

The Sabbath Recorder.

J. B. 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. 22.

NEW YORK, FIFTH-DAY, NOVEMBER 5, 1857.

WHOLE NO. 696.

The Sabbath Recorder.

From the *Jerusalem Index*,
Mission to the Jews in Arabia Felix.

The Rev. H. A. Stern performed a most interesting service last year, under the direction of the London Society for the Promotion of Christianity among the Jews, by visiting the mountainous country of Senas, near the South-western corner of Arabia. The toils and dangers which he encountered were equalled by his zeal and success; and his journal, which occupies twenty-five pages of the Society's "Jewish Intelligence," is among the most interesting and gratifying missionary documents we have read. The following abstract contains the most important facts, although much abridged by us to bring within our limits.

Mr. Stern sailed around the Persian Gulf in 1848, and published an account of his voyage, "Drawings of Light in the East, or a Visit to the Jews in Persia, Kurdistan and Mesopotamia." He was received with such kindness by the Jews he then met on the barren coasts, that he longed to carry the Gospel inland; and in 1856 he went through Egypt and down the Red Sea, to execute his design. At Djiddah he had a dangerous attack of cholera, and was near shipwreck on his way to Horeda; but there was kindly entertained by friends, the only Christian mercantile firm on the Red Sea. There he hired an Arab donkey driver, who was his only companion on the first part of the way; and he assumed the rude Arab dress, on account of the great danger of the road, as the country was in a state of anarchy. The first day he traveled over a desert, with the heat at ninety-eight degrees, and rested in a miserable hut at night, overcrowded with wretched Arabs, whom however he found much interested to learn from him whether "Jesus really died for our sins," whether he will come again, &c. Setting off at midnight, he entered a picturesque, mountainous and fertile region, with "sweet water, patches of green grass and fields waving with an abundant harvest;" and at sunset reached a deep mountain pass, and saw "a magnificent prospect," an extensive valley below, with villages and castellated forts and chieftans, with lofty mountains around and beyond. The Jebel Borra were bright in the setting sun, and the ridges of Harass were dark and more distant. A sudden thunderstorm overtook them, and they hurried on to the village of El Beiah, where they spent the night. At dawn the next day, they were on their way across the valley, but soon lost it in a mist, and were led back to it, by some shepherds. At an Arab hut they obtained a breakfast; and afterwards, in a wild and cool ravine, found the first brook he had seen. Following it they reached Wady Khav, where they spent the night. Next day they climbed lofty mountains, some of which were covered with coffee trees, and others with millet. "Towards the east the vision is bounded by the grim heights which, in days of yore, defended the capital of Queen Sheba's Empire." After scaling peak after peak, the travelers and their beasts often stopping to pant for breath; they reached the beautiful town of Safon, "on one of the projecting limbs of Harass." It contains about fifty Jewish families.

There the chief of the Jews, Yehya Amira, gave Mr. Stern a hearty welcome, as he brought him a letter of introduction, and addressed him in Hebrew. "The report that a man had arrived who spoke Hebrew, and yet was no Jew—dressed like a Mohammedan, and yet despised the Koran—caused a general sensation; and young and old, women and children, flocked to the house to see me." They eagerly inquired of his land, parentage, age and object, and would not believe that he had come from friendship to the despised Jews, until they saw his books. These removed their doubts, and they treated him with entire frankness and the utmost gratitude, listening eagerly to all he said. He conversed with them till night, and then all went to the synagogue, which was his host's house, and engaged in evening prayers. "The prayers being ended I left the corner, and stepping into the middle of the room addressed a most rapid and devout audience. The topics on which I touched were the unity and harmony of the Old and New Testaments; the perfection of God, his holiness, purity and unbounded love. I then expatiated on the excellences of the Christian religion; the wisdom that framed it; the love that executed it; and the benefits bestowed by it." This language, which stripped their self-righteous spirit of its hopes, and their vaunting merits of all confidence, did not elicit any marks of disapproval. They felt the truth of my words, and their own hearts responded to the declaration that sin had driven them from their country, alienated them from their God, degraded them to the suffering and misery which has been their lot for so long a period; and these striking facts not only appealed to their understanding, but, as I could perceive, also awed and touched their souls. In the evening upwards of thirty, headed by their Chachamin, assembled in my room. It was an interesting sight to see these poor, secluded victims of Mohammedan intolerance, squatted round a pale dim light, reading the New Testament, or listening to the missionary. They had many questions to ask me, and some of considerable import, such as, whether those who had never heard of Christ could be charged with unbelief; whether the Bible was the only revelation from God; and whether a pious and devout life could not procure pardon and forgiveness of sin. We remained together till midnight; and even then, so reluctant were they to leave, several continued in the room, where, wrapped in their talith, (or garment with fringes,) they slept soundly till the servant of the synagogue summoned them to prayers.

The Harass mountains are under the government of Sheik Dai, and the Jews there are very numerous and better treated than elsewhere, but are poor and confined in separate quarters of the town.

The friends Dr. Stern had so soon made in Safon expressed a deep concern for his safety, and provided a powerful and courageous Jew as his companion through the most dangerous and toilsome region which still lay before him on his way to Senas. He was named Elijahu.

(Elijahu) and two young men from Senas who joined his party. He was obliged to wear a rough Arab shirt and muslin turban, and to go barefoot over the steep and stony paths, lest he should be taken for a Turk by the Bedouins, who hate Turks, and might have killed him. Those he met saluted him as a "Derwish." He suffered extremely from the hot sun and sore feet; but the scenery was the most magnificent. In the middle of the mountains is the little town of Schara, where the Jews and Arabs live in two separate parts. He was received at the house of the chief of the Synagogue, as "a great Chachamin," and all kissed his hands. Many Jews soon assembled, astonished to hear that he was "a believer in Jesus of Nazareth," and requested him "to give an account of his faith," which he did in "a long discourse," explaining "how Christianity is only mature Judaism, and the sacrifices of the law only types of the sacrifices of Christ." Several voices interposed: "Is there then no atonement without a Redeemer, and are the prayers, castigations, and sufferings of the Jews all in vain?" He solemnly, but affectionately replied, (as Christian Jews speak to their opponents in New York,) "Yes my brethren, they are in vain, if substituted in the place of God's declared purposes of mercy, and it is unpardonable disbelief in the Messiah, to seek in pride the pardon which only God's mercy can bestow." They gratefully received Bibles and tracts.

The next stop was at Menakha, the chief town in the Harass mountains, where the Jews crowded around him, and a solemn and important discussion ensued: "You are right," was the remark to what I had said, "the frown of Jehovah is indeed resting upon us; for why are we despoiled and trodden down? Why are we abused and derided, the slave of the wild Arab, and the scorn of their impure offspring? Are we not the descendants of Abraham, and does not the blood of prophets and martyrs circulate through our veins? Oh God! Oh merciful God! if it is indeed that our sins merit the anguish and pain we suffer, do thou in thine infinite compassion unfold unto our dark intellects what is now hidden, and make clear what is now so mysterious! This touching ejaculation awakened my deepest sympathy, so that with yearning solicitude I treated them to seek the aid of the Holy Spirit, whose power alone was effectual in enlightening the mind, in subduing the heart, and in disposing the will and affections to rest on a Father's love, and to depend for salvation on a Son's sacrifice.

A wealthy and respectable Mohammedan here called, telling Mr. Stern that he must hasten his journey, or he would be seized by the Arabs, on account of a false report spread against him; and he sent two friendly Bedouins as his guides and protectors. He writes: "My new companions were genuine sons of the desert—men of hardy, nervous and sinewy frame, who could bear any privations, and submit to every hardship. For clothing they had evidently a supreme contempt; a tattered piece of linen, confined round the waist by a leathern girdle, in which were stuck a curved dagger and pointed knife, supplied all their external wants." On the head they wore nothing, except their own hair, which fell long and matted over their brooded necks. It was still dark when, under the escort of these wild and formidable beings, we resumed our journey. Our route lay through a district which abounded with the most lovely and charming landscapes; fields and trees, mountains covered with woods, and valleys with rank grass and sweet herbs; close to the path over which you painfully toil, rolls a sparkling rivulet, which murmurs and foams whenever the trunk of a tree or a piece of loose rock, impedes its progress; above you hang black and frightful precipices, under you shade the traveler dreads to loiter; and yonder, further than your vision can reach, towers summit after summit of a cold, undefinable mountain range. We at last cleared a dreary ravine, and proceeding an hour farther, espied on the broad eminence of a lofty mountain, the little town of Utr, famous for the abundance and excellence of its coffee." At Utr the Jewish guide was seized and imprisoned by a cruel Arab governor, and released at Dr. Stern's intercession. The Jews there also received his message and books with solemn interest.

Senas was first seen from the top of a rocky range; and he describes it as one of the most ancient and famous cities, "with its quaint palaces and gardens, tapering minarets and glittering cupolas, rising like an oasis, out of the midst of a region of desolation and death. Here, before we made our descent into the plain, we halted awhile in the shade of an old decayed stable, built on a ledge of rock—a pleasure in which we could not have indulged on the following day, as the pass was then occupied by three hundred of the Beni Tebar, who committed the most outrageous atrocities on all who had the misfortune to fall into their hands.

It was quite an unanticipated delight, to find at the gate of the Jewish town a number of people waiting to conduct me to the house of More Saide Mansoor, one of their principal rabbis. The old, gray-bearded man had himself descended into the street, and in the presence of Jews he gave me a truly oriental welcome.

The house which was to be my home for a few weeks, stood at the corner of one of the narrow and unwholesome lanes which, in labyrinthine confusion, intersect the Jewish quarter. On one side it was joined by dwellings, which, from their external appearance, must once have been the home of affluence and ease, though now they bore many marks of ruin and neglect; on the other, over a wide surface, lay scattered the debris of buildings, which, three years ago, were wrested from their lawful occupants, and became a prey to a savage and fanatical mob. The old rabbi, who, from an upper window, pointed out to me this desolate spot, in spite of all his efforts, appeared unable to control the stifling emotion which shook his frame, as he dilated on all the sufferings, all the wrongs, and all the bitter struggles of his people. I felt my deepest sympathy awakened when I looked on this aged and care-worn teacher, and laying my hand on his shoulder, I said: "My dear rabbi, it is true! alas, too true! that your lot is a hard and painful one; but is the Lord angry without a cause? Do

not your calamities and woes tell you that there is something wrong in your belief? that there is an abomination upon your race? Here take the Bible in your hand, unfold page after page, and does not God speak to you in accents of the profoundest love? Does he not say, 'Return unto me, for I have redeemed thee.' And can you suppose that he has ceased to be gracious to His own chosen people, or that the fountain of mercy are dried up for the seed of Abraham? No; you know the cause of your miseries—you know the guilt for which you are punished? 'Hold I hold' he exclaimed in a hoarse and tremulous voice, 'I cannot discuss these matters—I cannot answer the arguments you advance!'

On returning to the sitting-room, which was also my host's study and dormitory, I found the room literally crowded with Jews, who had come to see me. After the salutation, which consisted in kissing the hand, or as the rabbi did, in a familiar embrace, the conversation that had been limited to a few complimentary phrases, became more free and unrestrained. The object of my journey, as usual, interested all; and upon being told that I had brought them New Testaments, a distinct whisper ran through the closely shouldered assembly, "He has come to make us Noyrim" (Christians.) I instantly caught these words, and turning to the numerous countenances that were riveted on me, I began to expound to them that faith, of which scarcely one knew more than its mere name. The subjects I first touched, were the various prophecies, which, like a beacon of hope through the mists of sin and corruption, unfolded to the believers of old the promise of a coming redemption; I next turned to the character of Christ, His sublime teachings, superhuman miracles, and infinite holiness; and, lastly, I dilated on the Saviour's meek death and glorious ascension—the pledges of His Messiahship, and the guarantee of a blessed immortality. There was a breathless silence among the eager listeners, not a sound was heard, nor a word uttered; they all appeared amazed and confounded at the sublime truths I set before them; even the rabbi, who doubted my words, and differed from the views I expressed sat motionless and absorbed, as if the pulse of life had suddenly been arrested. It was an affecting sight, (and these few hours amply compensated me for all the toils I had undergone) to see a multitude of men, many of whom had already reached the verge of life, gathered round the missionary, and receiving from his lips an account of that Saviour, to whose claims prejudice and ignorance had so long blinded them. The heat of the room had induced numbers to throw off their upper garments, and as they sat thus almost naked, save a cloth round their waist, and had their dark and sorrowful eyes bent upon me, I felt that no sacrifice was too great—no hardship too painful, if it could only smooth the rugged present, and lighten the gloomy future, of these men.

It was midnight before all retired, and even then, my strength being equal to the task, a fresh audience that had lingered about the house, would readily have taken possession of the vacated room.

As with most Jews, their chief difficulty was the doctrine of the Trinity. "Everything thing that you have told us we can believe; thus we will admit that Jesus was born of a virgin—that He performed many miracles—that He taught excellent doctrines—that He tolled, suffered and died, all this we can believe; but that the Deity should make atonement for man, this is an enigma which it is impossible for us to understand." This great truth, which they considered so repugnant to reason, and so derogatory to the Deity, now formed the theme of a long and solemn discussion. There was many a doubtful eye fastened on the inspired volume when I opened the same; but their skepticism softened as I pointed out passage after passage where the sublime doctrine is positively declared. Their incredulity, like that of most Jews, was founded on the coarse and erroneous notion, that the faith of the Christian was quite distinct from that of the Jew, and that of the Saviour whom he adored as a God was nothing but a frail man; that Christianity had its germ in Judaism; and that the Messiah whom we worshipped was the same Divine Being who revealed Himself to the prophets and saints, had never entered their minds, and they were therefore quite startled, nay, awed, when they perceived this great difficulty cleared up, and the mystery solved. The veil thus taken from their hearts, all their vague and futile notions yielded to better influences, and I am convinced, if the dread of the Mohammedan task-masters had not like a menacing spectre, floated before their minds, not one among my audience would have left the room without avowing his faith in the crucified Redeemer. As it was, two remained, and these, with tears streaming down their brown, wax cheeks, pressed the New Testament to their quivering lips, and in accents of intense earnestness ejaculated, "Jesus, thou gracious Redeemer of souls, pity our ignorance, and forgive our sins!" They remained with me till evening, and then and there, in that gloomy room, which had so often rung with the boisterous voices of wild Bedouins, could now be heard the sighs and groans of two despaired Israelites, as the missionary commended them to the mercy of that Divine Saviour, whose pardon and forgiveness they had so affectingly implored.

