

The Sabbath Recorder.

H. P. Dye

EDITED BY A COMMITTEE OF THE BOARD.

PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

TERMS—TWO DOLLARS PER ANNUM, IN ADVANCE

VOL. XIV—NO. 16.

NEW YORK, FIFTH-DAY, SEPTEMBER 24, 1857.

WHOLE NO. 692.

The Sabbath Recorder.

Public Worship and the Life of Religion.

On the connection between the manner of conducting Public Worship, and the Life and Power of Christianity in the Church.

That the public worship of God, by the Church, is indispensable to the maintenance of true religion in the Church, we suppose all admit. But may not public worship be so conducted, that it shall fail to effect the object for which it was instituted?

We think it can. We think public worship, from the manner in which it is conducted, does to a great extent, fail to produce the results which it should. But it will not do to suppose that it is possible, so to conduct worship in the Church, that all desirable results should be obtained by that improvement. The life and power of religion cannot be preserved in the Church by its cultivation, or development in one channel only. If it is not maintained in secret—private—and individual life, every method of treating the subject socially and publicly, will fail to supply what is wanting. At the same time it is true that they in-segret, can never perfect itself. It must have the aid of public worship. This latter, though not more important than the former, yet being more cognizable to us, is a proper subject of consideration. Perhaps we can do more for the promotion of personal piety by regulating public worship, than we can by direct efforts to shape the private course of individuals. Whether this is so or not, neither the one, or the other form of labor for that purpose should be omitted. For the present we confine ourselves to the theme of public worship.

What is public worship? It may be defined, worship offered publicly. But it does not seem to be proper to apply this phrase to worship offered by an individual. It conveys the idea of a number of persons being engaged in the same service. The Church is supposed to assemble to worship. That the Church ought to meet and worship, all agree. There is no religious sect probably, which does not suppose it necessary to meet and worship as a body publicly. It appears to be equally an instinct of nature—a dictate of reason, and a requirement of God that men should worship him in assembled multitudes.

In whatever way worship is offered it must include the following things:

1. That God is the object of thought.
2. That He is the Ruler of the Universe.
3. That He is good and just.
4. That He has given us all we have.
5. That we are dependent on Him for all we hope for.

These ideas must have a controlling influence over the minds of any assembly of persons who worship God. It cannot be done but by some kind of action. Worship cannot be offered without a variety of actions. They must be select kinds of action—such as will express the ideas above suggested. But what is most important now to consider, is that, in order for the Church to worship God with the highest—most perfect—and greatest effect, every member should engage in at least, a part of those acts of worship. It is natural for persons to become, in heart, devoted to that in which they are actually employed. At least, it is unnatural for men to be affectionally devoted, to what they actually take no part in. Especially, when men are assembled together, they soon become tired of what is going on, if they take no part in it. This is very observable in all kinds of assemblies, whether for business or pleasure. How often this truth is evinced when some subject of debate, some species of amusement, or some musical entertainment is introduced into a company, a part of whom, for any reason, cannot participate in it. How invariably do such portions of the company resort to some, or, indeed to almost any expedient, to relieve themselves from the unhappy feeling that they are of no account. They will contrive to raise some new topic of conversation—read—look out at a window—or do almost anything rather than to pay attention to what they can take no part in. This law of mind is universal and so controlling that it must be nearly fatal to attempt to conduct public worship on any plan that does not require, or at any rate make it convenient and natural for every one to take a part. It should be remembered, that, for a Church to worship God publicly, and to meet for public instruction are quite two things. Not that it is improper to combine the two at the same meeting, but that, though they are combined, they are entirely different in their nature. To worship God, is to express in some way certain emotions, sentiments and convictions respecting God. But to meet for public instruction, is not, strictly speaking, to worship, but it is being taught to worship. Assembling to hear a minister read the Scriptures, pray and preach, and to hear a choir sing, is generally spoken of as public worship. In a certain sense it may be proper so to speak of it. But the true idea of worship is thus lost sight of. The manner of conducting the exercises in religious assemblies generally, in this country, excludes the greater part of the congregation from any acts of veneration and reverence—thanksgiving or praise. In a small number of Churches, singing is so conducted that a large portion of the

assembly join in the exercise. With the exception of these and the Episcopal and Catholic Churches, in which the people respond to the readings of their leaders, the multitudes who attend church in this country take no part whatever in public worship. It may be said that the ungodly multitude should not participate in the worship of God's people. That may be; but we refer to the masses that belong to the Church. We complain that by far the largest proportion of them, have no part in, and perform no acts of worship in public. Instead of that it often happens that the orchestra itself is mostly filled with those who make no pretensions to religion, and the singing of Psalms and Hymns, (the only branch of the service in which any one, except the clergyman can have any part) is performed mostly by such as make no profession of religion. We should not here enter on the question as to the right or the wrong, of non-professors engaging in acts of religious worship; nor do we complain of them for doing so. What we do complain of, is that, our Churches do not publicly worship God—that what they call public worship, is, to say the least of it, only attending on public instruction. And these congregations that can go to the seats with the least noise, and sit with the closest resemblance to statues of marble, and most perfectly conceal any emotions they feel prompting them to worship God, seem to be regarded most devout, or at least the best models. This turning God's churches into congregations of mutes, is a disastrous mistake. By it, that mighty instrumentality of glorifying God, (namely, the testimony of his people "as the voice of many waters,") is thrown aside. The spirit of adoration is thus choked. The voice of prayer—thanksgiving and praise is thus silenced—and the people, feeling that they are of no account in the case, farther than to contribute what is necessary to erect meeting-houses, support ministers, and a few incidental expenses, come at length to think that, that is all God requires of them, or all they know how to render to him. Consequently they give over the interests of God's cause, and often of their own souls, almost entirely to the minister, and perhaps a few others, who seem to have the matter in their hands. Who can wonder that there should be a lack of the life and power of religion in the Church under such circumstances? The minister may study much, and enrich his ministrations with the wisdom of all past ages—he may pray much—but he is only one man with all his abilities, and after all his efforts.

Besides, he cannot know his people if the usages of society are such that they do not develop their ideas and experience to him. Nor can they adequately do that in a private manner, only in some few respects. On this account he may, yes, will inevitably mistake the point at which to labor, and also the kind of work to be done for their benefit. Thus, from a wrong manner of conducting public worship, each misjudges respecting his own duties, and misunderstands and misjudges his fellow companions in the enterprise. Possibly they may also misrepresent, and do each other great injustice unwittingly, from the same cause. How often does it happen that congregations, or many members in them, feel that the minister has availed himself of the advantage his position gave him to accomplish his own purposes to their disadvantage—how often do they, under such circumstances, set themselves to retaliate upon him for so doing, without ever using freedom enough to ascertain whether such was the fact or not. In like manner, ministers sometimes think their people are alienated from them, because there appears to be no common interest between them. Afterwards it is found that all these evils arose from their ignorance of each other, which ignorance originated in that arrangement of Society by which they were isolated from each other.

It is a requirement of nature that there should be the most perfect freedom between the teacher and the taught. At the commencement of the Christian enterprise, the mode of instruction was conformable to that demand. When Christ taught the multitudes of the Hebrew nation the sublime and heavenly doctrines of his Gospel, he allowed them to state their difficulties, and question him as freely and as much as they pleased. That privilege should be restored to the people. The Apostles pursued the same course after their Lord had ascended up on high. The method of preaching the Gospel by hearing and answering questions, is still necessary in heathen lands. This method tended to keep alive the interest of the people—to make them feel as if they were of some consequence, and had a share in what was being done. It also enables the minister to understand, and suit his instructions to the wants of his hearers. Investigation and discussion were prominent features in the ministry of both Christ and his Apostles, as also of the primitive teachers of Christianity in general. Was not Christ found among the doctors hearing them, and asking them questions? Was not Paul found alleging and proving that Jesus was the Christ? Was he not found in the school of Tyrannus, disputing with those that opposed the doctrines of the Gospel? Christianity then, in the hands of its Founder, and his witnesses, called into requisition the intellects of men; and demanded its acceptance, on their part, on the ground that facts, and the reasonableness of the thing,

required them to receive it as intelligent beings—as honest men. So long as that policy was followed, the public worship of the church, embracing acts of humiliation, prayer, thanksgiving, and praise performed by the people from full feeling, and understanding hearts. It is easy to see that such a course continued, would have preserved the intelligence of the masses, and that thereby their liberty and independence, as free worshipping assemblies, could not be easily taken from them. Those being preserved, social and civil liberty must also have remained secure, with the life and power of Christianity.

But when it became the policy of the clergy to occupy the whole time of the public assemblies of the church, and only allow the people to look on and listen, the intellectual light—the spiritual life, liberty, and power of the church was extinguished and lost. For it would of necessity follow, from the exclusion of the people from acts of public worship, that they would cease to feel personally responsible for the advancement of Christianity. They would cease to study for the purpose of understanding and defending its doctrines, or to qualify themselves for the performance of its requirements. It is not assumed that the people were ever entirely excluded from acts of public worship by the clergy. Of course they have ever been rigidly held to certain forms of service, in which, however, they were too often nominally concerned. Our understanding of the matter is, that the church should occupy commonly, as much as half of the time allotted to public service. It is true that it might be necessary on certain occasions to vary from any rule adopted for general observation. But we say that performed by the church should ordinarily constitute a prominent feature, and leading part of public worship.

It should, no doubt, consist of exercises, performed by individuals separately, and others, by the congregation in concert. It would be proper that there should be exercises in concert, not only in Psalms, Hymns, and songs set to music, but in prayer, thanksgiving and praise not set to music; as some cannot execute musical compositions sufficiently well, either to edify themselves or others in that way. For the sake of facilitating exercises in concert, it is no doubt, admissible and wise, to use written formulas sometimes in the several acts of worship. If these formulas were committed to memory, it would be better than to be obliged to read them in the Church; for then the mind could be more concentrated upon the sentiment expressed. The dislike to written formulas which many people feel, is not well founded. There was good reason for our dissenting forefathers being disgusted with the written formulas in the Roman and English Churches, especially as they were (through the connection of Church and State) to a great extent, a legalized system of mockery of God, by the wrongness and profane. Still it cannot be disputed that written formulas have certain advantages which fully justify their use to a certain extent by the Church and people of God. One of those advantages is, that it enables the Church to worship understandingly in concert, as a whole. In that way, worship assumes a peculiar solemnity, grandeur and sublimity. The voice of an assembled multitude worshipping God is the most adequate offering that men can present to their Maker when they wish to express a profound sense of their obligations to him, and declare his eternal goodness, power, majesty, and glory. There is something in the voice of the multitude, which nothing else can imitate or equal, in rendering ascriptions of glory. The praise of God by the Church must ever be fatally defective, if the grand chorus of his people's voice is not heard in all its depth and fullness. That chorus, is, to the Church, her inspiration, which vitalizes her whole frame, and inspires her whole soul. Without this inspiration she cannot live, whatever the perfection of her organism may be. Indeed, the more perfect that is, the more will she struggle to ascend the heavenly heights of concerted praise, where she may freely inhale the divine atmosphere of love and the inspirations of the spirit of the living God. To restrict the worship of the Church, however, to written formulas, or to give them such a preponderance as to stifle the spirit of free extemporaneous exercises—would probably be more injurious than to reject them entirely—but there is no excuse for falling, either into the one, or the other extreme. That written formulas of worship are admissible and important, is sufficiently proved by the fact that the most pious of all ages and nations have been most in the habit of using those with which the sacred Scriptures abound. This will not be denied. It may notwithstanding, be urged that it is improper to employ any other than those found in Scripture. We think that the ever varying circumstances of God's people might justify the construction of formulas from time to time adapted to those circumstances.

