was asleep.

Such is the account Calvin gives to his colleagues of the death of his beloved wife. Then he turned sadly his eyes upon his now desolate state of widowhood. "I have lost," he said to Viret, in a letter of April 7th, 1549, "I have lost the excellent companion of my life, who never would have left me, in exile, nor in death. So long as she lived, she was a precious help to me; never occupied with herself, and never being to her husband a trouble nor a hindrance. . . . I suppress my grief as much as I can; my friends make it their duty to console me; but they and myself effect but little. You know the tenderness of my heart, not to say its weakness. I should succumb if I did not make an effort over myself to moderate my affliction." Four days after, he wrote to his old friend, Farel: "Adieu, dear and beloved brother; may God direct you by his Spirit, and support me in my trial! I could not have resisted this blow if God had not extended his hand from heaven. It is He who raises the desponding soul, who consoles the broken heart, who strengthens the feeble knees."

Under the weight of so grievous a loss, Calvin, however, was enabled to fulfill all the duties of his ministry; and the constancy he displayed amidst his tears excited the admiration of his friends, as we read in Viret's reply to Calvin. The remembrance of her whom he had no more, was not effaced from his heart. Although he was but forty years of age, he never thought of contracting other ties; and he pronounced the name of Idelette de Bure only with profound respect for her virtues and a deep veneration for her memory.

### A GOOD WIFE.

The first inquiry of a woman after marriage should be, "How shall I continue the love I have inspired? How shall I preserve the heart I have won?"

1. Endeavor to make your husband's habitation alluring and delightful to him. Let it be to him a sanctuary to which his heart may always turn from the calamities of life. Make it a repose from his cares, a shelter from the world, a home not for his person only, but for his heart. He may meet with pleasure in other houses, but let him find pleasure in his own. Should he be dejected, soothe him; should he be silent and thoughtful, do not heedlessly disturb him; should he be studious, favor him with all practicable facilities; or should he be peevish, make allowance for human nature, and by your sweetness, gentleness, and good humor, urge him continually to think, though he may not say it, "This woman is indeed a comfort to me: I cannot but love her, and require such gentleness and affection as they deserve."

2. Invariably adorn yourself with delicacy and modesty. These, to a man of refinement, are attractions the most highly captivating; while their opposites never fail to inspire disgust. Let the delicacy and modesty of the bride be always, in a great degree, supported by the wife.

3. If it be possible, let your husband suppose you think him a good husband, and it will be a strong stimulus to his being so. As long as he thinks he possesses the reputation, he will take some pains to deserve it; but when he has once lost the name, he will be apt to abandon the reality.

4. Cultivate and exhibit, with the greatest care and constancy, cheerfulness and good humor. They give beauty to the finest face, and impart charms where charms are not. On

the contrary, a gloomy, dissatisfied manner, is chilling and repulsive to his feelings; he will be very apt to seek elsewhere for those smiles and that cheerfulness which he finds not in his own house.

5. In the article of dress, study your husband's tastes. The opinion of others on this subject is of but very little consequence, if he approves.

6. Particularly shun what the world calls, in ridicule, "curtain lectures." When you shut your door at night, endeavor to shut out at the same moment all discord and contention, and look upon your chamber as a sacred retreat from the vexations of the world, a shelter sacred to peace and affection.

How indecorous, offensive and sinful it is, for a woman to exercise authority over her husband, and to say, "I will not have it so. It shall be as I like!" But I trust the number of those who adopt this unbecoming and disgraceful manner, is so small as to render it unnecessary for me to enlarge on the subject.

7. Be careful never to join in a jest and laugh against your husband. Conceal his faults, and speak only of his merits. Shun every approach to extravagance. The want of economy has involved millions in misery. Be neat, tidy, orderly, methodical. Rise early, breakfast early, have a place for everything, and everything in its place.

8. Few things please a man more than seeing his wife notable and clever in the management of her household. A knowledge of cookery, as well as every other branch in housekeeping, is indispensable in a female, and a wife should always endeavor to support with applause the character of the lady and the housewife.

9. Let home be your empire—your world. Let it be the scene of your wishes, your thoughts, your plans, your exertions. Let it be the stage on which, in the varied character of wife, of mother, and of mistress, you strive to shine. In its sober quiet scenes let your heart cast its anchor, let your feelings and pursuits all be centered. Leave to your husband the task of distinguishing himself by his valor or his talents. Do you seek for fame at home, and let your applause be that of your servants, your children, your husband, your God.

### STREET WORSHIP IN RUSSIA.

There is no place in the world where a man with a very small capital can easier gain, if not an honest, at all events a competent livelihood, than in Moscow. All he has to do is to spend a few rubles in the purchase of a grimy and obscure saint on canvas, with a tin or gilt glory round his head, and a new frame; to find out a door-way or an arch near a thoroughfare where he can place this masterpiece on a table, and get room for himself on a chair, and there, with a wooden basin or an old cap as a money box, sit patiently till his customers come. They are not so long in arriving. Behold, here is a mujik coming to market; the picture catches his eye; he likes it; he makes a few inquiries about it from the proprietor, who assures him that the saint has great interest in the very highest quarters, and has done an immense deal of good to all his clients. The mujik is satisfied; off goes his cap and down bends his head, while his hands busily wander from chest and brow in self-benediction; his wild locks fly over his face and back again, as with increasing fervor he utters his prayers to the obfuscated image before him. When he thinks he has made a favorable impression, he puts his hand in his pocket, drops a few copecks into the saint's treasury, and goes on his way rejoicing. "Surely," said I, to a Russian, "these poor people ought to be the best in the world, they say so many prayers." "Ah! the *gamins*," replied he; "*au contraire*, they have need of all their prayers, they sin so much; and these saints listen so readily they are encouraged to commit all kinds of rogueries."

### GOOD ADVICE.

In the Life of Dr. Wardlaw is a pithy anecdote of wholesome advice given to him in his early ministry, by which he greatly profited:—

Many a preacher, on whose lips admiring crowds have hung, has had to look back with grateful recollection on some kind word "fily spoken" to him at the commencement of his course, as having had not a little to do with the splendor of its subsequent stages. One such piece of counsel Mr. Wardlaw received from his uncle, Mr. Ewing Maclean, which proved to him a cherished lesson for life.

"Ralph," said his uncle, after hearing him preach one of his first sermons in public, "did you notice that poor woman in the duffle cloak that sat under the pulpit when you were preaching to-day?"

"Yes sir."

"Well, my man, remember that people like her have souls as well as their betters, and that a minister's business is to feed the poor and the illiterate as well as the rich and the educated. Your sermon to-day was a very ingenious and well composed discourse, and in that respect did you great credit; but there wasn't a word in it for the poor old woman in the duffle cloak."

This was "a word in season." The young preacher, from his literary and scientific studies, and with the examples of learned professors and profound divines before his mind as the model of excellence, had fallen naturally into the error of supposing that the sort of thing which would have commanded plaudits in the class-room, was equally suited to meet the demands of the pulpit. It was kind to undeceive him on this point; his uncle's strictures did so; and from that time forward he erred in this way no more.

STEP PROFITABLY.—To die profitably is a step beyond dying comfortably; I mean, to die so as to do good to those that are about us in dying—to die so as to convince them of sin and convert them from it; which is to die like Sampson, when he slew more Philistines at his death than in all his life before. We die profitably when our natural death is a means of spiritual life to any. Now this will not, cannot be, but in the way of believing. He that doubts, droops, desponds, calls in question, and dies so as rather to frighten them than allure to the love of religion and godliness.

The Sabbath Recorder.

New York, May 14, 1857.

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REVIVALS.

The Revivals which have been, and still are, in progress through the country, appear to have been of a pretty thorough character—the converts, for the most part, discovering an acquaintance with the depravity of the heart, and their utter helplessness irrespective of the atonement made by Jesus Christ. At least, so it has been as far as we have had the means of knowing the facts. With respect to the reality of a revival as a work of God, there is a good deal of skepticism, even in the Church. Some think that, if it were a divine work, it would be all the time in progress, and not break out at long intervals, powerfully agitating a community, and then subsiding. 'Why are not Christians always as zealous for the conversion of sinners, as they are during a revival season?' is an oft-repeated question; and it seems to be thought that, if they were, the work would be all the time progressing.

That Christians are criminally remiss in duty to the unconverted, is a fact which we shall not attempt to deny. Indeed, we honestly believe that teaching transgressors the ways of the Lord, is a work which devolves upon Christians constantly; and that it devolves upon the whole body of them, and not merely upon ordained ministers. Nor can we doubt that, if this work were faithfully attended to, the most important results would flow from it. Yet we can by no means admit, that a religious excitement is to be regarded with suspicion because it is something new in the neighborhood.

If the God of the Bible is the God of Nature; if the Author of the new creation is the same who spoke into existence the material heavens and earth; if He who works in the Church is the same all-wise and powerful Being who dispenses providence, and controls all the elements of the physical world; it is but reasonable to look for similarity of operation in both departments. How then does He work in the natural world? The rain does not visit the earth at stated intervals, and always in certain given quantities, keeping up an uniform degree of moisture, a uniform light of the streams and springs, a uniform freshness of vegetation; it comes at unexpected intervals, and in every variety of quantity. Sometimes it distills in gentle showers; sometimes it pours in torrents. Sometimes it just suffices to keep the springs from failing; sometimes it creates great rolling freshets, and carries destruction in its path. Some years we have reasonable showers; in other years the rain is stayed, till vegetation is well nigh destroyed. Some sections of the country, too, will be visited with abundance of rain, while others are parched with drouth. So also with pestilence: sometimes it touches an individual, a family, a neighborhood, a town; while again it takes a wide range, sweeping whole nations. Famine, too, sometimes starves an individual, or a family, here and there; again it broods in horror over a continent. So God works in nature, and gives no account of his proceedings. We understand not why it is; but the irregularity itself gives us the more awful impressions of his power. Human wisdom might think it were better to have these providences dispensed in a more regular and methodical way. We dare say, there is not one man in a thousand but would decide to have wind always blow gently, and never in hurricanes. Yet the God of Providence decides otherwise; and we make no doubt that the awfulness of His movements in the tempest conveys a more impressive lesson of His Majesty than could otherwise be given to man.