Mr. Stern had several interesting interviews with Arab mullahs, and with the Governor and his attendants, who sent for him to the castle; and he clearly explained there the doctrine of Christianity, concerning which they had very erroneous and extravagant ideas. The Mohammedans and Jews indeed so occupied him with friendly visits, that he was not able to visit any of the synagogues for a week. On the Sabbath, however, he walked to one with his two Arab guides. "Several of my Jewish friends, on hearing that I had come, rushed towards the door, and regardless both of the place and their devotion, shouted with all their might, 'Baruch habah, baruch habah,' (blessed is he that cometh.) The noise and excitement having subsided, I took my seat on the carpet of one of the chiefs, and patiently awaited the conclusion of the service. The last Amen heard scarcely been uttered, when young and old, the learned rabbi and the untutored am Aareza

(ignorant man) collected around me, and clamorously demanded that I should deliver a *sermon*, i. e. lecture. There was no necessity to repeat the invitation, for the multitude of immortal beings gathered together in that place of worship, even under less favorable circumstances, would have impelled me to warn and entreat, to persuade and urge, that they should flee from the wrath to come. My sermon, such as it strictly was, lasted about an hour, and yet, as usual, unaccompanied Jews are to restrain their vocal organs when anything is said in a religious discourse that is opposed to their judgment, or militates against their prejudice, there was a breathless silence, whilst I spoke, throughout the thronged synagogue. Before I quitted the house of prayer, where there must have been more than five hundred adults, (for many from the adjoining congregations had been attracted to the place,) I distributed a packet of tracts; and then, accompanied by scores of people, repaired to the house of Solyman-el-Nadaff to breakfast. During our repast, the Jews who had gained admittance into the room, entered into a warm and animated discussion on the topics to which I had alluded in my discourse. At 2 o'clock P.M., my Mohammedan friends came to fetch me; but, ere I took my leave, I once more addressed them on the grand question at issue between us. Among other things, I said: "In a few days you will solemnize the Day of Atonement—a day of humiliation and repentance, of fasting and prayer; but my dear brethren can ocean of tears wash away sin? Can anguish of heart procure pardon? The law demands perfection, and pronounces death upon the least deviation from its injunctions. Now where is the man that can lay claim to a sinless nature, and to a soul unslaved by the slightest offence? We might traverse the whole universe, penetrate the most secluded sanctuary, and yet everywhere we should find the traces of our fall and the blighting effects of sin. No, my brethren, there is no merit, as the Prophet saith, in fasting, and no release from guilt through the sacrifice of the lips; the exigencies of our nature require a worthier atonement, and the justice of God as ample satisfaction. Not the blood on the altar—not even the offspring of my affection, can bring me back to the lost favor of a just Creator, and to the heaven my sin hath forfeited: an atonement commensurate with Divine justice alone could silence the rigor of broken law—alone could remove the curse from the wide-spreading domains of humanity. This sacrifice the believer in Christ hath, for He was wounded for our transgressions, and bruised for our iniquities; and oh my friends, who have to struggle with so many painful vicissitudes and so many adverse circumstances, suffer not the sorrows of the present to drown your concern about the future; on the contrary, in all your afflictions—in all your troubles, and in all the agonies that wring tears of blood from the heart—in all such trying circumstances, let faith cherish the image of the Redeemer, and grief, however deep, will be assuaged—despair, however dark, will be brightened." The whole audience appeared moved, and I believe many, as they themselves said, will never forget the Sabbath I spent among them.

My books, whose arrival I had been anxiously anticipating, reached Senas on Sunday morning. The caravan had been near the town on the Thursday previous, but on receiving information that the Beni Jebar occupied the mountain-pass, they were obliged to make a detour of nearly seventy miles.

The news that the books had reached me caused quite a joyous sensation in the Kaa-el-Yehud, and several of the rabbis, solicited, immediately offered me one of the synagogues if I would have them conveyed to their town. To this proposition I at once agreed; but what was my dismay when Ali Zarkhee, to whom I mentioned this plan, told me that an order had come from the Governor, which for the future confined my liberty to the precincts of the khan.

The same day at noon, when, as usual, I was engaged in reading and expounding the Word of God to inquiring and truth-thirsting Jews, More Yehya, one of the Chachamin, and a great friend of mine, stepped into the room, and to the surprise of every one muttered between his teeth, "cursed blasphemers—impure idolaters—offspring of the evil one," &c. Not knowing on whom these and many more gentle epithets were lavished, I exclaimed, "More Yehya, why so enraged—why so ill-tempered?" "Enraged and ill-tempered," reiterated he, "have we not cause? are we not the most wretched and miserable under the sun! is not our life-blood squeezed out of our hearts drop by drop? You, in your kindness of soul, for which the Lord give you a seat in Paradise, you have come from the country where the sun sets; you have defied the monsters of the deep, and braved the vile Arab of the desert—you have not shunned the terrors of the night, nor the arrow that fieth by day; this you have done to comfort Israel, and to fill with gladness the mourners in Judah; and now you are here scarcely a week, yet your life is in jeopardy—your books are scarcely unpacked, when the seed of Moloch demand two hundred dollars tribute." The fiery and passionate rabbi, after he had given vent to the gushing emotions of his pent up wrath, in a calmer strain related, that Sheikh Abdallah Chani and Cadi Shuganee had summoned the Beth Din, i. e. Jewish tribunal, before them, and at the penalty of two hundred dollars enjoined them not to accept any of my books. "Did the Beth Din submit to this request?" inquired I. "Yes," said he, with a deprecating shrug of the shoulder, "what can they do, are we not all slaves to the Goyim, i. e. Gentiles?"

My factions and philosophic scribe had been gone about an hour, when he came back with a message from the Governor directing me to repair to the palace in the evening, and there, in the presence of the Jewish rabbis, who were also invited, he would himself assure that Abdallah Chani had no right to interfere with my books, nor to impose a tax on the Jews who were to have them.

Senas, according to the Jews, is the Uzel of Gen. x. 27. It contains 40,000 inhabitants; 18,000 of these are Hebrews, and 22,000 Moslems. The time when the Jews first set

led there is involved in uncertainty; their own tradition asserts, that during the invasion of Palestine by Nebuchadnezzar, they fled to Egypt, and subsequently wandered further southwards, till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of climate, and the picturesque quality of the scenery, rapidly augmented the little colony by attracting fresh emigrants, who, on those distant plains and woody slopes, sought that peace and quiet, which their own fated and distracted country no longer afforded. Inured to hardships, and nursed in war, these foreign colonists, by a dexterous application of their prowess and valor, soon gained an ascendancy over the wild tribes by whom they were surrounded; and the exiles from Judea in a very short time reigned, where at first they had only been tolerated. For nearly six hundred years the power and religion of the Hebrews predominated throughout Arabia; trade, under their sway, increased; agriculture flourished, and the flocks and herds multiplied on every tract of pasture-land; but a fierce hurricane, that subverted thrones and made the earth heave with throes unutterable, was brooding in the atmosphere.

The Jews were the first victims of the Mohammedan power which was destined to carry desolation into the fairest abodes of Europe. Throughout Arabia the sword or the kelema was their only option. No capitulation—no passive spoliation—no galling slavery could procure immunity for the stubborn unbelievers in the holy land of Islam. Strange, that after such severe enactments, such unsparring proscriptions, such wholesale butcheries, which often converted the villages and towns of the Jews into charnal-houses, where young and old, the man with gray beard, and the maiden in full bloom of years, ended their unhappy existence; strange, I say, when we reflect on all these torrents of blood, that there should still be in every valley and mountain-range in Arabia vast multitudes of this undying and imperishable race. Senas alone, as I was informed by the rabbi, who do not exaggerate their number, contains three thousand and five hundred adult males; and in the whole of Yemen, from Saad, the ancient Diklah, in the north, to the barren rocks that abut on the Indian ocean in the south, there are upwards of two hundred thousand of this loathed and wronged people.

In Senas they have eighteen synagogues, some of which, like the Kaneesa Beit Alushta, are spacious and solid buildings. These places of worship are under the control of the Beth Din, who also appoint rabbis, collect the taxes, and compose every dispute in litigation that may arise in their community. Formerly these rulers were generally men renowned for their wisdom and integrity, wealth and influence; but an accumulation of troubles, and a long period of racking care, fear and anxiety, lowered their character, and stripped them of those virtues for which they were once so distinguished.

The Jews at Senas, and in the whole of Yemen, notwithstanding their miseries and oppressions, which invariably crush the spirit and blunt the energies, are still the most active, industrious, and hard-working people in the country. Bebarred by the enmity of the Arabs from cultivating the soil, and by their rapacious disposition from engaging the pursuits of commerce, they have become the monopolizers of every useful branch of trade. In walking through a bazaar it is unnecessary to inquire for the part occupied by the Jews, you have only to follow the sound of the anvil, and the vibration of weaver's shuttle, and you may be sure to find the spot you are in search of. Rich and influential members of their community does not possess, nor are they, as I noticed, much bent on the acquisition of wealth. Poor people! they know that silver and gold would only aggravate their burdens, without increasing their comforts; and they do not therefore long for treasures, which the Governor, his myrmidons, or the Bedouin from the desert, could at any moment seize with impunity. Poverty, despair, and prostrating want, are his unhappy lot; and as if the misery of years had silenced the blessings of hope, he is resigned and contented if by the sweat of his brow he can eke out the means to satisfy the wants of a weary life.

During the reign of the Imams, who boasted their descent from the family of the Hoschem, the ancestors of Mahomed, the position of the Jews was still tolerable; but when, three years ago, the power of these temporal and spiritual chiefs came to an end, by the murder of Yehya Ihu Mahomed, their last safeguard vanished—their last shelter was swept away.

The new era of liberty which burst the feeble restraints of law, and gave free scope to every fierce and dark passion, was immediately inaugurated by the abandonment of the Jewish town to the remorseless cruelty of a dissolute and bloodthirsty mob. For eight days the place was the scene of atrocities and crimes of rapine and plunder—too heart-rending to describe, and too humiliating to human nature to peruse. Unbefriended sufferers! unhappy exiles! no wonder that ye yearn for the advent of the Redeemer—no wonder that ye sigh for the close of the dismal night in which you are shrouded.

"Many were Gathered Together Praying." The twelfth chapter of the Acts, in which these words occur, records a remarkable instance of answer to prayer. It seems that Herod Agrippa, in order to increase his popularity with the Jews, had caused Peter to be arrested and cast into prison. The disciples of our Lord, conscious of their own inability to effect his release, and that help must come from a higher power, assembled at the house of Mary, the sister of Barnabas, and there poured out their united petitions for the deliverance of their beloved associate and fellow-disciple. While they were thus wrestling before the throne of grace, an angel, commissioned from heaven, opened the prison doors, liberated Peter, and conducted him to the place where they were convened.

Other instances equally remarkable might be cited from the Scriptures, but let this suffice. It furnishes an argument of great force in favor of united prayer on the part of the church, and gives assurance that such prayer will be heard and answered. It proves, also, that "when many are gathered together in prayer," there is reason to believe that the Spirit of God is moving on the hearts of his people. Meetings for social prayer are cold and formal places if the Holy Spirit is not present. When he withdraws his gracious influences, the people of God invariably "cast off fear, and restrain prayer." Nor will God regard the prayers that are not offered in spirit and in truth. They must be indited by the Holy Ghost, otherwise they will not be accepted. Now when the friends of Christ begin to flock to the "place where prayer is wont to be made," when, as we adjust their business concerns and domestic arrangements, as not to interfere with their attendance, it is an indication that the Spirit of God is with them. Their prayers are then the utterances of broken hearts, of returning prodigals. Their cries are the cries of those who hunger and thirst after righteousness. "Where the Spirit of God is, there is liberty," and where there is liberty and fervency in prayer, there is strong ground to hope for answers in peace. When his people are "gathered together in prayer," the hand of God, in granting their requests, is more distinctly visible than in cases of private prayer. Thus in the case of Peter, had the disciples convened for prayer in circles of two or three, or had each retired to his closet for the purpose, the power of prayer would not have been so clearly seen. But when they were all together, and continued without ceasing to implore the Divine interposition in behalf of Peter, the world could not but notice the fact, and all circumstances attending his release from imprisonment were such as to convince them that it proceeded from a higher power than that of man, and in answer to prayer.

Sincere and fervent prayer, though always acceptable to God, is peculiarly so when his people are "gathered together." In the sacrifices of the ceremonial law we have a striking illustration of the efficacy of united prayer. The more the sacrifices that were offered, the greater was the cloud of incense which ascended up to Heaven. Solomon, we read, at the dedication of the temple, sacrificed "sheep and oxen that could not be numbered." These sacrifices were typical of the prayers of God's people, and prove, all the other essential conditions of acceptable prayer being complied with, that a church will be blessed in proportion to the numbers who engage in social prayer.

Now, if these things are so, the reason why some churches do not receive any special tokens of the Divine favor, and are visited by any marked presence of the Holy Spirit, is because they do not sufficiently value the social prayer meeting; they do not realize the power which is lodged in their hands of drawing down the blessings they need through the instrumentality of united supplication. In such churches, instead of "Many gathering themselves together to pray" in the place and at the times appointed for the purpose, only a few attend and these few, by the very fact that so many who ought to be with them are away pursuing their worldly business, or intent on pleasure, become disheartened and the fire of devotion soon burns dimly in their hearts. It is true, the world over, that where evangelic prayer is dead, religion has expired, because devotion is the spiritual breath of every believing soul, and the moral life-pulse of every loving heart. Such churches cannot expect a revival. They cannot hope to see the impatient becoming anxious about their souls. How striking is the contrast furnished by the Jews, who have only to follow the sound of the anvil, and the vibration of weaver's shuttle, and you may be sure to find the spot you are in search of. Rich and influential members of their community does not possess, nor are they, as I noticed, much bent on the acquisition of wealth. Poor people! they know that silver and gold would only aggravate their burdens, without increasing their comforts; and they do not therefore long for treasures, which the Governor, his myrmidons, or the Bedouin from the desert, could at any moment seize with impunity. Poverty, despair, and prostrating want, are his unhappy lot; and as if the misery of years had silenced the blessings of hope, he is resigned and contented if by the sweat of his brow he can eke out the means to satisfy the wants of a weary life.

During the reign of the Imams, who boasted their descent from the family of the Hoschem, the ancestors of Mahomed, the position of the Jews was still tolerable; but when, three years ago, the power of these temporal and spiritual chiefs came to an end, by the murder of Yehya Ihu Mahomed, their last safeguard vanished—their last shelter was swept away.

