





The Sabbath Recorder.

New York, Fifth-day, July 28, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be considered as endorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their proper signatures.

Correspondents writing anonymously should in all cases communicate their names to the editors.

The Intermediate State.

We have been requested by a few choice friends, who we trust are not only believers in the divine inspiration of the Scriptures, but sincere friends of the Lord Jesus, to offer some remarks embodying our opinion of the intermediate state, or the condition of the spirit during the period that may elapse from the death of the body to the final resurrection of the body.

In attempting to do this, it may be proper to say, that it is not a very easy thing for one to express his ideas upon a subject that he does not clearly understand himself, and so to express himself that others can understand him; and this is somewhat the case with us relative to this subject. There is, however, a positive truth in which may be enveloped many other truths that will probably be unfolded in a future day, concerning this matter, and perhaps such truths as will put into the shade the best thought we have ever entertained, relative to our future spiritual state. There is a great variety of opinions on this subject entertained and advocated by different persons, whose piety will not be questioned.

Some believe that when the body dies, the spirit immediately assumes its spiritual body, and is clothed upon with its house which is from heaven, and that this is its final state, otherwise than as it may progress either in purity or pollution. Others believe that the spirit after death ceases to be, or to exist in a state separate from the living body, that is, that both body and spirit, however different their functions, are one indivisibly, and when the body is restored to life in the resurrection, both of these departments of our being will unitedly exist as before death.

Others maintain the opinion that when our dust returns to the dust, the spirit becomes unconscious, and so remains as in a torpid or sleeping state until the resurrection trumpet shall awake the sleeping dead. While another class, and probably the largest portion of those who receive the Scriptures as a revelation of truth, believe that when the body dies, the spirit, being disencumbered of its mortal load, and liberated from its imprisonment in the flesh, becomes greatly enlarged in all its powers of perceptions sensibilities. That the spirits of the good enjoy in part the fruits of their piety and devotion to the service of God while they were embodied in the flesh, and that they have the anticipation of more perfect bliss when in the resurrection they will be united to incorruptible and immortal bodies. While the spirits of the enemies of God, in this intermediate state, will reap in part what they have sown, and wait with a fearful looking-for of judgment, and fiery indignation, in view of the approaching judgment of the great day. Possibly there are other opinions upon this interesting subject entertained by others; but it would seem that we have mentioned a sufficient number, certainly more than will be found to be true.

We do not design to dispute the correctness of any person's opinion, but simply to state reasons for our own.

For our part, we have and do entertain the last of those above mentioned, viz., that we have a spirit incorporated with our physical organization, and acting so in harmony with it, that we may not be conscious of its presence, or even of its existence. That this spirit survives the death of the body, and that it is conscious of things both in the physical and spirit world, to what extent we cannot say, but so far as to be susceptible of pleasure or pain; of course we mean mental and not physical. And that the spirits of the dead take an interest in what concerns the human family, and in the kingdom of Christ.

Our reasons for entertaining the sentiment here expressed, are—

1. The Scriptures frequently speak of the spirit as distinct from the body. See Eccl. xii. 7: "Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it." Sometimes soul and spirit in the Scriptures are used synonymously when the immateriality of our being is designed. In this sense our Saviour must have intended his disciples should understand him, when encouraging them to endure persecutions, he said: "Fear not them who kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."—Matt. x. 28. Here the separate existence of the soul is asserted; and also that the soul lives after the body is dead.

In the second chapter of 2 Corinthians, St. Paul signifies that while the disciples were in this tabernacle, they were burdened with mortality and its attendant affliction, and expresses a desire to be unclothed, (that is, to die,) that they might be clothed upon with their house which is from heaven, very plainly expressing his belief that the latter condition would quickly succeed the former. Again he says, Phil. i. 21: "For me to live is Christ, and to die is gain." It appears by this, that in looking forward to his death, he expected to be a gainer—to be in possession of those pleasures which are in store, and promised to those who are faithful until death. In 1 Cor. v. 6-8, St. Paul says: "While we are at home in the body, we are absent from the Lord. We are willing rather to be absent from the body and

to be present with the Lord." Here the apostle plainly intimates that when released from his home in his flesh, he would be with the Lord in his spirit. In Phil. i. 23, the same apostle says: "Having a desire to depart and to be with Christ." The word depart is from the Greek, *ana luo*, which signifies, with other definitions, to unmoor, to put to sea, to die, and in this place, to die. He desired to depart from his home in the body, that he might be the sooner with Christ, which could not be if the soul is unconscious until the time of the resurrection. In Rev. xiv. 13, we read: "Blessed are the dead which die in the Lord from henceforth." The words, *from henceforth*, are a literal rendering of the Greek, *aparti*, of *apo arti*, and signify, *from this time*. To be blessed is to be happy, and therefore not to be unconscious. In Heb. xii. 22, the writer says: "But ye are come to the spirits of just men made perfect, or as it should be, *having been made perfect*," and therefore signifies that the work of perfection had already been completed. The words cannot apply to the spirits of good men in this present world, but to such as inhabit the heavenly Jerusalem with the general assembly of the church of the first-born.

The history of the rich man and Lazarus furnishes a strong evidence that the spirits, or souls of the dead, do not only exist, but that they are conscious of happiness or misery, as may be determined by their characters in this life. (See Luke xvi.) If the account given by Christ of these persons be a history of what had taken place, it puts this subject to rest; for after these two persons were dead, they are described—the man that was rich and wicked as miserable, and the pious Lazarus as comforted. If, as some claim, our Saviour spoke a parable, then the condition of the intermediate state is similar to what is here represented, otherwise, it was no parable; for a parable is a similitude. But no one is authorized in saying this is a parable. It is more likely to be history, and that it states what had actually occurred. Again, our Lord told the dying thief, "To-day shalt thou be with me in paradise." This saying of Christ seems to us to be a strong proof of the immateriality, consciousness, and happy condition of the spirits of believing penitents immediately after death. Some persons have thought the comma should be placed after the word *to-day*, so that our Lord might mean to be understood, "I tell thee to-day, that thou shalt be with me, in paradise after the resurrection." But this is, in our opinion, a very feeble criticism, adopted merely to serve a purpose.

2. There are given in the Scriptures some demonstrations of the truth of our sentiment upon this point. In Exod. xxxiv. we are told that Moses died and was buried; still, when our Lord was transfigured on the Mount, (see Matt. xvii. 2; and the other evangelists.) "There appeared unto them Moses and Elias and talked with him." Elias, or Elijah, was taken up to heaven without dying; but Moses died and was buried, and we have no account of his resurrection. It is certain that the spirit of Moses was consciously alive without his body. What good reason is there for considering his case an exception from others who die? The Book of Revelation affords additional evidence of the truth of our position. In chapter vii, the revelator saw a company dressed in white robes, and he was told by one of the elders that, "These are they who came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb." Rev. vi. 9, 10: John saw under the altar the souls of them that were slain for the word of God, "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Here are the living spirits of the martyred saints appealing to the Judge of the quick and the dead, that he would avenge their blood on those then living on earth. In chapter xxii. 8, 9; John was about offering worship to one whom he supposed to be an angel, who said: "See thou do it not: for I am thy fellow-servant, and of thy brethren, the prophets." These testimonies we think have weight with all who believe this book to be a revelation of God, and these things are represented to have occurred before the resurrection of the dead, and of course prove the consciousness of spirits after the death of the body. And this uniform expression of a belief of this fact throughout the whole course of the New Testament, cannot consistently be considered as fable, or expressed by the sacred writers and the Saviour himself, without a design; nor for the purpose of deception; and as the natural and only inference to be drawn from those statements, is the living consciousness of departed spirits, it seems to us that it would be doing violence to the Scriptures to come to any other conclusion.