Just so it is in the moral world. The Spirit of God sometimes saves an individual, or blesses a family, notwithstanding the general apathy of the community; at other times He moves sublime, and thousands feel the might of His power. A solemn stillness rests upon communities when He is at work, and the blasphemer is for a time awed. The enemies of God, if not converted into friends, seem to become afraid, as if they knew that the Mighty One was at their door. Why it is so, we know not; but the similarity of this method to the way in which things are brought about in the natural world, shows that it is the same God who worketh all in all.

Now, who would be unwilling to accept the rain, because it does not fall in uniformly measured quantities, and at uniformly exact intervals? Or what wise man finds fault with the arrangement which God has made about it? Why then this captious spirit, so often manifested about revivals? Why the unwillingness to acknowledge God's hand in them, on account of their apparent irregularity? Why so many complaints, because, instead of occasional excitements, there is not a steady, uniform growth of the Church? Suppose the minds of the captious were answered, in this respect—would it be any better for the cause of Christ, on the whole? We do not believe that Infirmity would be any better satisfied. We doubt whether its censoriousness would be mitigated one iota. Were the Spirit uniform in his movements, always operating so as to keep up the same constancy of growth and increase to the Church which we witness in the growth of vegetation, or in the increase of population, it would be regarded by an infidel world as evidence that there is nothing supernatural in religion. It would be doubted, and even positively denied, that there is any direct divine influence employed to make men Christians.

It would be supposed that the eloquence of preaching, or "the enticing words of man's wisdom," is all the power that is brought into action to produce such results; and the glory, instead of being given to God, would be given to the creature. The faith of Christians would be considered as standing, not in the power of God, but in the wisdom of men. Preaching the gospel "in demonstration of the spirit and of power," would be looked upon as a fiction. In short, the progress of religion would be regarded as resting upon some fixed law, operating with such strict regard to our natural condition as to exclude entirely the notion of anything supernatural.

After all, then, the skeptic would not find such overwhelming evidence of the reality of religion in this silent, gentle, uniform method of the Spirit's work, as in the apparently abnormal, irregular and unmethodical manner, indicated by revivals of religion. And we believe that correct observation will prove, that a genuine revival in a community has always done more to break up and banish infidelity, than any and all other causes together. Infidels have witnessed the steady, healthy growth of churches around them; they have witnessed all that regular progressiveness of the cause, which some regard as unmistakable evidence of the genuineness of the work; and they have seen churches, which embraced in their communion a goodly number of self-sacrificing, godly, praying members. But in spite of all, they have remained infidels still, and would have remained so to their dying day, in all probability, but that an extraordinary, startling, and awfully solemn movement of the Spirit, rousing the church and community to intense excitement, convinced them that the power of religion resided, not in the natural, but in the supernatural.

THE TRUE SABBATH.

To the Editors of the Sabbath Recorder.—I have recently been requested by a friend in Massachusetts, formerly a member of the same church with myself, to give my views in relation to the Sabbath, which I have accordingly done. I send you a copy of the same, hoping it may encourage those who love and keep the true Sabbath, and benefit those who may not have thoroughly examined the subject.

DEAR S,—You mention that my daughter-in-law, on her way from Boston to Groton, showed you a letter that I addressed to her in relation to the Sabbath. I am glad that S. so far obeyed the Divine injunction as to talk of God's statutes and commandments "by the way," if she does not obey them. You say further, that you wish me to write you, and brush away the mist that envelops you upon the subject. This I will gladly try to do; and if I should brush a little hard where the dirt sticks, I trust you will not be offended. Yet I feel that any thing that I may or can say, will be like lighting a lamp at bright mid-day to afford us more light.

I know that although this subject is clear and definite, yet much mist and smoke have been thrown around it. What can be clearer than the fourth commandment? Yes, it is clear, it is said, but then it is a Jewish institution, therefore we Gentiles are not under obligation to keep it. Ah, indeed! Is it a Jewish institution? How readest thou? Please turn back a little to the creation, and you will see your mistake—that it was instituted before a Jew was known, and is coeval with the institution of marriage, which we are not at all inclined to give up to the Jew. Yes, I know, but then we live in the Gospel day, and Christ came to fulfill the law, therefore it is abolished. Yes, Christ surely did come to fulfill the law, but not to repeal it. If he repealed the fourth commandment, why not the other nine? Why not swing them all off together? But, says another, O no, that will never do, I believe in a Sabbath, but it has been changed. Yes, I know it has been changed, and who changed it? Did God the Father? Did Christ? If either of them did, I would like to know the chapter and verse where it is written. I will tell you who the Prophet David said would "think to change times and laws," and that was the "little horn," (7th chapter, 26th verse,) and he has done it; he has changed the Sabbath, or seventh day, into Sun day, the second day into Moon-day, and so on through the week. He has changed their beginning and their termination, from evening to evening, to from midnight to midnight. He has changed their numerical name, which their Creator gave them, to something else.

And now, in order to give sanctity and importance to the change from Sabbath to Sunday, he gives as a reason, that the work of redemption is greater than the work of creation, therefore the resurrection day must be the Sabbath instead of the seventh. Where in the Bible can it be found written, that the work of redemption is greater than the work of creation? Is it greater to repair an article than to make it? Were not all things made perfect, and pronounced good? And can redemption make them more so? Does redemption do anything more than to restore and repair the marred works of God? How then can it be greater? I would by no means underrate or undervalue the work of redemption; no, it is great, it is infinite, and none but an Infinite could possibly restore and repair the despoiled works of God. But suppose for a moment that it could be shown from the Bible, (which I deny that it can be,) that the work of redemption is the greatest; does the greatness of one act repeal or abolish the memorial of another of less magnitude?

Again, you inquire how shall we know when the Sabbath begins? I reply, at evening, when all the other days begin. "The evening and the morning were the first day"—the evening and the morning were the second day—and so on; but not from midnight to midnight, as the "little horn" has got it. Another seeming difficulty appears in your

mind to be in the way, and that is the variation of time. For instance, you say, time in Palestine is seven hours faster than in America. Well, what of that? Does not the earth require twenty-four hours for its revolution, which makes one full day? And does not every inhabitant around the globe receive seven of those revolutions every week? So then, when the evening of the seventh day comes to me in Palestine, I commence keeping the Sabbath, and when it comes to you in America, you commence it; and we both have a Sabbath of twenty-four hours duration, closing at evening. And besides, did not the Creator understand all about this matter when he made the commandment?

But, it is said, we cannot tell which the seventh day is, and you quote Doddridge and Buck to prove it, instead of the Bible; and you say, further, that you think that I have Doddridge's Commentary. I "think" that I have it not, neither do I want it, or any other, as I gave away Scott's and the Comprehensive some twelve years ago. The Bible is its own commentator, and will always throw light, and not darkness, upon every subject necessary for man to know. But this is a point which deserves particular notice, as it is calculated to lead men astray. In the first place, I suppose every one will admit that the seventh day was the Sabbath, and was to be kept holy. Now, in order to do this, the particular day must be known. That, I shall show by the Bible, was the case, and as we follow down the stream of time 2500 years, that then the particular day was known, as we may find recorded in the 16th chapter of Exodus, 22d, 23d, and 27th verses. One or two I will quote: "And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one man, and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord." Here we have the testimony of the Lord and of Moses. But we will pass on down a thousand years or more, and we shall find another witness, who testifies that the day was known then. Hear his testimony. "In those days saw I in Judah some treading wine presses on the Sabbath day," &c. Please read the rest of his testimony, in Neh 13: 15-21. Now we will pass on four or five hundred years more, into New Testament days, and hear the Saviour's testimony. "Are ye angry at me because I have made a man every whit whole on the Sabbath day?" John 7: 23. Hear John's testimony: "And it was the Sabbath day, when Jesus made the clay and opened his eyes." Ch. 9: 14. Luke's testimony: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2. In all the texts which I have quoted, (and I might quote many more,) we have the testimony of inspiration to show that they knew which was the seventh or Sabbath day for a space of more than four thousand years; and what right or authority has any one for saying that the seventh day is not known now? But we have more Bible testimony to prove that the Sabbath will be known and kept down to the end of time. Isaiah's testimony, in the last chapter, is, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Please read the connection, and likewise the 56th chapter. If the Sabbath was an institution of less frequency than weekly, there might be a possibility that the particular day might have been lost, but being weekly, and being given in charge to the people of God, with the express command to "remember it," and that same race of people being still in existence, and remembering and keeping it, according to the letter of the commandment; I say, without fear of contradiction, that it could not have been lost, notwithstanding their dispersion, persecutions, and afflictions, all of which would have a direct tendency to bring to remembrance the requirements of God, just such as he frequently uses to bring us to the remembrance of his commands.

Another difficulty you mention is the impossibility of keeping the Sabbath as strictly as required. This difficulty or objection, to my mind, impeaches the wisdom and goodness of God; it charges Him with enacting a law, and requiring obedience to it, which cannot be done. I hope and pray that I may never be guilty of such a charge. And as to the division in families you speak of, which may be caused by obedience to the Divine commands, it is just what the Saviour said would be the consequence, and with which we have nothing to do. Duty is ours, consequences are God's.

But it is firmly asserted, that the Apostles and primitive saints observed the resurrection day as the Sabbath, and for want of anything better for proof of it, we are referred to the religious meetings which they held upon that day. Well, if religious meetings constitute the Sabbath, then we might have a plenty of Sabbaths every week, for there is scarcely a church in the land but what has stated weekly prayer meetings; and so, according to that evidence, every church might have a Sabbath of its own. But that the apostles and primitive saints did hold meetings on that day, I do not question; and that on particular occasions they celebrated the Lord's Supper, I shall not question, as was the case when Paul was about to depart from Troas for Assos, Acts 7: 20, (although, by the way, they did not break bread until the next day, for Paul preached until midnight, and after that a young man got asleep and fell out of the window, "whom they took up for dead," but Paul went down and restored him to life, and then went back, and broke bread, and talked a long while, even unto day-break.) But the question is not, whether they did, or did not, hold meetings on the resurrec-

tion day; but whether they regarded it as the Sabbath, or ever called it so. If they did so regard it, why such profound silence, in a matter of such vast importance as the repeal of one of the commands of the Decalogue, "written upon tables of stone by the finger of God," and substituting another in its place, having never received any command or authority from the Saviour so to do? This is evident from the fact, that not one word is mentioned in reference to it; and likewise they were ignorant of it at the time of his crucifixion, for it is written in the 23d chapter of Luke, 56th verse, that they "prepared spices and ointments, and rested the Sabbath day according to the commandment." So strict were they in the observance of the Sabbath, that they would not anoint the body of their crucified Lord upon that day. But if it could be made evident that they did regard it as the Sabbath, what is gained? Are we to take the practices of men as our rule of action, when those practices contravene the commands of God? What would you say or think of the representatives in Congress, if they should repeal one of the articles of the Constitution, and substitute another in its place, which was entirely different, and then neglect to make any record of it whatever, or to say one word about it, but leave the people to guess that they might have done so from some subsequent acts that they might perchance practice in private life? Would not the people rise as one man, in wrath, and stone them? But they dare not, if so disposed, be guilty of so flagrant an act; neither do I believe that the true representatives of our Lord and Saviour Jesus Christ, would have dared, if so disposed, to have repealed one of the commands of the Decalogue, without any authority, and substituted another of their own making.