The question, however, whether written formulas should be used in worship, is entirely subordinate to the question, what will most promote the life and power of Christianity in the body. We think that it is certain, that the engagement of each for himself, and all together as a whole (each in his turn or in concert,) is indispensable to that result, the highest of all developments, and perfection of character, among men. In just so far then, as written formulas may tend to engage each, and all, and thus amplify and intensify the common sacrifice of the Church they should be used, and no farther. Experience and observation will sufficiently indicate the proper limits of their use, as well as their character and variety. The social religious meetings for prayer, conference and singing praise, adopted by many sects in this country, is a very valuable, and efficient substitute for the forms of the English Church, from which they came out. But as they do not employ those exercises in the stated meetings of the Church for public worship, they do not meet the point we have in view; that is, the engagement of the Church in worship when, and where, it comes forth, as a Church, to worship God. If, then, and there, more than at any other time, or place, that the Church ought to act for herself, or rather for her Lord, and assume her own dignity in offering to Him, what she alone can offer, namely, her obedience to Him, which, as

His spouse, she has covenanted to render. No labors of the ministry, or of any minority of the body, whether officials, or laity, can meet that claim of His, upon her. The ministry and other officers of the Church have their sphere of usefulness to fill, which they may not with impunity neglect; but they cannot answer to, nor fulfill the duties of the Church any more than the less can include the greater, or the eye, or hand, can perform the functional services of the whole body.

The early history of the Church reflects much light on this subject. It shows that the monopoly of the public services of the Church, by the ministers, to the extent to which it prevails in these times, neither resulted from the natural development of Christianity among its votaries, nor from the precepts of its Founder. Our readers do not need to have chapter and verse quoted to them from Christ's Gospel to prove that he forbade all indulgence of that disposition to exercise authority, which is so paramount an attribute of fallen human nature. It would be equally unnecessary to quote from the Acts and Epistles of the Apostles to show that they regarded themselves but the servants of the Church for Christ's sake. With these beautiful features of the Gospel, and Apostolic character our readers are familiar. But still it may be of some service to present some indications of the Churches' sense on this point, in the period immediately after Christ and his Apostles had gone away from the earth. Much interesting information on this topic is embodied in the works of Christiana—Charles Josias Bunsen, entitled, "Hypolytus and his age, and the beginnings and prospects of Christianity."

Before we make the extracts we intend to from that work, and as we may quote somewhat lengthily—it may be due to that author as well as acceptable to most of our readers, that we should give a brief statement of the circumstances which gave rise to the work referred to.

The author in the first volume of the second edition of his work informs us, (p. 331.) of the leading facts in the case. He says: "A French scholar and statesman of high merit, M. Villemain, sent a Greek to Mount Athos to look out for new treasures in the domain of Greek literature. The fruits of this mission were deposited, in 1842, in the great National Library, already possessed of so many treasures. Among them was a manuscript of no great antiquity, written in the fourteenth century, not on parchment, but on cotton paper; and it was registered as a book, 'On all Heresies,' without any indication of its author or age. The modern date of the manuscript, its anonymousness, and probably, above all, this awful title, deterred the scrutinizing eyes of the learned of all nations who glanced over it. It fell to the lot of a distinguished Greek scholar and writer on literature, a functionary of that great institution, M. Emmanuel Miller, to bring forward the hidden treasure." Mr. Miller supposed the work to have been written by Origen; but Bunsen has very satisfactory proof that it is the work of Hypolytus, Bishop of Portus, near Rome, who lived and wrote about the year 220.

The manuscript found was of course not the original, but a copy of Hypolytus's last work. Upon examination this recovered work appeared to Mr. Bunsen to be of great value; and taking it as a principal theme of discussion, he wrote the work we refer to, in which he has presented, we presume, a more minute and extended view of the Church for the first three hundred years than any writer who has preceded him. The work of Hypolytus, which comprised ten books, is not entire in the manuscript found, yet Bunsen regards it, as doubling the knowledge previously had of the Church of that period. If his estimate of its value is anywhere within the bounds of reason it is worth while to study it for the purpose of getting correct ideas of the general economy of the Church before it had become perverted by the usurpations of ambitious men. In order to give an idea of the scope and design of this work of Bunsen's, and also of the propriety of drawing upon its contents in illustration of our subject. We quote the following from the introduction to the second volume:

"The first volume gives the confession of Hypolytus, and his portrait as one of the leading men of the first seven Christian generations; the second presents the picture of his Age, by exhibiting the Book of the ancient Church and giving its interpretation. The First Part presents the documents of early Christianity, in which the common consciousness and the Christian life of that age are authentically recorded. They are the picture—their interpretation and application are attempted in the Second Part. Such being its object, it, first of all, lays before us the picture itself, in an explanatory form. It, secondly, reflects in that picture the present time, connected with it through the history of fifteen centuries. Lastly, it endeavors to deduce from it a practical application for the reform of our present state. Of the subjects which come thus under our consideration, there is one which unites the two elements, the community-life and theology—namely, the Liturgies of the ancient Church. I have excluded from the general Text-Books of ancient Christianity all liturgical formularies which contain extraneous matter not common to all ancient churches, and consequently to all the Liturgies transmitted to us.

The object of the First Part of the Picture is to restore the authentic text of the 'Church and House-Book of the early Christians,' and the 'Law-Book of the Ante-Nicene Church.' The first we exhibit rescued by our researches from the rubbish in which it was enveloped for centuries, and dismembered of the fraud and misunderstanding by which it was defaced. The second, the Law-Book, we have been enabled to present in its more original text, under the guidance of the Coptic Collection. They are both mere single leaves rescued from the flood of time, the legacies of seven generations, who wrote, with their own blood, the annals of their hidden community, so important to universal history."

It is a claim of which most, if not all religious sects are very fond, that their order and principles can be traced backward to ancient times—to the primitive age of that system which they have adopted. This attachment to ancient order grows out of the universal un-

derstanding that every system is corrupted as it descends from one generation to another, and that consequently those who can trace their doctrines and usages to the authors and founders of their systems are most likely to possess the true elements and real virtues of the systems they profess to adopt. To such a view we readily agree in general. Indeed exceptions to this view are not frequent. Let us now see what confirmation our views of public worship can derive from the pages of Bunsen; see 2d vol., page 77.

(To be continued.)

For the Sabbath Recorder. The Harp of Judah.

BY SARAH S. SOWELL.

The harp of Judah sounds no more,
Broken is now each trembling string:
On silver Galleilee's fair shore,
No pealing songs of gladness ring.
Still Jordan rolls its sparkling tide,
The cedars waive on Lebanon,
The tall palm towers in stately pride,
"But Judah's stately maids are gone!"

No song of happy laborers now
Upon the air of evening thrills:
In the glad sunset's purple glow,
Gleam no fair homes or vine-clad hills.
The land is desolate and lone,
Thorns spring where, once, bright, roses
blomed.

In distant lands her children moan,
Beneath a strange and fearful doom.
But Judah's Harp shall wake again,
Glad hands shall strike each sounding string,
And a triumphant anthem strain,
O'er her fair plains and valleys ring.
Again her hardy sons shall come
With shouts and songs of victory,
To dwell once more in their loved home,
From sorrow and oppression free.

And happy voices, low and sweet,
Shall float upon the evening air,
Where in the blooming gardens meet
Judah's daughters young and fair
The voice of joyful praise and prayer
Shall peal out clear from Salem's dome,
For all the earth shall worship there—
The Lord who brought his children home.
La Prairie Centre, Ill., 1857.

For the Sabbath Recorder. Western Emigration.

There is, at the present time, and has been for many years, much said and written upon emigration to the West, and of colonizing our people. The sad effects upon us as a denomination, I fear are but imperfectly understood. But having had a little experience in emigration to the West, I take pen in hand to express some of my views upon the unpopular side of the question. In the first place, I would say, that in my opinion, emigration to the West has been very detrimental to the prosperity of the cause of the Sabbath in general, although many individuals have, by it, increased in this world's goods; yet they have experienced great privations, not only of Sabbath-keeping society, but of the choice comforts and luxuries of life. In many instances, this has been effected through the agency of persons writing and talking so much upon the advantages of the West, and failing to state the disadvantages likewise. Look if you please at the glowing recommendations given of Farmington, Ill., of Jackson, Ohio, a few years since, and of Kansas of late; by which many have been induced to leave their pleasant homes in the East, with all its shady groves, its pleasant hills and dales, their farm houses, their pastures and meadows, running water brooks, orchards and fruits of all kinds, healthy climate, friends, &c., &c., for a prairie said to be as beautiful, rich, and fertile a State, (Illinois,) I believe, as there is in the Union, without its pleasant hills and valleys generally, also but very little or no timber for firewood, building or farming purposes in general, also stone for building purposes is seldom ever found; clover, herds grass, and fruit trees, I am satisfied from what I have seen and heard, cannot be grown here, as in the Eastern States; as the almost numberless dead fruit trees in this State now witness. The cold chilling prairie winds and the generally naked ground, through the winter, and the freezing of the rich soil, from three to four feet deep, prevents most of these things from living, or being kept through the winter, or keeping any vegetables until spring.

Winter or fall wheat here is a very uncertain crop, as last spring hundreds upon hundreds of acres of it was completely killed out, and the ground re-sowed with spring wheat, or planted to some other crop.

Potatoes, the past summer, although abundant last fall, have been a great rarity in most parts of Illinois, and if to be had at all, costing about two dollars per bushel. Wheat at the present, will sell for only about fifty cents, yet in consequence of the scarcity of mills to manufacture it into flour, flour is worth \$7 00 per barrel, and new potatoes are selling from \$1 25 to \$1 50 per bushel. Hay, or prairie grass, with all its weeds, taken right from the prairie, is selling at from \$7 00 to \$8 00 per ton, as weighed when first brought in, calculated, I believe, that at least it takes 3 tons to equal two of herds grass hay. And if you keep a cow or cows, you have to keep the calves through the entire season; and suckle them upon the cows to bring them home at night from the prairies, where perhaps they

have wandered through the day, without the first shade to screen them from the scorching rays of the sun, or one drop of water to slake their thirst. Turn your horses or oxen upon the prairie, as it is about the only pasture used, and you may not find them again in days. If you undertake to keep them up, you have to fasten them to your wagon, if you have one, day and night, and generally feed on dry corn alone, (or this is the most common practice,) and all for the want of fencing and building materials. And among the last, although not the least, is the swarms of flies which swarm here in abundance; also snakes, of various hues and grades, comprising the Black Snake, the Racer, Bull Snake, Blow Snake, Massasauger, and the Rattlesnake. A lady told me a few days since, that she was bitten upon the ankle by a Rattlesnake, in her pantry. In most parts you come in contact with them every day. And then, as far as I know; there is, in all the West, a greater liability to bilious diseases, than in the East. Many a time have I heard friends from the East say, "O, if I were once back on my old farm, East, I never would come West again."