3. The universal sentiment of mankind in all ages of the world, and by all sorts of religions, with but few exceptions, is another strong reason in its favor. For this sentiment seems to have been implanted by our common Creator in the human breast, as universal as the principle of self-preservation. It would be setting aside, the evidence of revealed facts, the current doctrine of revelation, and the instinct of our common humanity, to come to an adverse conclusion upon this important subject.

Agitation of the Sunday Question in Philadelphia.

THE CASE ARRESTED.—The first car that started on the Green and Coates street road last Sunday, reached Twenty-second and Coates streets, when Sergeant Orr and a large body guard intercepted it. The driver was arrested, and Alderman Hutchinson was sent for at the station-house, when Mr. Peabury, of the Girard House, a stockholder in the line, went the ball of the driver to the amount of \$500 for his appearance on Monday, before the Alderman spoken of. In the interim a reinforcement of police officers reached this point, and shortly afterwards the second car came up, and was

stopped by the officers, who placed themselves before the car. Mr. Peabury declined against further demonstration and arrest, stating that he would be responsible that no more cars should be run during the day. He demanded the cause of the arrest, which was pronounced "breach of the peace."

A Committee of the Green Street M. E. Church, among whom were Messrs. Whitecar and Price, waited on the Mayor on Monday morning, to return thanks for his interception in behalf of their movement.

The case was argued on Monday before Alderman Hutchinson, and on Tuesday he gave his decision, requiring the defendants to give bail to answer a charge of breach of the peace. By advice of counsel they refused to do this, the object being to make up a case to procure an immediate consideration of the matter by the Supreme Court of the State.

It is not difficult to anticipate the action of the Supreme Court of Pennsylvania if this case is considered by it, at the present time, when the feelings and prejudice, as well as religious zeal, of a great majority of the citizens is in an excited state.

Legal decisions are very apt to accord with the feelings and opinions expressed by the majority, in the district in which the Court may be held. This a slave case before the Supreme Court in Massachusetts or Maine is very likely to be decided in favor of freedom. But if the same case were to be decided by the Supreme Court in a Southern State, it would certainly go against freedom.

So it will probably be on the Sunday question. In California, the Supreme Court, governed in its decisions by the Constitution of the United States, has decided that the Sunday laws are unconstitutional, and therefore void. But the feelings of a majority of the leading and influential citizens of many of the Northern and Eastern States, are favorable to a strict observance of Sunday, and therefore the Courts decide that the Sunday laws are constitutional. Not many years since, a farmer in Pennsylvania, who observed the seventh day, was working peacefully in his field on Sunday, when he was complained of, by a person who held some pique against him, for a violation of the law. In this case, the Court held that a law to enforce any religious sentiment or practice, is unconstitutional and void, and that a violation of the Fourth Commandment of the Decalogue could not be plead against the defendant, as the Constitution ignored all religious distinctions. To justify a decision against the defendant, the Court decided that the laws for the observance of Sunday were purely of a municipal character, and deriving no sacredness from the scriptural law of the Sabbath, thus entirely detaching the Sunday laws from all connection with religion upon this ground, the Judge could decide against the defendant. He paid his fine and returned to his farm, and has for any thing we know, been permitted to pursue his labor on Sunday as on other days, and probably will be allowed to do so until some one from ill-will or prejudice may seek revenge by entering another complaint. It is this feature of these laws that we protest against, that it puts into the hands of unprincipled men the power of disturbing and annoying the quiet and peaceable Christian, who is conscientiously pursuing his own labor, in accordance with the law of God: Such a decision could not be sustained by the laws of the State of New York, by any fair construction, but the Sabbath-keeper has no guaranty against prejudice and malevolence.

Extracts from the records of the Missionary Society.

"At a Board Meeting held January 6th, 1858, the Corresponding Secretary reported that he had complied in part, with the request of the Board, in relation to giving an account of letters received by him, through the Sabbath Recorder; but that he did not expect to continue his reports through that medium."

"Voted that the Corresponding Secretary, the Treasurer, and William B. Maxson, be a Committee to examine the correspondence of the Board, prepare the same for publication in the Sabbath Recorder, or otherwise, and to make such communications to the brethren and churches, as may in their opinion be necessary or proper, in regard to foreign or domestic missions."

It will thus be seen that the Board and not the Corresponding Secretary were responsible for the publication of correspondence from January to October, 1858, and since then a Committee of the Board have been responsible and not the Secretary.

[According to the extracts from the records of the Missionary Society, forwarded by the Corresponding Secretary, the Committee of Missionary Correspondence appointed by the Board consists of the Corresponding Secretary, (J. Bailey), the Treasurer, (A. D. Titsworth), and Wm. B. Maxson. This Committee with J. Bailey, as Chairman, since this arrangement is responsible for publishing or not publishing the missionary correspondence.]

THE BIBLE AMONG GERMAN SOLDIERS.—A letter from Germany says: "In the State of Baden, some Christian friends of the soldiers who have been called to arms, have conceived and carried out the happy and praiseworthy idea of supplying them with New Testaments of a size suitable for the military knapsack. The Grand Duke himself has co-operated with eagerness in this pious work. We know how many leisure hours the soldier can devote to the perusal of God's good word, when he finds it thus ready to his hand. For a long period the Scriptures have been circulated among the soldiers in Prussia, but until now, in no other part of Germany, at least to my knowledge. Some of our political journals, very little inclined to favor the progress of piety, have openly commended the measure. We are happy thus to note the tokens of the gradual development of a religious life among our population, still, for the most part, such wanderers from the truth. We may also hope that the rude trials of the present time in the domain of public affairs,

which to some are so irritating, will be to others as the potent voice of God calling them to repentance and to search for those treasures which shall never pass away."

DEATH OF REV. DR. BELCHER.—REV. Joseph Belcher, D. D., died at his residence in Philadelphia, on the morning of Sunday the 11th inst. For some months he had been enfeebled by disease of the heart, and alarming symptoms had forced upon his friends the unwelcome prospect of a speedy removal. He departed at the mature age of sixty-five years, and died in the service. "Dr. Belcher," says the Philadelphia Chronicle, "spent most of his life in England, of which he was a native, and was there earnestly employed as a pastor and an editor of many important works. He has been in this country some twenty years, has been settled as pastor several times, but more recently has resided in this city, preaching occasionally, writing valuable books, corresponding for several of our religious journals. The Doctor in these ways made himself exceedingly useful, and his loss will be much felt by those accustomed to receive his services."

Communications.

For the Sabbath Recorder.

The Kingdom and Reign of Christ.