The new era of liberty which burst the feeble restraints of law, and gave free scope to every fierce and dark passion, was immediately inaugurated by the abandonment of the Jewish town to the remorseless cruelty of a dissolute and bloodthirsty mob. For eight days the place was the scene of atrocities and crimes of rapine and plunder—too heart-rending to describe, and too humiliating to human nature to peruse. Unbefriended sufferers! unhappy exiles! no wonder that ye yearn for the advent of the Redeemer—no wonder that ye sigh for the close of the dismal night in which you are shrouded.

ered together in prayer," there is reason to believe that the Spirit of God is moving on the hearts of his people. Meetings for social prayer are cold and formal places if the Holy Spirit is not present. When he withdraws his gracious influences, the people of God invariably "cast off fear, and restrain prayer." Nor will God regard the prayers that are not offered in spirit and in truth. They must be indited by the Holy Ghost, otherwise they will not be accepted. Now when the friends of Christ begin to flock to the "place where prayer is wont to be made," when, as we adjust their business concerns and domestic arrangements, as not to interfere with their attendance, it is an indication that the Spirit of God is with them. Their prayers are then the utterances of broken hearts, of returning prodigals. Their cries are the cries of those who hunger and thirst after righteousness. "Where the Spirit of God is, there is liberty," and where there is liberty and fervency in prayer, there is strong ground to hope for answers in peace. When his people are "gathered together in prayer," the hand of God, in granting their requests, is more distinctly visible than in cases of private prayer. Thus in the case of Peter, had the disciples convened for prayer in circles of two or three, or had each retired to his closet for the purpose, the power of prayer would not have been so clearly seen. But when they were all together, and continued without ceasing to implore the Divine interposition in behalf of Peter, the world could not but notice the fact, and all circumstances attending his release from imprisonment were such as to convince them that it proceeded from a higher power than that of man, and in answer to prayer.

Sincere and fervent prayer, though always acceptable to God, is peculiarly so when his people are "gathered together." In the sacrifices of the ceremonial law we have a striking illustration of the efficacy of united prayer. The more the sacrifices that were offered, the greater was the cloud of incense which ascended up to Heaven. Solomon, we read, at the dedication of the temple, sacrificed "sheep and oxen that could not be numbered." These sacrifices were typical of the prayers of God's people, and prove, all the other essential conditions of acceptable prayer being complied with, that a church will be blessed in proportion to the numbers who engage in social prayer.

Now, if these things are so, the reason why some churches do not receive any special tokens of the Divine favor, and are visited by any marked presence of the Holy Spirit, is because they do not sufficiently value the social prayer meeting; they do not realize the power which is lodged in their hands of drawing down the blessings they need through the instrumentality of united supplication. In such churches, instead of "Many gathering themselves together to pray" in the place and at the times appointed for the purpose, only a few attend and these few, by the very fact that so many who ought to be with them are away pursuing their worldly business, or intent on pleasure, become disheartened and the fire of devotion soon burns dimly in their hearts. It is true, the world over, that where evangelic prayer is dead, religion has expired, because devotion is the spiritual breath of every believing soul, and the moral life-pulse of every loving heart. Such churches cannot expect a revival. They cannot hope to see the impatient becoming anxious about their souls. How striking is the contrast furnished by the Jews, who have only to follow the sound of the anvil, and the vibration of weaver's shuttle, and you may be sure to find the spot you are in search of. Rich and influential members of their community does not possess, nor are they, as I noticed, much bent on the acquisition of wealth. Poor people! they know that silver and gold would only aggravate their burdens, without increasing their comforts; and they do not therefore long for treasures, which the Governor, his myrmidons, or the Bedouin from the desert, could at any moment seize with impunity. Poverty, despair, and prostrating want, are his unhappy lot; and as if the misery of years had silenced the blessings of hope, he is resigned and contented if by the sweat of his brow he can eke out the means to satisfy the wants of a weary life.

During the reign of the Imams, who boasted their descent from the family of the Hoschem, the ancestors of Mahomed, the position of the Jews was still tolerable; but when, three years ago, the power of these temporal and spiritual chiefs came to an end, by the murder of Yehya Ihu Mahomed, their last safeguard vanished—their last shelter was swept away.

The new era of liberty which burst the feeble restraints of law, and gave free scope to every fierce and dark passion, was immediately inaugurated by the abandonment of the Jewish town to the remorseless cruelty of a dissolute and bloodthirsty mob. For eight days the place was the scene of atrocities and crimes of rapine and plunder—too heart-rending to describe, and too humiliating to human nature to peruse. Unbefriended sufferers! unhappy exiles! no wonder that ye yearn for the advent of the Redeemer—no wonder that ye sigh for the close of the dismal night in which you are shrouded.

"Many were Gathered Together Praying." The twelfth chapter of the Acts, in which these words occur, records a remarkable instance of answer to prayer. It seems that Herod Agrippa, in order to increase his popularity with the Jews, had caused Peter to be arrested and cast into prison. The disciples of our Lord, conscious of their own inability to effect his release, and that help must come from a higher power, assembled at the house of Mary, the sister of Barnabas, and there poured out their united petitions for the deliverance of their beloved associate and fellow-disciple. While they were thus wrestling before the throne of grace, an angel, commissioned from heaven, opened the prison doors, liberated Peter, and conducted him to the place where they were convened.

Other instances equally remarkable might be cited from the Scriptures, but let this suffice. It furnishes an argument of great force in favor of united prayer on the part of the church, and gives assurance that such prayer will be heard and answered. It proves, also, that "when many are gathered together in prayer," there is reason to believe that the Spirit of God is moving on the hearts of his people. Meetings for social prayer are cold and formal places if the Holy Spirit is not present. When he withdraws his gracious influences, the people of God invariably "cast off fear, and restrain prayer." Nor will God regard the prayers that are not offered in spirit and in truth. They must be indited by the Holy Ghost, otherwise they will not be accepted. Now when the friends of Christ begin to flock to the "place where prayer is wont to be made," when, as we adjust their business concerns and domestic arrangements, as not to interfere with their attendance, it is an indication that the Spirit of God is with them. Their prayers are then the utterances of broken hearts, of returning prodigals. Their cries are the cries of those who hunger and thirst after righteousness. "Where the Spirit of God is, there is liberty," and where there is liberty and fervency in prayer, there is strong ground to hope for answers in peace. When his people are "gathered together in prayer," the hand of God, in granting their requests, is more distinctly visible than in cases of private prayer. Thus in the case of Peter, had the disciples convened for prayer in circles of two or three, or had each retired to his closet for the purpose, the power of prayer would not have been so clearly seen. But when they were all together, and continued without ceasing to implore the Divine interposition in behalf of Peter, the world could not but notice the fact, and all circumstances attending his release from imprisonment were such as to convince them that it proceeded from a higher power than that of man, and in answer to prayer.

Sincere and fervent prayer, though always acceptable to God, is peculiarly so when his people are "gathered together." In the sacrifices of the ceremonial law we have a striking illustration of the efficacy of united prayer. The more the sacrifices that were offered, the greater was the cloud of incense which ascended up to Heaven. Solomon, we read, at the dedication of the temple, sacrificed "sheep and oxen that could not be numbered." These sacrifices were typical of the prayers of God's people, and prove, all the other essential conditions of acceptable prayer being complied with, that a church will be blessed in proportion to the numbers who engage in social prayer.

Now, if these things are so, the reason why some churches do not receive any special tokens of the Divine favor, and are visited by any marked presence of the Holy Spirit, is because they do not sufficiently value the social prayer meeting; they do not realize the power which is lodged in their hands of drawing down the blessings they need through the instrumentality of united supplication. In such churches, instead of "Many gathering themselves together to pray" in the place and at the times appointed for the purpose, only a few attend and these few, by the very fact that so many who ought to be with them are away pursuing their worldly business, or intent on pleasure, become disheartened and the fire of devotion soon burns dimly in their hearts. It is true, the world over, that where evangelic prayer is dead, religion has expired, because devotion is the spiritual breath of every believing soul, and the moral life-pulse of every loving heart. Such churches cannot expect a revival. They cannot hope to see the impatient becoming anxious about their souls. How striking is the contrast furnished by the Jews, who have only to follow the sound of the anvil, and the vibration of weaver's shuttle, and you may be sure to find the spot you are in search of. Rich and influential members of their community does not possess, nor are they, as I noticed, much bent on the acquisition of wealth. Poor people! they know that silver and gold would only aggravate their burdens, without increasing their comforts; and they do not therefore long for treasures, which the Governor, his myrmidons, or the Bedouin from the desert, could at any moment seize with impunity. Poverty, despair, and prostrating want, are his unhappy lot; and as if the misery of years had silenced the blessings of hope, he is resigned and contented if by the sweat of his brow he can eke out the means to satisfy the wants of a weary life.

During the reign of the Imams, who boasted their descent from the family of the Hoschem, the ancestors of Mahomed, the position of the Jews was still tolerable; but when, three years ago, the power of these temporal and spiritual chiefs came to an end, by the murder of Yehya Ihu Mahomed, their last safeguard vanished—their last shelter was swept away.

The new era of liberty which burst the feeble restraints of law, and gave free scope to every fierce and dark passion, was immediately inaugurated by the abandonment of the Jewish town to the remorseless cruelty of a dissolute and bloodthirsty mob. For eight days the place was the scene of atrocities and crimes of rapine and plunder—too heart-rending to describe, and too humiliating to human nature to peruse. Unbefriended sufferers! unhappy exiles! no wonder that ye yearn for the advent of the Redeemer—no wonder that ye sigh for the close of the dismal night in which you are shrouded.

"Many were Gathered Together Praying." The twelfth chapter of

The Sabbath Recorder.

New York, November 5, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

The Cognomen of our Denomination.

It is suggested by a correspondent that we substitute for the name by which we are now known that of "The saints of the Most High."

Since the time of the reformation those who kept the Sabbath have been called by their religious opponents Sabbatharians, and this term was sometimes applied to such as observed the First-day of the week, out of respect to the fourth commandment of the decalogue, also new Sabbatharians, or First-day Sabbatharians.

Some of our elder brethren can remember when this subject received the attention of our churches when assembled in General Conference. It was then argued that Sabbatharian was not sufficiently definite to distinguish our people from other denominations, as this term was or might be applied to all who kept the Sabbath, whether they were Baptists or pedo-Baptists or no Baptists at all.

In regard to the name suggested to us, viz: "The saints of the Most High," we should have no particular objections if all others would consider us as worthy of this distinguishing name, and apply it to us believing that it belonged to us more than to other professedly pious believers in Christ, and at the same time express the distinguishing features of the denomination.

A Death of Good News.

We have daily information of the condition of the financial world—of the panic, and its progress through the land. But why should we not have some regular system of communication with our churches, and scattered settlements of church representatives, far off and near?

We do not suggest the duty of writing simply for the pleasure it would afford us of seeing our columns filled; no! we would have some soul-cheering intelligence from the altars of God in the land—some evidence that the labor and toil of Christian ministers, and Christian people, have not been in vain.

Yet what in the scale of comparison are all earthly things? Reader, have you no tidings of Heavenly things—no experience of gracious benefits to publish?

Then read of gold that's lost, Of hope that's crossed, Or depth of human sorrow; Then talk of earthly things, Of piper kings, Yet they may fall to-morrow.

Experience a Good School Master.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

In violation of the above rule of life, the Independent, a professedly religious paper, has been catering for some time past to the morbid curiosity of its readers by taking the lead of all other journals in publishing to the world mercantile failings, to the great pecuniary detriment of the unfortunate victims of the "Panic."

The merchant of "high standing," who was understood to have been the reporter of the said list for the Independent, finally failed also; when the practical result was brought home to himself; and he began to doubt the propriety of continuing the further publication of failures, and at length his friends who before thought it was nice fun to stone the frogs, advised him to desist altogether, which is now done, and, as is alleged, for fear that the "weekly record" being extensively copied, might increase the panic!

This backing out on the part of the Independent is not attended with evidence of real "change of heart," for it intimates only a present purpose of refraining from its ruling passion. We hope, however, it will adopt the Golden Rule, and not resume the publication of its "Weekly Record."

It is quite commendable in the religious press generally that they have refrained from the course pursued by the Independent.

The following is the apology of the editor which we copy for reference:—

"The Independent is the only paper which has ever attempted the publication of such intelligence as failures and suspensions from all parts of the country. When it was first commenced, it was regarded by the mercantile community generally as a very important and useful measure. To be thoroughly posted in regard to every feature bearing upon our commercial and financial prosperity, was a sufficient reason to any intelligent mind for the step contemplated. Some of our friends, however, who have been in favor of the publication, doubt the propriety of spreading such intelligence before the public during the present disastrous crisis, fearing that our weekly record, extensively copied as it always has been, might only increase the panic. We have determined, therefore, for the present at least, to suspend the publication of failures, etc. We shall still endeavor to make the commercial and financial department of the Independent reliable and instructive to our readers."

In answer to several enquiries in regard to the object of publishing the letter of Bro. Saunders in the Recorder of Oct. 22d, the editors would state that although they may have had doubts on the subject they nevertheless did not feel that they were fully responsible for the use of the column under the head of "Missionary Department" so far at least as related to the official matter contributed to it by the Missionary Board, and therefore did not allow their doubts of the relevancy of the letter to prevent its insertion.

And if any of the friends of Bro. Saunders still feel grieved we would remind them that the respective Boards of the Missionary and Publishing Society concurred in the arrangement made for the use of the column appropriated to the missionary department; and they will therefore see that there was room for the doubt which we entertained of the propriety of our interfering with the acts of the Corresponding Secretary, especially as he was the officer to whom the Board had committed the duty of selecting the matter for publication.

Nevertheless the blame which would otherwise attach to Bro. Saunders is, in some degree mitigated by the fact that the said letter was received and acted upon by the Board a year or two ago, when the question to which it related was disposed of.

Why this letter should now be reproduced, and published as Missionary Intelligence, does not appear, certainly, it could not be for want of more recent communications from our Missionaries as every member of the Missionary Board must be well aware, and it will doubtless be the duty of Board to inquire into the matter if it deem the subject of sufficient importance.

The Atlantic Monthly.

The first number of this promising journal has been laid upon our table. We hope it will maintain to the end its purpose of firmness in regard to character. We have enough of non-sensical twiddle twaddle in what are called Literary Journals. It is time that the term literary should be restored to some practical and proper relationship with Literature. If journals appropriate the former as the index of their character, they should have some regard to the dignity of the sense of the latter term. We agree with the publishers address in the following conclusion. "Men who have no

opinions, and fear to affirm any doctrine that happens to be anywhere controverted, are of little importance in Society. The world respects an honest and frank individual, even when it does not wholly approve his views. The same rule must apply to a periodical; it will be honored and confided in, just in proportion to its ability, candor and manliness."