And now for some of the disadvantages to the denomination. Many of our brethren, anxious that something shall be done for the rising generation, imagine there must be a Sabbath-keeping colony formed at the West at once. Hence one or two will sell out at quite a sacrifice, locate in the West, publish a piece in the Recorder, beating up for volunteers, asking who will move in this matter; and he so far succeeds perhaps as to influence two or three individuals or families to follow him. But upon arriving they do not like the location. Hence they go on, and on, and finally make a claim of land—settle down far from any Sabbath-keeper, perhaps in Kansas, Minnesota, Iowa, or some other far-off country, being deprived of almost every comfort of life, of almost all kinds of society, except the prairie wolf, and the too numerous tribes of vermin, reptiles, he soon gets discouraged, perhaps money gone, or does not like to take his back track, and therefore he stays, paying perhaps \$4 00 per bushel for corn, and other things in proportion, if he can get them at all. By-and-by, a family of first day or no keepers, settles near them, and they think it best, perhaps, to have a school, and possibly a meeting started in the neighborhood, and as it needs all that he can do, now to be done, and as the denomination of nothing, no days by the distinctive principle of the Sabbath, and that family are lost to the denomination, as well perhaps, as all those engaged in the project. The great West teems with instances of a similar nature. Look at the fearful and hideous picture given in the Recorder of Sept. 3, 1857, over the signature of S. D., of the scattered condition of the brethren in Kansas now, and that he expects will be there this season, stretching over 150 or 200 miles of territory, and that he knows of a hundred more that want to go, and probably not one place of Sabbath-meeting in the whole distance. Our denomination, in my opinion, is losing ground, from this wandering and aspiring disposition, to be a founder of a colony or some of its leading officers, more so than any one cause whatever. Land, with its buildings and improvements is generally cheaper for a man to buy at the East than at the West, from the fact that speculators have most of it in their possession, and if bought at all, must be at exorbitant prices, without the first thing being done upon it. Then purchase your lumber, haul it, and pay for the poorest kind of lumber that is brought here from \$20 00 to \$25 00 per M, and the Western prices for other materials and for labor done, and your farms costs more money than farms generally, with far better accommodation for schools, meetings, &c., at the East. In short, my advice to Sabbath-keepers in general, is, if you are located in good Sabbath-keeping societies at the East, stay there, and if not, if you wish to enjoy your heaven-bought privileges, move there, for all moving to those new countries West. It may be thought that I am writing under the influence of homesickness, but I think not. I write for the benefit of the denomination, and for the spread and prosperity of Bible Truth.

Rowse Babcock.
Galva, Henry Co., Ill.

The Will of God.

Often think that the real value of whatever we do is proportioned by the conformity with which we do it to the will of God. If in merely eating or drinking, I do it because it is the will of God that I should, I am doing what is more agreeable to him than if I were to do what should even cost me my life, without any such Divine intention. I would advise you often, during the day, beseech God that he inspire you with a real love of your vocation, and that you should say, like St. Paul, when he was converted, "Lord what wilt thou have me do?" Wouldst thou that I should serve thee in the lowest office in thy house? I will reckon myself here, too, blest. Provided I serve thee, I care not in what capacity." And coming more particularly to what I reading you, say, "Wouldst thou that I should do such and such a thing? Alas! O Lord, though I am not worthy, willingly will I do it." (St. Francis de Sales.)

Xenophon said to Crato—"whoever educates his children well, gives them much, even though he leave them little."

The Sabbath Recorder.

New York, September 24, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

Editorial Contributors: JAMES BARRY, T. E. BARBOUR, J. W. ALLEN, LUCIUS CRANDALL, W. C. WHITFORD, W. M. MAXSON, N. V. HULL, A. B. BURDICK, G. B. UTTER, G. R. WHEELER, S. S. GILLETTE, W. C. RENTON.

Publishing Society.

The Seventh-day Baptist Publishing Society commenced its 8th Anniversary, September 11th, 1857, in the Seventh-day Baptist meeting-house, in Plainfield, N. J., by singing the Hymn in the Christian Psalmody.

The Treasurer's Report was called for and read, and referred to the Auditors. Visiting brethren were invited to participate in the deliberations of the Society.

The Auditor's Report was called for, and read by H. H. Baker. The Report was, on motion, accepted; by which the condition of the Society was shown to be as follows:

Table with 2 columns: Description and Amount. Includes 'Amount of Inventory', 'Due from subscribers', 'Membership Fund', 'Deduct balance against Treasurer', 'Due subscribers for advance payment', 'Balance in favor of the Society'.

Then if we deduct the amount of Membership Fund, \$1806 93. Deduct balance against Treasurer, 1330 15. Due subscribers for advance payment, Vol. 14, Sabbath Recorder, 223 06. Subscribers for Memorials, 29 00. —3389 14.

Balance in favor of the Society, \$72 76. Voted that the chair appoint the nominating Committee—which he announced as follows: W. B. Gillette, S. S. Griswold, and D. E. Maxson.

The Annual Report of the Board was then read by Geo. B. Utter, Corresponding Secretary of the Society.

The Report was received and on motion to adopt, it was spoken to by J. Horton, D. Dunn, A. B. Burdick, N. V. Hull, H. H. Baker, Thos. Greenman, and we think some others. In connection with the remarks of the brethren, a motion was made to amend, by striking out, (as it seemed to be thought irrelevant to the subject,) a portion of the latter part of the document. The motion to thus amend being contested, a Committee of five was appointed to whom the Report was referred, with instructions to consider and report upon the question of striking out as had been moved.

The Report of the Committee on resolutions was read and received.

AFTERNOON SESSION.

This session was opened with prayer by J. Allen.

The Report of the nominating Committee was called for and read. At this point, the President of the Society, L. Crandall, being reported by the Committee for re-election, declined the nomination. Some others also whose names were in the Report expressing a desire to be released from serving on the Board, the Report was re-committed for the purpose of having the vacancies filled with the names of persons who would serve.

On motion it was voted that when this Society adjourn, it do so to meet on the sixth day of the week before the second Sabbath in September, 1858.

The Report of the Committee on Resolutions was taken up by items, and fully discussed by various brethren, among whom were A. B. Burdick, Thos. Greenman, J. Morton, H. H. Baker, D. Dunn, Wm. B. Maxson, and D. E. Maxson. Those discussions, though of some importance and interest at the time, were, however, desultory in their character, and would not be particularly interesting to our readers.

The Report on Resolutions was adopted as follows:

- 1. Resolved, That inasmuch as our Publishing interests are denominational, all connected with their management should therefore labor to make all their actions subservient to this interest alone.
2. Resolved, That as our publications are the treasures of our entire people, we recommend an increase of their patronage, irrespective of all personal considerations.
3. Whereas, The Postmaster at Janelev, Va., has notified the editors of the Sabbath Recorder that he should refuse to deliver the Sabbath Recorder sent to that place, on account of the local law of Virginia—Therefore, Resolved, That the Board of said Society be directed to notify the Postmaster-General thereof, and request him to make such orders in the case as will secure to our brethren the possession of their papers.
4. Resolved, That we recommend the Board of this Society to strike from the page of our denominational paper, the names of the Editorial Contributors of the Recorder.
This last Resolution, though presented by the Committee, was not acknowledged by them as a part of their Report.

The Committee on Nominations returned their Report which was read, and on motion, the first item was adopted, electing Wm. B. Maxson, President. The second item, the election of Vice-Presidents, was moved and discussed at some length. It appearing that the number in nomination was so large that it would be difficult to get a legal quorum at the meetings of the Board, the Report was re-committed again.

The Report of the Committee on amending the Annual Report by striking out, was received. The Committee's Report recommended to strike out as had been moved before the Society. Geo. B. Utter asked for the reasons for so doing, and doubted the Society's right to alter the Report. D. Dunn, A. B. Burdick, Wm. B. Maxson, and some others held that the right of the Society in the case was unquestionable.

As to the reasons for striking out, those brethren favoring it signified that the part of the Report which it was proposed to strike out, related to personal matters, and that such topics did not come properly within the range of said Report. They argued also that it was unnecessary to have that matter attached to the Report, for the reason that it had already been spread before the denomination in the Sabbath Recorder, in the form of a letter to the Board from Geo. B. Utter, then their Agent. T. B. Brown could not see the impropriety of retaining and adopting the part of the Report in question. He thought the things set forth in it were true and relevant, and proper to be embodied in the Report. The recommendation of the Committee, however, to strike out, prevailed, and the Annual Report so amended, was adopted.

The Report of the Committee on Nominations was again received, and on motion adopted as a whole, by which the Board was constituted as follows:

- President—Wm. B. Maxson.
Vice-Presidents—N. V. Hull, Chas. M. Lewis, J. Allen.
Corresponding Secretary—Geo. B. Utter.
Recording Secretary—Thos. B. Stillman.
Treasurer—Eliphalet Lyon.
Managers—J. D. Titworth, Lucius Crandall, P. L. Berry, David Dunn.

The minutes were then read and approved. The Society then adjourned to meet at Alfred, N. Y., on the day designated by a previous vote.

The Last Week.

Only one week remains before the close of the financial year of the American Bible Union. We understand from the Rooms, that there is needed about FOUR THOUSAND DOLLARS to meet all the obligations of the Union, and enable it to commence the coming year with the same pecuniary encouragement as heretofore.

The friends of the Union should bear in mind that a great work has been accomplished. It has carried forward to a successful completion its Primary Revision, enlisting the scholarship of eminent men, connected with nine different denominations. It has awakened the conscience and concentrated the action of many thousands, on the revision of the English Bible. It has put into circulation many millions of pages of the Sacred Volume in various languages, in addition to the publication of its primary revisions of the common version. It has entered upon that part of its work, known as the Final Revision. Its present condition is encouraging to all its friends, and its prospects are certainly bright with promise of good to the world.

The Report which the Board will be enabled to lay before the Union, in a few days, we learn, is of a character to call for gratitude to God for His great goodness and His signal favor towards the plans of the Society, from its very origin.

Every member in fact, from whom an instalment is now due, hastens to fulfill his promise, and transmits his subscription, the Anniversary day, October 7th, will dawn upon this institution with nothing to mar the pleasure of its feast. We hope that every reader will remember that the Bible Union has special claims to-day upon his aid. His contribution, however small, is anxiously looked for by every mail, and is depended upon within the coming week. Indeed if every person to whom this paper is addressed should enclose but a single dollar to our brethren at the Rooms, the needed amount would soon be made up, and a margin would still be left for the new year's work. What you do should be done to-day.

Remittances should be made, as usual, to the Corresponding Secretary, W. H. Wyckoff, or to C. A. Buckbee, Assistant Treasurer, American Bible Union Rooms, No. 350 Broome Street, New York.

We were necessarily absent when the Tract Society commenced its late session; and on reaching the place, perceived that the Board had been elected. We enquired of the Secretary who they were, to which he replied that there had been no alteration from last year except the addition of A. B. Burdick to the Board. We went to the Report of last year, and took the list as it there first appeared, and added A. B. Burdick's name to the list of Vice-Presidents, not observing that, that list was amended before it was adopted. The following (as we gather from the Secretary, and the Report of last year) constitutes the Board of the Tract Society for the ensuing year, as they were intended to stand:

- President—N. V. Hull.
Vice-Presidents—A. B. Burdick, Wm. M. Rogers, J. R. Irish, G. B. Utter, Nathan Rogers, P. L. Berry, John Whitford.
Corresponding Secretary—H. H. Baker.
Recording Secretary—L. S. Dunn.
Treasurer—Thomas B. Stillman.
Directors—Lucius Crandall, Wm. B. Maxson, W. B. Gillette, David Dunn, Eliphalet Lyon.