Our blessed Lord has promised to come again to this fallen globe, and he says: "My words shall not pass away."—Matt. xxiv. 35. And he does not come again in mortal flesh, but in immortal glory. "For the Son of man shall come in the glory of his Father with his angels."—Matt. xxi. 27. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory."—xxv. 31. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. Christ represents himself as waiting to receive the kingdom, for the Jews in his time, "thought that the kingdom of God should immediately appear. He said therefore, 'a certain nobleman went into a far country to receive for himself a kingdom and to return.'—Luke xix. 11, 12. When he returns, having received the kingdom, he will perfect the 'restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began.'—Acts iii. 21. 'The very first petition of prayer we are taught, is, 'Thy kingdom come.'—Matt. vi. 10; Luke xi. 2. It was therefore, yet in the future. 'Lord, wilt thou at this time restore again the kingdom to Israel.'—Acts i. 6. The kingdom is still in the future. 'I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.'—2 Tim. iv. 1. Paul knew the kingdom was still in the future. 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom (not kingdoms,) of our Lord and of his Christ, and he shall reign forever and ever.'—Rev. xi. 15. We are not taught that we are to have part in a kingdom 'beyond the bounds of time and space' but on the earth. 'The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, it shall break in pieces and consume (by fire, 2 Pet. iii. 7, 10, 13; 2 Thess. i. 8; Mal. iv. 1; Micah i. 2-4; Matt. xiii. 42,) all these kingdoms, and it shall stand forever.'—Dan. ii. 44. The fourth iron monarchy should 'break in pieces and bruise.'—verse 40. But the stone kingdom 'shall break in pieces and consume.' 'And there was given him (the Son of man—Jesus Christ), dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'—vii. 14. 'And the kingdom, and dominion, and the greatness of the kingdom under (not above, in, or beyond,) the whole heaven, shall be given to the people of the saints of the Most High, ('Come ye blessed of my Father, inherit the kingdom prepared for you.'—Matt. xxv. 34.) whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' (The King.)—Dan. vii. 27. 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'—Luke xii. 32. 'Wherefore we receiving a kingdom which cannot be moved after the removal of those things which are shaken.'—Heb. xii. 27, 28. 'Heirs of the kingdom which he hath promised to them that love him.'—Jas. i. 5. Promised, not yet given. 'For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and of Saviour Jesus Christ.'—2 Pet. i. 11. 'The throne of God and of the Lamb shall be in it; (i. e. the New Jerusalem); and his servants shall serve him, and they shall reign forever and ever.'—Rev. xxii. 3, 5. That this is on the new earth is evident, for John 'saw the holy city, New Jerusalem, coming down from God out of heaven.'—Rev. xxi. 2. 'Descending out of heaven from God. Having the glory of God.'—verses 10, 11. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.'—Luke xxii. 29, 30.

I might extend quotations of Scripture concerning the kingdom and reign of Christ, to a great length; but these are sufficient. They are the words of inspiration, and I have implicit faith in their fulfillment. The Lord Jesus is now "an advocate," "a mediator," "an intercessor at the right hand of the Father, expecting; and as the Jewish High Priest went into the Holy of Holies with the blood of

atonement, (see Lev. xvi., and Numb. xxix.), and alone performed the service of atonement, and then came out and blessed the people. So the Lord Jesus has gone "into heaven itself," with his own blood, and "is set on the right hand of the throne of the majesty in the heavens;" (see Heb. vii. and ix.,) and when "It is finished," (the atonement,) then he will come forth and bless his people. And O, what a blessing! No earthly wealth nor kingly power can compare with it. It is nothing less than immortality and eternal life. The dead saints will come up out of the graves and receive it, and the living ones will be changed "in a moment, in the twinkling of an eye," and immediately enter the enjoyment of it, and to enjoy it forever with the one who bestowed it, Christ, the King of kings. No longer a mediator and advocate, but Governor, and he makes all his people, brethren, "like him." O, let me share that blessing! How many like David long for the presence of God, with the intensity of desire and necessity? "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"—Psa. xlii. 1, 2. Who like the chased hart, almost overcome in thirst, panting to obtain the refreshing cooling draught, fleeing from death, the pursuer close upon her? O, brethren, sisters, friends, let the ardor of our souls cry out for the living God. When shall we appear in his presence? When shall we see his face and dwell in his glory? This is evidently what the psalmist longed for, because he says he "went to the house of God, with the voice of joy and praise," yet his soul is cast down and he feels disquieted, and his comfort is, his hope in God: "To see him as he is;" to appear before God, not in his earthly courts, but in his personal presence. Again, Psa. cxlv. 5—"Bow thy heavens O Lord and come down." Isaiah also unites his earnest desire, (lxv. 1): "Oh, that thou wouldst rend the heavens, that thou wouldst come down." Verse 4: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."—Waiting signifies hope and expectation, and that which is prepared is not yet bestowed. Well what is prepared? Jesus says, "I go to prepare a place for you."—John xiv. 2, and Matt. xxv. 34. "Come ye blessed of my Father, inherit the kingdom prepared for you;" which Peter says is "an inheritance incorruptible and undefiled, and that fadeth not away." Paul says also, I Thess. ii. 12—"Walk worthy of God, who hath called you unto his kingdom and glory." Rev. v. 10—"And we shall reign on the earth." Not only is the kingdom prepared, but also the capital. "The holy city, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2. And we must be prepared for these things if we would obtain them. "He that overcometh shall inherit these things."—verse 7. The territory or kingdom is now in the hand of the "prince and power of the air," (Eph. ii. 2,) whom Jesus calls "the prince of this world," (John xii. 31,) but the time is at hand when "The Son of man shall send forth his angels, and they shall gather out of his kingdom whatever causes offence, and those who commit iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 41-43. But again, "Except your (our) righteousness shall exceed the righteousness of the Scribes and Pharisees, ye (we) shall in no case enter into the kingdom of heaven."—v. 20. In chapter xxv. 29, he promises to be with his disciples in his "Father's kingdom." God calls the earth his footstool; and he says he will "make the place of his feet glorious."—(Isa. lx. 13.) And Numb. xiv. 21, he declares, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Only a little of his glory made the face of Moses shine, and how exceedingly magnificent will be the splendor of that glory when every part of the earth shall beam forth with its halo not like the blinding rays of the sun, nor like its scorching heat, but infusing comfort and joy, beauty and grandeur, life, happiness and love to all. What then is our present life in comparison to the life to come? How insignificant the splendor of the world as it is, to what it will be when endowed with the resplendent glory of God, and beautified with the city of God and immortality! And there are those who will inherit and enjoy this blessed state, and there are those who will not; yea, who will "be banished from the presence of God, and from the glory of his power." (2 Thess. i. 9.) and dear reader, you and I are candidates for one or the other of these conditions. O, may the Spirit of Christ dwell in us and then we shall be his, forever his. J. C.

For the Sabbath Recorder.

The Albion Academy.

The anniversary of the Albion Academy was celebrated the 30th of June, and was a time of deep interest, on the part of the school, as well as the friends of education in general. The day could scarcely have been more propitious. Previous rains had laid the dust in the road. The sun rose clear, at noon the sky became somewhat cloudy, and continued so till night; the air was cool, and no wind to rattle the leaves of the forest, where the closing exercises were held. It was very gratifying to witness the progress since their last anniversary, showing the closest attention and application on the part of both teacher and student. The subjects discussed by the students, showed the school to be under a strictly moral and religious influence; there was not an exceptionable production in the whole exercises.