Thus have I endeavored to present this subject to you somewhat the same light as it was presented by the Word and Spirit to my own mind, while we were crossing the mighty deep to the land of promise. The family here likewise all embraced the doctrine, and we have abundant reason to thank and praise the Lord, in not only setting us right on this subject, but also removing out of the way one of the greatest obstacles that the Jew has against Christianity and Christians. The subject of religion can scarcely be introduced, before they will retort and say, "If Christians were the children of God, they would keep his commandments; they would not be breaking the fourth commandment all their lives." And it is perfectly useless to attempt to argue the case with them, with the flimsy arguments that Sunday-keeping Christians offer; they understand all about it. Their rabbis and learned men are not ignorant of the contents of the New Testament; they know all about what is said, or rather, what is not said, in reference to this subject, and they say with some propriety and reason, "Physician, heal thyself." My prayer is, that all Christians may examine this subject in its true light; being guided by the Word and Spirit, that we may not be stumbling blocks over which the Jew may fall to rise no more. I believe the day is near at hand when the flock of Israel is to be gathered into their own pasture, and into the one great fold; and they must have faithful and true shepherds to lead them to the great Shepherd and Bishop of souls. Much labor is necessary to prepare the way, but the Lord must be the vanguard.

I have been informed that Bro. B. Spaulding, of G., has embraced the true Sabbath. If so, I rejoice at it. It has brought him out into a large place; and if any one wishes to have "light, and gladness, and joy, and honor, and a feast, and a good day," let him go and do likewise. You are at liberty to give this as wide a circulation as you please. I have given a "reason of the hope that is in me (I trust) with meekness and fear," and in the honesty of my soul. I have had three years to examine this subject; I know where I stand, and what I stand upon, and whereof I affirm. I fear not to meet it at the judgment. "And I certify you, brethren, that it was not after man, for I neither received it of man, neither was I taught it, but by the revelation of God. Neither went I up to Jerusalem, to them which were before me, but I went into Jaffa or Joppa, and expect not to return again. That this epistle may be wafted safely to the American shores, and there receive that attention that the importance of the subject demands, is the prayer of

Your pilgrim brother in Christ, WALTER DICKSON. JAFFA, Palestine, Feb. 5, 1857.

A JEW'S OPINION OF SUNDAY LAWS.

In the "Occident and American Jewish Advocate" for May, we find the extract which we recently printed from the Memorial of the Quakers to the Legislature of Pennsylvania on the subject of Sunday Laws. It is introduced with the following editorial remarks, which we copy to show our readers what one of the Jews, at least, thinks of laws to enforce the observance of Sunday:—

"We have not lately presented any documents relative to the laws enforcing an involuntary observance of the Sunday. But the subject is one which should not be altogether lost sight of; since it is only reasonable, that those who do not think themselves bound in conscience to regard this institution as sacred, should from time to time be reminded that, after all, it is but a political enactment, not having even the religious sanction of the Christian church in its earliest era in its favor, and as the first day is even regarded in most European countries not as a Sabbath, but a day of recreation. It is true, that when Christians began to be somewhat more familiar with the Bible, and to be imbued with its spirit to a greater extent than they had been before, they were shocked to find that a part of the Decalogue had been virtually struck out of their observance; and as they could not admit the papal authority as potent enough to grant such a dispensation against the evident word of God; they restored

the observance of a Sabbath after the Jewish fashion, but not the Sabbath of the Scriptures. It is not for us to explain this inconsistency, glaring as it is, that while men would claim the permanence of the Ten Commandments, which is but just, they should at the same time arbitrarily change one of the principal features of one of the Ten Commandments, although there is no apparent warrant to make this distinction; since either the whole precept is binding, to judge from the evident tenor of the words, or the whole is nugatory. But to take this absurd interpretation, to force all others to admit the deductions derived from it, in favor of compelling all to keep the day set apart by authority of the Catholic church, although the manner of its observance is contradicted by the practice of the Protestants, and to do this, moreover, by the imposition of fines and penalties, is surely carrying out a degree of religious intolerance and arrogant assumption on the part of an accidental, or perhaps merely supposed, not real, majority, which all who dissent therefrom have a right to complain of as a great hardship. The minority has no means to assert its rights, except by agitation; and this should be resorted to, from time to time, merely to let the majority know, if nothing more, that its conduct is submitted to from necessity, not choice, or conviction. This being the case, we express the hope that, sooner or later, the courts of the country will declare all coercive laws of this kind unconstitutional, as they evidently are contrived to favor the religious persuasion of one class of the inhabitants, to the detriment and injury of all others; and to do something to effect this, we will present our readers with the following extract from a memorial presented to the Legislature of Pennsylvania by the Quakers in 1855, in reply to a suggestion of the governor in his message, that "a stringent and comprehensive law is required vindicating the great law of the Sabbath, to save it from desecration through the demoralizing effects of strong drinks."

LETTER FROM KANSAS.

LAWRENCE, Kansas, April 26th, 1857.

To the Editors of the Sabbath Recorder:—

It may be interesting to our people to know, that something is now likely to be done in the way of emigration Kansas-ward by those of our denomination. The pioneers of a new settlement have just passed through our city, on their way to the country watered by the Neosho or Cottonwood. The company consisted of Messrs. Walter B. Davis and Thomas Tomlinson, of Shiloh, New Jersey, and A. R. Jones, of Milton, Rock County, Wisconsin. They came by way of the Missouri River to Kansas City, from which they went a short distance back into the country and purchased their teams, and then, having provided themselves with provisions and farming implements, they started en route for the Neosho country, through our place, where they arrived on Friday, the 24th, in the afternoon, and left here this morning at sunrise for their destination, in good spirits, assuring me that they would select a good location for a town, and take immediate measures for securing it under the law regulating town sites in the Territories. This is intended to be the nucleus, around which it is hoped that a large society of our people may congregate, and avail themselves of all the immense advantages belonging to this new and wonderfully productive country, coupled with one of the best climates in the world, possessing neither the frigidity of the high latitudes of Wisconsin, nor the sultry character of the country bordering upon the Gulf of Mexico. We have comparatively a tropical sun, but the never-failing healthful prairie breezes cool down the bright sunbeams so effectually as to make their influence enlivening rather than otherwise.

So much has been written in regard to the soil of Kansas, that I deem it unnecessary at this time to advert to it, more than to say, that from the universal testimony of those who visit the Neosho and Cottonwood, it is all that has ever been claimed for the best type of soil in Kansas. I have had numerous letters of inquiry respecting Kansas, both as regards its advantages agriculturally and its future prospects for peace. Our people quite generally seem to begin to realize the importance of securing homes and society in these vast regions; and while this spirit is awake, if some effort is made by persons of influence in our denomination to centralize the unorganized emigration, a compact society may grow up in the wilderness, which shall secure to persons of our denomination all the pecuniary advantages of this new country, without the loss of religious privileges, which all who have been a while deprived of them know well how to appreciate. In relation to future difficulties in the Territory, I anticipate none. If we have any at all, they will be of an entirely different nature from former ones. The Border Ruffians are no longer a terror to Free-State men; for we are now so strong that we have become a terror to them. Our population is already more than double what it was last year, and our facilities for war are no doubt very materially better; and if we whipped them last year, without thorough organization, and against such odds in numbers and equipments, what ought we to do now, under more favorable circumstances? Of these things they are as well aware as we, as they universally acknowledge. If then, we have a difficulty, it must be with the United States troops, who are to back up the bogus government; forcing us to pay a tax to support their bogus government; but of this there is no danger, as none will be fool-hardy enough to fight them. We will simply yield to power what they can wrest from us by might, until such times as we have a chance to correct these monster wrongs, without a resort to bloody strife with Uncle Sam, which time we trust is not far distant. All may rest assured, I think, that there will be peace. Let none be deterred by these vague fears, but come on. In the mean time, I shall be in communication with Davis and company, and will direct all who arrive at this point where they can be found. Messrs. Lee Clarke and M. P. Stillman, from Southampton, Illinois, and Mr. Wm. C. Davis, of Sullivan, Indiana, are here, waiting for Deacon Dennis Saunders, who is expected within a few days. When he arrives, they will immediately follow Davis and company. Let me close by urging all who intend coming, to come soon. WILLIAM PERRY.

VALUE OF A RELIGIOUS PAPER.—A writer in the New York Evangelist gives the following, as his experience, in substance, as a pastor, of the influence of a religious newspaper upon the piety, the benevolence, the fidelity, and religious efficiency of a congregation:—

"In my own congregation there are ninety-one families where the husband and wife are both members of the church. Of this number, thirty have the reading of a weekly religious paper. But one-third of the property of the church is held by these families, and yet they contribute over three-fourths of the entire amount raised in the parish for benevolent purposes. There are forty-two children from these families who have united with the church; and it has not been found necessary to discipline a single member who has been a constant reader of a weekly religious paper. As a class, they are reliable, not given to change, and stand by their minister through evil as well as good report. On the other hand, the sixty-one families who are unsupplied with a religious paper, though owning two-thirds of the property; contribute less than one-fourth of what is given yearly for purposes of benevolence; and of their children, only twenty-seven have made a public profession of faith in Christ."

COST OF BENEVOLENT SOCIETIES.—A correspondent of the Examiner, in advocating the consolidation of the Baptist Bible, Publication, and Home Mission Societies, makes the following statement:—

"I have examined, with the assistance of an intelligent friend, the last Annual Reports of the three Societies, and find that their combined expenditures for the year 1856-57, amount in round numbers to \$134,000; and that of this amount \$89,500 were expended for the objects for which the Societies exist; and that \$44,500 were used in working the machinery of the Societies. That is, it has cost fifty cents to get a dollar out of the purse of the contributor, and to apply it to the object for which the money was given; and it has been thus with all the dollars raised and expended by our three general Societies engaged in the work of home evangelization. The expense of supporting these organizations has been equal to fifty per cent. on the whole sum that has passed through their treasuries to the objects for which the money was contributed."