We should also have mentioned, but for our absence from that appointment, that A. B. Burdick delivered the sermon at the opening of the Tract Society's session, from Galatians vi: 10.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Brethren visiting the city and staying over the Sabbath, will remember that meetings are held in the Chapel in 11th street, between 3d and 4th Avenues, every Sabbath at 11 o'clock in the morning. Eld. Wm. B. Maxson is the present pastor of the church and all are cordially invited to attend.

CHANGE OF TIME ON THE CENTRAL R. R.—The last train for Plainfield leaves at 5 o'clock instead of 5 1-4 as heretofore.

Communications.

For the Sabbath Recorder.

From the Land of Canaan—No. 14.

Jaffa, August 5, 1857.

Another day has dawned sweetly upon us, and I hear nothing but the deep-toned—prolonged cry of the Muzzin who is standing upon yonder minaret, calling the people to prayer.

This cry is heard over the whole city and it is repeated at set hours each day. Mahomed might have thought of the words of David when he instituted this form of worship, "evening and morning and at noon will I cry aloud."

We came yesterday as far as the Jaffa gate. If you will come with me we will improve this cool hour for a ride amongst the orange gardens. Let us pause for a moment at the marble fount, opposite the gate outside, to observe the women who are coming filling their water pots and bearing them away, some upon their heads and others upon their shoulders; the Rebekah came to draw water, when she saw Abraham's servant "with her pitcher on her shoulder." And thus the woman of Samaria came to "Jacob's well to draw water," when our dear blessed Lord being weary with his journey reclined upon the well and said, "give me to drink."

Now imagine yourselves all seated upon donkeys—the judges of Israel rode upon donkeys, and so did our Lord ride upon a donkey when he entered Jerusalem.

Now let us proceed onward through the crowd of Fallahs, who are coming to market with their camels and donkeys laden with fruit and vegetables, clad in their oriental costumes, presenting a scene picturesque and interesting. We now follow the road that leads eastward and reach our own residence (two miles from Jaffa), a white stone house, nestling down among the orange trees, with heavy red shutters upon the outside, and a tall palm tree standing at the west side rearing its lofty head and shooting out its long branches, which are waving gracefully above the flat roof. In ancient times the palm was very common in this country—palms, in fact, are very frequent in the Scriptures. Ancient historians inform us that there were groves of palms twelve miles in extent in the region of the Dead Sea.

This tree did also abound in other parts, where there were springs of water. The palm is found upon the ancient Hebrew coins as the "Symbol of Judea." The Roman coins struck after the conquest of Judea have a palm upon it, and Judea is personified as a woman sitting and weeping beneath the palm tree. Thus the palm so characteristic of the country, became its emblem. The trunk of the palm is straight and grows to a great height before it puts forth its branches. Thus Solomon refers to it in his songs, "Thy stature is like to a palm tree." Jeremiah also has a similar allusion to it: "They are upright as the palm tree." The Psalmist speaks of this ever green and stately tree as the emblem of the righteous, and says: "the righteous shall flourish like the palm tree." The Jews now, as in ancient days carry palm branches in their hands when they celebrate their solemn festivities. The palm is also carried by the other sects in their triumphal processions, also, strewing the branches in the way. Thus palm branches were cast in the way, upon the Lord's public entrance into Jerusalem.

The branches of the palm has been used for ages as the symbol of victory; hence we see the force and beauty of the figure in Rev. "Clothed with white robes and palms in their hands."

We now proceed onward between the delightful gardens hedged in by immense cactus—now hanging its prickly fruit above our heads, and we reach the house of our Vice-Consul with the stars and stripes waving above its roof.

What is that yonder, crowds of men, women and children;—that drumming and wailing so wild and plaintive? It is a funeral procession; they are bearing a man upon a bier, in a winding sheet without a coffin, to his last resting place. The men before the bier are chanting in a melancholy tone, the profession of their faith: "There is but one God and Mahomed is his prophet." The group just behind the bier are "mourning women." The relatives of the deceased can be distinguished from the hired mourners, for each carry a blue handkerchief which she twirls with both hands. Thus they wailed in ancient days. Jeremiah said, "call for the mourning women and let them make haste and take up a wailing." As soon as a person dies the women of the family raise the cry of lamentation, which is immediately taken up by the female neighbors who come up to join them. The wailing is continued by the women at the house of the deceased till the funeral takes place which is usually upon the same day. This wailing is also accompanied by the playing of instruments when the deceased is a person of distinction. This custom is also mentioned in the New Testament, our Lord went "into the Rulers house and saw the minstrels and the people making a noise," and then went wept and wailed greatly." Passing onward, we reach Sackney, a Fallah village, composed of low mud huts about eight feet high. The roofs of these huts are flat and made of the branches of trees covered with mud. They build these houses in the summer, and they become dry and hard for winter. Many of these houses built of untempered mortar, fell last winter, during the heavy rains and hail. Ezekiel, referred to, to this kind of house, when he spoke of building with untempered mortar and of the overflowing showings and stormy winds that should rend it. There is a man who has spent the night by the way side; he has just rolled up his bed, (a thin cotton mattress) and laid it upon his shoulder, bearing it

away. How natural were the words when Jesus had cured "the sick of the palsy," to say, "Arise and take up thy bed and walk." Passing on we meet a company of veiled women, clad in coarse garments of blue cotton, carrying their children upon their shoulders. Isaiah referred to this custom, when he said of returning Israel, "thy daughters shall be carried upon their shoulders."

We now ascend an elevation, thirty minutes from Jaffa; let us pause here for a moment, for the scenery is delightful. Looking westward over the waving palms, orange and pomegranates, we have a fine view of the Jaffa and the lovely sea—the low sweet murmur of its rolling waves borne still onward upon the soft balmy breezes—eastward, the grand, graceful mountains with their pervading air of quiet repose.

This morning is truly beautiful; the sun is now just rising, sending forth his brilliant beams from the clear unclouded skies. It is just a morning as David described when he compared the coming of our Lord, and said, "He shall be as the light of the morning when the sun riseth, even a morning without clouds." We now take the path that leads southward, passing an old mosque, we reach the broad, sandy path that leads from Jaffa to Jerusalem, with rich gardens on either side, and bend our steps homeward. Passing on, we reach a handsome fountain—a large square structure of lime-stone and marble, shaded by cypress trees. Leaving the fount, and following the path that leads through a continuation of gardens divided by hedges, and passing under the delightful shadow of the sycamore, we reach Jaffa. The sycamore grows to a great size—the trunk is thick, and the branches spread out widely—affording a most ample shade.

If the sycamore of Jericho was like these old verdant sycamores, we see how easily Zaccheus could climb it, when "he sought to see Jesus, and how safely he could rest upon its branches while the crowd were passing beneath." —MARTHA SAUNDERS.

For the Sabbath Recorder.

Cambridge and Oxford Colleges.

Both these pieces of learning had their origin in aristocracy. They were never intended for universal education. The higher classes, the nobility, and persons of large property, were embraced in the views of those who projected them. Young men, designed for the law and the bar, and the ministry, in the Established Church had to go to College. Gentlemen's sons, for the most part, had to finish up their education there, in order to qualify them for their position among the wealthy. No young man in the common or respectable walks of life could get access to them, except by some extraordinary favor from some nobleman, or man of property. Even then, there were no chances, only by swearing to the thirty-nine articles of the Church of England. Young men of talent, who had apostatized from the dissenting bodies could, occasionally, through the favor of clergymen of note in the church, get into the colleges. Among honest dissenters, the thing was impossible, and if they had education at all, it must be in institutions of their own. Those who went to the Colleges to qualify them for holy orders, for the most part, were gentlemen's sons, who wanted a fair living at the disposal of a lord, or a duke, who had livings attached to their estates, a friend of theirs, and perhaps promised them.

It must be remembered that neither spiritual or intellectual, or preaching qualifications have anything to do with going to College to prepare for the ministry in the Establishment. To College they must go, whether they learn anything or not, in order to undergo ordination when they swear that they are moved by the Holy Ghost to preach the Gospel. As to the learning they acquire, as a general thing, it amounts to nothing, for the time for study is spent in dissipation, and all manner of wickedness, to the great demoralization of both the cities where they are located. Men studying for the law and the bar are the principal ones who carry away with them a good education. The clerical students have no need for learning as their calling will not require it—they have no sermon to make, as they can purchase all they want for one penny each, and with a few exceptions, sermonizing is out of the question—as to explaining the Scriptures and teaching the people the meaning of God's word, is the very last thing they would think of. The Colleges of Oxford and Cambridge never contemplated an education to qualify young, pious and talented men to preach the Gospel, but only as stepping stones to wealth, and a lucrative situation among the aristocracy. Those who have read Macgowan Shaver will see how much religion was respected in the Oxford College in his day, when there were but six pious men there, and they were expelled because they prayed, read, and expounded the Scriptures, and sung hymns in a private house.

The meeting of this Association was held in the Unitarian Church at Lawrence, on the 19th ult. The meeting was opened with prayer by brother M. B. Reynolds. The following officers were chosen for the ensuing year: L. B. Dennis, Chairman; E. Nute, Secretary; Ira Blackford, S. Y. Lum, R. P. Durall, Committee of Arrangements.

Voted, That at the next meeting, amendments shall be offered to the Constitution. Voted, That the Committee of Arrangements provide a place for the next meeting, and give notice to the Secretary. Voted, That Rev. Mr. Nute be appointed to read an essay at the next meeting, on the subject of the peculiar difficulties against which we are called to contend in the work of the Gospel Ministry.

Voted, That Rev. Mr. Durall be appointed to read, at the same meeting, an essay on profanity. The Committee to whom was referred the subject of a Temperance Alliance, at the last meeting, made the following report, which was unanimously adopted: Whereas, This Temperance Alliance is designed to have a general influence throughout the Territory; and

Resolved, That we deem it expedient to appoint a committee of five persons to address an appeal to the ministers of the Territory, setting forth the great importance of this subject, and urging them to attend a meeting for the purpose of organizing a Temperance League, and that they see that communities be represented at that meeting by the tried friends of Temperance—the time and place for such meeting to be designated in the appeal.

Voted, That the same Committee call upon the friends of the Bible cause to assemble at the same time and place, to organize a Bible Society for the Territory.

The Committee were chosen to consist of the following persons:—S. Y. Lum, C. H. Lovejoy, R. C. Brant, E. Nute, Jr., S. S. Schneider. [Herald of Freedom.

Interesting Board Meeting.

The Board of Managers held their regular monthly meeting, for the transaction of business, at the Bible Rooms, 350 Broome street, on Wednesday, September 3d, Rev. Dr. Armitage, presiding.

The President having spent the summer in Great Britain, made a statement of the progress of the revision sentiment among the people there. He found many persons of influence, some in the British Parliament, who take a very decided stand in favor of the enterprise. While he was in London he was invited to be present and take part in a public meeting on the subject, but was obliged by circumstances to decline. In Manchester a petition was being circulated for signatures among all classes, praying the Government to institute a Commission for revising the English Bible. Mr. Spurgeon declared himself both publicly and privately to be fully satisfied of the necessity of the work which the American Bible Union has undertaken.