The annual address was delivered by Professor Cornwell, in his peculiar, plain, frank, straight-ahead, humorous style of speaking, more like himself than anybody else.

At the close, the obituary of Mrs. Cornwell was read by Miss Potter, one of the teachers in the institution, followed by some remarks by Prof. Williams, all of which was deeply interesting and affecting. The school has the sympathy and confidence of the friends of education. Its progress has been steady from the first term to the last. There has been but little effort (indeed comparatively none) to secure patronage, and yet I believe it drew the largest amount of funds from the State, save one, I believe.

I was prevented from being in attendance at the closing exercises of the Milton School, until its exercises had nearly closed. I heard the friends present saying that they were quite gratifying and successful. Y. HULL.

To the Editors of the Sabbath Recorder:—

Query—In what sense can a Christian Church that professes to keep all the commandments of God and ordinances of Jesus Christ, be called a secret society? or, in other words, what business may such a church transact, that the Church of Christ at large, or the world ought not to know?

INQUIRER AFTER TRUTH.

Hopkinton City, July 18, 1859.

Revival in Ireland.

The developments of religious interest in Ireland are very remarkable, and are attracting the attention of Christendom. We extract the following illustrative facts from the correspondent of the New York Observer:

"Instead of enumerating meetings, and describing scenes, I shall notice a few facts illustrative of the character and influence of the movement. It commenced in Connor, a rural district, whose inhabitants long enjoyed the Gospel, from Mr. Henry—Henry of Connor—a man of apostolic simplicity and piety. A few humble laymen in a prayer-meeting—one of the institutions with which he had covered, in a long life, that part of the country—hearing of American revivals, began to pray for something of the same kind. Others followed their example. The revival came among them. It spread into the neighboring towns, and took the clergy by surprise, who gladly went with it.

"Episcopalians, as well as Presbyterians, struck with the unusual manifestations, but compelled by the holy effects to believe it the work of God, came to the conclusion that something extraordinary was deemed necessary by the Almighty to rouse the slumbering churches. They adopted the scriptural means of prayer and praise, and preaching, to promote it. So did Methodists and Independents. And God increasingly blessed it.

"Among the first effects, in the original scene, was the conversion of not a few Roman Catholics, some of whom are now the active promoters of the work. Of course there was persecution by the bigots, set on by the clergy; but the converts remain steady—have thrown away the beads and the mass-books for the Bible.

"The same in Belfast. One instance is given of two girls, carried by their companions to one of their meetings, impressed and subsequently made happy in believing. The effect on the father, mother and brothers was such as to lead them to 'come and see,' and now the whole family is 'walking in the fear of the Lord, and in the comfort of the Holy Ghost.' Controversy is good in its way; but, it seems, there is 'a more excellent way.'

"A complaint, almost universal, is that 'they carry it too far.' The owner of a spinning-mill in Ballymena, and that of another in Belfast, said, 'It was almost as bad as a strike, this leaving work and running after prayer and psalm-singing.' And a farmer, near Derwood, found himself alone one morning, with cows to be milked, and farm-work to be done. All were at the early prayer-meeting. Well, these are the exceptions, and such as these will cool down time enough; and the truly converted will evince their religion by being 'diligent in business,' as well as 'fervent in spirit.'

"Already has this wonderful work of God brought into activity an amount of lay agency hardly anticipated by those who had long lamented that ministers, from a dislike of what was called 'lay preaching,' did not more avail themselves of the instrumentality of the judicious and experienced in carrying the blessings of religion to the homes and hearts of the outlying population. Perhaps some would rather have said to the awakened and converted, 'Go home, and tell your friends and neighbors how great things God hath done for you.' Well, doubtless, this is the case with most; and it is to be hoped that they will exemplify the truth and power of religion in their every-day life and ordinary occupations. But not a few were carried away to distant towns, and country public meetings, to tell what they had enjoyed and witnessed. And the sober earnestness and judicious appropriateness of their simple statements, and touching appeals, filled the listeners with surprise and delight, and contributed not a little to produce the happy and desired results.



able to believe that the blessedness that follows is not a dream, and the like, which I must leave for a future record, as well as draw-sheets closed for the want of customers, and the Bible sought out from the dusty corner where profane neglect had thrown it. Enough—the Lord hath done great things for us, whereof we are glad."

New Publications.

A New Method of Learning the French Language, embracing both the theoretical and practical modes of instruction. Designed for the use of academies and the higher classes in public and select schools, and also for private students. By ALFRED WALKER, Professor of Modern and Ancient Languages; New York.

This is a 12mo. volume of nearly eight hundred pages. It embraces all the necessary instructions for pupils in the French language, upon a new and common sense plan, which will, in our opinion, greatly facilitate the study of the French language, and render it both easy and interesting.

Hamburg, Leipzig, and New York; published by JUL. SCHUBERTH & Co., 1860. Price, \$1 50.

PULPIT WIT.—In Pennsylvania there is a clergyman almost as remarkable for eloquence and eccentricity as Lorenzo Dow himself. On charity occasions his pathos, wit, and sometimes bitter satire, are sure to win more bank notes and gold coin to the State than the decorous eloquence of half a dozen other men. On a late occasion he was preaching a temperance sermon, which produced unusual effect on the audience.

Among other things, he asserted, as the result of his own observation, that a confessed "moderate drinker" was sure to become a confirmed inebriate within five years after he reached that stage of indulgence.

He was interrupted here by a man in the audience, who started up in great excitement, proclaiming himself a moderate drinker of ten years standing, and one on whom the habit made no progress.

The clergyman stopped short, leaned over the pulpit, and when the man had ceased speaking, called out—

"I say, friend, stand up here and let me have a look at you."

The man made an effort to brave the host of eyes turned upon him, and stood his ground.

"Nearer, man!" cried the minister, beckoning with his long finger. "Hold a light up to this brother's face, some of you. Step up on the bench and give us a good look."

The moderate drinker was not to be looked down or talked down, and not only mounted the bench but allowed a lamp to be held close to his face.

The minister bent over his cushion, and gave the face a long survey.

"That will do," he said, drawing back, "that will do, my friend, and now I say, if I owed the devil a debt of a hundred drunkards and had paid him ninety-nine, and he wouldn't take you in full for payment at the end of five years, I would never pay him!"

NO SAFETY FOR THE CRIMINAL.—There is no place of safety in the universe for a criminal. Sooner or later his sins will find him out. The Memphis Bulletin of the 21st ult., gives the following account of the arrest of a man for murder, committed twenty-four years ago:

"A little more than twenty-four years ago, a man named C. B. Ivey, residing in Roane county, East Tennessee, conceived a dislike to a sister-in-law residing in that county, and murdered her in a deliberate and cold-blooded manner. He was arrested, tried and convicted, but owing to some circumstance, instead of being executed, he was sentenced to the penitentiary for life. Shortly after he effected his escape, and made his way to Arkansas, where he settled on the Arkansas river, and resided there until a few weeks past. During his residence in Arkansas—a period of some twenty-two years—he married a highly respectable lady of that State, became the father of a family, the owner of a large plantation, and was honored by his fellow-citizens with the post of magistrate for a term of some ten years, the duties of which position he discharged with fidelity and to the general acclamation of the citizens. He also became a leading member of one of the prominent Christian denominations of the day.