CONTROVERSY ON THE VALIDITY OF BAPTISM.

The one party in the Danish Church, whose leader is Pastor Grundvig, makes the validity of baptism dependent upon the personal faith of the baptizing minister. Bishop Martensen declares this opinion to be at variance with the teachings of the Evangelical Lutheran Church, and refuses to appoint a young theologian of the other party, who has set forth the obnoxious doctrine in a theological journal, to any place in his diocese. Hence a personal contest has arisen between Pastor Grundvig and the Bishop, the former charging the Bishop with being partial in his appointments, and forcing his views on dogmatics on all the candidates for the ministry. The whole theological press is taking a lively part in the controversy, which widens the split already existing in the State Church.

UTILITY OF THE CONFESSORIAL.—Some two years ago, Eld. Alfred B. Burdick, pastor of the Seventh-day Baptist Church at Westley, R. I., missed a valuable gold watch, which was supposed to have been stolen from the mantle of his sleeping room. It has lately been returned to him through the Catholic priest of a neighboring town, who declines to give any other explanation of the matter than that, in hearing confession, he became satisfied that a load of guilt rested on the conscience of one of his flock, to whom he refused absolution until the whole truth was revealed. The result was as above indicated—showing for once, at least, the decided utility of the confessorial.

THE ANNIVERSARIES.—Anniversary Week

in New York opened on Sunday evening with sermons before several of the Societies. Rev. J. M. Struttant, D.D., President of Illinois College, at Jacksonville, preached in behalf of the American Home Missionary Society; Rev. Dr. Thompson, of Buffalo, N. Y., preached in behalf of the New York Bible Society; Rev. A. D. Gillette preached in behalf of the American Female Guardian Society; and Rev. Geo. B. Cheever preached in behalf of the Institution at Washington, D. C., for the Education of Colored Girls, his subject being, "The Right of the Colored Race in this Country to Citizenship and Protection."

ALUMNI OF ALFRED ACADEMY.—A meeting

of the Alumni of Alfred Academy is to be held in the Chapel on the afternoon of Commencement Day, July 1, 1857, at 3 o'clock. An oration will be delivered by Hon. Solon O. Thacher, and there will be other exercises appropriate to the occasion. A cordial reunion of the Alumni is expected. Should any graduate fail to receive notice in another form, let him regard this as an invitation to attend.

NEW OFFICERS FOR THE CHRISTIAN ASSOCIATION.

The Young Men's Christian Association of New York—an organization which has prospered during the past year from internal discussions—recently elected a new set of officers. Only one of the old officers was re-elected, and that was Mr. McCormick, the Corresponding Secretary, the appreciation of whose past services was evinced by his being placed on both tickets.

A QUERY ANSWERED.—Dr. Neander is as

good authority for Sunday-keeping as for the Laying on of Hands; and when I find Sunday-keeping in the apostolic epistles, as one of the principles of the doctrine of Christ, I shall observe Sunday, and feel it a privilege to advise all of the Lord's people to do so too. The rule in all these cases is—"Prove all things, and hold fast that which is good."

The Presbyterian Witness (Knoxville, Tenn.)

has in one column an editorial on "The Evil of Fiction," and in another this announcement:—"Any person remitting four dollars will be supplied with a copy of the Presbyterian Witness and Godey Lady's Book for one year."

The BURELL MURDER.—The trial of Mrs. Cunningham for the alleged murder of Dr. Burrell, commenced on Sunday day of last week, and closed at 8 o'clock on the evening after Sabbath, with a verdict of "not guilty."

NEW QUARANTINE.—For years past it has been evident that the Quarantine for this harbor ought to be moved farther from the city. There is a capital piece of land at Sandy Hook, on soil belonging to the State of Jersey, isolated from all settlements.

NEW YORK STATE TEMPERANCE CONVENTION.—The Executive Committee of the New York State Temperance Society give notice that "the regular time for the semi-annual meeting of the New York State Temperance Society will occur on the 11th day of June, and the meeting has been already so announced; since which the Executive Committee have decided to meet on this day, to comply with the forms of the Constitution of the Society, and adjourn to the 16th of the same month, at which time the business of the semi-annual meeting will be transacted.

KANSAS AFFAIRS.—A dispatch from St. Louis states that the Free-State men of Kansas, through a committee of the citizens of Lawrence, have made a distinct proposition to Secretary Stanton for the peaceful settlement of all the questions which now trouble that embryo State. That proposition is in substance as follows:—

DEATH OF A MILLIONAIRE.—John F. A. Sanford, an eminent merchant of this city, died on Tuesday, in the 51st year of his age. He commenced life as a trader on the Missouri, rose to a partnership in the Great St. Louis firm of Pierre Chouteau, jr., & Co., and rapidly accumulated a fortune amounting to not less than a million and a half of dollars.

DEATH OF ANDERSON, THE TRAVELER.—The Federlander, of Stockholm, March 2, says: "We have just received the news of the death of the celebrated Swedish traveler, Mr. Anderson. He some time ago set out on his third journey into the interior of Africa, to make zoological researches, and after having explored the banks of the Toghne and of Lake Ngami, he undertook, in company with an Englishman, Mr. Green, an excursion in an easterly direction, and succeeded in reaching a country into which no other European ever penetrated. There he met a young elephant and went in pursuit of it; just as he was on the point of overtaking it, a very large elephant joined it, two natives fired on the latter and wounded it, on which the animal attacked Mr. Anderson and killed him by attacking him under foot. Mr. Anderson was buried on the spot on which he was killed. His numerous and valuable collections have been deposited at the consulate of Sweden and Norway, at the Cape of Good Hope."

Twenty-two slaves, as we are informed, recently escaped from a Southern city, barred up. They passed safely out to sea, when the barrels were unheated, and they came safely to New York, where they took different directions for the land where Dred Scott decisions cannot reach them.

European News. The news from Europe is to April 25th. Lord Elgin had left for Paris on his way to China.

Excepting the Cabinet councils, there were no news of political life in Great Britain. The new Parliament is said to stand 265 Palmerstonians, 221 Derbyites, 110 Reformers, 53 Liberal Conservatives. Evelyn Denison is to be the Ministerial nominee for Speaker.

A numerous meeting of merchants and manufacturers was held in Manchester, for the purpose of forming an Association for the promotion of the growth of cotton all over the world, to be called the "Cotton Supply Association."

The capture of a Russian fort by the Circassians is announced. By telegraph from Trieste, dates from Hong Kong to the 16th of March, from Calcutta to the 21st of March, and from Bombay to the 2d of April, had been received.

The Government Contractor's storehouse at Hong Kong had been burnt down by incendiaries and 700 barrels of Flour destroyed. The Chinese in Sarawak, Borneo, had risen on the 17th of February and massacred several Europeans. Sir James Brooke saved his life by swimming across a creek.

The Kansas City Enterprise of the 2d inst., learns that the Cheyenne Indians were concentrating at the headwaters of the Republican Fork, with the determination to resist any attack by troops. They made overtures to the Sioux for assistance, but the latter declined.

The Lockport Courier states that the jury have rendered their verdict for the plaintiff in the suit of the towns of Niagara and Wheatfield against the Niagara Falls and Buffalo Railroad Company. The suit was brought by the towns, alleging that the railroad, by its proximity to the old traveled road from the Falls to Tonawanda, damaged the citizens of those towns by the unavoidable frequency with which cattle were killed by the cars, and that traveling on such road was rendered highly dangerous, both to life and property.

The use of Strychnine in the manufacture of Whisky is henceforth to be punished as a felony in Ohio. By means of this drug, used in connection with Tobacco, sharp distillers were making five gallons of whisky from a bushel of grain, whereas the quantity obtained by the old process was but half so much. The Topers never complained of the new liquid, but swallowed all they could get of it and smacked their lips for more; but the Hogs, not being so case-hardened, could not stand it, and died off by hundreds of what is called "Hog Cholera."

The State of Michigan has established a College of Agriculture, on a farm of seven hundred fertile acres, near the new City of Lansing, where the State Capitol is located. Joseph R. Williams, late editor of the Toledo Blade, is President. It has an endowment of \$66,000, the proceeds of the Salt Spring lands originally donated to Michigan Territory by the Federal Government. The Legislature has appropriated \$20,000 per annum for two years to the support of the College. There are already accommodations for eighty students. No charge is now made for tuition, but each student is required to work three hours per day, for which he is paid.

The European, a new English paper, says: It is understood that the British Minister at Washington is trying to persuade the government to co-operate with England and France in an effort to compel China to trade with the rest of the world. We do not anticipate that the United States will act with England and France in this matter. Russia is the natural ally of the United States, and Russia has a policy to pursue in China which the government of the United States is not at all likely to thwart. On the contrary, we expect to see Americans and Russians actively engaged together in teaching the Chinese how to make themselves formidable to their enemies.

A meeting of the American Emigrant Aid and Homestead Co., incorporated by the Legislature of New York, was held at the Astor House, May 5th. Subscriptions were received to the stock. Mr. Eli Thayer subscribed \$25,000, Eli Underwood \$20,000, D. Randolph Martin \$25,000, — Gett \$20,000, and other capitalists—in all, making \$200,000. Directors were then elected, and the Company organized. It is understood that the principal field of operations selected by the Company is the State of Virginia, and that Mr. Eli Thayer is to be its chief agent.

Recently, the ship Santiago, Capt. Fowler, from Africa, South America, arrived at Baltimore. The Sun says she is an iron clipper ship, of a beautiful model, and some 600 tons burden. The rigging of the fore and main masts is of iron wire woven into ropes; the mizzen mast is otherwise rigged. The compass, so as to prevent the attraction from the iron of the ship, is placed on the mizzen topmast. The rigging is so arranged that the topsails can be reefed or furled by men on deck.

The distemper among the hogs at West is certainly a very serious matter, especially in view of the fact that the lard of the dead carcasses is tried and sent to market. It seems to be pretty well settled that the distemper originated in feeding the distillery swine the refuse slops of the stills where strychnine had been used to extract an increased amount of spirit from the grain.