This is a Boston work, published by Phillips, Sampson & Co., 13 Winter street. Its contributors are quite respectable in numbers, and of the first talents of the country. Terms \$3 per year, post paid, to any part of the United States within 3000 miles.

EDUCATION.—The new journal called THE AMERICAN EDUCATOR is published monthly by Wm. H. Boyd, 346 Broadway, N. Y. The second number has been sent us with a prospectus of ample scope. Terms 50 cents per year. The "Educator" will be edited by one of the most distinguished teachers of the city, and judging from the number before us, it will have a practical and progressive tendency.

THE FIFTEENTH ANNUAL REPORT OF THE Seventh-day Baptist Missionary Society, and the Fourteenth Annual Report of the American Sabbath Tract Society, are now ready for distribution, and await chances for sending them to their respective churches.

Hon. Gerrit Smith lies quite low at the house of John Cochrane in this city. His disease we are informed is typhus fever and neuralgia; he was, however, thought to be slightly improved on Sabbath last, though his friends were not admitted to his room.

L. C. ROGERS having entered the Theological Seminary, New Brunswick, N. J., desires his correspondents to address him at that place.

THE POSTMASTER at JAFFA.—R. W. Jones has written a long letter to Mr. Ball Postmaster at Jaffa, Va., calling him to an account for retaining the Sabbath Recorder in his office. As we cannot publish it at length in time to answer his purpose as requested, we trust he will send the letter in manuscript to him.

Missionary Department.

Our Missionaries in Jaffa.

From a very interesting work, entitled "Tent Life in the Holy Land," by William C. Prime, 12mo New York, 1857, we make the following brief extracts relative to our missionaries in Jaffa:—

"While making a brief stay in Jaffa," the author says, "we walked out a little ways to call on Mr. and Mrs. Saunders, who are resident missionaries here, under the patronage of an independent association in America. They are Seventh-day Baptists. I cannot here omit expressing our admiration for Mr. and Mrs. Saunders personally, in which I am very certain that every American who visits Jaffa will cordially agree with me. Their devoted attention to us, although entire strangers, the kind-hearted and earnest character of Mrs. Saunders—her true American and New England welcome to Miriam, and her sincere and simple piety endeared her to us so that we shall not forget them while we remember the Holy Land."

"Their residence is out of the city in an orange Grove, which it is risking nothing to say, has not its equal on the earth. No Sicilian or Cuban orange Grove can compare with it in luxuriance, or the size and quality of its fruits. The Jaffa oranges are celebrated throughout the Levant, where they fill the entire market when in season."

It gives us pleasure to find, and record such a favorable notice of our missionaries by their countrymen who visit that far off locality. When will our friends come forward and put these missionaries in possession of an orange Grove and tract of land, and thus afford them a fair opportunity of accomplishing an important purpose for which they were sent to the Holy Land?

Openings and Prospects in China.

Some may think it premature to speak confidently of a residence in the interior, while the storm is gathering so threateningly at Canton; a storm which may possibly force us to abandon some of the five ports. I trust, however, that the officers of the Board, and the churches, will not fail to distinguish between possibilities and probabilities. Those best qualified to judge, are of the opinion that we are on the eve of great events, the issue of which will be the overthrow of Chinese exclusiveness, and multiplied facilities for the promulgation of the gospel. Are we prepared to take advantage of these anticipated changes? I regret to say, we are not. The force now on the ground is inadequate to our present necessities. If there be one missionary field on the globe where, more than in any other, there is cause to exclaim, "The harvest truly is plenteous, but the laborers are few," that field is China. Much of this part of the empire is already open to the heralds of the cross. Millions of perishing men are accessible. We can travel scores of miles in every direction, without even the fear of annoyance. Do not the facts justify this statement? You are already acquainted, to some extent, with my own experience as an itinerant. Quite recently, in company with Rev. Mr. Edkins, I visited the city of Hang-chau, which has no superior in size and importance. We did not indeed enter the gates, but for three days our boat lay anchored within half a mile of the wall, and we rambled about at will in the immediate neighborhood. Just before we left, a Manchu official called upon us at the instance of his superior. What his designs may have been I cannot affirm; but he made no objection to our stay, nor did he hint any desire for our departure. Four brethren have just returned from Suchan, giving encouraging reports of their reception and proceedings. Another circumstance will show you that there is progress toward a much desired result. Rev. Mr. Williamson and wife, of the London Missionary Society, have now been residing more than a month in their own hired house at Sung-kiang, the foo city nearest to Shanghai. Some little opposition has been manifested, but our brother wisely disregards it. Now bearing in mind, that the region to which I refer is the most densely populated spot on the globe, you will appreciate the importance of its speedy occupation by earnest, able, devoted men. We fear that the real state of things here is misapprehended in America. Be assured we are not in the position of those who are waiting for opportunities to exercise our gifts. If our efforts are

few or feeble, ours alone is the fault. The work is not prospective, but present. A hundred of the best men our seminaries can furnish could find ample employment for heart and hand on this plain, to say nothing of the provinces that lie beyond. May I not hope that the claims of China will be met by many a youthful disciple of our Lord with the response, "Here am I; send me?" [Mr. Aitchison.

Polygamy on the decline among the Heathen in South Africa.

"When our church members first let it be known that they would marry but one wife, as taught by God's word, their heathen friends told them they were black men, and, adopting such a course, they must always be poor, despised, starving persons. Only white men, they said, could live in that way. For some years, the heathen spoke of them, and to them, as poor, pitiable objects. The scale, however, has now completely turned. The heathen, rich in cattle and wives, who, a few years since, laughed at and scorned the men of one wife and no cattle, now see and confess, that a few years have made them richer than they; that a man with oxen can cultivate more ground than a man with wives; and that, with a wagon, a man can dispose of his produce at the best market. Indeed, so respectable have the men of one wife become, that without a scruple they are called amakosi (chiefs). They are now in the first rank of respectability. [Missionary Herald.

Communications.

For the Sabbath Recorder.

The Duty and Importance of Intellectual and Spiritual Improvement—No. 3.

The duty is plain from the numerous scriptural requirements on the subject. We are told to "grow in grace"—to run so that we may obtain—to press toward the mark for the prize of our high calling of God in Christ Jesus—to add to our Christian graces, and even to go on to perfection. There seems to be no limit set to our attainments, implying that they are within our reach, and to be had by labor and cultivation. Neither is any real Christian satisfied with the progress he has made, for the higher he ascends in the divine life, the more extensive is his vision, and the more desirable the moral excellence to be acquired. The higher he rises, the more distinct and lovely the standard appears presented in the Scriptures as the prime object of his aim. How near the standard a Christian can come we are not told; but the plain intimation is that we are not to stop until we come fully up to its stature. It is not the noisy obtrusive tongue and loud talking professor, or the person who would fain make himself appear very pious by a kind of offensive sanctimonious demeanor and conversation, who has made the greatest advances. The best evidence of eminent and advancing Christianity in the soul is the spirit of prayer, blended with a vigorous benevolent and disinterested activity in the cause of Christ—an increasing pleasure in the privileges of religion—a stronger attachment to the Christian brotherhood, and a lighter estimate of the show and fashion and profits of this world. If there is Christianity, there must and will be progression, for that heaven-born principle in the soul has no place to stop at, short of perfection, and, in fact, eternity itself will be a state of progress in knowledge love and devotion.

The importance attached to a spiritual progression will be seen in various ways. To ourselves individually the greatest good will accrue both for time and eternity. What divine satisfaction for the spirit is drawing nearer to God, the infinite source of happiness! What peace, flowing like a river, for the soul, that is living near the cross, and having the greatest assurances of sin forgiven! What bright hopes for an interest in the promises is realized, comforting us in this vale of tears, and pointing the spirit to that better land, where all is clear and bright, and tearless, and fearless, and safe forever! What an advantageous and interesting point of observation does the advanced Christian occupy! for he has learned the happy art of estimating things according to their intrinsic worth; and with this qualification he looks down on the pigmies of earth, struggling for gold and honor with contempt, and upwards fixes his eye on the crown of glory that fadeth not away. How prepared for all coming events! Fortunes may be lost in the speculations of the world, but he understands that riches take to themselves wings and fly away. Nations may be convulsed and revolutionized; yes, may become a wreck; but he understands that there must be great overturnings to make way for the Messiah's reign. Afflictions may be his lot; but he recoils that it is through much tribulation he is to enter the kingdom. Death will soon come and break up all his earthly connections and affluities; but the sting of death is gone, and will only be the signal for glory. His calling and election have been made sure, and their evidences satisfactory, and hence an abundant entrance into the everlasting kingdom of our Lord Jesus Christ will surely follow. But it is not only important to be advanced in the Christian life, and have eminent piety on our own account, but for the sake of the world and the cause of Christ. Who is to be the world's exemplar? The dwarfish professor whose piety is seldom visible, and perhaps would not be thought of were it not for his occasional presence at the Lord's table? Alas! If the world follows it, the result will be eternal loss; at least, we may fear so. The eminent Christian is a light in a dark place; and, though far from perfection, exerts an influence from which few men can escape. The truly godly man may arouse a spirit of persecution, for he will condemn the world for its neglect of religion, its infidelity and its opposition to the cause of Christ; at the same time so impress it as to extort commendation of the character, and excite a private wish to be like him; and at least to ac-

knowledge the truth of Christianity. The cause of Christ too will surely be best promoted by those whose souls are most under the influence of the love of God; and have come up the nearest, to the standard of Christian perfection. Such will be most faithful and active in those great and noble enterprises embraced by the Church of Christ. Their songs of praise—their frequent prayers—their concern for the souls of men—their councils in time of difficulty—their instructions and encouragements to young converts, will be the warmest, the wisest, and the most effectual. Let us earnestly labor then for the best gifts.

GEO. R. WHEELER.

Salem, N. J.

For the Sabbath Recorder.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." [Revelations xii:17.

I am not a member of the Seventh-day Baptist Church. I never saw but one individual, who was a member of that church. I was trained a Congregationalist, in New England, by devout parents, to strict Sunday keeping. In early youth, I was greatly shocked on discovering, that the Sabbath of the Lord was ignored by the visible church, but was much encouraged on learning that there was a people that still honored the Lord's Day.

On investigation of the Bible, I saw no prospect of salvation short of obedience, in connection with faith. "To obey is better than sacrifice." A few years since, I commenced Sabbath-keeping, and worked upon the first day. In so doing, I have alienated from myself my Sunday-keeping friends, who point the finger of scorn, not at me, but at God and His law. These, my former co-religionists, refuse to walk in the statutes of the Lord, or to hear the word at his mouth. Thus I discover, this is a test. The word of the Lord tries them, they are found wanting. I inquired for companions, to whom I could speak as brethren. Among the few, the Sabbath Recorder was a welcome guest. A package of tracts, too, from No. 9 Spruce street, New York, indicated that truth had not fled from this poor earth, and that the Seventh-day Baptists were moving forward in the work of the Lord. These tracts, I have mostly distributed. But alas! the disease is too deep for argument to reach. People do not wish to obey God. Wealth, honor, present ease and gratification, engross the common mind.

Now where am I? What is my duty? What does God require of me in the present exigency? Is the dragon now preparing to make war upon the woman, and upon the remnant of her seed, who keep the commands of God? Certainly the marshaling of the Sunday-keeping sects for a general law in favor of Sunday, indicate that the passage from Rev. xii:17 is now to be fulfilled. If so, who are acting in this matter? It seems to me, that the only true position for Sabbath-keepers, is complete isolation from the corrupt Sunday-keeping sects around. Be assured, dear fellow servants, that perilous times are now upon us, and we must be up and doing, or the blood of souls will be found in our skirts. While we dispute for trifles, the great question is ignored, and God is angered.

God will not suffer his dear children to lose by cutting loose from the world. We need not fear from the loss of the company of those who obey not the law, but have pleasure in unrighteousness. 'Tis a very hard, difficult way to the new Jerusalem, in these corrupt times, and a great thing to win the prize, but very easy to lose it.

It seems to me that mourning, and sackcloth, and ashes, and fasting, and lamentation, and humiliation, well become the child of God at this time; but, on the contrary, magnificent equipage, and costly array, distinguish alike those who know not God, and the visible church.

Of what use is an institution, however dignified with learning, or polished manners, or wealth, or morality, if dedicated to an idol?

Of what real value is the fellowship of those whose hearts and hands are engaged against God and His law?

This may seem hard to apply to churches, and their numerous dependencies, but the word of the Lord tries them.

It seems to me, that Sabbath-keepers should stand upon common ground. Should shake off the dust of the world, and come out of the giddy world, and eschew their lying vanities.

Rest assured that the interests of Sabbath-keepers are not one with Sabbath-breakers. No Sunday-keepers are aware of this. Look at their treatment of J. W. Morton and others. No! Sabbath-keepers, in practice condemn them, and all attempts made by Sabbatharians to ape them, in their heathenish proclivities, will end like the man in the fable, who warmed a viper in his bosom and was stung in return.

Let me be understood as beseeching, not dictating, to those who have stood in the gap long before me. Still, past righteousness is of no avail, if we omit to progress in well doing. Look abroad dear brethren, upon the signs of the times.

Why are the heavens brass, and the earth iron? Is it not that the times of the Gentiles are fulfilled, and the time of the end is rushing with lightning-like speed to the vortex?

Does God not require a special work, just now of his own dear children, a trimming of the lamp?

Should not Sabbath-keepers be active and vigilant, and lay aside every weight? There is a reviving in the West. A few are laying their possessions down for the cause of truth. The Sabbath presented in connection with the prophecies, is the sword of the Lord, at this time to cut down His enemies, and to show forth His truth.

Like as Paul, and Peter, and John preached the coming of Christ, so now it is the power of God, to slay the sinner and to invigorate the saint.

Oh that Sabbath-keepers might be one, and here is the platform—"The commands of God and the faith of Jesus;" and the faith of Jesus comprises his coming.

JOSEPH CLARKE.

For the Sabbath Recorder.

Financial.