Surrounded by his family, possessed of an abundance of this world's goods, and enjoying the esteem and confidence of his neighbors and a large circle of friends, he lived in fancied security, having long since ceased to fear that the hand of justice would ever trace him to his far-removed position from the scene of the murder he had committed. But the appearance at his home about two weeks since, of an officer, armed with a requisition from the Governor of the State whose laws he had outraged, at once and forever dissipated all his assurances of safety, and without resistance he yielded himself up to the official's custody. He arrived in this city (Memphis) last evening, in charge of the person who traced him out, and will be conveyed at once to Roane county, taking to-day's train on the Memphis and Charleston railroad."

EXCESS OF FEMALES IN CITIES.—It is a suggestive and touching fact, that while the rural districts, especially near large cities, the male population considerably preponderates in the cities themselves the female population is largely in excess. This is occasioned by the influx of women in search of employment which they cannot find in the country, and who are deterred by poverty and prostitution. What at their brother's hand! Helpless and frail, honored and guided, they cast themselves upon the hands and hearts of men, with what respect, let the annals of the ghastly, festering, and unchristian, relate. There is, in good so touching and sacred, as that which falls from the faces of the 30,000 women, who in excess of the males, walk the streets, and dwell in the houses of New York. Why are they here? Because here are men, with whom they are made to be, whom they love and honor, and upon whom they depend. We must not be ashamed, who are unmindful of the obligation which their tenderness and helplessness

implies who deceive them, and degrade them, or at the very best, neglect and spurn them. In the city of Brooklyn, in the year 1855, the excess of females was 10,992; in New York, 23,932. In 1850, the excess was 13,355, so that the probable excess at present is near 30,000. In 1850, the excess in Boston was 5333, and in Philadelphia, 15,880. The proportion is about equal, the excess being near four per cent. of the entire population in all but Brooklyn, which is about five per cent. (N. Y. Chronicle.)

General Intelligence.

Foreign News.

The Royal Mail steamship Africa, Capt. Shannon, arrived here on Thursday last.

ARMISTICE BETWEEN FRANCE AND AUSTRIA.—On the 7th instant the Emperor telegraphed to the Empress that an armistice had been concluded between the Emperor of Austria and himself, and that Commissioners had been appointed to settle the clauses and duration of the armistice.

The Paris papers, in publishing the official dispatch, append the following remarks: "It is necessary that the public should not misunderstand the extent of the Armistice. It is limited merely to a relaxation of hostilities between the belligerent armies, which though leaving the field open for negotiations, do not enable us for the present to see how the war may be terminated."

The Armistice has given rise to a variety of speculations in the English papers. "The London Times" believes in peace, and remarks "that long before the truce is ended, the French army will be refreshed and reinforced."

A fleet of gunboats will be ready for launching upon the lake that surrounds Mantua, and a great army will be ready to make its descent upon the shores of Northern Italy.

Broken and dispirited as Austria now is, she is better able to fight at this moment than she will be at any future time. We believe therefore in peace.

The London Post inclines to think that the proposition for the armistice came from the moderation of the Emperor of the French, and is of opinion that Austria will consent to sacrifice her Italian sway, and thus end the war.

The News says it would be interesting to know whether the propositions for the Armistice came from Austria or from a third power, for no one will suppose that it was made by France. By whomsoever it can have been only for the purpose of giving scope to negotiations.

The Armistice was signed at Villafranca on the 8th inst., between Marshal Villant, and Baron Hess. Its term is fixed for the 15th of August. It stipulates that commercial vessels, without distinction of flag shall be allowed to navigate the Adriatic unobscured.

The Vienna Gazette publishes an amended list of losses at Solferino. As to officers the return gives 90 killed, 414 wounded, 13 made prisoners, and 70 missing; of rank and file 2005 killed and 8621 wounded, making a grand total of 11,213. Nothing is said respecting the number of men taken prisoners.

The French and Sardinian killed and wounded, were 18,240. The numbers given by the Vienna journal, are believed to be below the truth.

The management of the siege of Verona was said to have been confided to Marshal Vaillant.

GERMANY.—It is stated that the proposals made by Prussia in the extraordinary sitting of the Federal Diet on the 4th of July, were as follows:—1. The junction of the 9th and 10th corps d'armee to the Prussian army; 2. The appointment to the command in chief of the four non-Prussian and non-Austrian corps d'armee; 3. The placing of all reserve contingencies in readiness to march.

In the sitting of the Federal Diet, on the 7th, Austria proposed that the whole Federal contingent should be mobilized, and that the Prince Regent of Prussia should be requested to assume the command in chief.

HUNGARY.—The London Times gives information respecting the Emperor's intentions with regard to Hungary, through the agency of Kossuth, who had an interview with his Imperial Majesty before he left for Italy, when the Emperor agreed to give Kossuth a corps d'armee, and arms and ammunition to any extent required. It was settled that the Emperor should issue the first proclamation to the Hungarian nation, and that this should be followed by one from Kossuth. That in case of Hungary rising and freeing herself from Austria, France should be the first officially to recognize the independence of the country, and would then obtain the same recognition from her allies. That the Emperor would allow Hungary, without interference on his part to choose her own form of government, and elect for Sovereign the person she may deem most desirable.

In Kossuth's proclamation to the Hungarians, he never speaks of Austria, but of the House of Hapsburg, whose expulsion, he says, is the mission of the Hungarian nation. He asserts that he will be supported by a power, which, ten years ago, replaced the house of Hapsburg on the throne.

LATEST.—A letter from Belgrade, states that about sixty young men, belonging to the best families of Serbia, have solicited permission to form a corps to fight in favor of Italian independence.

The gun-boats destined for the bombardment of Peschiera, were launched on Lake Garda.

A letter from Trebizond says that Persia is making great preparation in anticipation of a war with Turkey.

A Vienna letter says that another French squadron of ten vessels was seen from Trieste on the 5th inst., bearing towards Venice.

LATER.—PEACE BETWEEN AUSTRIA AND FRANCE.—A treaty of peace has been signed between the Emperors of France and Austria, and the Italian war has been brought to a sudden conclusion. We received this highly important intelligence by the North Briton which arrived at Quebec on Sunday, with advices four days later—she having left Liverpool on the 13th. In an order of the day issued by Napoleon on the 10th, he announced the armistice to his soldiers, but gave, of course, no intimation of an expectation of peace. On the 11th, an interview took place between the two Emperors, at Villa Franca, the result of which was a truce.

The following is the telegram from Napoleon to the Empress announcing the fact, dated Vallegio, July 11th.—Peace is signed between the Emperor of Austria and myself. The bases of peace are: The Italian Confed-

eration under the honorary presidency of the Pope; the Emperor of Austria concedes his right in Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation.

The effects of the news of peace on the money market was quite perceptible. The treaty is commented upon variously by the English press, though its provisions seem to be generally distasteful.