A dispatch dated Albany, Thursday, May 7, 1857, says: A train on the Central Railroad coming east last night ran into a drove of cattle which had escaped from pasture at Spencerville. Twelve oxen were killed. The baggage car only was thrown off the track. None of the passengers were injured.

The Boston tax list for 1857, just published, shows about 5,874 names taxed over \$6,000. The greatest proportion of these are taxed on several times \$6,000. No religious society in Boston has a large amount of property, except the Old South, which pays a tax on \$287,000. We observe pastors who pay several taxes on property amounting to \$24,000, \$23,000, \$41,000, \$46,000, and \$66,000. Of those who have retired from the University, one is taxed for \$44,000, another for \$213,000, and another for \$238,000.

The Sheriff of St. Clair County, Illinois, advertises a negro man for sale at public auction, he being guilty of the "high misdemeanor" of having come into the free State of Illinois and remaining there for ten days, for which offense he was fined \$50, as provided by the infamous Black Law framed by the Legislature of 1853, and in default of paying which fine, the Sheriff of the County in which he was found is directed by the same Black Law to sell him to anybody willing to pay the \$50.

It has been before stated, that a committee of the English Parliament have under consideration the subject of the future disposition of the vast landed possessions of the Hudson's Bay Company in North America. The Montreal Herald has advices from England to the effect that the company are to be allowed to retain the territory, on the condition that they shall give up such portions of it as, from time to time, may be required for the purpose of colonization.

The Patterson Guardian of the 2d inst., says that "the servant girl of Mr. Vreeland, who lives at Centerville, near the North Brook, one day this week discovered a large and lustrous black substance in a muscle or freshwater clam. Upon further examination it was found to be a beautiful black pearl, as dark as the blackest jet, and very brilliant."

The Vicksburg (Miss.) Whig of May 6th says: Ninety-six thousand dollars (\$96,000) were subscribed in this city yesterday toward purchasing a plantation for Ex-President Pierce. The sum asked for the property is \$100,000, leaving \$4,000 yet to be subscribed in order to complete the purchase.

The London Chronicle of the 23d of April says: "The State of Texas wisely reserved to itself the right of disposing of its unoccupied lands, and following the example of Illinois, it has resolved to turn this property to account, as the instrument for enriching the country, by concessions of land to railroad companies."

A telegraphic dispatch from Mr. Michael Price, of Philadelphia, dated Adrian, Michigan, May 6th, says that the train of cars on the Southern Michigan and Northern Indiana Railroad has been thrown off the track, and that seven persons were killed.

There was a tremendous storm of wind and rain at Mobile on Friday and Saturday, May 1st and 2d. Two feet of water fell on a level, and the city was inundated. Several persons were drowned. The supply of water and gas was cut off.

There are twenty-three and a quarter millions of dollars in the U. S. Treasury subject to draft. Three and a half millions of this amount is on deposit at Boston, nearly the same amount in New Orleans, and upward of ten millions in New York.

An old maid recently died at Newton, N. H., who left property to the value of nearly \$40,000. She was all her lifetime getting ready to be married, and had stored up 182 sheets, 63 coverlets, 50 blankets, 27 beds with 1120 pounds of feathers, 54 pillows, 43 handkerchiefs.

The upper Mississippi has rarely opened so late as this year. As the first steamboat from St. Paul only reached Dubuque on the 4th inst., Lake Pepin can hardly have been open so early as the 1st. It is usually navigable from the 10th to the 15th of April.

The Navy Department having reason to believe that the crew of the ship Highflyer, wrecked on the coast of Formosa, were murdered, instructions have just been issued to the East India Squadron to proceed thither to make investigation.

The receipts into the U. S. Treasury for the quarter ending April 1, were nearly \$20,500,000; of which \$19,000,000 were from the Customs, and over \$1,000,000 from the Land sales. The expenditures were \$17,250,000.

The Boston correspondent of the Springfield Republican says that Mr. Thayer, who is about to colonize Virginia, has already been offered four millions of acres of land in that State, at prices varying from \$5 to \$12 per acre.

The Marion (O.) Republican says that men engaged in getting out gravel for the B. & O. R. R. Co. have exhumed 224 Indian skeletons. The ornaments and war implements form quite a museum.

Luther Coburn, of Needham, the defendant in a suit for trespass, before the Court of Common Pleas, at Dedham, after telling his mother on Monday that he had rather die than go into a court-house again, went off and shot himself: So far as he is concerned, therefore, the suit was brought to a sudden close; but a brother was associated with him in the case and defends it.

Steuben County, N. Y., and several others in the State, have been completely exhausted of all kinds of feed to keep the cattle alive. A correspondent at Plattsburg, Steuben County, says that there were plenty of snow-banks fifteen days after the fall of April 19. Until last week farmers had done little or no plowing, and their prospects looked bad. The wheat crop does not promise much.

The Territory of Minnesota is about to assume the character and power of a sovereign State, through the action of a Convention to be chosen on the 1st of June. That Convention will form its Constitution, divide it into two Congressional Districts, apportion the Members of its first Legislature (by which its U. S. Senators are to be chosen), and in effect shape its political destinies.

A crazy woman got on a train of cars at Columbus, Ohio, last Friday morning, and ran through them, brandishing a club and creating considerable alarm. The conductor nabbed her, when she turned upon him and beat him terribly with the club. Others came to the rescue, but she was more than a match for a dozen men for some minutes. She was finally secured.

At Middletown, the other day, a man named Bulkeley, aged 70 years, was sentenced to the State Prison for seven years on the charge of arson. He belonged to East Haddam. A few weeks since he fastened the doors of a dwelling-house in which a woman named Dorothy Phelps lived. He then set the building on fire. The woman escaped by jumping out of a window.

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The Norfolk American says it is estimated "that 30,000 slaves were sold and removed from Virginia last year, and 2,000 more escaped."

Madison, the capital of Wisconsin, contained but 1,200 inhabitants when the national census of 1850 was taken. Now it is said to have reached between ten and twelve thousand.

It is estimated that at least four thousand men will leave New Hampshire the present season for the West—among them are an unusually large proportion of mechanics.

The French government has decided that the introduction into Algeria of Indian and Chinese field laborers shall be encouraged.

The New Orleans Crescent says that the free colored population of that city are possessed of property to the amount of \$4,000,000.

The people of Lawrence, Kansas, have voted (one hundred and ten to eleven) not to have liquor sold there.

Four millions of dollars, it is said, have been spent in the search for the unfortunate navigator, Sir John Franklin.

On the 28th of February, the Yellow Fever was raging at Rio Janeiro, from twenty to thirty foreigners dying daily.

New York Markets—May 11, 1857. Ashes—Pears 75; Pops 12.

Flour and Meal—Flour 6 50 a 6 75 for common to good State, 6 85 a 7 10 for extra State, 6 60 a 6 90 for Indiana and Iowa, 7 75 a 10 00 for extra Genesee.

Provisions—Pork 12 25 for prime, 23 50 for mess. Beef 10 75 a 11 50 for prime, 13 00 a 14 00 for country. Lard 13 1/4 a 14c. Butter 15 1/2 a 17c. for Ohio, 22 a 24c. for State, Cheese 12 a 13c.

Wool—42 a 45c. for super pulled, 55 a 60c. for super and extra fleece.

GRAIN.—Wheat 1 42 a 1 68 for Western red, 1 52 a 1 72 for Western mixed, 1 60 a 1 96 for white. Rye 95c. Barley 1 25 a 1 45. Oats 60 a 63c. for Jersey and State, 64 a 66c. for Western. Corn 84c. for Western mixed, 84 a 85c. for Jersey yellow.

White Beans 1 75 a 1 87 1/2 for prime, 23 50 for mess. Beef 10 75 a 11 50 for prime, 13 00 a 14 00 for country. Lard 13 1/4 a 14c. Butter 15 1/2 a 17c. for Ohio, 22 a 24c. for State, Cheese 12 a 13c.

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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, Biliary, and Urinary Systems, Bronchitis, Indigestion, Constipation, &c. are not excelled in any establishment. Patients with the benefit of skillful Homoeopathic prescriptions, and advantage found in but few "Water-Cures." Hospital attention will be given to diseases commonly called surgical cases, such as Hip Disease, Whites, Swellings, Cancers, (in their early stages), and Quins and Rheumatism of bones.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. BURDICK, Alfred, Allegany Co., N. Y.

Central Railroad of New Jersey. Connecting at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad; to Mauch Chunk—WINTER ARRANGEMENT, commencing Jan. 1, 1857. Leave New York for Easton and intermediate places, at 7 30 A. M., 10 30 A. M., and 3 10 P. M.; for Somerville, at 7 30 A. M., and 3 10 P. M.; for Morristown, at 7 30 A. M., and 3 10 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st., at 7 30 and 11 A. M., 3 20 and 4 P. M.

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: Dunkirk Express at 6 30 A. M. for Dunkirk. Buffalo Express at 6 30 A. M. for Buffalo.

Way Passengers at P. M. for Newburg and Middletown and intermediate stations. Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations. The above trains run daily, Sundays excepted.

Night Express at 4 30 P. M. for Dunkirk, every day (except that the train on Saturdays runs to Hornellsville—thence to Buffalo). Night Express at 4 30 P. M. for Buffalo, every day. These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls; at Binghamton, with the Syracuse and Buffalo Railroad, for Syracuse; at Corning, with Buffalo, Corning and New York Railroad, for Rochester; at Great Bend with Delaware, Lackawanna and Western Railroad, for Scranton; at Hornellsville, with the Buffalo and New York City Railroad, for Buffalo; at Buffalo, with the Lehigh Valley Railroad, for Easton; at Cleveland, Cincinnati, Toledo, Detroit, Chicago and St. Louis. H. HOMER RUSSELL, President.

800 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. There are many persons out of employment, who, if they had the courage to try, could do well for themselves and do the public a favor by introducing our really excellent books.

Teachers, Students, and young men of good address, can make large wages by the sale of these works. A small capital—say from \$10 to \$50, is sufficient to start with—our, to such as give preference, we will furnish books on commission. Having had large experience in selling books through agents, we feel prepared to give them such instruction as will be very likely to insure success.

BURDICK BROTHERS, No. 8 Spruce-st., New York. Have we a "Book Agent" among us? THOSE INCORPORATED ARE STILL IN THE MARKET! Sole Exclusively by Subscription.