The receipts since the last meeting of the Board were \$4,562 50. The amount needed by the 1st of October will be \$8,000; and if the instalments due from our friends are now promptly paid, the Union will close the year with prospects, brighter than on any former occasion.

Brother Oncker writes from Germany, urging the Board to send him \$2,000 within four weeks. This request will be complied with if the friends remit the amount needed for this special call.

The Epistle to the Ephesians (revised) has been put to press from the hands of the primary revisers, and will be published for the critical examination of scholars and all others during the present month.

The Union has now sent forth for examination, Hebrews, 1st and 2d Thessalonians, Ephesians, 2d Peter, 1st, 2d, 3d John, Jude, and Revelations. The other portions of the New Testament are all completed in manuscript, and some of the books are partly through the press.

The correspondence of the Union has now reached nearly five hundred letters per month. Extracts from letters received were read by the Corresponding Secretary, commending the Board in its selection of members of the Final Committee as far as chosen, and also of the general measures of the Union.

The Corresponding Secretary stated that he had been inquired of by letter and in person on various occasions, whether any specific stipulation had been entered into with any member of the Final Committee as to the nature of the stipulation. The uniform reply had been in the negative. No stipulation had been made or rule adopted in relation to this or any word whatever. On this subject the Secretary read the following letter from the Rev. Dr. Conant, of the Rochester Theological Seminary: ROCHESTER, July 11, 1857.

To W. H. Wyckoff, Corresponding Secretary, &c.—Dear Sir: I was present when the engagement was made with Dr. Hackett, as one of the Final Committee, for the revision of the New Testament. In the terms of the agreement with Dr. Hackett and myself for this final revision, no deviation was made, or was desired, by either of us, from the fundamental principle of the Union. The terms of agreement with Dr. Hackett and myself are the same, viz: That we shall "give the exact expression of the sense of the original in idiomatic English, so as to be most readily understood by the greatest number of readers." No other requirements, and no restrictions whatever, in regard to particular words, was made on either side.

Very respectfully, J. T. CONANT. At the urgent request of friends in Great Britain an agent was appointed for that field. A large number of new life members to the Union have been added during the past month. The Board then adjourned until the last Wednesday in September. [N. Y. Chronicle.

American Bible Union Anniversary.

The next Anniversary of the American Bible Union will be held in New York, commencing Wednesday, October 7, 1857, at 9 o'clock, A. M. The Sessions will be held, as usual, in the Meeting House of the First Baptist Church, corner of Broome and Elizabeth streets, and continue through two days.

Some of the most prominent advocates of the Revision enterprise will be present and address the Union. It will be an occasion of unusual interest. Much time will be occupied in Free Conference Meetings, in which, brief addresses are expected from all our friends. These meetings have hitherto been seasons of great joy. Words of cheer, of exhortation and encouragement, have been spoken by multitudes, and made our Anniversaries rich feasts to every pious heart.

We hear of large numbers who intend to be with us on this occasion. Those who propose attending the Anniversary will greatly oblige us by giving early information of their intention, as it will greatly aid us in making arrangements for their accommodation.

A Committee of the Board will be in attendance at the Bible Room, 350 Broome street, on Wednesday morning, to assign to delegates places of accommodation during the Anniversary meeting, which will probably extend through two days.

C. A. BUCKBEE, Rec. Sec'y. TOLERANCE OF THE CAZAR.—Not only has the Emperor given permission again to make collections for the Jews in Palestine (which collections were prohibited under his father) and himself sent a sum of money to Jerusalem to be distributed among the poor Polish Jews there, but he has also given 12,000 francs to the fund established by Prince Fashkevitch for giving marriage portions to poor Jews, and 12,000 francs more for the poor Jews of Warsaw. [Univers Israélite.

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Religious Intelligence.

Rev. C. W. Denison has declined the agency of the Free Mission Society.

Elder David Razins baptized five into the Baptist Church in Vienna, Johnson county, Ill.

The pastoral relation between Rev. H. Pettigill and the church at Hornville, N. Y., has been dissolved.

The corner stone of the First Presbyterian church at Hightstown, N. J., was laid on Monday, 21st ult.

Rev. J. T. Marsh has accepted an invitation to become the stated supply of the Congregational church in Fort Howard, Wisconsin.

Rev. William Jessup Jennings, of Black Rock, Conn., has accepted a call from the Presbyterian church at Seneca Falls, N. Y.

The oldest church in Boston, is Christ church, Salem street, erected in 1723. The Old South was built in 1730, the King's chapel in 1749, and Brattle street church in 1778.

Elder George P. Keath baptized twenty-three converts into the fellowship of a Baptist church near Harrisburgh, Saline Co., Ill., in August.

Rev. Edward M. Pecke has resigned the rectorship of St. Phillip's Church, in the Highlands, to become assistant Minister of St. Paul's Church in Newark.

Rev. Franklin Maginnis has resigned his position as agent of the American Tract Society, and accepted a call to become pastor of the Presbyterian church at Euclid, Ohio.

Rev. Charles Hawley of Lyons, N. Y. has accepted the call to the Presbyterian church in Auburn, N. Y., made vacant by the removal of Rev. Dr. Nelson to St. Louis.

Rev. George L. Little of Cleveland, Ohio, has accepted a unanimous call to take charge of the Presbyterian church in Waukegan, Ill. He enters upon his labors immediately.

Rev. Artimas B. Muzzy was recently installed pastor of the Pleasant street Congregational church in Newburyport, having been organized in 1725.

Rev. P. A. Proul, a former pastor of Trinity church, in Utica, N. Y., died on the 14th inst., aged 61 years. He had been unwell for a long period.

A new church edifice has just been completed on the corner of Hancock and Chestnut streets, Louisville, Kentucky, for the German Baptists.

A strenuous effort is being made by the Episcopalians of Ohio, to endow the Episcopate of that diocese by raising the sum of \$40,000.

Rev. A. W. Sunderlin has baptized twenty-eight persons into the fellowship of the Baptist church at Avoca, N. Y., since the present year commenced.

The first Sunday in October has been designated as the time for a simultaneous collection by the Baptist churches in the State of New York, for the benefit of their State Convention.

Rev. J. B. Simmons of the Third Baptist church, Providence, R. I., received some weeks since, a unanimous call from the First Baptist church in Indianapolis to become their pastor. Mr. Simmons has signified his acceptance of the call.

The three pioneers in the evangelization of China, were at first youths of humble estate, unpretending education and little promise. Morrison was a last-maker; Milne, a shepherd boy; and Medhurst, a printer's apprentice.

Elder R. Talifero communicates to the South-Western Baptist two recent revivals: one with Sweetwater church, Monroe county, Tenn., where he baptized six converts in July; the other with Prospect church, Boone county, where he baptized twenty-one, in August.

A remarkable feature in the last Irish elections is the change in the numbers of Protestant and Roman Catholic members. In the last Parliament there were 64 Protestants and 41 Roman Catholics; there are now 71 Protestants and 34 Roman Catholics.

Geo. H. Doane, son of the Episcopal Bishop of New Jersey, a recent convert to Romanism, was ordained a Catholic priest, in St. Patrick's Cathedral, Newark, N. J., on Sunday week, before a large audience.

The corner stone of the Methodist Episcopal chapel at West Broad street, in Newark, N. J., was laid with appropriate services on Wednesday afternoon, the 16th inst. The Rev. J. W. Wiley, of Jersey city, officiated on the occasion.

The corner stone of the new North Reform church, now in course of erection on Broad street, opposite Washington park, Newark, N. J., was privately laid on the 14th inst. The services were conducted thus privately on account of the illness of the esteemed pastor, Rev. Dr. Polhemus.

Rev. Daniel Tenney, who for the past twelve years has been pastor of the Presbyterian church in Ohio, was installed pastor of the Central Congregational church in Lawrence last week, having been invited thither by a unanimous call.

The Baptist church in Morristown, N. J. has extended a call to the Rev. C. D. W. Bridgman, of Hoboken, to assume the pastorate made vacant by the death of Rev. Mr. Hatt, which he has accepted. Mr. B. is a graduate of the late senior class of the Rochester (N. Y.) Theological Seminary, and is a young man of fine ability and much promise.

The Pacific says the new meeting house of the First church in San Francisco has progressed with great rapidity, the brick work being about completed. A delay of a few days has occurred on account of the detention of large timbers which have been ordered from Oregon. It will be a beautiful edifice, and an ornament to the city.

Thoughtful Christians are alarmed at the rapid falling off of the number of candidates for the ministry. Dr. McCosh of the Belfast College, says that the average annual number of candidates from the Irish Presbyterian Church, in the five years ending 1857, was 47; in the five years ending 1857, it was only thirteen. In Scotland, too, the same fact is noted, and it is attributed in no small degree to the inadequate salaries given to the clergymen, many of whose families are in a state of destitution.

The editor of the Tennessee Baptist, who was present at the recent session of the Big Hachee Association, Tennessee, reports a sad decline in the missionary spirit of that body.

It has a missionary and family in China, but the churches failed to send up sufficient funds for their support by near \$200, and the prospect is worse for the future. One reason given, is that they have received no communication from Bro. Crawford for near two years, and rumor says he has joined the Episcopal Mission.

It was stated at the annual meeting of the London Society for promoting Christianity among the Jews, that "in Germany, scarcely a Jewish family is without some member of it who has been converted to Christianity, and the greatest desire to inquire into the sacred Scriptures has been manifested, especially amongst the younger branches of Jewish families."

THE LORD MAYOR'S COMMEMORATION SCHOLARSHIP.—We have much pleasure in announcing that Sir Moses Montefiore, with his accustomed liberality, has made known his intention of contributing £100 towards the scholarship, thus making the fund at the present time £1,000. We trust this will yet be much increased; the more so as we learn there are vacancies for five youths in the Jews' College, two at least of whom it is contemplated to aid in their studies from this newly-subscribed fund. [London Jew Chronicle.]

THE BIBLE IN SWEDEN, NORWAY AND FINLAND.—In these countries recently 240,500 copies of the New Testament have been circulated, being a copy for every family, and 40,000 for the solitary and homeless. So highly is this agency of colporters prized in Sweden, that a school for the training of agents has recently been opened there, and several benevolent men support a number of them; one of them supports seven agents.

TUNIS.—A letter from Tunis, in the "Sema-phore," states that the excitement produced by the judicial murder of a Jew has subsided, that the government discourages all accusations for blasphemy which began to be raised against the Jews by fanatics, and that even several informers have been imprisoned. These measures prove that the Bey is now alive to the fatal consequences of a barbarous religion.

SMYRNA.—The first Jewish school in conformity with a circular of the chacham-bashaw has lately been opened in Smyrna. The local authorities attended the opening.

OSBORNE, Aug. 15.—Mr. Moses and Lady Montefiore had the honor of an audience of the Queen yesterday, and presented the son of his highness the Prince of Egypt to her Majesty. [London Jew Chronicle.]