THE ARMISTICE.—The French Emperor is certainly a remarkable man. In war as in politics, he makes some startling moves. His last move has taken Europe by surprise. Diplomats and journalists do not know how to interpret it. After driving the Austrians back across the Ticino, defeating them at Magenta, liberating Lombardy, forcing their strong positions at Solferino, and effecting the passage of the Mincio, he suddenly proposes an armistice—a temporary cessation of war to allow them time for negotiation—when all Europe was expecting another great battle.

We cannot now divine truly the motive of the French Emperor in agreeing to a stay of hostilities. We cannot yet judge correctly of the policy or impolicy of his course; but we may infer that he wishes to impress Europe with an idea of his moderation in the midst of victory. That his plan has been well considered we cannot doubt; that he hopes to gain important advantages by his last step, is a matter of certainty. One thing the armistice accomplishes. It checks the German feeling against the French, and will prevent Prussia being hurried into the contest. The German States have declared that the passage of the Mincio by the French would be sufficient cause for them to join Austria in resisting the progress of French ambition. The Mincio has been crossed, but having established himself in "the historical square," Louis Napoleon pauses, and offers Austria time to consider whether she shall consent to the independence of Italy, or attempt to re-assert her authority by force of arms.

France, in conjunction with Sardinia and the Italian patriots under Garibaldi, has demonstrated the weakness—the vulnerability—of Austrian rule in Italy, and now the French Emperor turns to the European governments, and in effect says: "I am willing to end the contest, if Austria will abandon all pretensions to govern provinces which are not German, and in which, as you have seen by the events of war, her rule is detested." If Austria should stubbornly refuse to save herself by timely concessions, the French Emperor will be in a position to renew the war with a great accession of moral influence. He has shown his moderation. He has indicated a desire to prevent a general war, and to keep in subjection the more violent elements of revolution, and upon Austria rests the responsibility for what may hereafter happen.

If Austria and her advocates should insist upon the re-enslavement of Italy, France must resist. The Italian people have tasted the sweets of liberty. The fetters are stricken from their limbs, and no Paris or Vienna congress of diplomatists can replace them. Either Louis Napoleon must prove himself the basest of traitors, or he must stand up for the independence of Italy. This is his position, and England, Russia and Prussia must recognize it. They cannot ask him to belie his promise; to undo what has been done, and hand Italy over to the oppressor. Italy will not tamely submit to perjury, and Louis Napoleon dare not return to France a traitor to the cause in which the blood of so many brave men has been shed. (N. Y. Sun.)

EPHRAIM EXHIBITION.—A MAN OF LETTERS.—The Lexington, (Ky.) Observer, says an exhibition of a very remarkable and unnatural character attracted a small but highly respectable audience at the Melodeon on Thursday evening last. A young man by the name of James Stearns, had advertised that he would do many wonderful things in the way of cutting himself up with knives, nailing his feet, arms and legs to chairs, to the wall, etc., which astounding exploits he proceeded to exhibit at the appointed hour, in the presence of a number of physicians of celebrity, including members of Medical Faculty of Transylvania University and other learned professors, who were invited to the stand, that they might detect any fraud or deception, if practiced. He began by driving a handful of pins, up to the head into his legs, then drove an awl through the middle of his wrist into a chair; drove a knife through the muscle of his leg; nailed his foot to a wooden shoe, the nail or awl passing through the middle of the foot, and so walked about the stage; cut his dexter finger through the fleshy part, exhibiting the naked bone, and concluded by passing a knife through his cheek, the blade protruding from his mouth. In all this little blood was drawn. He also offered to drive a knife through each leg and hang himself from the wall, which the audience mercifully excused him from doing, feeling satisfied that he could accomplish whatever he proposed. About the whole procedure there was no sort of humbug, as the eyes of divers gentlemen, who were upon the stand were steadily fixed upon him, and any "unbelieving Thomas" had an opportunity to touch the knife blade on the opposite side to that in which it had been thrust, of the leg, wrist or hand. He used a few galvanic rings about his person, which was probably more show than anything else, as they could effect nothing. Mr. Stearns looks to be not more than twenty or twenty-one years of age. Before closing, he proposed to operate in a similar manner upon any one of the audience, agreeing to forfeit \$1000 if he inflicted pain. This, however, was prudently declined. We saw this man of letter early yesterday morning, looking as fresh and whole, as though knife or nail had never penetrated his elastic body.

THE BATTLE OF HUBBARDSTON.—The battle fought at Hubbardston, Vt., on the 7th of July, 1777, was celebrated at Hubbardston on the 7th inst., on the occasion of the completion of the monument recently erected on the battle-field. The celebration was attended by between 5000 and 6000 people, and the proceedings were of much interest. In the morning a procession was formed, which was escorted by the Allen Grays of Brandon to the monument, where a historical sketch of the battle was given by Henry Clark of Poutney; and an address delivered by Hon. D. E. Nichols of Wallingford. After dinner another address was delivered by the Hon. E. P. Walton of Montpelier, and brief speeches made by other gentlemen.

After the speaking, a sham battle was fought on the old battle-field by the Grays, who divided into two parties representing the English and American forces. The battle which this celebration commemorated was fought by a

party of 800 Americans, under Col. Seth Warner, and a detachment of British numbering nearly 2000. The Americans were forced ultimately to retreat, with the loss of 340 men, among whom was Col. Hale, who was taken prisoner. The British loss was over 300. The monument erected on the ground is of marble, and 21 feet high.

One of the inscriptions upon the monument contains a remarkable error, if it is correctly transcribed in the Rutland Herald. It asserts that the battle of Hubbardston was "the only battle fought in Vermont during the Revolution." The Vermonters must have a very poor memory who has forgotten the much more important battle of Bennington, which was fought only a month later in the same year, viz., Aug. 17, 1777.

ANOTHER MURDER.—A shocking tragedy was enacted near the Brandreth house, corner of Broadway and Canal street, on Saturday afternoon last. A merchant from Mobile Alabama, named Robert C. McDonald, having cause to doubt the fidelity of his mistress, Virginia Stewart, determined on killing her out of revenge. It was about 6 o'clock, P. M. when he quarreled with her in the street and shot her through the head as she was attempting to seek refuge in the Brandreth House. The murderer then made an effort to kill himself with the pistol, a Colt's revolver, but was arrested and restrained by several citizens before he had time to accomplish his object. McDonald and his mistress had been to Taylor's saloon a few minutes previous to the occurrence, and it was while they were on their way towards Canal street that the altercation and deadly assault took place. The injured woman was conveyed to the New York Hospital, where the doctor in attendance pronounced the wound a mortal one, and gave it as his opinion that she could not live more than twenty-four hours. The prisoner was taken to the Eighth precinct station house, where he made a full confession of his guilt, and regretted nothing save the fact of his being prevented from committing suicide, as he intended. McDonald is about thirty years of age, and is a native of Georgia.