The troubles of the times are getting to be an old story, yet they are no less a painful reality to multitudes. Now while we are suffering and struggling under the load of business disasters is a good time to consider them seriously, to see if we can probe them to the bottom to see if we can understand their causes and apply an effectual, preventive of like catastrophes in the future. Those who are familiar with the history of the past know that our country, has repeatedly been subjected to similar troubles, and the inquiry very naturally suggests itself, whether they spring from causes that are inherent in the nature of things, and are beyond our control; or whether they are from our own errors and follies, and can be reformed and prevented for the future. These troubles have not been caused by any great convulsion of nature, such as an earthquake, a flood or a fire. The earth teems with abundance, our crops have not been destroyed or cut off by the drouth, by blight, or mildew, or vermin. We have not been molested with war, pestilence, or famine. Does it not look like a sort of ridiculous absurdity, that in the midst of peace and plenty, and general health, that we should all of a sudden be stricken with a panic and fall into general anarchy and confusion in business affairs, very extensive bankruptcies and failures, revulsions and stagnations in business, suspension and paralysis of industry, multitudes falling into destitution and starvation? A very natural conclusion from such a condition of things would be that there must be something fundamentally wrong in our system of business. What is this wrong? The universal exclamation is that the mischief has been caused by over-trading. What is over-trading? what has been the cause of that? Many think that the over-trading must necessarily all be done by the mercantile and trading class. This is a mistake. The merchant cannot over-sell without there is some body to over-buy. The farmer who runs in debt for things that are not actual necessities, consuming his produce before it is raised, over trades. The same may be said of the mechanic and working man, and of all classes. This complaint is quite extensive in this city, that it has been the failure of the farmers, of the people in the interior to meet their indebtedness which sets the ball of bankruptcy a rolling. We have entirely too much debt. Many speak in praise of the credit system, debt is the counterpart of that system. It is a much less flattering and pleasing word, who speaks in praise of the debt system. Credit may properly be used to as reasonable extent by commercial and business men. But there should be a system and a rule to not let involvement go beyond a certain aggregate proportion of the capital stock.

But to return to the question; what has been the cause of over-trading. The root of the evil lies in our currency system. The unregulated issuing of currency by over a thousand corporations, governed and controlled by considerations of private interest. We are thoroughly convinced that placing the control and regulation of the currency into the hands of private corporations, whether State or National, is a most mischievous and fatal error. The expansion and contraction of the currency should not rest upon the needs and caprice of private speculative corporations. It should not be expanded and contracted artificially, by paper issues by any body, either public or private. It may be asked, can we have no paper, so convenient for carrying or for transmission to distant places? Certainly we can, we can have bills of exchange. We can have bills representing specie on deposit. The passing out of such bills does not expand, and their payment does not contract the currency. We should be free from fluctuations. Business would be as regular as the tides and as uniform as the seasons, with ebbs and floods and alternations to be sure, but depending on natural and healthy causes and without those disastrous fluctuations of our present system. We are fully convinced that some such measures as we have hinted at will be found absolutely necessary for the safety and welfare of the business public and indeed of the whole community.

NORRIS.

Cast thy Burden upon the Lord.

Dr. Payson, when racked with pain, and near to death, exclaimed, "O what a blessed thing it is to lose one's will. Since I have lost my will I have found happiness! There can be no such thing as disappointment to me, for I have no desires but that God's will may be accomplished."

John Newton, in his old age, when his sight had become so dim as to be unable to read, hearing the Scriptures repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy: "I am not what I ought to be. Al! how imperfect and deficient! I am not what I wish to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I hope to be. Soon, soon, I shall be put off, with mortality, all sin and imperfection. Though I am not what I ought to be, and what I hope to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the Apostle, and acknowledge, 'By the grace of God I am what I am.'"

"I was once called," says Mr. Jay, "to attend the dying bed of a young female. In answer to my inquiries, she replied, 'I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet anchor: He hath said, 'Him that cometh unto Me I will in nowise cast out.' I know I come to Him, and I expect He will be as good as His word. Poor and unworthy as I am, He will not trifle with me, nor deceive me. It would be beneath His greatness as well as His goodness."

For the Sabbath Recorder. The Saints of the Most High.

The saints of the Most High are mentioned three times in the 7th chapter of Daniel, versed 18, 22 and 27. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever—Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers in the Margin) shall serve and obey him."

Whether this kingdom of God and of Christ, and of the saints of the Most High, is to be an immortal or mortal kingdom upon earth, I do not now stop to inquire; as it is according to the ii. and vii. chapters of Daniel to immediately succeed the four universal monarchies, r. 1, 2—the Babylonian, Persian, Grecian, and Roman kingdoms.

But to take a little notice of those people here designated—"The saints of the Most High"—To show this to be a proper name for the people of God, who set the law of God more high than any other law—more high than any commandments and doctrines of men—more high than any law or mandate of any earthly king, potentate, emperor, pope, council, or ruler of any kind. Those people who have respect to all of God's commandments—"that keep the commandments of God, and the faith of Jesus."

The Mormons have taken the name of "The Latter day saints." But this is not a Scripture name; moreover they appear to teach for doctrine the commandments of men, and thus exalt the creature more than the Creator; such can not properly be called the saints of the Most High, but the saints of the founder of their sect.

We, as a people, have taken the name of Seventh-day Baptists, in place of Sabatarians, (as we used to be called.) I would ask, is either of these last mentioned names, as Scriptural and proper as the name of "the saints of the Most High?" Many people are afraid to take any name which they consider not to be a proper Bible name; and some denominations loose ground on that account.

I would therefore respectfully propose for the consideration of all Sabbath-keeping churches who regard the law of God, whether it would not be as well, as Scriptural, and more proper for all such, to be known by the name of "The saints of the Most High."

General Intelligence.

Foreign News.

Foreign news to the 17th of October have been received by the arrival of the Collins steamship Baltic on Sunday last, and the Cunard steamship on Wednesday. They bring, together, a week later news, containing many items of considerable interest.

The financial pressure in this country had continued to operate in England, so much that a second rise in the rate of discounts of the Bank of England had taken place, to seven per cent, and it was not considered unlikely that the rise would be continued until it reached eight, in order to prevent, if possible, the export of specie, of which the first indications were felt. The Baltic brought over £176,000 in specie, and the Persia £200,000. There did not seem to be any considerable measure of financial alarm, however, among the more moderate capitalists.

The Baltic brings very important intelligence in the sporting world, and the Persia additional news of some importance. The triumph of the American horses in England, so long delayed, has come at last, bringing with it a very heavy pecuniary gain. Mr. Ten Broeck's Prioresse won the great Cesarowitch Handicap, at Newmarket, beating thirty-four horses. The first heat was a dead one between the mare, El Hakim and Queen Bess. On the second heat she won easily. The rate of betting had been very heavy against her—reaching at last 100 to 1. Mr. Ten Broeck had bet heavily, and it is supposed must have won from \$300,000 to \$500,000. A second victory had been won at Newmarket, by Belle, an English horse belonging to Mr. Ten Broeck. The character of Prioresse had gone up so rapidly since her victory, that she was named at 11 to 1 as the winner of the Cambridgeshire stakes on the 27th of October. Mr. Ten Broeck had been elected a member of the New Rooms, Newmarket. Lecompte died from an attack of cholera, and Pryor had been withdrawn from all his engagements for the season.

Queen Victoria and her family had left Balmoral for the South on the 14th of October. The American ship Lexington had been lost near Valentin Island, while being towed into Liverpool, and three men drowned. The American ship Warden had also been lost, on Stanton Sands, and seven men of the ten on board, were drowned.

The statue of Moore was inaugurated at Dublin, with great eclat on the 10th The Lord Lieutenant was present.

There was a report that the Cholera had broken out at Stratford, and that a considerable number had died; but there was not much credit attached to the story.

From France we learn that the camp at Chalons had finally broken up; and the Emperor had returned to Paris. The Bank of France had raised the rate of discount to 6 1/2 per cent, and a further rise was expected. A bottle pretending to have been thrown overboard from the lost Pacific, had been picked up on the coast of France, but it was generally regarded as a hoax.

There was still a report that a meeting was to take place between the Emperors of Russia and Austria, at Munich in November. The Emperor and Empress of Russia had made their entry into Warsaw, and it is said with a more favorable reception than any ever before accorded in the Polish capital.

There had been a financial crisis of the kind just now in the fashion at Lisbon. The Indian mails had been received at London. Their news is decidedly more favorable to the English than for some time previous. Gen. Havelock had defeated the rebels for the ninth time at Lucknow, and fallen back on Cawnpore to await the arrival of Gen. Outram with reinforcements. It was believed that Delhi must soon fall into the hands of the English.

Heret, (Afghanistan), was evacuated by the Persian troops on the 24th July.

THE LESSON OF THE DAY.—It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is a universal commercial prostration and panic, and thousands of our fellow citizens are turned out against the approaching winter without employment, and without the prospect of it. In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual like a cloud, dark and silent, upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel any indifference—which, happily, no man pretends to feel—in the issue of events.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity—no man needs seriously to despair. And yet the very haste to be rich, which is the occasion of this wide-spread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity. [Harper's Weekly.]

BANK NOTES CANCELLED AND STOCKS SURRENDERED.—We have caused inquiries to be made at the office of the Bank Superintendent at Albany as to the amount of circulating notes recently cancelled in that department and of stocks surrendered. The reply of that official is, that from the first of September to the 14th of October inclusive, the day on which the banks' suspended specie payment, the amount of notes of State banks returned and cancelled was \$5,321,108. The stocks surrendered in exchange for these bank notes amounted to \$3,656,957, and the bonds and mortgages so surrendered being \$4,389,219. We suppose that the apparent discrepancy between the amount of notes cancelled and the amount of securities surrendered may arise from the fact that the stocks are not calculated at their nominal value—at which they were deposited—but at their market value at the time of surrender. Since the suspension of specie payments there has been very little demand for the surrender of securities, probably not over one or two hundred thousand dollars. [Herald.]

INTERESTING STATISTICS.—The present population of the United States, (composed of 31 States and 9 Territories,) is 27,000,000, of whom 4,000,000 are colored. The extent of

sea-coast is 19,550 miles. The annual value of its agricultural productions is \$2,000,000,000. The amount of capital invested in manufactures is \$6,000,000,000. Its mines of gold, copper, lead, coal and iron are among the richest in the world. Within its borders are 80,000 schools, 5,000 academies 234 colleges, and 40,000 churches, having accommodations for 14,500,000 persons. There are 30,000 regular clergymen of all denominations, and the total value of church property is \$38,000,000; Methodists, \$15,000,000; Presbyterians, \$14,500,000; Episcopal, \$11,800,000; Baptist, \$11,000,000; Roman Catholic, \$9,500,000. The Methodists and Baptists together have more than one-half of all the churches, and the Episcopal and Roman Catholics are about equal in number. Though the Romanists have but one-eleventh as many churches as the Methodists, they have much more than half the Church property. The Methodists have one church for every 1,739 of the total population, the Baptists one in 2,478, the Presbyterians one in 4,769, Episcopal one in 15,874, Roman Catholic one in 18,901.

A MURDERER'S CONFESSION.—Edward Walsh, formerly baggage master at Bridgeport, Conn., has confessed himself the murderer of a man named Dennis Drew, in Washington county, Wisconsin, in May last. The two men started to look for and purchase land, and after getting out of sight, Walsh attacked Drew, and after a desperate struggle succeeded in killing him, but not without receiving a severe wound himself with a razor. After the murder, Walsh cut the man's head nearly off, took his money, and reported at the next stopping place that they had been attacked by two men with axes. Walsh's family (says the Farmer,) still reside in Bridgeport, and are in deep distress on account of his criminal conduct.

CROPS OF OHIO AND NEW YORK.—The Cincinnati Gazette estimates the crops of Ohio, in a tabular statement as being 10 per cent. larger than in 1855. By the table the production of the crops of the present year are given as wheat, 90,000,000 bushels of corn, 22,000,000 do. oats, 20,000,000 do. do. do. 1,800,000 tons hay, 2,000,000 hogs, 29,300,000 cattle, 3,500,000 sheep, 20,000 tons butter, and 10,000 tons cheese.

The estimate of the crops of New York for the present year is 26,000,000 bushels corn, 14,000,000 do. wheat, 30,000,000 do. do. 4,000,000 tons hay, 1,000,000 hogs, 3,600,000 cattle, 3,500,000 sheep, 40,000 tons butter, and 25,000 tons of cheese.

LENGTH OF THE CRISIS.—The length of a crisis is thus stated by a correspondent of the New York Express—"The first great failure of 1837 was that of James J. & S. Joseph & Co., which occurred March 17; the banks suspended May 10, 1837—a period of fifty-three days elapsing from the first burst to the last collapse. The first great failure in 1857 was that of the Ohio Life Insurance and Trust Co., which took place August 24, and the banks suspended October 14—a period of fifty days intervening. So it takes, in a crisis, about fifty days, from first to last, to begin and finish it."

James O'Connor, banker and broker at Pittsburgh, Pa., of the firm of Conor & Brothers, was arrested on the 14th ult., on the charge of obtaining the sum of \$182,000 from the Merchants' and Manufacturers' Bank of that city, by fraudulent means. He immediately gave bail in \$200,000, and was discharged, when he was again arrested, on a charge alleging conspiracy with Wilson Blackney, late book-keeper in the Merchants' and Manufacturers' Bank, in obtaining the sum of \$310,000 from the said bank. He at once gave bail. O'Connor was an extensive operator in negotiable paper on the street; and it is said to have been ascertained that he has overdrawn his account at the bank to the extent of \$310,000, through the connivance of Blackney. This affair has caused much talk in Pittsburgh.

A shooting affray took place in the cars, near Chambersburg, Pa., on Tuesday last between Mr. Joseph C. McKibbin, son of the naval officer of Philadelphia, and Mr. Isaac Craig, son-in-law of the naval officer, in which the latter was wounded. The parties had not met for some years, and the quarrel between them arose, it is said, out of the disgraceful seduction by Craig of a sister of his wife—a deaf and dumb girl. The affair has made some excitement, but the course of Mr. McKibbin seems to be generally approved by those acquainted with the circumstances. We gather the particulars from the Philadelphia Press, with which Mr. McKibbin has had some connection.

The Navy Department have resolved as is stated by letters from Washington, not to curtail operations at any of the Navy yards during the winter. Some discharges have been made from the Gosport and other yards, but to a very small extent, and it is not believed that there will be any more at any other of the yards. At the Brooklyn yard it is expected that the operations will be quite extensive.

The following scene actually occurred between a policeman and an Irish woman in Cincinnati—"I say, policeman, what's the use of that white thing ye wear on one of yer arms?" "V'y, vummo, that's to show that we are on duty." "Och! I be the powers! I thought it was because ye didn't know yer right hand from yer left."