HOW THE PEOPLE SPEAK OF SERMONS FORTY YEARS AGO.—Men did not speak of a sermon as an intellectual effort, a splendid performance, a beautifully written discourse; but they said that their souls had been fed by it, they had derived food for many days, they had treasured up the truth for months, they had been delivered from the snare into which they were nearly fallen, they were quickened to new Christian effort. These remarks show the tendency of the class of preachers which seem now to be passing away.

General Intelligence.

Foreign News.

Foreign news to the 5th September have been received at this port by the United States mail steamer Baltic on Tuesday, and the Cunard steamer Persia on Wednesday. The intelligence contains many items of special importance.

The London underwriters have offered to compromise with the Atlantic Cable Company, by the payment of 36 1/2 per cent. upon the whole amount insured, they abandoning all claims against these portions of the cable now remaining on board the Niagara and Agamemnon, and that portion which was lost. It is not considered at all a settled point whether this offer will be entertained. No final arrangements had been made with reference to the work of laying though it was commonly understood that the project was for the time abandoned. Great anxiety prevailed for the securing of the cable for the line to India, as announced by previous arrivals, but an objection seemed to arise, and one not easy to surmount. It is found that the heat of the holds of the steamers has already caused some damage to the gutta percha coating, endangering the perfection of insulation, and it is very reasonably conjectured that in taking it in the same condition into a hot climate, the damage would be much increased, probably ruining it. It does not appear, however, that this objection would not lie against any other cable that could be manufactured, as no material harder than gutta percha, suitable for insulation, and anti-corrosive, has yet been found, except vulcanized rubber, which would seem impracticable on account both of the heat necessary to work it and of its cost.

Important rumors of ministerial changes continue to prevail in England. It is reported that Sir Charles Wood will leave the Admiralty and take the Board of Control, and Sir James Graham become First Lord of the Admiralty. Lord Panmure is spoken of as to be succeeded by Mr. Cardwell or Sidney Hubert. Admiral Berkeley, Senior Naval Lord of the Admiralty, who has lost his seat in the Commons, it is said, will retire, and be succeeded by Admiral Pechell, M. P. for Brighton.

Another severe blow to American sporting pride has been struck at the Warwick Cup races, where Lecompte was badly beaten. Three horses ran—Lecompte, Fisherman and Oakhall—and Lecompte came in badly third, Fisherman winning almost at a canter.

Eleven more regiments, four of cavalry and seven of infantry, were under orders for India, and would leave immediately. Recruiting for the East India service was being driven on with great anxiety and considerable rapidity, and the standard height both of infantry and cavalry service had been reduced to meet the necessity of rapid enlistments.

The Great Eastern steamship is expected to be launched with the first spring tides, which come very early in October. It is believed that the great event will take place on the 5th, though the day is not yet positively fixed. Great hopes are now entertained that the arduous attempt can be made with success.

Professor Rogers, of Boston, is a candidate for the Chair of Natural History in the University of Glasgow, vacant by the death of Professor Couper. The leading papers speak quite favorably of the idea, and think that the appointment would be a creditable and proper compliment to undoubted American talent and acquirement. The professor was among the honored at the conferring of degrees which had just taken place at Trinity College, Dublin.

The Glasgow Polytechnic Institution had

been destroyed, by fire, and among the objects of value destroyed was the first steam engine constructed by James Watt—which caused general regret.

The Bank of England has given notice of a slight relaxation in their terms, the effect of which had been commercially beneficial. Acting against this was the announcement that the potato disease had again appeared in England and Ireland, which caused already much apprehension.

Thomas Babington Macaulay has been raised to the Peerage, by the title of Baron Macaulay, and the marquis of Lansdowne is to have a new Irish Dukedom created for him—that of Kerry.

The French Emperor had been holding a magnificent review of the army at Chalons, and it was reported that Prince Albert and his suite would go over to be present at it. The Emperor himself, after being present two days, had abruptly quitted the camp, for what destination and for what reasons are not known. It was reported, however, that he was making arrangements to meet the Emperor Alexander at the Darmstadt at an early day, probably about the 17th Sept.

The Paris Court of Assize had condemned Ledon Rollin, Mazzini, and several others (none are in their hands) to transportation for life to Cayenne.

M. Hidalgo, the Mexican charge at Madrid, had left that city in obedience to positive orders from his Government, and the aspect of affairs between the two Governments was decidedly squally.

Diplomatic relations had been resumed at Constantinople by the representatives of France, Russia, Austria and Saradinia. At the same time the Marquis of Normandy, British Minister at Florence, had quitted that Court precipitately, on account of a marked insult offered him at the Pope's reception.

From China there is nothing of any importance. From India the intelligence, though brief, is painful and decisive. All the previous reports of cruelties against the Europeans at the taking of Cawpore and other places, have been more than corroborated. The army are evidently waiting for reinforcements before anything can be accomplished. Delhi still holds out for the insurgents, and must do so until a much larger body of troops can be brought before its walls.

So far there had not been any positive knowledge of disaffection among the Bombay or Madras troops, but little dependence seemed to be placed upon them, and there could be no knowledge at what moment they would be found in a hostile position.

Terrible Shipwreck.

Steamship Central America, (formerly the George Law), from Aspinwall for this port via Havana, was caught in the gale of Saturday last, south of Hatteras, sprung a leak, and foundered on Saturday night, carrying down with her an immense amount of treasure, and more lives than have been lost by any single calamity recorded in the annals of our own shipping. So far as can be at present ascertained, the Central America had on board about 500 passengers, with 120 officers and crew, making in all about 625 persons. Of these, about one hundred appear to be saved; 50 taken up from places of the wreck by the Bremen bark Elise, the same which took up the passengers from the lost Lyonnaise, and brought into Hampton Roads; five were brought to Savannah by the bark Saxony; and forty-six are on their way to this city by the brig Marine. None of the officers of the wreck were saved, except Mr. Frazer, second mate. The engineer is reported to have deserted the ship at the moment of danger, though, of course no intelligent report of this can yet be gathered. The amount of specie on board the Central America is supposed to have been about \$1,600,000, and the value of the ship and cargo about \$1,000,000 more. She had on board very valuable freight, and all the California mails. There was no insurance on the vessels, and the loss, some \$300,000, will fall entirely upon the Pacific Mail Steamship Company. The insurers on specie in this city announce that the policies will be paid whenever proper proof of loss is made. Wells, Fargo & Co., who are the heaviest losers of specie, are said to have a running insurance of \$1,000,000 in London offices, which will more than cover all the loss. The Central America was commanded by Lieut. William Lewis Herndon, U. S. Navy, who made the exploration of the Amazon under President Polk, and was regarded as one of the most meritorious of our naval officers. She was built (as the George Law) in this city by Wm. H. Webb, in 1853, and had within the past three months been thoroughly overhauled, and put in complete repair. She was supposed to be by far the staunchest of the steamers running on any of the Southern lines, and must have foundered under circumstances of extreme violence. A son of Mr. Isaac W. Raymond is supposed to be among those on board. Many other names have been given, both as having been on board and as being among the saved, but no certain information upon these points can be gathered until some days shall have elapsed, and the Daniel Webster and Empire City—both of which vessels have been ordered to pursue the supposed course of the wreck—have been heard from.

MINNESOTA.—The following is a synopsis of the Minnesota constitution, which received the sanction of both the Republican and the seceding members of the Constitutional Convention:— The constitution provides that slavery or involuntary servitude shall never exist in that State; that the liberty of the press shall remain forever inviolate; that the trial by jury shall extend to all cases at law; and that no religious or property test shall ever be required to qualify a man for holding office or voting.

The first Legislature is to consist of thirty-seven Senators and eighty Representatives, at a compensation of three dollars a day. Divorces are not to be granted by the Legislature; nor are lotteries to be allowed.

The Governor and Lieut. Governor, Attorney General, Secretary of State and Treasurer are to be elected for two years, and the Auditor for three.

The Judiciary is to be vested in a Supreme Court, District Courts, Courts of Probate, Justice of the Peace, and such other courts, inferior to the Supreme Court, as the Legislature may from time to time establish by a two-thirds vote; all of whom are to be elected, by the people, and "be men learned in the law."

The election for the adoption of the constitution, the election of Legislature and State officers and three Members of Congress by

general ticket, is to take place on the second Tuesday (19th) of October, 1857, and every white male inhabitant, who has been a resident ten days, shall have the privilege of voting.

ALFRED HIGHLAND WATER-CURE.—The proprietor of this establishment, as will be seen by his advertisement, is disposed to make known to those suffering from disease, and who wish to improve their health by water treatment, what he is prepared to do for them. Dr. Burdick has had his Cure open for patients nearly two years, but finding his Dentistry business absorbing so much of his time, he has not made such special efforts to induce patients to visit his Cure as the location and the advantages the afflicted could there realize would warrant. He has now secured the services of Miss Bryant, a skillful female hydropathist, who, with the assistance he will be able to render, will enable him to hold out inducements to those wishing treatment superior to his former facilities. The retired location of this Cure, its pure soft water, and salubrious atmosphere all decidedly favor it as the place where invalids may safely resort with the almost certain hope of relief. [Hor. Trib.]

A PHILADELPHIA CLEVERLY SWINDLER.—Several months since, a gay, pleasant and accomplished French lady arrived in Philadelphia, and, with her servant, stopped at the Girard House. She was exceedingly rich, and she professed to be in search of a distant relative, who, by due process of law, was entitled to a portion of large estates held by her in Texas. Finally, she pitched upon a well known clergyman, the pastor of one of the most fashionable congregations in the city, as the lucky heir. She called upon him and made known her business, completely bamboozled him, residing in his family for several months, and finally "stepped out," after he had become security for the payment of large sums for goods which she had obtained at various stores. The woman carried through her part of the swindle most skillfully, and she found the clergyman an easy dupe.

LUCKY FEE.—A gentleman of Cincinnati states that Nicholas Longworth, who was in his native State a shoemaker, practiced law on his removal to that city during the years between 1804 and 1820. He once received as legal fee for defending a horse thief, two second-hand copper stills. The gentlemen who had them in possession, refused to give them up, but proposed to Mr. Longworth to give him a lot of thirty-three acres on Western Row, so called, in lieu of them,—a proposal which the latter, whose sanguine opinions of the value of such property were ahead of his time, gladly accepted. The transaction formed the basis of an immense fortune, the naked ground being now worth over two millions of dollars.

FIRE AT BOWDOIN COLLEGE.—A letter in the Bangor Whig, dated Brunswick, Me., Sept. 7th, says:—"East College was entirely consumed by fire on Sunday morning, 6th inst. It was, beyond doubt, the work of an incendiary. It contained the rooms of the Beta Phi Society, one of the oldest in the Union. A great many valuable and interesting papers belonging to this society, were destroyed, which it will be impossible to replace."

ATLANTIC TELEGRAPH.—The London Times, in a leader on the subject, says: "The Atlantic Telegraph Company, in the exercise of their discretion, have decided on not immediately renewing the attempts to connect England with the United States, and their cable is disposable for a similar enterprise in another direction. An impression prevails that the cable would be bought for India.

A Methodist camp-meeting at Boonsboro, Md., was mobbed a few days since, and the presiding elder abused, because he allowed the colored members to march around the circle and sing the parting hymn, after the manner of the whites. The mob threatened elder Combs with personal violence, and he was obliged to deny the colored portion of his flock their privilege. We don't see how pro-slavery Christians will be able to stand the promiscuousness of heaven.