DESTRUCTION OF PROPERTY DURING THE KANSAS DISTURBANCE.—The Kansas correspondent of the Boston Traveller, writing from Wyandot, July 10, says that for some time past a Commission, authorized by the Legislature, one of whom was appointed by the House of Representatives, one by the Council and one by the Governor, consisting of the Hon. Henry J. Adams, Samuel C. A. Kingman, and Edward Hoagland, have been investigating the claims for damages incurred during the disturbance of 1855-6. The following is a summary of the result, which is to be reported to the Constitutional Convention: "Total amount of claims filed before the boards amount to the sum of \$1,250,900 66. The amount awarded is about \$500,000. The remainder of the claims were either fraudulent, or presented by citizens of Missouri. The total number of cases is between 400 and 500, of these, the Free-State men have 335; Pro-Slavery, 66. The value of crops destroyed, \$39,052 60. Horses stolen, 340. Cattle, 405 head. Fifty-three houses and saw-mills were burned. The largest amount awarded is to Col. Eldridge, proprietor of the Free-State who receives \$349,000. The smallest was to a person who claimed over \$2000, and was awarded \$9."

MURDER FROM REVENGE.—The Hartford (Conn.) Press relates that, about a year ago, Mrs. Nancy Wood, of Warren, Conn., a widow lady, 71 years of age, discharged a servant she had employed for several years, named Curtis Dart, who became enraged and threatened her life, in consequence of which he was put under bonds to keep the peace. Not being able to furnish bonds, he was confined several months in jail. He was released in April, and on the 10th of this month returned to the house of Mrs. Wood, and claiming to be very friendly, she hired him. On the 14th inst. while Mrs. Wood, as is supposed from the subsequent appearance of things, was washing a floor, Dart attacked her with his fists and the mop handle, beating her terribly, and held her face downwards, in a pool of water, until life was extinct. The coroner's jury charged Dart with the murder, and he was arrested and bound over for trial.

STATISTICS OF MORMON POPULATION.—The Valley Tan copies the following statistics of Mormon population: "The population of Mormons in the United States and British dominions in 1856 was not less than 68,700; of which 38,000 were resident in Utah, 5000 in New York State, 4000 in California, 5000 in Nova Scotia and the Canadas, and 9000 in South America. In Europe there were 40,000; of which 32,000 were in Great Britain and Ireland, 5000 in Scandinavia, 1000 in Germany and Switzerland, and in France and the rest of Europe, 1000; in Australia and Polynesia, 2400; in Africa, 100; and on travel, 2800. To these we add the different schismatic branches, including Strangers, Rigdonites and Whiteites, the whole sect is not less than 126,000. In 1857, there appears to have been a decrease in population of Utah—the number being only 31,022; of which 9000 were children, about 11,000 women and 11,000 men capable of bearing arms. There are 838 men with 8 or more wives; of these 13 have more than 19 wives, 730 men with 5 wives, 1100 with 4, and 2400 with more than 1 wife. Recapitulation—4617 men, with 16,500 wives!"

DEATH BY LIGHTNING.—We learn from the Oswego Palladium that the residence of Mr. A. Robinson, which is a short distance from that city, was struck by lightning, on the 14th July, and two young ladies, daughters of Mr. Robinson, were prostrated by the shock. Miss Callista Robinson the elder, aged about sixteen years, was instantly killed. The other, though apparently dead for some little time, finally exhibited signs of life, and though seriously injured and suffering great pain, it is thought will recover. Medical aid was procured at the earliest moment. The dwelling was much shattered in different parts, giving evidence of the terrible power of the fluid. Mr. and Mrs. Robinson and a little son were in the house at the time, and escaped uninjured.

EXPLOSION OF A STEAM-BOILER.—One of the steam-boilers in the factory of Messrs. Babcock & Moss, at Stillmanville, R. I., exploded on the 18th inst., at about half past 5 o'clock in the morning. No person was hurt by the explosion, as it occurred just at a moment when all employed about the establishment were out of the way. It was so early that only the men who had charge of the engine had been about the premises, one of whom had just left, and the other was on his way to take his place; but not in the reach or direc-

tion of the flying fragments of the shattered boiler and building.

As the owners are able, we may regard those who are thrown out of employment, in this case, the greatest sufferers.

SUMMARY.

The Hon. Daniel E. Sickles, who took the life of Philip Barton Key, for seeking his wife, has become reconciled to his erring partner, and they are now living in the same marital relations as before he discovered her criminality. In taking this step, Mr. Sickles is said to have alienated most of the personal and political friends who so warmly espoused his cause during his imprisonment and trial for murder. He is said to have written to his former associates, announcing the change which has taken place in his relations with Mrs. S.

The American Tract Society at New York has just issued an official record of their thirty-fourth annual meeting, in which no mention is made of Mr. Walcott's resolution against the slave trade, and in which the resolution offered by Dr. Spring and adopted by the Society, to the effect that they have no hesitation in relation to the wickedness of the slave traffic, is suppressed. Why is this testimony suppressed by the Tract management? Why do those "good men" put forth so dishonest a record of the Society?

The harvests in this State has been in full progress during the past week. Vast quantities of wheat, rye and hay have been cut and secured in good condition. The crops of wheat and rye are uncommonly fine, the wheat especially, being the best for several years. The low meadows are light, the uplands are good, but the clover is a very heavy crop, considerably beyond the average, while in other respects the hay crop is below. The oats are very fine and will be one of the best crops for many years.

According to the most recent statement there are not less than five complete sets of autographs of the signers of the Declaration of Independence, to which must be added the original Declaration, which is still preserved at Washington. One of these is the property of Prof. E. H. Leflingwell, of Boston, one belongs to Rev. Dr. Sprague, of Albany, another to Rev. Dr. Raffles, of Liverpool, and two are in the collection of Mr. I. K. Tefft, of Savannah.

The supreme court of New Hampshire decides that Congregationalism is a form of church government and not a religious creed, and therefore that the fund of \$5000 left by Rev. Edward Sprague to the first Congregational society of Dublin belongs to it, although the society is now Unitarian in sentiment. This orthodox church of the same village had brought suit to obtain the fund.

Mrs. Anna Pope, of Spencer, Mass., died on the 14th inst., at the great age of one hundred and five years. Her immediate death had not been anticipated till within ten days, when she began to decline rapidly, and at last passed away without disease, and almost without pain.

On the night of the 18th a man was arrested who was working from the under side through the bottom of the vault of the Houston Bank, at Stockbridge, Mass. He had worked every night for three weeks, and expected to reach the prize that night.

M. Blondin, last week, performed the feat of trundling a wheelbarrow over a tight rope across Niagara river. An immense concourse of people assembled to witness the scene. M. Blondin varied the exercises by walking backwards over the rope, before the wheelbarrow performance.

It has long been a vexed question of law, whether a party who indorse a promissory note to give the maker credit with the payee, can be held liable as indorser at suit of the latter. By a recent decision of the court of Appeals the indorser is held liable in such case.

The body of Edmund Morse, who had been missing some two years, was recently found in Little river, near Westfield, Mass. It evidently had not been long in the water, as the flesh was dried on the bones.

Juarez has issued a manifesto prohibiting the clergy from holding office and throwing them upon the voluntary support of the laity. It also abolishes internal custom houses and intervals custom houses and internal taxation.

Le Nord states that the armaments of Cherbourg, Brest and Toulon had received orders to construct a certain number of new transports, intended to receive 6,000 men each, to be ready within the course of four months.