Capt. Nash, of Westport, Conn., a single man, aged about twenty-three years, was shot through the heart by the accidental discharge of his gun on Sunday afternoon last, while arranging the sail of a small boat, in which he was proceeding to his schooner, lying at anchor down the harbor. He was the son of Capt. Joseph Nash, of Westport.

Such a summer and autumn as we have been blessed with, has not its parallel in the memory of the oldest man living. The harvest and the vintage, unsurpassed in quality by any upon record, prove in quantity a full third more than was anticipated. Hence the markets are falling everywhere throughout France, says a Paris letter, Sept. 30.

Mr. Benton is generally believed to be convalescent, but this is an error. A severe paroxysm is over, his physicians have pronounced him better, and his family are cheered; but there is a deep and painful disease within the cavity of the abdomen, which does not always excite the viscera, to morbid action, but is always impairing his energy, and tending to the ultimate result.

The falling off in the freight and passenger business among the various railroad and steamboat lines running out of this city, presents in a striking light the extent to which the whole by means of the country has been affected by the revolution. There is scarcely one that has not lost from one-third to two-thirds of its business during the three weeks of October.

The Missouri Republican says: "Some idea of the extent of counterfeiting, and the amount of spurious bank bills in circulation, may be had from the fact that Major Rawlings, Chief of Police of this city, has in his possession upwards of \$10,700 in vile, uncurrent make-believe bank bills, the greater part of which has been obtained from the pockets of the scoundrels who have been arrested on divers charges."

Capt. Van Vliet, the confidential agent of the Government, lately returned from Salt Lake City, reports that the Mormons declare that the United States troops shall not enter the City, and that Brigham Young expresses the determination to burn the prairies, and thus deprive the animals connected with the expedition of subsistence. Young also says he will burn the city, if necessary, before he will submit to the demands of the Government.

At a convention of delegates from the country banks, held at Syracuse on the 23d ult., resolutions were adopted recommending the country banks to discount to the extent of their ability, and to aid in bringing produce to the seaboard; also appointing a special committee to effect an association for the mutual protection of the interests of the banks, and to arrange a system of redemption and exchange.

Leifer, the Cincinnati murderer of Mr. Howard, his employer, and his own wife—has for some time past given indications of insanity. A few days ago he seemed partially restored, and was let into the common room, when he immediately began to tear up and destroy everything within his reach, ending in an attempt to fire his cell. He was, of course immediately put back into confinement.

A circular, indorsing the good standing of the Boston and New England banks, and signed by many of the leading merchants of Boston, has been published. The circular appears to have been called forth on account of the difficulty experienced at the West, and in many distant sections, in passing Massachusetts bank bills.

The cotton crop of the United States for the present year is estimated at 3,000,000 bales. Allowing 600,000 bales for domestic consumption, and there will remain 2,400,000 for export. The present prices warrant an average of sixty dollars per bale, which would give an aggregate value of exports, from this source alone, of nearly one hundred and fifty millions of dollars.

A mountain of salt has been discovered in the State of Missouri, a short distance from the Mississippi river, and about seventy-two miles from St. Louis. The St. Louis Democrat believes this hill of salt will prove an immense speculation to its owners, and will cheapen the price of that article very materially in that city.

Joel Schoonhoven, of Summer Hill, near Auburn, was convicted of the crime of arson two years ago, and sentenced to the State Prison for life. He confessed the deed, and gave reasons of personal injury which induced him to commit the act. He was ninety-nine years old when committed, and saw his hundredth year in prison. He was released by Gov. King last week, still in good health and spirits.

Dr. William Boyle, a highly respectable physician, of Middletown, Conn., committed suicide early on Tuesday morning last, at his residence, by cutting his throat with a razor. As usual in such cases, he is supposed to have been laboring under temporary insanity.

President Buchanan has acceded to the request of Governor Walker that the military force now in Kansas may remain there during the winter, in apprehension that the troubles are not by any means closed; and consequently orders will be issued for their remaining in the Territory.

Mr. E. H. Howell, formerly Grand Master of the I. O. O. F., of New York, and a man of the highest respectability has been for some days missing, and his friends are afraid that he had met with foul play or committed suicide. Information is requested by Thomas Palmer, Duane street, this city.

A young, beautiful and accomplished lady, Miss Lucy Ann Beebe, daughter of Stephen Beebe, of Bosrah, Ct., was committed by a Justice of the Peace, at Norwich, Ct., on Wednesday of last week, charged, apparently on good grounds, with having set fire to a barn in the neighborhood. Revenge is supposed to have been her motive.

Two brothers, named Cole, at Portland, Maine, on Friday night last attempted to commit a burglary on the house of a widow. Mr. John Brown, a farmer, went to defend the widow, and was stabbed to death by the young wretches, who have been arrested.

The names of fifty-five thousand and ninety pensioners for revolutionary services have been placed on the rolls since March 1818, but on the 10th of June last only three hundred and forty-six of this number were reported living.

It is the belief of millions in India, we are told by the Bombay Courier, that the Koh-i-noor diamond will always be fatal to its possessor, and that from the day it found a resting place of the diadem of Queen Victoria, the English crown was sealed.

The Oswego Times says that two men at work down the Lake shore found a keg of sixteen hundred silver five-franc pieces, worth \$1 09 each, and have taken it to Philadelphia. It is supposed this keg was secreted there in the old French war.

The valley of the Mohawk has been completely overflowed by the heavy rains of the week, and a large amount of corn and buckwheat has been so severely injured by the freshets as to be nearly worthless. Sincerity does not consist of speaking your mind on all occasions, but in doing so when silence would be censurable and falsehood inexcusable.

prices of Western are rather better, being wanted to complete cargoes, but Southern is easier and less sought after; Southern Red at 125@130; white do. at 145@148 for common to fair; prime white Kentucky at 150; white Indiana at 124; white Canadian 126. Rye is inactive at 75c for Jersey and 44c for Northern. Oats are more plenty and lower; sales of State at 40@43c, and Western at 44@45c; Barley common State 70@80c. Corn at 73@74c.

Hors are quiet and nominal, at 6@8c for 1857's. Molasses has ruled quiet, and prices have favored the buyer. The sales are 200 hids. Cuba Muscovado at 21@23.

Provisions.—The demand for Pork is more active, and the market is firmer; the stock is much reduced, especially of Prime Mess, sales at \$20.25 for Mess, @21.25 for Clear, and 16@16.25 for Prime. Beef is in better demand, and is rather firm; sales at 6.50@6.75 for country Prime; 5.50@5.75 for do. Mess; 10.50 for old packed Western, 12.50@14 for choice do. at 15.00 for new extra Ohio. Bacon firm; sales of Western smoked at 13c. Lard is better; sales 10@10.12c for ordinary to prime, and 13c. for choice. Butter is in good request at 12@13c for Ohio, and 10@12c for State. Cheese in demand at 6@6.25.

LETTERS. N. V. Hall, S. S. Griswold, 2; R. W. Jones, J. C. Rogers, (no papers further back than No. 19); J. C. West, J. L. Scott, Augustus Barnes, John R. Mills, J. P. Hunting, J. F. R. C. M. Lewis, C. A. Burdick, Joshua B. Maxson, D. R. Stillman.

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

FOR THE SABBATH RECORDER: B. J. Burnett, New York, \$2.00 to vol. 14, No. 52; Wm. M. Rogers, " 2.00 14 52; Silas F. Randolph, Alfred Center, 2.00 14 52; Luke Crandall, Potter Hill, R.I., 2.00 14 52; Phineas Stillman, " 2.00 14 52; Ephraim Stillman, " 2.00 14 52; Chas. Maxson, Westery, R.I., 2.00 14 52; Benj. W. Bentley, " 2.00 14 52; J. W. Randolph, " 2.00 14 52; Jonathan Maxson, " 2.00 14 52; Tm. Maxson, " 2.00 14 52; Truman Laugher, " 2.00 14 52; John T. Thurston, " 2.00 14 52; Paul Babcock, " 2.00 14 52; C. B. Cottrell, " 2.00 14 52; Nathan Babcock, " 2.00 14 52; Wm. D. Wells, " 2.00 14 52; J. P. Stillman, " 2.00 14 52; J. P. Stillman, " 2.00 14 52; John R. Champlin, " 2.00 14 52; Geo. H. Spicer, Hopkinton, " 2.00 14 52; Lucy E. Spencer, Suffield, Ct., 2.00 14 52; Joshua B. Maxson, New Lebanon Springs, " 2.00 14 52; Lucy Carpenter, " 2.00 14 52.

MARRIAGES. At Westery, Oct. 28th, by Eld. A. B. Burdick, Mr. WELCOME S. WILCOX to Miss E. JANE GREENMAN, both of Westery, N. Y. At Milton, Wis., Sept. 3d, by H. G. Greenman, Esq., Mr. ALBERT B. BAILEY, of Johnston, Vt., and SARAH LOREN, of Brookline; also, by the same, Mr. THOMAS VESSEY to Miss HARRIET BERTSINGER. At Appleton, Wisconsin, Oct. 21st, by Rev. Alexander Hamilton, Eld. J. P. HUNTING, of DeFruyter to Miss N. JENNET Abbott, of Homer, New York. At Preston, Chenango county, N. Y., on the 20th inst., by Rev. J. C. West, Mr. GEORGE WELLS, of Preston, to Miss ESTER BARNES, of Norwich. At Green Brier Run, Oct. 27th, by Eld. Peter Davis, Mr. ASHUR H. STURTON to Miss MARTHA RICHARDS, both of Dordridge county, Va.

DEATHS. At the residence of John Brown, in Hopkinton, R. I., October 26th, of dysentery, Miss THANKFUL STILLMAN, formerly of DeFruyter, N. Y., aged 53 years. "Yet not thus lifeless, in the grave, The vital spark shall lie; For o'er life's wreck that spark shall rise, And seek its kindred sky." Obit. At Sullivan, Sullivan county, Indiana, October 5th, sudden death of a young lady, MARY DAVIS, wife of Wm. C. Davis, aged about 43 years. She had been for a number of years a professor of religion, and as such, devoted her life. At Lin, Wisconsin, August 16th, in the 69th year of her age, SARAH BURDICK, wife of Joseph Burdick. The subject of this notice was born at Hopkinton, R. I., and embraced the cause of the Redeemer at the age of 17. She was united with the Seventh-day Baptist Church at Hopkinton, where she has retained her membership until removed by death. Removed to Brookfield, N. Y., in 1823, thence to Wisconsin in 1843. For the last fifteen years of her life, she has been from rheumatism, rendered entirely helpless, being confined to her bed and to one position therein. All this she endured with Christian fortitude and cheerfulness, willing under the sluggish moments of time to solve mentally the intricate questions in higher mathematics, which she did with astonishing accuracy; also, in systematizing upon the great plan of redemption, which she afforded food to her hungry soul as she "waited" the days of her appointed time till her change came." She has left an aged husband, who has waited upon her and cared for her with the unremitting fullness of a husband, and eight children to mourn their loss. O. P. H. At Plainfield, Otsego county, N. Y., Oct. 19th, after a lingering sickness which she bore with Christian fortitude, Miss BETSY WHITFORD, daughter of David Whitford, deceased, in the 52d year of her age. She was a member of the 1st Seventh-day Baptist Church of Brookfield, and had ever maintained a faithful Christian life. Her end was peace. C. M. L.

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 31, 1857. TO THE SHERIFF OF THE COUNTY OF NEW YORK:—Sir: Notice is hereby given that at the General Election of December next, on the TUESDAY preceding the first Monday of November next, the following officers are to be elected, to wit: A SECRETARY OF STATE, in the place of Joel T. Headley; A COMPTROLLER, in the place of Lorenzo Burrows; A TOWN ENGINEER AND SURVEYOR, in the place of Stephen B. Cushing; A STATE ENGINEER AND SURVEYOR, in the place of Silas Seymour; A STATE TREASURER, in the place of Stephen Clark; A CANAL COMMISSIONER, in the place of Henry Fitzgibbon; AN INSPECTOR OF STATE PRISONS, in the place of Norwood Bowie; A JUDGE OF THE COURT OF APPEALS, in the place of Hiram Denio; All whose terms of service will expire on the last day of December next. Also, two JUSTICES of the SUPREME COURT for the First Judicial District, in the place of William Mitchell, whose term expires Dec. 31, 1857, and one in place of Charles A. Feabody, appointed to fill vacancy occasioned by the resignation of James R. Whiting. Also, a JUDGE of the Superior Court, in the place of Joseph S. Bosworth and Thomas J. Oakley, dec'd. A JUDGE OF THE COURT OF COMMON PLEAS, in the place of Daniel P. Ingraham. A JUSTICE OF THE MARINE COURT, in place of Florence McCarthy. Also, a SENATOR for the Fourth, Fifth, Sixth, and Seventh Senate Districts, consisting of the City and County of New York. A MEMBER OF ASSEMBLY for each of the Assembly Districts in the City and County of New York, viz: The First, Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth, Fifteenth, Sixteenth, Seventeenth Assembly Districts. A SHERIFF, in place of Alexander W. Bradford. A RECORDER, in place of James M. Smith. A DISTRICT ATTORNEY, in place of A. Oakley Hall. All whose terms of office will expire on the last day of December next. Yours respectfully, J. T. HEADLEY, Secretary of State. The above is published pursuant to the notice of the Secretary of State, and the requirement of the statute in such case made and provided.

Sheriff of the City and County of New York. All the public newspapers in the county will publish the above once in each week until the election, and then hand their bills for advertising the same, to that they will be paid before the Board of Supervisors, and for payment, See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140.

Alfred Academy; A First Class Mathematical, and Scientific Institute; BOARD OF INSTRUCTORS: W. C. KENYON, A.M., Prof. of Mathematics and Eng. High Literature. R. D. PICKETT, A.M., Prof. of Modern Languages. Rev. D. E. Maxson, A.M., Prof. of Natural History and Rhetoric. J. ALLEN, A.M., Prof. of History and Metaphysics. 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 Teaching. 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 30, 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; Provision for Wood for Boarders, and care of Gentlemen's Rooms 1 00; Fuel, Winter Term 2 00; Tuition and incidental, \$5 50 to 6 50; Agricultural Chemistry, Tuition 5 00; Music of Piano and Violin 10 00; Cultivation of the Voice 5 00; Oil Painting 10 00; Drawing 3 00; Library 1 25. This Seminary is confidently recommended to the public as a first-class Institution. It is provided with ten departments of instruction, having an able and experienced instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and Ladies can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Department in Instrumental Music is furnished with first class pianos and ample instruction. The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to the Principal, to E. A. GREGG, agent, or to the undersigned at Alfred Center, Allegany Co., N. Y. Rev. N. V. HULL, Pres. of Trustees. D. FORD, Secretary.