The Prison statistics gathered by Rev. Chas. Spear, are said to show that the average number of prisoners in the prisons of the United States is 50,000, and that 30,000 are discharged annually. In England, the average is set down at 30,000, in the prisons, of whom 7,000 are juvenile delinquents. In France, the whole number of prisoners is about the same as in the United States, 10,000 of whom are juvenile delinquents, many of them acquitted and yet detained, as no one will own them.

Mrs. Olive Clyde, of Bristol, Vt., lately committed suicide by starving herself to death. Her husband had deserted her, and, unable to support herself, she received aid from the town. Her situation so weighed on her mind, that she settled into a deep melancholy, and refusing all food, after thirty-three days fasting, died in terrible agony. Everything was done to cause her to break her determination that prudence could dictate, but in vain.

The actual number of men conveyed to Nicaragua to serve under the flag of Gen. Walker during the last two years, as shown by the books of the old Accessory Transit Company of Chas. Morgan & Sons, was not less than 7,000 men shipped up the San Juan river, and 3,500 received from California. Mr. Bostwick, late Secretary of State to General Walker, says that he can prove by documentary evidence, that no less than 5,700 filibusters found their graves in Nicaragua.

The aggregate capital of the Insurance Companies located in the cities of New York and Brooklyn, incorporated under the laws of New York State, has reached the sum of \$13,600,000. The bonds and mortgages held by their real estate estimated to be worth \$28,650,550. The amount at risk on policies of insurance is \$498,151,754.

There are so many religions in the world it is sometimes said it is hard telling which is right. But what says the word of God? "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."

In Fond du Lac, Wisconsin, a few days ago, Mr. Lemuel C. Bishop, one of the earliest and most influential settlers of that region, was killed by a furious bull. In Washington county, adjoining the above, a farmer was also attacked by a bull, and was saved only by a pair of steers which attacked the bull and drove him away—a most singular circumstance.

Counterfeit fives on the Hartford Bank are in circulation. Three men were arrested in New York on Saturday for passing them with their counterfeit bills which they had in their possession.

Jonathan Seering, a poor man of some fifty years, was found dead mysteriously, in the barn attached to Sea View house, Highlands of Navesink, on Friday last.

A trunk containing \$10,000, belonging to the Worcester County Bank, was stolen from the conductor's safe, on the East Thompson railroad, Wednesday last. One thousand dollars has been offered for its recovery.

The Citizen's Bank of Cincinnati, (Leonard Collard & Hughes,) suspended payment on Monday last, owing, it is said, to the illness of the senior partner, and the embarrassment thus produced at a financial crisis.

Three young ladies, named Anna Bartlett, Sarah Dotes, and Harriett Hunt, of Ellenport, were drowned while bathing at Napawock, Ulster county, on Saturday of last week. Nothing was known of the sad accident until they were all past help. Only one body, that of Miss Bartlett, had been recovered.

Theodore Parker, it is expected, will leave his pulpit on account of failing health.

Never get angry at a joke, for your anger will only make the joker enjoy it the better.

LETTERS. John Whitford S R Bardsley, GN Greenman, A Saunders, Geo Wheeler. RECEIPTS. All payments for publications of the Society are acknowledged upon week to week in the Recorder. Persons sending money the receipt of which is not daily acknowledged, should give us early notice of the omission.

Special Notices. QUARTERLY MEETING. The Quarterly Meeting of the Brookfield and West Edmeston Seventh-day Baptist Churches, will meet with the Church in West Edmeston on the sixth day before the 1st Sabbath in October.

MISSIONARY SOCIETY.—BOARD MEETING. The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on First-day, October 11, 1857.

NORTH-WESTERN ASSOCIATION. The Eleventh Anniversary of this Association will be held with the Church in Christians, Dane Co, Wis., commencing on Fifth-day before the first Sabbath in October next, at 10 o'clock A. M.

NOTICE. The following is a list of the Local Agents of the Seventh-day Baptist Education Society, to whom all persons interested are requested to pay the interest and installments due upon their subscriptions, for the endorsement of Alfred University. And these Agents are requested to transmit all funds which shall come into their hands to the Treasurer, at their earliest convenience.

DEATHS. In Petersburg, N. Y., May 23d, 1857, BETSY, wife of John Kenyon, in the 53d year of her age. Sister Kenyon united with the Seventh day Baptist Church in Petersburg many years ago, with which she remained a worthy member until death.

New Market Seminary. The fourth years' instruction in this Institution will commence Sept. 3d, under the direction of Miss JOSEPHINE WILCOX, formerly and for some time past Preceptress of the DeRuyter Institute, whose known qualifications as a teacher are a sufficient guarantee that every facility will be afforded those students who may avail themselves of the advantages so offered.

ROGERS' HOTEL and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York.

ROBERT SEARS, Publisher, 151 William-st., New York.

Alfred Academy, A First Class Mathematical, and Scientific Classical 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 Zoology. J. ALBEN, M. D., 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. Mrs. A. M. ALLEN, Preceptress and Teacher of Oil Painting and Pencil. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. G. MAXSON, Teacher of Drawing, Embroidery, &c.

The First Term opens the 3d Wednesday of August, 1857. The Second Term opens the 1st Wednesday of December, 1857. The Third Term opens the 4th Wednesday of March, 1858.

Each term continues fourteen weeks from the day it opens. The Anniversary Exercises June 30th, 1858. 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 \$26 50 Room Rent 2 00 Washing 2 00 Fuel, Spring and Fall Terms 1 00 Providing wood for boarders, and care all 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 5 00 Cultivation of the Voice 10 00 Oil Painting 3 00 Drawing 1 25 Library 1 25

DE RUYTER INSTITUTE. 1857-8. BOARDING SCHOOL FOR LADIES & GENTLEMEN. Three Terms of 14 Weeks each, commencing August 20th, December 16th and March 18th, respectively.

BOARD OF INSTRUCTION. Henry L. Jones, A. M. Principal, Mrs. Sarah E. Jones, Preceptress; Rev. J. P. Huntington, A. M., Classics; A. S. Stillman, Assistant in Mathematics; Henry C. Coon, Vocal Music; Miss M. C. Corlis, Pencil; Miss E. R. Burdick, Assistant; Miss Cornelia S. Whitford, Inst. Music.

TEN PER CENT SAVED! A deduction of ten per cent will be made to all who settle their bills on or before the third Monday of each Term. These expenses thus reduced are: Tuition—Elementary Course, \$4.00; Middle, \$6.00; Higher, \$6.00; Chemical Experiments, \$1.00; Oil Painting, \$5.00; Instrumental Music, \$10.00; Vocal Music, \$1.00; Monochromatic Water Colors, India Ink, Oriental and Pencil, each \$2.00.

JOHN MAXSON, President. JASON B. WELLS, Secretary. Saver'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 Nt. BZLA SAWYER, Supr. JOHN S. SAVER, Proprietor.

Central Railroad of New Jersey, CONNECTING at New Hampton with the Delaware, Lackawanna and Western, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—SUMMER ARRANGEMENT, commencing May 18, 1857. Leave New York for Easton and intermediate places, from Pier No. 2 North River, at 7 30 A. M., 12 M., and 3 30 P. M.; for Somerville, at 5 00 P. M. For New York—Leave Somerville at 6 15 A. M., Leave Easton at 6 and 10 A. M., and 3 15 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 12 A. M., and 3 20 and 5 P. M.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D. and Miss M. BRYANT. The facilities in this 'Cure' for the successful treatment of Diseases of the Liver, Spleen, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic and Allopathic treatment, and of the 'Water-Cure.' Special attention will be given to diseases commonly called cancerous cases, such as Hip Diseases, White Swellings, Cancer, (in their early stages), and Caries and Necrosis of bone.

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

Mariner's Saving Institution, 3d Avenue and 9th Street. OPEN daily for the reception and payment of deposits from 9 to 2 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M. Interest allowed on deposits at the rate of 6 per cent, on sums from \$5 to \$500, and 5 per cent on sums over \$500.

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

To the uninitiated in the great art of selling books, making which is far better than all the gold mines of California and Australia.

Any person wishing to embark in the enterprise, will risk little by sending to the Publisher \$25, for which he will receive a sample copy of the various works (at wholesale prices) carefully bound, insured, and directed, affording a very liberal per centage to the Agent for his trouble. With these he will soon be able to ascertain the most saleable, and order accordingly. Address, (post paid): ROBERT SEARS, Publisher, 151 William-st., New York.

Miscellaneous.

The Light of Home.

The light at home! how bright it beams! When evening shades around us fall; And from the lattice far it gleams, To love, and rest, and comfort all.

When through the dark and stormy night The wayward wanderer homeward hies, How cheering is that twinkling light!

The light at home! how still and sweet It greets the seaman through the storm, He feels no more the chilling blast That beats upon his manly form.

The light at home! how still and sweet It peeps from your cottage door— The weary hours to greet— When the rough toils of day are o'er!

Delhi.

The recent melancholy events that have transpired in that city, have attached a deep interest in its history and present condition.

Delhi is situated in the centre of a sandy plain on the river Jumna, in the northern part of Hindostan, 956 miles from Calcutta, and 880 miles from Bombay.

In 1631 the Emperor Shah Jehan, built a new city on the right bank of the Jumna, and this forms the modern Delhi, which is about five miles in circumference, and is seated on a range of rocky hills.

The city has seven gates, and contains the remains of several fine palaces, the residences of former rulers. The modern city contains many good houses, chiefly of brick.

There are several fine large mosques in Delhi, the largest, the Jumna Masjid, built by Shah Jehan, being a splendid and enormous edifice of white marble and red granite.

Among the other notable edifices of the city are the tykunas, or underground houses, which are formed under ground, having outlets for light above, and ingress at one place only.

Delhi is well situated for conducting the traffic between the peninsula of India and the countries to the north and west, and has considerable commercial activity.

The manufacture of watches. A watch is no longer, as it formerly was, an object of luxury, destined exclusively for the rich; it has become an article for every class in society, and as, together with increased perfection of this article its value has at the same time considerably diminished, it is evident that a common watch, which will exactly indicate the time of the day, is actually, by its low price, within the reach of almost every individual.

The United States of America consume the largest quantity of those watches. With the exception of gold and silver for the manufacture of the watch cases, the other material for the works of mechanism of the Neuchâtel watches are of little value, consisting merely of a little brass or steel. The steel is imported from England, and is reckoned the best that can be procured.

The Ruinous Tendency of Vicious Habits.

Among the sources of temptation to dishonesty, is the strong and fatal snare of vicious habits. The theatre, the gaming table, and the house of infamy, not only absorb the earnings of young men, but tempt them to resort to dishonest means in order to keep up their nightly revelry.

The spirit of adventure is very strong among the inhabitants of the Jura Mountains. A great many of them have traveled into very remote countries, whence some have returned with considerable fortunes.

Why Provisions have been Dear.

The Pennsylvania has compiled some statistics which serve in part to explain the extraordinary high prices of all kinds of provisions which have ruled the past year or two.

In 1840, for instance, the United States produced— 84,820,000 bushels of wheat. 108,000,000 bushels of Irish and sweet potatoes.

Had agriculture remained simply stationary—considering the increase of population—it ought to have produced in 1850— 115,240,000 bushels of wheat. 146,000,000 bushels of potatoes.