BLOCHER'S HISTORY OF ALL RELIGIONS IN THE UNITED STATES; royal octavo, 1024 pp., 200 engravings. FLEETWOOD'S LIFE OF OUR LORD AND SAVIOR JESUS CHRIST, 704 pp., with 24 illustrations in colors. THE FAMILY BIBLE, containing the Old and New Testaments, the Apocrypha, Concordance, and Psalms in verse, gotten up in the old fashioned family style, with Family records, and ten illustrative engravings.

These works have been issued extensively for the business, and are meeting with unprecedented sales. For subscription books, we can safely challenge the world to produce their equals. Throughout the entire country, the demand is great, and the laborers are few. We know not if there be a "Bourbon among us." That question we leave to more abstract minds than ours. If there be, however, and he is endowed with the natural sense that a good book agent must have, we doubt not he would find it more profitable to be engaged in the sale of our works than in disputing his claims to royal descent. In the meantime, our ambitious young Americans can obtain full particulars as to books or agency by applying to our addressing. JOHN E. POTTER, Publisher, No. 15 Sanson-st., Philadelphia, Pa.

Alfred Academy. A First Class Mathematical, Scientific and Classical Seminary. Board of Instruction. W. C. KENYON, A. M., Prof. of Mathematics and English Literature. D. D. PICKETT, A. M., Prof. of Modern Languages. Rev. D. E. MAXSON, A. M., Prof. of Natural History and Botany. J. ALLEN, A. M., Prof. of History and Metaphysics. D. FORD, A. M., Prof. of Greek and Agricultural Chemistry. Rev. E. P. LARKIN, A. M., Prof. of Latin Language and Literature. W. M. ALLEN, Preceptor and Teacher of Oil Painting and Pencil. Mrs. S. O. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. G. MAXSON, Teacher of Drawing, Embroidery, &c. Mrs. 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 Term. All bills must be arranged in advance. 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 Washing 2 00 Fuel, Spring and Fall Terms 1 00 Providing wood for boarders, and care of Gentlemen's Rooms 1 00 Fuel, Winter Term 2 00 Tuition and Incidentals, \$5 to 6 50 Agricultural Chemistry, Tuition 5 00 Music on Piano 10 00 Cultivation of the Voice 5 00 Oil Painting 10 00 Drawing 3 00

This Seminary is confidently recommended to the public as a first class institution. It is provided with ten 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. Gentlemen and Ladies can here complete an entire 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 Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department of Instrumental Music is furnished with first class pianos and ample instruction. The Academic Building, consisted of a large and commodious Chapel—North Hall, occupied by gentlemen, under the supervision of one of our Professors—South Hall, occupied by ladies, under the supervision of a Professor. The Department of Music is furnished with first class pianos and ample instruction. The Academic Building, consisted of a large and commodious Chapel—North Hall, occupied by gentlemen, under the supervision of one of our Professors—South Hall, occupied by ladies, under the supervision of a Professor. The Department of Music is furnished with first class pianos and ample instruction.

The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to the Principal, to E. A. GAZER, agent, or to the undersigned, at Alfred Center, Allegany Co., N. Y. Office, No. 193 Broadway, corner of Duane-st., New York. Rev. N. V. HULL, Pres. of Trustees. D. FORD, Secretary.

RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money by receipt which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER: J. A. Champlin, Dorrville, R. I. \$2 00 to vol. 14 No. 13 R. F. Tanner, Stonington, Ct. 2 00 14 52 Sam'l P. Griffin, Farmington, Ill. 3 00 13 52 Joshua Wheeler, " 3 00 13 52 Ichabod Beacock, Townsend, O. 2 00 14 52 E. A. Harris, New York 6 00 13 52 Albert Stillman " 2 00 13 52 Eleonora Babcock, Alfred Center 09 14 20 Stephen Green, Adams Center 2 00 13 52 Geo. Wood, " 4 25 13 52 Abel Burdick, Allegany 3 00 13 52 Stephen S. Clarke, Independence 2 00 13 52 Wm H. Stagg, New York 2 00 13 52 Wm H. Stagg, " 3 00 11 52 H. Burt, Seneca County 2 00 13 52 H. Burt, Dubuque, Iowa 2 00 13 52 Joseph S. Cottrell, Newport, R. I. 4 00 13 13

FOR THE SABBATH-SCHOOL VISITOR: DeLott Church, Farmington, Mich. \$3 00 J. C. Green, Independence 3 00 Gordon Evans, Willsboro, N. Y. 25

WILLIAM M. ROGERS, Treasurer. These numbers more will complete the current volume of the Sabbath Recorder. The attention of those who are indebted for the paper is called to the published terms, which are: the collection of \$2 50 per year when payment is delayed till the close of the year. All accounts remaining unpaid at the end of the volume will be placed in the hands of a special agent for immediate collection. It is hoped that those who can possibly do so, will pay up before the volume ends.

Rogers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York. Near Fulton Ferry. Rooms let by the day or week. CLARKE ROGERS & Co. Late of Fulton Hotel. HENRY ZOLNER, Proprietor.

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

Quarterly Meeting at Albion—Correction. THE Quarterly Meeting held at Albion in February 1857 was adjourned to Albion, to commence on Saturday evening, May 15th, instead of the 9th, as published in the notice. The Executive Board of the North-Western Association are requested to meet at Albion on the 17th, at 8 o'clock A. M. T. B. BARCOCK, Secretary.

Miscellaneous.

The Jersey Pearl Fishery.

When the intelligence was first promulgated that the inhabitants of the State of Camden and Anby were finding pearls in shallow Jersey brooks, and fishing up untold treasures from the slimy depths of Jersey mud, the public were naturally skeptical, and disposed to look upon the whole thing as a testaceous trick, a bivalvar hoax—in short, a fish story. But when it was rumored that Jersey pearls had been offered in the New York market, and that a single one had been purchased by Messrs. Tiffany & Co., for the substantial sum of \$1,000, an air of authenticity was given to the stories, and the thing seemed worthy of investigation. One of our reporters was dispatched to the scene of operations, and he learned that not only have a quantity of valuable pearls been found by accident, but that the prospect of obtaining more is so good that a number of persons in and about Paterson have abandoned their regular avocations and betaken themselves to pearl fishing, in the hope, which may not in all cases prove delusive, of speedily realizing fortunes.

The discovery of the first pearl was purely accidental, the Jerseyman no more supposing that pearl-oysters existed in their fresh water brooks, than that diamonds grew on their peach trees, or that every head of cabbage in the land was stuffed with rubies and emeralds. In the latter part of February, Mr. David Howell, a poor shoemaker of Paterson, finding work scarce, money hard to get, and bread difficult to procure without either, at the suggestion of a neighbor, collected a quantity of muscles from a little stream known as the Notch Brook to make a dainty meal for himself and family. He first boiled the shell-fish, but finding that a single cooking did not render them tender and palatable, he afterward fried the same over in fat, which so far softened their obduracy as to render them eatable. In the course of the repast, Mr. Howell discovered in one of the muscles a stony substance of a spherical shape and of considerable size. Having some vague ideas upon the subject of jewels, he preserved the curious stone and submitted it to a jeweler for examination. He was then informed that the stone was a genuine pearl, of dimensions which dealers in precious stones considered fabulous until the specimen was placed before their eyes, and which, had not its luster been utterly ruined by the several culinary operations to which it had been subjected, would have been worth at least \$25,000. Here was Cleopatra outdone with a vengeance. She regaled her sweetheart Antony with a few small pearls dissolved in a vinegar stew, and for this trifling the carping world has called her extravagant. What will they now say of the Jersey journeyman shoemaker who served up to the partner of his bosom for lunch a \$25,000 pearl in a fried clam?

Mr. David Howell, this fortunate unfortunate, resolved to make the best of his happy, unhappy fortune. He accordingly sold the big pearl for twenty-five or thirty dollars, as a curiosity, and, recalling to mind the old proverb, "There are as good fish in the sea as have ever been caught," he took off his coat, and set to work to find more. He has since that time abjured the lapstone, and successfully continued his search for the treasures. His labors have been rewarded by the discovery of a number of smaller pearls of considerable value, none of them, however, approaching in size the first one: although he considers even these smaller ones luxuries too costly for his own private table, and has disposed of them to persons who could better afford all the delicacies of the season, and who are at perfect liberty to cook them, if they think fit.

The news of Mr. Howell's fortune soon leaked out, his neighbors became interested in the matter, and resolved also to go pearl-fishing. Messrs. Jacob Quackenbush, a boss carpenter, of Paterson, and his brother John, went on an Exploring Expedition in the Notch Brook, and found several of the valuable gems, and among them the largest one which has yet been offered for sale, and which was purchased at a risk by Tiffany & Co., for \$900, and is valued by the present holder at \$1,500, and it is not impossible may yet be disposed of for a much larger sum.

In the Normal Seminary at Glasgow, the most beneficial effects have resulted from the more natural course. Boys and girls from the age of two or three years to fourteen or fifteen, have been trained in the same class-rooms, galleries, and play-grounds, without impropriety; and they are never separated, except at needle work.

wide. Some of the pearls found are no larger than the point of a pin, and are therefore of no use to the jeweler.

The present excitement is not the first that has ever been known of the Jersey Pearl Fishery. The father of Messrs. Jacob and John Quackenbush, before mentioned in this article, Mr. David Quackenbush, and several other old inhabitants of Paterson and vicinity, state that about forty years ago, there was a similar discovery, which created a good deal of talk. The true value of the treasures was at the time kept carefully from the public, and a few knowing speculators bought the "pretty stones" of the boys for \$1 50 or \$2 each. Why the business was discontinued, whether the fishery was exhausted, or whether the fishers could not find a market, does not appear. There is a prospect that the waters of New Jersey will now be pretty thoroughly fished, inasmuch as several of the residents of Paterson have gone into the business and are engaged in searching the promising brooks. They have already made excursions fifty miles from home, and there is little doubt that before many months pearl fishermen will be found in every part of the State, and that all the streams likely to contain the precious shell-fish, will be thoroughly and systematically explored. If any of our city readers are at all skeptical on the subject, they may satisfy all their doubts as to the genuineness of the report and of the gems by a call at Tiffany's, or Ball, Black & Co.'s, at both of which places Jersey pearls have been purchased and are now on exhibition.