DE RUYTER INSTITUTE. 1857-8. BOARDING SCHOOL FOR LADIES & GENTLEMEN. Three Terms of 14 Weeks each, commencing August 26th, December 16th and March 13th, respectively. BOARD OF INSTRUCTION: Henry L. Jones, A. M. Principal, Mrs. Sarah E. Jones, Preceptress, Rev. J. P. Hunting, A. M., Classics; A. S. Stillman, Assistant in Mathematics; Henry C. Coon, Vocal Music; Miss Cornelia Collins, Painting; Miss E. B. Burdick, Assistant; Miss Cornelia S. Whitford, Inst. Music. Those wishing to prepare for the Profession of Teaching, will find here, facilities which but few schools afford. Instruction will be given in this Department during the first half of the Fall Term and last half of the Winter Term. 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, \$5.00; 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 Tinted, each \$2.00. The public are assured that no pains will be spared to make this Institution worthy the very high reputation it now sustains. The instruction is thorough and practical. Students occupy the same building with the Professors and Preceptress, by whom their health, their manners and their morals will be cared for with parental solicitude. The Trustees, grateful for the liberal patronage hitherto enjoyed, respectfully solicit a continuance of the same. For further information, address D. Ruyter Institute, Madison Co., N. Y. JOHN MAXSON, President. JASOB B. WELLS, Secretary. aug-6m.

Central Railroad of New Jersey. CONNECTING at Hew Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—SUMMER ARRIVAL, commencing May 18, 1857. Leave New York for Newark, intermediate places, from Pier No. 2, North River, at 5 00 A. M., 12 M., and 3 30 P. M.; for Somerville, at 7 00 P. M. Leave Newark for Somerville at 6 15 A. M., 12 M., East at 12 15 P. M., and 3 15 P. M. The above trains connect at Elizabeth, with the New Jersey Railroad, which leave New York from foot of Courtland street, at 7 30 and 12 A. M., and 3 20 and 5 P. M. JOHN O. STERNS, Superintendent.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases is conducted by H. P. BURDICK, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spleen, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic prescriptions—no advantage found in but few "Water-Cures." Special attention will be given to Diseases which attend surgical cases, such as Hip Diseases, White Swellings, Cancers, (in their early stages), and Caries and Necrosis of bone. Connected with the establishment is a Dental Office, where all calls in that profession will be attended to. Address, 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 over \$5 to \$100, and 5 per cent. on sums over \$500. THOMAS B. STILLMAN, Pres't. PHILLIP W. ENOS, Cashier. Vice-Presidents ISAAC T. SMITH, Sec.

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, we would say, that a selling scheme for money 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 copy of the various works (at wholesale prices) carefully boxed, insured, and directed, affording a very liberal percentage 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, 181 William-st., New-York.

Secret Hotel and Dining Saloon. SEPT ON THE EUROPEAN PLAN. No. 4 Fulton St., N. Y. New Fulton Ferry. ROOMS TO LET BY THE DAY OR WEEK. O'CONNOR'S Saloon, Sale of Public Hotel. SEARS' PICTORIAL FAMILY BIBLE.

Miscellaneous.

For the Sabbath Recorder. The Pine Trees.

BY W. J. STILLMAN.

In a lake that lies in the wilderness deep, 'Midst a maze of mountains rolling and green, By whose wide-spread waters, deep and clear, Never a dwelling of man was seen...

Adventure in the Tomb of David.

The following sketch, furnished by Miss Barclay, daughter of James T. Barclay, author of a forthcoming work, "The City of the Great King," (now in course of publication), gives an interesting account of her perilous adventure in gaining access to the Tomb of David.

"Early one morning, during the great Mohammedan feast of Rhamadan, I was called to the 'parley' room, to see my friend Moosa. This little fellow having become rather a frequent visitor, I was at first inclined to excuse myself, but remembering he had lately hinted at the possibility of my gaining an entrance into the Tomb of David, and in consideration, too, of the fact of being their fasting season, the everlasting finjan of coffee and dejeuner of sweetmeats—those otherwise indispensable marks of Turkish civility—might now be dispensed with, I concluded to make my appearance. On entering the room, my pleasing suspicions were confirmed by seeing him close the door and mysteriously place his forefinger on his lips, in token of profound secrecy. He laid his ponderous turban on the divan beside him, doffed his slippers, crossed his legs, and then disclosed the nature of his errand. In short, I was informed that his sister was ready for an adventure; and, as I was too, we were not long in reaching 'Turfehah,' (his sister), who immediately commenced operations. My hair was taken down, and braided in scores of little plaits. A red cloth cap, with a blue silk tassel, was placed on my head, and around it a gauze turban, with gold tassels and embroidery. My robe and trousers were of the finest Damascus silk my girdle of cashmere, and tunic of light blue stuff, embroidered in silver flowers. My hands were already dyed with 'henna,' having undergone this process on the occasion of a former adventure in Mosque of Omar, and still retained the deep yellow hue; my skin was pretty deeply tanned too, from a residence of several years under a burning Syrian sun, which was quite an addition to my Turkish appearance. The sheet, veil, and slippers came in due order; and having secreted my pencil and sketch-book in the folds of my girdle we sallied forth, accompanied by Turfehah's favorite slave.

"The reputed Tomb of David is just outside Zion Gate, hard by the Connaught and American Cemetery. It is surrounded by an irregular pile of buildings, and surmounted by a dome and minaret. In the interior are some of the most grotesque architectural embellishments imaginable, on the capitals of some remains of the Crusaders' architecture. Just think of the frightful owl occupying the place of the classic acanthus and the mythic lotus! We passed the several halls and corridors, evidently of the style of the Quixotic era of the Crusaders' domination, before reaching the consecrated apartment, whose entrance is guarded by double iron doors. We found here an old derwish, prostrate in prayer, on the cold stone floor. Not being privileged, as we, to enter the sacred precincts, he was content with gazing at the tomb through the iron bars; for it is a rare thing for even a Mussulman ecclesiastic to gain admittance—my companion and her family only enjoying this privilege because they are very near relatives of the curator of the tomb. Our slave was despatched for the key, which she had no difficulty in obtaining, on the plea that her mistress wished to pray on the holy spot. But what was my consternation on seeing another slave return with her! I confess that I trembled, and was thinking I had best leave my awkward slippers behind, in case of retreat, as they would greatly impede my progress, and might thereby cause me to lose my head. She peered under my veil, asked who I was, and seemed satisfied with the careless reply of Turfehah, that I was merely a friend of hers from Stamboul. She invited us up stairs to see the old keeper's harem; and Dahudeah, (Moosa's little wife), who is always glad to exchange the purgatory of a residence with her lord and master for a visit of a few days here; for I can testify from personal observation, that the young effendi lords it over her in true oriental conjugal style. Turfehah regretted she could not accept her kind invitation, and, as she was so much exhausted from fasting, she would prefer deferring it to another time. The slave then left, to our mutual relief, and, having dismissed the old derwish, the doors were closed and doubly locked.

"The room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered with green satin tapestry, richly embroidered with gold. To this a piece of black velvet is attached, with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry, embroidered in silver, covers a door at one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning, and whose wick, though saturated with oil—and I dare say a most noxious dose—my devotional companion eagerly swallowed, muttering to herself a prayer with many a genuflection. She then, in addition to their usual forms of prayer, prostrated herself before the tomb, raised the covering, pressed her forehead to the stone, and then kissed it many times. The ceiling of the room is vaulted, and the walls covered with blue porcelain, in floral figures. Having remained here an hour or more, and completed my sketch, we left; and great was my rejoicing when I found myself once more at home, out of danger, and still better, out of my awkward costume."

Conferring of Doctor's Degrees.

The prodigality of parchment indulged in by some of our universities about the commencement season is truly wonderful. Having it in their power to make Doctors of an indefinite number of mankind, they seem disposed to exercise their prerogative to the utmost. Every trustee, of course, has a friend; and this friend he deems it a special duty to have dubbed a D. D. or LL. D. without inquiring carefully into his qualifications for the title. Brains may be below par, education at a discount; but it matters not. Like charity, the Doctor's diploma covers a multitude of sins. It makes little difference what the deficiencies of the recipient may be; the mystical letters, backed up by a sheet of vellum fairly engrossed in Latin, excuse them all. They are necessary to cap the climax of scholastic dignity and ecclesiastical worth in the eyes of the ignoble crowd.

But we all know that "familiarity begets contempt;" and the lavish rate at which doctorates have been conferred of late years is certainly not calculated to enhance their value. If this state of things continues, the question

will soon be, not "Who is a doctor?" but "Who is not a doctor?" and the untitled man will be the more remarkable, and therefore in a measure the more honorable of the two. This fact is already beginning to be felt; so much so that some of our clergy have even declined the proffered degree. The market has been glutted, and as a necessary consequence the demand has in a measure ceased.

Moreover, it is not alone the number of those who have been made doctors, but in many cases their manifest unworthiness, that has brought the degree into disrepute. It was recently stated in the Congregationalist, that a letter had been received from a gentleman created Doctor of Divinity this summer, which abounded in errors of spelling, grammar, and punctuation. Such cases are not rare; and even when there is no such gross ignorance of the rudimentary branches, there is too often a lack of that higher learning which distinguishes a man above his fellows. If the title of Doctor means anything, it means learned man, and should be bestowed only where there is learning to justify it.

It behooves our Colleges and Universities to see to this, and in conferring their honors to use more discrimination than they have done during the past three or four years. A degree is very properly bestowed on such as are really eminent for scholarship or theological acumen. It is a token that the world appreciates their labors, and respects assiduity and talent. But the moment that such honors become insignificant by reason of their commonness, or being conferred through personal feelings cease to be the rewards of special merit, they are a mere nullity, and might better be entirely abrogated. It is the duty of every Trustee utterly to ignore friendship and favor in this matter, and to be governed exclusively by high, and honorable principle. No matter how popular a man may be, no matter how prominent a position he may occupy, no matter how much he may have done for this denomination, or that institution, he should not for any such reasons merely be dignified with an honorary degree. Proficiency in law, theology, science, language, or general learning, should be a sine qua non, a condition insisted upon with no variableness or shadow of turning.

The case with which our honorary degrees are obtained, and the curious results to which their promiscuous bestowal leads, bring to our mind a good story which may be profitable as well as entertaining. Some years ago, the University of St. Andrews, one of the most famous in Scotland, having rather a lean treasury, determined to replenish it by a new branch of commerce, and announced that it would sell its Doctor's Degrees at £20 apiece. Many took advantage of this liberal offer; and among the rest, a certain minister, who thought his services would be more acceptable to his flock were he possessed of a handle to his name, put the required sum in his purse, and went up to Saint Andrew's to purchase the coveted honor. A man-servant accompanied him, and was present when his master, having previously footed the bill, was formally presented with the official parchment.

On his return home, the new Doctor sent for his servant, and addressed him as follows: "Noo, Sandy, ye'll aye be sure to ca' me the Doctor; and gin onybody spiers at ye about me, ye'll be aye sure to say, The Doctor's in his study, or, The Doctor's engaged, or, The Doctor will see ye in a crack, as the case may be."

"That a' depends," replied Sandy, "on whether ye ca' me the Doctor too." The reverend Doctor started. "Aye, its just so; continued the other, "for when I found it cost sae little, I'en got a diploma myself. Sae ye'll just be good enough to say, 'Doctor, put on some coals, or, 'Doctor, bring me some whiskey.' And gin onybody spiers at ye about me, ye'll aye be sure to say, The Doctor's in the pantry, or, The Doctor's in the stable, or, The Doctor's digging potatoes, as the case may be."

Discouragement of Hopeless Poverty.

One of the most painful aspects of poverty, is where the slow grinding of needy circumstances has at length worn away the hope and courage of the soul, and the poor sufferer, with muscles stiffened under the perpetual burden, has not finally the power to rise. The memory of the past survives, with its bright hopes, and the contrast and pain of the present are felt, but confidence and buoyancy and resolution are almost gone. Life is a weariness, and death is little relief. The mind is crushed; in other ranks of society we would say, the heart is broken. Such cases are the saddest of all. One can scarcely attempt to relieve, but only pray to the great Physician, who came to bind up the broken-hearted.

I was lately visiting a poor woman who had seen better circumstances—the wife of a worker in an iron-foundry. The room was bare, but clean, and the woman was neatly dressed, though her face looked thin and worn, and her eyes had an unusual expression of settled discouragement. A little girl of ten or eleven sat near her tending a baby, with the same large sad blue eyes, as if the expression of the mother had come to receive a permanent reflection in the child's face. Her husband had been sick for several months, which had put them all behind, though now he was getting well enough.

"You know how it is, sir," she said, "with working people—if a man falls out of work for a day, the family feels it for a week after. We can hardly make the two ends meet when he's well, and the moment he is sick it comes hard upon us. Many's the morning he's gone down to the foundry without his breakfast, and I've had to send out little Maggy there to the neighbors for bits of bread, and then she's taken it down to him."

"She is a beggar, then?" "Yes, sir, and sorry of it. We never thought we would come to that. My mother brought me up most decently; and my husband he's a very good scholar, and could be a clerk or anything, but we cannot help it! We must have bread. I would be willing to do anything—wash, scrub, or do plain sewing; and I keep trying, but I never find any thing. There seems no help for us; and I sometimes feel clean gone and down-hearted; and I'm troubled at other things, too."

"What other things?" "At my sin, ye see."

"What do you mean?" "Well, sir, if I could only have peace of mind! But I work on from Monday morn to Saturday night, and I never hear, or see any thing good; and when Sunday comes I can't go out; I haven't any bonnet for my head, or any dress fit for a decent church. I first walk the floor, and I don't dare to think of ever meeting God."

"Are you a Catholic?" "Yes, sir; I was brought up one, and so was my husband, but now it's little we know,

as they say, of mass, meeting, or church; we ain't neither Catholics nor Protestants; I might as well be a heathen. We haven't any books, nor a prayer-book or any thing. I know it; sir, we ought to pray," she continued, "but I kneel down, sometimes, and I get up and say to my husband, 'It's no use my praying; I am too much distracted.' If I could only get some good to my soul, for I think of dying often, and I see I should not be at all ready." It is work, work, and so little comes of it. Life is a burden to me."

I spoke of the hopes and consolations which can come to poor as well as rich, and of her children.

"Yes, sir; no one can tell the patience of the Lord. How much He has borne from me! Oh, if I could only have peace of mind, and see those children getting on well, I should be glad to die. That little girl cries every time we send her out to beg; and she's learning nothing good. But I am afraid nothing will ever come lucky to us; and oh, sir, if you could have seen how we started in Ireland, and what a home my mother had; she was a very different woman from what I am."