These facts, taken in connection with the dispersion of laborers, over the wild and non-producing lands of the West, by the railroads, will go far to explain why the provision for a family costs more than twice what it cost ten, or even five years ago.

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from England, and is reckoned the best that can be procured. The brass is furnished by France.

With respect to gold and silver, the inhabitants of Neuchâtel have had for a long time no other resource but to melt current money until they receive gold from England, which the English merchants receive from California.

The number of workmen who are employed in the watch-making is estimated at from 18,000 to 20,000, but it is difficult to arrive at the exact number, as the population are employed to carry on the business in their own houses.

The spirit of adventure is very strong among the inhabitants of the Jura Mountains. A great many of them have traveled into very remote countries, whence some have returned with considerable fortunes.

The Pennsylvania has compiled some statistics which serve in part to explain the extraordinary high prices of all kinds of provisions which have ruled the past year or two.

In 1840, for instance, the United States produced— 84,820,000 bushels of wheat. 108,000,000 bushels of Irish and sweet potatoes.

Had agriculture remained simply stationary—considering the increase of population—it ought to have produced in 1850— 115,240,000 bushels of wheat. 146,000,000 bushels of potatoes.

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"I have no friends you can write to. But there is one thing for which I would be much obliged; in my knapsack you will find a testament—will you open it to the 14th of John, and near the end of that chapter, you will find a verse that begins with 'Peace,' will you read it?"

The officer did so, and read the words "Peace I leave with you, my peace I give unto you; not as the world giveth, giveth I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you sir," said the dying man; "I have that peace; I am going to that Saviour, God is with me I want no more," and instantly expired.

Chinese Morality.

Bayard Taylor, who from his general accordance with the nations of the world, and his quick insight into character, may be considered an intelligent judge, gives a deplorable account of Chinese morals. He thinks they occupy the lowest point in the scale of morals:

"It is my deliberate opinion that the Chinese are morally the most debased people on the face of the earth. Forms of vice which in other countries are barely named are in China so common that they excite no comment among the natives. They constitute the surface level, and below them there are depths of depravity so shocking and horrible that their character cannot even be hinted. There are some dark shadows in human nature which we naturally shrink from penetrating, and I made no attempt to collect information of this kind; but there were enough in the things which I could not avoid seeing and hearing—which are brought almost daily to the notice of every foreign resident—to inspire me with a powerful aversion to the Chinese race. Their touch is pollution, and harsh as the opinion may seem, justice to our own race demands that they should not be allowed to settle on our soil. Science may have lost something, but mankind has gained by the exclusive policy which has governed China during the past centuries.

At the recent meeting of the New Jersey Historical Society, at Newark, Gov. Pierce, in response to a toast made a speech, in which he related the following anecdote:

"On the day preceding the night on which Gen. Washington had determined to cross the Delaware and attack the British at Trenton, an Englishman in the neighborhood dispatched his son with a note to Gen. Rahl, to warn him of the approaching danger. The General being deeply absorbed in a game of chess when the note was presented, without withdrawing his attention from the game, thoughtlessly put the note in his pocket. After the battle the next day, when Gen. Rahl was brought in mortally wounded, the note was found unread in his pocket."

Revolutionary Anecdote.

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Newspaper Impersonality.

The paper which is the mere mouth-piece of an individual, the reflex of the peculiarities and idiosyncracies of a single man, is always liable to make itself unpopular or ludicrous, and can never be a power in the community.

So long as the names of the publishers are known, the public has every necessary guarantee of the responsibility of their prints. Who writes this or that article is a matter which does not concern the public, and for which they care nothing. Nor do they trouble themselves much about editorial quarrels and bickerings, except to laugh indiscriminately, as a crowd does over a street fight.

A newspaper of influence and ability is an institution, not a personality, and its expressed opinions are the aggregate opinions of a number of men acting with unanimity, with common motive, and with a fixed purpose. Louis Napoleon crippled the French press effectively, when he compelled every newspaper article to be signed by the name of its writer; and the London Times would lose half its vigor and influence were the same rule to be adopted in England."

APPEARANCES.—A coat that has marks of use upon it is a recommendation to people of sense; and a hat with too smooth a nap and too high a luster, is a derogatory circumstance. The best coats in Broadway are on the backs of penniless, broken down merchants, clerks with pitiful salaries, and men that don't pay up. The heaviest gold chains dangle from the fobs of gamblers of very limited means; costly ornaments on ladies indicate to the eyes that are well open, a silly lover or a husband cramped for funds. And when a pretty woman goes by in a suit of plain and neat apparel, it is a sign that she has fair expectations and a husband that can show a balance in his favor.

BE TRUTHFUL WITH CHILDREN.—Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to lie to a child that lovely trustfulness by lies.—[Laws from Heaven for Life on Earth.]

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason, or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all. [John Wesley.]

When the celebrated Hayden was asked how all his sacred music was so cheerful, the great composer replied: "I cannot make it otherwise. I write according to the thoughts I feel; when I think of God my heart is so full of joy that the notes dance and leap as it were from my pen; and since God has given me a cheerful heart it will be pardoned me that I serve him with a cheerful spirit."

M. E. Merriman says that persons struck by lightning should not be given up as dead for at least three hours. During the first two hours they should be drenched freely with cold water, and if this fails to produce restoration, then add salt, and continue the drenching for another hour.

It is not best to strive so much to appear virtuous as to be virtuous.

Agricultural Department.

PLOWING BY STEAM HAS SUCCEEDED IN ENGLAND.—Boydell's Traction Engine, which lays an endless railway as it progresses, has been frequently tried, and the result satisfactory.

The only question is, will it pay? and this question, it is believed, will be answered in the affirmative. Two and three double plows, doing the work of four, and twelve horses, have been tried, and the work done, equal to that by ordinary plows. The engines of seven and ten horse power. We shall soon see the steam horse upon the prairies of the West—and then the rich treasures of our new country will be developed, in a manner hitherto unknown.

Fowler's stationary steam power is also in use, successfully, but the traction engine is what is needed in this country.

At the Exhibition in London, in 1851, we had frequent interviews with implement makers and machinists, and suggested to them the endless railway, attached to the wheels of the engine, as the thing which we needed in America. We were assured it could be done—and it is gratifying to learn, that Mr. Boydell, after expending £15,000, (\$75,000,) has accomplished the work, so that we may reasonably expect its being brought into practical use.

STATE FAIR.—We give the annexed extract, from the Genesee County Herald, and would call the attention of all our County and Town Societies to the suggestion, that the best from county and town contributors should be sent to the State Fair. Let Western New York alone do this, and the Fair at Buffalo will exceed all that has yet been seen in our State.

The care manifested by the Executive Committee of the State Agricultural Society in the selection of Judges of the various classes, renders it quite certain that far more than ordinary excellence and beauty must predominate to ensure a premium; hence it is that it would be well for competitors to exhibit at County Shows and secure premiums there, and then exhibit their premium articles at the State Show, which they could do with a good prospect of successfully competing there with those of other counties."

MR. BANKS ON TRIMMING TREES.—A correspondent of the New York Evening Post, who has been visiting the farm of Mr. Banks, at Waltham, thus speaks of his mode of treating young trees:

"His experiments in young fruit trees, of which there are about seven hundred in his nursery, at first did not meet the approval of his rural neighbors, who remonstrated against his pruning of the tops, which they predicted would certainly ruin them. He, however, persisted on the theory that the exposure to the violent winds of New England, of the luxuriant branches and foliage of tender trees, which had not much strength of root, tended to break the slight, delicate fibres by which they derived their nourishment from the soil. And thus far, results have justified the experiment, for a more hardy and vigorous set of young trees is nowhere to be found. It is not surprising that the farmer of Waltham looks with enthusiasm upon his success."

BE KIND TO YOUR HORSES.—I have in the course of my life seen a good many horses; some, too, that were called ugly horses. Now it is my opinion that there is no use of owning what might be called a real ugly horse. Use the whip and spur less, and in their place put kindness. Three grains of kindness are worth all the whips and spurs in the world, in breaking a colt. There are a great many horses injured for want of kindness. This I am sure no one will pretend to deny. For instance, a man has a colt to break. The colt has never been handled. The man, with several others to help him, drives the colt into the stable. He then forces a bit into his mouth, and if there is one among them that dares, he jumps upon his back, well armed with a stout whip, and very often a spur; these he does not forget to use. He clings to the colt's back as long as he is able, but is finally thrown off. He tries again and again, until, completely exhausted, the colt is obliged to yield; that is, for the time being. Is this the way to break colts? No, to be sure it is not. The golden rule would apply as well here as anywhere. So be kind to your horses, my gentle friends. [Ohio Cultivator.]

SALT BARRELS FOR PRESERVING APPLES.—A correspondent of the Scientific American says "I purchased five barrels of choice apples taken from one pile, last autumn, and put them into my cellar. On the first of April last, when he came to examine them, those in four of the barrels were most all damaged, while those placed in the other barrel were sound, fresh, and good." What was the cause of the preservation of the apples in this barrel? Our correspondent says it was a Syracuse salt barrel, and he believes this was the cause of their immunity from rot. He, at least, can give no other reason. Neither can we. [Country Gentleman.]

CAMPFIRE A REMEDY FOR MICE.—Any one desirous of keeping seeds from the depredations of mice, can do so by mixing pieces of camphor gum in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing them injury. The little animal objects to the odor, and keeps a good distance from it.

CURE FOR POISON.—If a person be stung by a bee or any other insect, rub some spirits of turpentine on the place, and the pain will cease in a few minutes. It is said that the pain arising from the bite of a copperhead snake may be arrested in a few minutes by the continued application of this article.

The Ravenna (Ohio) Democrat has seen a new kind of grain, of which Mr. James H. Gillet has raised eleven acres. "It is called 'Spletz,' and is in the nature of wheat, making excellent bread as light, or lighter, than wheat bread, and as white, perhaps, as the average of wheat. It is a winter grain, and will probably yield 60 bushels to the acre."

Accurate experiments have been made in Illinois to test the comparative value of timothy and clover hay. The experiments were carried on for two years, and the results were that the clover hay uniformly yielded ten per cent. more milk than the timothy.

The London Christian Spectator says: "As a general rule, we believe American theological writers to be better versed in modern languages and more deeply read in ancient literature; in other words, better and abler scholars than the majority of theological writers in this country."

Publications of the Amer. Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 59 pp.

No. 3.—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

No. 5.—A Christian Catechet. 4 pp.

No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7.—Thirty-six Plain Questions presenting the main points in the Sabbath Controversy: A Dialogue between a Minister of the Gospel and a Sabbath-tarian; Counterfeit Coin. 8 pp.

No. 8.—The Sabbath Controversy: The True Issue. 4 pp.

No. 9.—The Fourth Commandment: Fair 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.—Delaying Obedience. 4 pp.

No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London in 1658. 64 pp. Vindication of the True Sabbath. By J. W. Morton. Late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price \$1.00 per hundred.

The tracts of the above series will be furnished, those wishing them for distribution or sale, at the rate of 1500 pages for one dollar. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to H. H. Baker, General Agent of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications. Published Weekly. Terms—\$2.00 per Annum, in Advance.

The Sabbath Recorder. Published Weekly. Terms—\$2.00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the heathen, and enlighten the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

Local Agents for the Recorder.