The one thing to be regretted about the matter, is that it completely destroys the former poetry of pearl fishing. Hereafter, when the romantic belle looks upon the lustrous pearl of price which adorns her snowy neck, her thoughts will no longer be of the fearless diver and his perilous descents to the "dark, unfathomed caves of ocean," amid the myriad treasures of the deep; to the coral forests, the golden sands, and among the green-haired mermaids; braving all unknown and terrible monsters of the sea, to pluck from its dark bosom a gem for the brow of beauty; but she will call to mind a more real picture, that of a sturdy Jerseyman in India rubber boots, with his coat off and his shirt-sleeves rolled up, wading up to his knees in dirty water, and poking his long fingers into the slimy mud to drag out fresh water clams. [N. Y. Tribune.]

Separating the Sexes in Schools.

On this point, Mr. Stowe, a celebrated Glasgow teacher, uses the following language:—

"The youth of both sexes of our Scottish peasantry have been educated together, and as a whole, the Scots are the most moral people on the face of the globe. Education in England is given separately, and we have never heard from practical men that any benefit has arisen from this arrangement. Some influential individuals there mourn over the prejudice on this point. In Dublin, a larger number of girls turn out badly, who have been educated alone until they attain the age of maturity, than of those who have been otherwise brought up—the separation of the sexes has been found to be injurious. In France, the separation of the sexes has been found to be positively injurious. It is stated on the best authority, that of those girls educated in the schools of convents, apart from boys, the great majority go wrong within a month after being let loose on society and meeting the other sex. They can not, it is said, resist the slightest compliment or flattery. The separation is intended to keep them strictly moral, but this unnatural seclusion actually generates the very principles desired to be avoided.

"We may repeat, that it is impossible to raise the girls as high, intellectually, without the boys as with them; and it is impossible to raise boys, morally, as high without girls. The girls morally elevate the boys, and the boys intellectually elevate the girls. But more than this—girls themselves are morally elevated by the presence of boys, and boys are intellectually elevated by the presence of girls. Girls brought up with boys are more positively moral, and boys brought up in schools with the girls are more positively intellectual by the softening influence of the female character.

"In the Normal Seminary at Glasgow, the most beneficial effects have resulted from the more natural course. Boys and girls from the age of two or three years to fourteen or fifteen, have been trained in the same class-rooms, galleries, and play-grounds, without impropriety; and they are never separated, except at needle work."

Philopœn.

We believe this pleasant amusement for boys and girls, and sometimes those of more mature age, originated in Germany, where it is called *viel liebchen*, which, as it is spoken, has the sound of *philopœn*—which may have been the origin of our word, to which we have given a Latin termination—*pena*—because it infers a penalty or forfeiture exacted or won by the victor or management of the winning party. With us the thing is managed, however, excessively clumsy, and quite without skill. A person in company chances to find a double-meat almond, and hands half the meat to another, and says, or rather should say: "Will you eat a philopœn with me?" The other may say, "I am afraid," and refuse, or may accept one of the nuts, and eat it at the same time the challenging party eats the other. Thus they separate; but when they meet again, the one that can think to say "philopœn" first to the other wins the forfeit, and has a right to name what it shall be—generally, among children, some trifle; or among young folks, some little present, suitable to the condition of the parties. Thus, a young lady who wins a philopœn of a gentleman may immediately add, "I wear No. 61 kids" if the parties meet in the street, the lady may say, "Oh, yes; I see you notice that my parasol is getting old. Well, then, I accept." But the gentleman must never allude to her want of an article, but exercise his judgment as to what would be acceptable. Generally, in our hot haste to win philopœns, we forget propriety, and become rude, in this land of thrift and hurry. The thing is far better and more pleasantly managed in Germany, and calls into exercise some of the most useful faculties of the mind. When a couple meet the next time after having eaten philopœns together, no advantage is taken of the other until one of them pronounces the word "philopœn." This is the warning that now the sport is to begin. Let us suppose that a gentleman calls upon a lady; she invites him to walk in, but at the same time speaks the talismanic word. If he accepts the offer to walk in, he is lost unless she removes the ban by telling him to go away. If she asks him to take off his hat, he must resolutely keep it on; if to be seated, he must stand; or if at table she should hand him any article which he accepts, she wins the forfeit. At the same time, he is watching to

catch her off her guard—for the first acceptance of any offer from the other ends the game. Both are constantly exercising their wits to prevent being caught, and the sport often goes on all the evening. Perhaps the gentleman brings a little present, and says: "Knowing that I should lose my philopœn I have brought it along—here it is." If she is caught off her guard by this smooth speech, she loses, for he immediately claims forfeit. If neither wins at the first meeting, the sport is continued at the second; and it may happen that half a dozen parties meet at the same time, all anxious to win of their philopœn partners—so that the scene often becomes ludicrously amusing. How preferable is this German play to our own? And as the sport derived from Philopœn is very innocent and pretty, we commend it to the "young folks" of all America.

Get in Root Crops.

We write under the settled conviction that the profits of the general farmer may be more rapidly increased under a judicious cultivation of the various roots, than in any other way, that more than double the value per acre may be obtained from them than from hay crops, and more even than from the small grains or Indian corn.

The cultivators of England have long understood this secret, and have become prosperous under its teachings. No man, probably, from this country, ever gave the subject so much attention as did Mr. Webster during his mission in England. And few men in our judgment have done their country so signal a service as he did by his investigations of this subject, and by a promulgation of the facts which he learned. They awakened attention, and the fruits of his suggestions are now manifest all through New England, at least.

Of the turnip, there is a great variety, and their cultivation is too well understood to need any explanation of ours. For winter and spring use, persons prefer not to put in their root crops until the third week in June. We prefer a little earlier date.

We are gratified to notice that the cultivation of the sugar beet is beginning to enlist the attention of farmers. Those who have made trial of it, speak of it in terms of approbation. It is not only very productive, but one of the best roots that can be fed to milk cows and young cattle—causing a rich flow of milk in the former, and great vigor, sprightliness and hardihood in the latter. There is probably no climate in the world more admirably adapted to the cultivation of the sugar beet than that of New England. In no case which has fallen under our observation, have those who have planted it failed of securing a paying crop, while in most cases it has yielded a greater actual profit than any other product of the farm.

It should be planted in drills, on good, deep, and rather warm soil, well stimulated with rich and invigorating manure, and should be carefully hoed and kept clear of weeds. The soil between the rows, and between the roots in the rows, should be kept light, in order to facilitate the absorption of those fertilizing agents from the atmosphere upon which, in a very great measure, the perfect development and maturity of the system are found to depend.

A mechanic having a cow, and but a small piece of ground from which to derive the means of sustaining her, cannot do much better than to plant a portion of the whole of it to sugar beets. He will in this way secure more salutary aliment for his animal than in any other way, and at less expense.

From eight to thirteen hundred bushels have been taken from an acre, and in several cases, the crop has amounted to fifteen hundred. The roots attain a large size, and are very nutritious and wholesome. Swine fatten rapidly on boiled sugar beets, and the pork made on this food is said to be more solid than on potatoes or any other root. We advise every one this season to put in a small plot of this vegetable, and give it a trial. [N. E. Farmer.]

Modern Amazons—A King Guarded by Females.

The *Moniteur de l'Armée* publishes some curious details relative to the army of the King of Siam. One corps particularly attracts the attention of strangers, which is a battalion of the King's Guard composed of women. This battalion consists of four hundred women, chosen among the handsomest and most robust girls in the country. They receive excellent pay, and their discipline is perfect. They are admitted to serve at the age of thirteen, and are placed in the army of reserve at twenty-five. From that period they no longer serve about the royal palaces and crown lands.

On entering the army they make a vow of chastity, from which there is no exemption unless any of them should attract the King's attention and be admitted among his legitimate wives. The King's choice seldom falls on the most beautiful, but on the most skilled in military exercises. The hope of such a reward animates them with extraordinary zeal for military instructions, and Europeans are astonished at the martial appearance of that battalion, as well as its skill in maneuvering and its excellent discipline.

The costume these women wear is very rich. Their full dress is composed of a white woolen robe, embroidered with gold. The cloth is extremely fine and descends as far as the knee; it is covered with a light coat of mail and a gilt cuirass. The arms are free, and the head is covered with a gilt casque. When wearing this dress on State occasions, their only weapon is a lance, which they handle with wonderful dexterity. With their dresses they are armed with a musket. The battalion is composed of four companies, and each company of one hundred women, commanded by a captain of their sex.

Should the captain die, the company is drilled for three days by the King, who appoints the most competent to the command. The battalion has been commanded for the last five years by a woman who saved the King's life at a tiger hunt by her courage and skill. She possesses great influence at Court, and is much respected by those under her command. She has the same establishment as a member of the royal family, and ten elephants are placed at her service. The King never undertakes any expedition without being accompanied by his female guard, nor does he ever hunt or even ride out under an escort of the same guard, who are devotedly attached to his person.

Each individual of the battalion has five negroes attached to her service; and having herself exclusively to the duties of her profession. There is a parade ground near the city, where one company is stationed for two days every week to exercise themselves with the lance, the pistol, the musket and the rifle. The King attends once a month at those exer-

cises, accompanied by his brother, who shares in some degree the sovereign power, and distributes prizes to those most deserving. These rewards consist of bracelets or other valuable jewelry, to which the girls and their families attach great importance. Those so honored fill the offices of sergeant and corporal.

Punishment is very rare in this corps, and when it is inflicted it consists of a suspension from service for a period not exceeding three months. But duels are much more frequent. They must be sanctioned, however, by the female captain, and be fought with swords in presence of the entire company. When the death of one of the parties ensues, the deceased receives a magnificent funeral, and the high priest pronounces a panegyric declaring that the deceased by her valor has merited eternal rest in the abode of the blessed. The survivor receives the congratulations of her companions; but as a measure of discipline, she is sentenced to pass two months away from her company in fasting and prayer. The military organization of this battalion is so perfect that the entire army endeavors to imitate it.

Great News.

The Spiritualists have had a communication from Dr. Webster, the murderer of Dr. Parkman, of Boston. The "Christian Spiritualist" heralds the report from the other world, and the silly dupes of its imposture receive it as everlasting truth. That paper says that Dr. Webster confesses:—

"I was tempted; poverty, I dreaded, might lay its deadly hand upon me. I was impelled, by demons I presume, to take the life of my creditor. In a moment the deed was done, and then I was impelled to conceal the crime. I was not depraved, and therefore was more open to the reproaches of conscience. On my first entrance here I asked for Parkman, but I could not see him. It was to me an insurmountable barrier to my progression that I could not obtain his forgiveness. Till I had received that, I had no courage to kneel and ask my Maker's aid. My friends came and told me I must dwell in darkness for a while, till sufficiently conscious of my sin; but I was not placed with depraved souls; I was alone; but oh, could you know my sufferings! I beseech you to be the burning fire that was consuming me, yet not consumed. I was not hardened in sin, and therefore I felt it the more. At last, however, I met with Dr. Parkman and obtained his forgiveness. I can not tell you the weight which seemed removed by it. I then knelt, and with all my soul sought pardon of my Maker. From that time, with the aid of a gentle mother, I gradually improved, and now I am in a somewhat hopeful state."