We spoke of her attending the mission meeting in Fortieth street, and reading a Testament given by us. She seemed glad to do both.

"Oh, sir, if I could only feel that friendship with God you spoke of, I should not care; I could bear any thing; but to work as we are doing, and to have such trouble and trouble, and see the poor we see growing thinner and poorer, and my man almost down broken—and then to get no nearer—no, we keep getting farther from the Lord! Oh, if I was only ready to die! I haven't nothing in this world!"

Let us hope that the peace-giving words of Christ, the love of the Redeemer, may at length plant in that poor, weary, discouraged soul the seeds of hope and immortal faith, even as they have done in so many thousand weary and heavy-laden. [Independent.]

Christian Cheerfulness.

Christian cheerfulness is honorable to God, and of happy influence on man. Let the cheering and tranquilizing power of the gospel break forth and shine from your character. Jeremiah sung psalms in the dungeon; Luther translated the Bible in prison; John beheld the brightest visions of the New Jerusalem in Patmos; Bunyan, in later days, composed his Pilgrim in confinement. There is very impressive power in Christian happiness, on those who see it from without. It is a sunshine amid dripping clouds—a Sabbath heart in a week-day body, and Sabbath speech amid the dialects of Babel. It is brightest when all around it is blackest. When our natural affections cease their music, we then hear, sung out of the sky, unutterable melodies which ear hath not heard; when the world is all gloom, a regenerated soul treads glories out of every pebble, and sees the stars as arteries along which pulsations of felicity reach him. He can say with Habakkuk, "Although the fig-tree shall not blossom, neither shall fruit be on the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the field, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

"Want of Confidence."

This, just now, is the popular cry. It is echoed on all sides. Touching it we say—the trouble which there is in the world, originally came from want of confidence in God, and is continued in the world, for want of the same confidence. Eve confided in the serpent rather than in God. God said—"in the day that thou eatest thereof thou shalt surely die." The serpent said—"thou shalt not surely die;" and she trusted him, and distrusted God. Adam exhibited the same temper. Both lost confidence in their Creator; and here commenced the trouble.

Want of confidence where confidence should be placed, always makes trouble. What occasions the difficulty now in our land—"distress with perplexity," losses and crosses, and men's hearts failing them for fear?" of further disasters? The answer is in a single sentence, want of confidence. Banks want confidence in the notes of their customers, and will not discount them, but throw them out. Business men have lost confidence in the responsibility and reliability of each other. Stocks and bonds which a few months since were confided in as representatives of value, are now accounted of little or no value. Funds cannot be raised upon them except at a ruinous sacrifice, because people have lost confidence in them. Holders of grain at the west, have lost confidence in shipping houses at the east, and will not forward their produce—and the result is a panic pervading all classes, and business paralyzed. A panic is just a want of confidence. Restore public confidence and there would be no panic, but immediate, sensible relief.

Nothing is more distressing than want of confidence—whether it be between husband and wife—employer and employed—creditor and debtor—or God and man.

There is now just that state of things in our country, financially, which there is in our globe, morally. Confidence is lost among the inhabitants of the land, and there is financial disaster, and confidence is lost in God, and there is moral suffering and confusion throughout the globe. Oh! if the human race would only confide in God—how would moral evils be at once repaired! The Creator and the creature would come together, loyalty take the place of rebellion—righteousness the place of sin, and peace the place of disorder and misery. And how wrong, how wicked, how outrageously wicked it is for mankind—when God is such a Being so worthy of confidence, and has done so much to obtain and secure their confidence—that they should have no faith in him!

Have faith, reader, in God. Have confidence in your Maker. There is satisfaction no where else—there is safety no where else—no where—no where in the wide universe can you be either at peace—or be safe without confidence in "Him who rules the skies" and at whose disposal is your eternal destiny!

"Great God! how infinite art Thou! What worthless worms are we! Let all the race of creatures bow, And pay their praise to thee."

Old Wines.

The following is Bayard Taylor's testimony of the value of old wines: "Leaving Gotha on the 9th of June, we went by rail to Bremen, by way of Cassel and Hanover. The only thing in the former city, which we had time to visit was the celebrated Rathskeller, or crypt of the old Hall of Council. This is renowned through all Germany for its tune of Rheinish wine, of the most undoubted antiquity. They are kept in

great vaults, distinguished by different titles. That of the 'Twelve Apostles,' has been immortalized by Hoff and Heine, but the apostolic wines are not so fine as those authors would have us believe. Each cask bears the name of one of the Apostles; they contain wine of the vintage of 1713, which has now, I was informed, a pungent acid flavor. That of Judas, alone, retains a pleasant aroma, and the singer, is in greater demand than all the saints' together. In the 'Ros Celler' are enormous casks, yet filled with Hochheimer (Hock) of the vintage of 1624. For a couple of centuries it was carefully treasured, but the City Rathers of Bremen finally discovered that the longer it was kept the worse it grew, and now sell it to visitors in small bottles, at a moderate price.

We sat down in one of the stalls in the outer cellar, and had a bottle uncorked. Think of drinking wine which grew when the Plymouth Colony was but four years old—the same vintage which Ariosto might have drunk, and Milton, and Cromwell, and Wallenstein, and Gustavus Adolphus! Shakespeare had been dead but eight years when the grapes were trodden in the vats; and Ben Johnson may have sung his "Drink to me only with thine eyes," over a goblet of the golden juice. We filled the glasses with great solemnity, as these thoughts passed through our minds—admired its dark, smoky color, sniffed up reverently its musky, mummy-like odor, and then tasted. Fancy a mixture of oil and vinegar, flavored with a small drop of kerosene! This, as I afterwards recognized, was the impression made upon the palate, though my imagination was too busy at the time to be aware of it. We all said, "It is not so bad as I expected," and, by keeping the fact of its age constantly before our eyes, succeeded in emptying the bottle. So pungent, however, was the smoky, oily, acidulous flavor, that it affected my palate for full twenty-four hours afterward, and everything I ate or drank in that time seemed to be of the vintage of 1624.

Agricultural Department.

KEEP AN ACCOUNT OF YOUR FARMING.—Let every farmer keep an accurate account of the receipts and expenditures connected with the farming operations, so that he can ascertain at the close of each year, the exact result of every venture. "For the want of this knowledge," says the Homestead, "many years of hard toil are often expended in vain, and the farmer finds himself in arrears and unable to tell the origin of the difficulty. With a well kept system of accounts, unprofitable labors will be checked and only indulged in when the profits from other sources allow of their extension. Let every one then adopt some system of farm accounts and pursue it steadily for a time, and it will prove not only a source of profit, but the interest attending it will be sufficient to insure its continuance."

ONE HUNDRED TONS OF GRASS TO THE ACRE.—A statement was copied from an English paper sometimes since, setting forth that one hundred tons of grass had been grown in one season from a single acre of land belonging to the estate of Lord Derby. Many supposed that there must be a mistake in these figures, but a gentleman who visited this estate recently, says: "Four or five crops of the heavy, stout Italian ryegrass is not unusual; and Mr. Mechi, of the celebrated Triptree Farm, informed me that he had once grown seven crops during the summer. This grass grows with great rapidity and luxuriance under the system of irrigation adopted on many of the large estates of England, and particularly by Mr. Mechi, of applying liquid manures through pipes imbedded in the soil." In publishing this fact the Valley Farmer says: "The American farmers can hardly form a remote idea of the benefits that are yet to result from science applied to farming. Land draining, trench plowing, irrigation, liquid manuring, are agencies yet to be employed to swell the products of our leading crops to an extent now almost exceeding belief."

GRUBS IN APPLE TREES.—The remedy is simple, but efficient. Our method is: When the trees have been in the orchard one year, we go to each tree about the first of September, and remove the soil from the collar of the tree, till we come to the roots; then with the back of a knife, or an instrument made for the purpose, we scrape the surface of the bark entirely around the tree; and if any insect has begun his work, we find it immediately under the bark and next the sap-wood, from one-eighth to half an inch in length. The bark is the food for the first year; but if suffered to remain undisturbed another year, it is invariably found to have entered the solid wood, and often to the center of the tree, where it is safe from all attempts to destroy him, except by actual cutting of the tree till he can be reached by either the knife or a wire prepared for the purpose. We make this annual examination as regularly as we hoe our corn, and the result is successful, and probably the safest and cheapest method of meeting this destructive insect. In an orchard of more than three thousand trees, we believe we have not lost a tree from the grub in three years.

SAVING CABBAGES.—The best way to preserve cabbages green all winter, so that their good qualities shall in no manner deteriorate, is as follows: As late this month as the weather will allow, dig out your cabbages that you have set apart for winter use—dig trenches, say eighteen or twenty inches apart, and from twelve to twenty feet in length, as may be most convenient, and in accordance with the quantity to be preserved—transplant your cabbages firmly in these trenches, as closely as they will stand together. When your bed is finished, raise a platform some eighteen or twenty inches high, over them, which can be made of any refuse posts, rails, or boards across a place; across this place a few bean poles or lath, and upon the whole throw a quantity of bean haulm, cornstalks, straw, or any material of this kind, as a protection against wet and frost—and you can eat green cabbage up to April, finer than if plucked from the garden in October. [Germantown Telegraph.]

HARVESTING CARROTS.—Grind a hoe sharp, and send a hand along between the rows to cut off the tops, while another hand with a team plows a deep furrow along side of the first row, close to the carrots; the next furrow will turn them out. Two boys with a large basket can follow, dig up the carrots, and put them in the wagon. When your carrots are harvested, the ground is Fall plowed. This we believe to be a good mode. [Me. Farmer.]

Every man has something to do, which he neglects. Every man has faults to conquer which he delays to combat.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY. PUBLISHED WEEKLY. THE SABBATH RECORDER. THE SABBATH SCHOOL VISITOR. THE CORAL. 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 advance the enslaved. In its Literary and Intelligence Department, 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.

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

A Defence of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London in 1724; reprinted at New York, in 1802; now reprinted in a revised form, 168 pp. The Royal Law Contended for. By Edward Stennet. First printed in London in 1668; 64 pp. Vindication of the True Sabbath. By J. W. Morton, late Missionary of the Reformed Presbyterian Church; 64 pp. Also, a periodical sheet, quarto, The Sabbath Visitor. Price \$1 per hundred. 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.

Seventh-Day Baptist Publishing Society's Publications.

THE SABBATH RECORDER, PUBLISHED WEEKLY. TERMS—\$2 00 PER ANNUM IN ADVANCE. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the heathen, and advance the enslaved. In its Literary and Intelligence Department, 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.

THE SABBATH-SCHOOL VISITOR.

Published Monthly. TERMS PER ANNUM—INVARIABLELY IN ADVANCE. One copy, \$ 25 Five copies to one address, 2 00 Twelve copies to one address, 1 00 Twenty copies to one address, 50c Twenty-eight copies to one address, 4 00 Forty copies to one address, 5 00

The Coral.

A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by J. W. CROSSLAND, 122 pp. Price 35 cents per copy. The Coral is designed principally for Sabbath Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few temperance songs, are included in the book. It contains 93 tunes and 150 hymns. Orders and remittances for the above should be addressed to the Editors of the Sabbath Recorder, No. 9 Spruce Street, New York.

Local Agents for the Sabbath Recorder.

- NEW YORK. Adams—Charles Potter. Alfred—Charles D. Langworthy, Hiram P. Burdick. Alfred Centre—N. Y. Hill, W. Hillard. Albany—Samuel Hunt, John Whitford. Brookfield—R. Stillman. Ceres—Geo. S. Crandall. Clarence—Rouse Babcock. Delray—B.G. Stillman. State Bridge—John Parmelee. Genesee—W.P. Langworthy. Gowanda—D. C. Burdick. Hamilton—W. Green. Independence—J. P. Livermore. Leavenworth—A. M. West. Leiston—D.C. Burdick. Newport—Abel Stillman. Niles—E. R. Clark. Peterburgh—H. Clarke. Portville—A. B. Crandall. Preston—J. C. Maxson. Richburgh—J.B. Cottrell. Sackett's Harbor—E. Frink. Wallsville—L.R. Babcock. Scott—A. W. Cooch. Watton—D. P. Williams. South Brookfield—Herman A. Hall. South Otsieo—F. Talbot. Stephentown—E. Maxson. Verona—Albert Babcock. West Edmeston—E. Maxson. West Genesee—E. L. Maxson. E. Wilson—D. Davis. CONNECTICUT. Mystic Bridge—S. S. Griswold. Waterford and New London—P. L. Berry. RHODE ISLAND. 1st Hopkinton—Thomas M. Clarke. 2d Hopkinton—Charles Spicer. 3d Hopkinton—John W. Crandall. Pawtucket—S. P. Stillman. Pawtucket—Clarke Crandall. NEW JERSEY. Marlborough—David Clawson. New Market—H. V. Dunham. Plainfield—E. B. Titworth. Shiloh—Issac West. PENNSYLVANIA—Crossingville—Benjamin Stelle. VIRGINIA. Lost Creek—Wm. Kennedy. G. B. Run—W.F.R. Joseph. N. Milton—J. P. Randolph. Culp's Store—Zebulon Bell. Ohio—Watson—Eli Forsythe. WISCONSIN. Albion—P. C. Burdick and D. F. West. Berlin—Datus E. Lewis. Dakota—R. I. Crandall. Milton—Jos. Goodrich, W. C. Whitford, A. C. Burdick. Utsa—Z. Campbell. Watworth—H.W. Randolph. ILLINOIS. Farmington—D. Saunders. Southampton—J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY. By the Seventh-day Baptist Publishing Society, At No. 9 Spruce Street, New York.

TERMS—\$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cent. Payments received will be acknowledged in the paper so as to indicate the time to which they reach. No paper discontinued until all arrearages are paid, except at the discretion of the Committee. Communications, orders, and remittances, should be directed, post paid, to the Editors of the Sabbath Recorder, No. 9 Spruce Street, New York.

LIABILITIES OF THOSE WHO TAKE PERIODICALS. The law declares that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is not to take the paper from the office or person to whom the paper is sent, but to notify the publisher that he does not wish it.

If papers are sent to a post office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store or tavern-keeper, &c., is responsible for the payment of the paper, if he returns the papers, or gives notice to the publisher that they are lying dead in the office.

RATES OF ADVERTISING. For a square of 16 lines or less—one insertion, \$ 75 each subsequent insertion, 50c six months, \$ 3 00 one year, 5 00 For each additional square two-thirds the above rates.