Such stuff as this is gravely put forth by "Spiritual" papers and teachers as being revelations from the spirit world.

Habits of the Bee.

The Albany Cultivator says:— Many suppose that the bee collects honey from the nectar of flowers, and simply carries it to his cell in the hive. This is not correct. The nectar he collects from the flower is a portion of its food or drink; the honey he deposits in its cell is a secretion from the melific or honey-secreting glands, analogous to the milk-secreting glands of the cow and other animals. If they were the mere collectors and transporters of the honey from the flower to the honeycomb, then we should have the comb frequently filled with molasses, whenever the bees have fed at a molasses hoghead. The honey bag in the bee performs the same functions as the cow's bag or udder—merely receives the honey from the secreting glands and retains it till a proper opportunity presents for its being deposited in appropriate storehouses, the honeycomb. An other error is, that the bee collects pollen from the flowers accidentally while in search of honey. Quite the contrary is the fact. The bee, when it is in search of nectar, or honey, as it is improperly called, does not collect pollen. It goes in search of pollen especially, and also for nectar. When the pollen of the flower is ripe and fit for the use of the bee, there is no nectar in the flower. It is generally supposed, also, that the bee extracts the wax from which it constructs its comb from such vegetable substances. This is also error. The wax is a secretion from its body, as the honey is, and it makes its appearance in small scales or flakes under the rings of the belly, and is taken thence by other bees, rendered plastic by mixture of the saliva of the bee's mouth, and laid on the walls of the cell with the tongue, very much in the way a plasterer uses his trowel.

A Man in the Rapids of Niagara.

Correspondence of the Rochester Daily Democrat. NIAGARA CITY, March 31, 24 o'clock. I have just returned from a most exciting and thrilling scene, which happily terminated in the rescue of a man who had fallen into the furious rapids near the great suspension bridge. It appears that he was a guest of the La Dow Hotel, and after breakfast went out to view the bridge, and proceeded down the perilous steps near Witmer's flouring mill on the bank of the river. On reaching the bottom, he slipped and fell into the water, just above the bridge, and when discovered was thirty or forty rods below the bridge, near the shore, rolling over and over, borne along by the resistless current, until he caught hold of a large rock, and after some fruitless struggles succeeded in reaching the top.

The alarm was immediately given in the neighborhood, and it was soon decided that there was no way of reaching him but by means of a rope ladder. This was immediately procured, and, after much hesitation, delay and altercation, occasioned by the difficulty of determining where to place it, inasmuch as the man could not be seen from the projecting rock over his head, it was lowered to the distance of perhaps a hundred feet, and became entangled among the rocks and trees. It was at once decided that some one must go down to disentangle it, and conduct it down as far as the shelving rock over the man's head.

But who among the crowd was willing to undertake the hazardous and doubtful experiment? In a few moments, Willard B. Coburn, porter of the La Dow Hotel, volunteered his services, and proceeded to the place where the ladder was attached to the trees. He needed assistance, and soon two more brave men, Anthony Shiley and Nats Crane, offered to go down. The three courageous men worked bravely for more than an hour in conducting the ladder down the precipice, while men at the top carefully let it down. At length the waving of handkerchiefs and cheering on the Canada side indicated to us that the man had sprung to the shore from the rock, and had begun to ascend the ladder. Crane, the old Dutch butcher, went down over the shelving rock to meet and help the man up the ladder.

But he preferred to climb up without help. Crane went below him, and in a few moments his bald head was seen emerging from below.

What a thrill of joy and dread at once pervaded the hearts of the multitude that witnessed the exciting scene—joy because of his success thus far, and fear, cold, and almost exhausted, he should lose his hold on the ladder, and be dashed to fragments on the rocks a hundred feet below. But cautiously, and with firm grasp and step, he climbed up the ladder, three hundred feet in length, and was greeted by the shouts and exclamations of the hundreds of spectators who had assembled to witness the exciting scene. He was for a few moments borne on the shoulders of the excited multitude, all were so anxious to congratulate him. This well meant but mistaken kindness only exhausted the man all the more, but he at length indicated that he wished to speak. It was difficult to hear him; it was enough that he was heard to say, "I wish to thank you all for your kindness."

As might have been expected, the mass of the people seemed to forget that the faithful, brave Dutch butcher was yet below. A few remained near the top of the ladder to see him safe up, and to speak words of commendation for his self-forgetting courage.

The rescued man, E. C. Taylor by name, was from West Winfield, Herkimer county. He is a gentlemanly-appearing man, 57 years of age. As Coburn, after reaching the top of the ladder, turned round to look at the rescued man in the face, with deep emotion he exclaimed—"Why, it is the very man I waited on at the breakfast table this morning." He had not till that moment discovered that the man was a guest at the La Dow Hotel.

Scientific.

A curious characteristic is found to pertain to gutta percha, of considerable interest to electricians. This substance, as is well known, acquires a bluish tinge after having been kept some months, and when in this state it can no longer be negatively electrified, as before, by almost any substance with which it may be rubbed. Its electricity is found to be positive; and the only substances which will electrify it negatively are mica, diamond, and fur.

Payen, the eminent French chemist, has prepared a composition for rendering clothing water-proof, thus: "Dissolve two pounds and a half of alum in four gallons of water; dissolve, also, in a separate vessel, the same weight of acetate of lead in the same quantity of water. When both are thoroughly dissolved, mix the solutions together, and when the sulphate of lead resulting from this mixture has been precipitated to the bottom of the vessel in the form of a powder, pour off the solution and plunge into it the tissue to be rendered water-proof. Wash and rub it well during a few minutes, and hang it in the air to dry.

By means of the process known by the designation of "typography" colored impressions may be produced with a precision and elegance of finish hitherto unattainable by engraving or lithography. Its principal characteristic is the use of intaglio types instead of the ordinary types in relief, combined with peculiar plastic processes, by which colored plates, adapted to every variety of chromatic effect, can be printed by the operation of the common typographic press. Typographic was long limited to impressions of a uniform color, without aiming at illuminated letters or pictorial embellishments. In Chromotypography, the process is directly the reverse of ordinary typography, or printing in relief; the relief types are raised above, the intaglio types are sunken into the surface of the plates. The impression produced from relief type is taken from the latter, leaving it without background; the impression taken from the intaglio type is taken from the entire surface of the block in which the letter is engraved, presenting the letter in the midst of the background, either plain or with any variety of ornament, as may be desired.

In 1853, there were 304 paper mills at work in England, 48 in Scotland, and 28 in Ireland. The duty, 3-1-2 pence per pound, amounted to upward of \$295,000, so that the annual value of paper manufactured in those countries could not be less than £3,700,000, the average value of paper being estimated at sixpence per pound. France, with a population of 36,000,000, turns annually into paper 105,000 tons of rags, of which 6,000 are imported. England, with 28,000,000 inhabitants, requires yearly 90,000 tons of rags, 15,000 of which are imported. The consumption of paper in the United States is said to be that of England and France added together. There are used here 6,000 tons of straw for wrapping paper and paste-boards, and during the last few years the importation of rags has averaged 10,000 tons. The number of our mills is 750; number of engines 3,000; number of pounds of paper per day 900,000; number of pounds of paper in the year, allowing 300 days to the year, 270,000,000. It is estimated that one and a half pounds of rags are required to make one pound of paper, and the cost of labor is one and a quarter cents upon each pound of paper manufactured.

Baron Humboldt.

"You have traveled much, and seen many his hands," said Humboldt, and he gave me his hand; "now you have seen one more." "Not a ruin," I could not help replying, "but a pyramid." For I pressed the hands which had touched those of Frederick the Great, of Foster, the companion of Captain Cook, of Klopstock and Schiller, of Pitt, Napoleon, Josephine, the Marshals of the Empire, Jefferson, Hamilton, Wieland, Herder, Goethe, Cuvier, La Place, Guy Lussac, Boethoven, Walter Scott—in short, of every great man whom Europe has produced for three-quarters of a century. I looked into the eyes which had not only seen this living history of the world pass by, scene after scene, till the actors retired one by one, to retire no more, but had beheld the catacact of Atræus and the forests of the Cassiagine, Chimborazo, the Amazon and Popocatepetl, the Altai Alps of Siberia, the Tarter Steeps, and the Caspian Sea. Such a splendid circle of experience will bestir a life of such generous devotion to science. I have never seen so sublime an example of old age—crowned with imperishable success, full of the ripest wisdom, cheered and sweetened by the noblest attributes of the heart. A ruin, indeed! No, a human temple, perfect as the Parthenon. [Bayard Taylor.]

Provide strong gates to supply the place of bars at the several entrances to your lands. More time is consumed in opening and shutting the latter, than would, if exerted in profitable labor, defray the expense of good and substantial gates that would last for many years. All gates should be hung on iron hinges or toggles, fixed in good posts, and well protected with paint. The self-opening and self-shutting gates, concerning which agents peculiarly interested in their sale have so much to say, are, at best, but expensive humbugs.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian World. 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. 4 pp. No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5—A Christian's Caveat. 4 pp. No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7—Thirty-six Plain Questions presenting the main points in the Sabbath Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8—The Sabbath Controversy; The True Issue. 4 pp. No. 9—The Fourth Commandment: True Exposition. 4 pp. No. 10—The True Sabbath, Embraced and Observed. 16 pp. (In English, French, and German.) No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12—Misuse of the term "Sabbath." 8 pp. No. 13—The Bible Sabbath. 24 pp. No. 14—The Sabbath Observance. 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 Stoning Mt., Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for, by Edward Stenmet. First printed in London in 1658. 64 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 84 pp. Also, a periodical abstract, quarto, The Sabbath Vindicator. Price \$1 00 per hundred. The series of fifteen tracts, together with Edward Stenmet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. The above series will be furnished to those wishing them for distribution, at the rate of 1500 pages for one dollar. Persons wishing them can have them forwarded by mail or otherwise, sending their address, with a remittance to GEORGE B. UTRER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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