On the 17th inst., the county of Santa Barbara, Cal., was visited by a terrible sirocco, forcing the people to shut themselves indoors, killing animals, and literally roasting the fruit on the trees.

On the 19th inst., three negroes who were on trial at Marshall, Mo. for rape and murder, were at night taken forcibly from the jail by a mob, and two of them hung and the other burnt at the stake.

The Hungarian legion forming at Genoa is to be clothed like the Hungarian soldiers in the Austrian army, as it is believed the latter will not fire on men wearing the national costume.

Three hundred and five church functionaries and dignitaries, in an address to Victor Emanuel, have renounced the Austrian Concordat and adopted the legislation of Piedmont.

The French Government respects the Papal power of Italy; and casts the responsibility of the massacre of Perugia upon those who compelled the Pope to a resort to arms.

When Napoleon wants to know the position of the enemy, he sends a man up aloft in the balloon to make observations. The advantages are self evident.

Maria Gaskins, a slave, was brought before Judge Metcalf, in Boston, on a writ of habeas corpus. She was discharged, and would probably return to her master, Mr. Holmes.

The daughter of a wealthy citizen of Montreal, was recently rescued from a convent in Toledo, Ohio.

The verdict of the Coroner's Jury exempts the company from all blame in the late terrible accident of the Southern Michigan Railroad.

The King of Prussia is said to fancy himself a great military captain, and to be anxious for an opportunity to display his abilities.

Kossuth has issued a proclamation calling the Hungarian nation to arms and announcing that he will soon be among them.

The Richmond Inquirer gives reports from the different sections of Virginia, showing that crops of all kinds are most excellent.

The project of a Treaty between Mexico and the United States has been sent out in the sloop-of-war Brooklyn.

The Fourth of July was celebrated in London by a banquet at St. James' Hall, Gen. R. B. Campbell, U. S. Consul, presided.

The ship Atlantic, Capt. Sydes, has been seized at New Bedford on suspicion of going on a slave voyage.

Recent graduates at West Point are ordered to report themselves for duty at the expiration of their leave of absence.

LETTERS.

Lewis Jones, F. Beebe, Amos Langworthy, J. Clark, L. R. Babcock, P. Saunders (was never received); J. M. Todd, R. Stillman, I. S. Dunn, C. C. Stillman, N. Gardner, B. W. Millard, A. B. Crandall, (nothing has been received for A. B. Crandall since June 15, 37—vol. 14.) Jarvis Crandall, Benj. Burdick, N. Y. Hill, W. B. Gillette, V. Hill, A. M. West, H. W. Randolph, J. R. Irish, D. P. Curtis, S. P. Stillman, Wm. A. Weedon.

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:

Table with 2 columns: Name and Amount. Includes Gerrit Smith, Esq., Peterboro, \$4 00 to vol. 17 No. 52; Ezra Stillman, Newport, 2 00 16 52; E. B. Stillman, 2 00 16 52; J. C. Masson, 2 00 16 52; D. J. Stillman, 2 00 16 52; Pardon Davis, Hopkinton, R. I., 2 00 16 52; Amos Langworthy, 2 00 16 52; Robert Voorhes, Wellsville, 4 00 17 52; Eld. C. Rowley, 2 00 16 52; Lyman Saunders, Farmington, 4 00 16 52; Edward W. Burdick, 2 00 16 52; Abel P. Saunders, 2 00 14 52; Jared B. Crandall, Brookfield, 2 00 16 52; Randolph Dunham, Plainfield, 2 00 16 52; Wm. Dunn, 2 00 16 52; R. Dunham, Jr., 2 00 16 52; A. D. Titworth, 2 00 16 52; Alex. Dunham, 2 00 16 52; V. E. Randolph, 4 00 15 52; E. S. Dunham, 2 00 16 52; R. A. Thomas, Alfred Center, 2 00 16 52; John Woolworth, 2 00 16 52; S. C. Hancock, Forestville, Ct., 1 00 17 52; Albert B. Crandall, Portville, 2 00 16 52; Samuel Wells, Little Genesee, 2 00 16 52; Jarvis Crandall, 2 00 16 52; C. S. Burdick, Leonardsville, 2 00 16 52; Eliza Harden, 2 00 16 52; Henry Ernst, Walworth, Wis., 2 00 16 52; Henry C. Coon, 5 00 16 52; James R. Irish, DeRuyter, 2 00 16 52.

PER S. P. S.

Table with 2 columns: Name and Amount. Includes Sophia Maxson, Westley, R. I., 2 00 16 52; J. C. Nash, 2 00 16 52; C. S. Masson, 2 00 16 52; J. Maxson, 2 00 16 52; J. P. Stillman, 2 00 16 52; N. H. Langworthy, 2 00 16 52; B. F. Burdick, 2 00 16 52; J. T. Thurston, 2 00 16 52; Benj. P. Bentley, 2 00 16 52; A. B. Burdick, 2 00 16 52; John Hixox, 2 00 16 52; John Ayars, 2 00 16 52; Wm. Maxson, 2 00 16 52; Benj. W. Bentley, 2 00 16 52; Phoebe C. Wilcox, 2 00 16 52; Stanton Clark, 2 00 16 52; I. O. Burdick, 2 00 16 52; Geo. W. Wilcox, 2 00 15 52; Welcome Stillman, 2 00 16 52; J. H. Potter, 2 00 16 52; J. G. Vaughn, 2 00 16 52; Chas. A. Stillman, 2 00 16 52; G. T. Collins, 2 00 16 52; Nathan Babcock, 2 00 16 52; C. C. Cottrell, 2 00 16 52; W. E. Randolph, 2 00 16 52; H. S. Berry, 2 00 16 52; Wm. M. Allen, 4 00 16 52; Wenden Barber, 2 00 15 52.

FOR THE SABBATH-SCHOOL VISITOR:

Table with 2 columns: Name and Amount. Includes J. M. Todd, Brookfield, \$ 24; Floyd M. Crandall, Portville, 27.

ELIPHALET LYON, Treasurer.

MARRIAGES.

In Hopkinton, on the evening of May 7th, by Eld. J. Clarke, Mr. ELISHA P. CLARK, of Rockville, R. I., and Miss NANCY J. DAVIS, of Lyndard, Ct.

On the evening after the Sabbath, July 16th, by Eld. C. C. Stillman, at his residence in Westley, R. I., Mr. CHARLES E. BARNES, of Hopkinton, R. I., and Miss



Miscellaneous.

Deliver us from Evil.

BY GEO. P. MORRIS.

"Deliver us from evil," Heavenly Father! It still besets us whosoever we go!

Speak Low to Me.

BY MRS. BROWNING.

Speak low to me, my Saviour, low and sweet From out the halcyons, sweet and low,

The Prisoner's Guest.

"A little child shall lead them."—ISAIAH. "Can you tell me where's the State Prison?"

about me?" he whispered, clasping the child closer to his bosom.

"O, she cries so much," said Charley, "and she prays every night for you—we all do, too,

"We go to meeting every Sabbath since mother joined the church, and I go to Sabbath school," continued Charley.

"Who came with you, Charley?" was the question mechanically put.

"I came all alone. This morning Uncle James took mother over to his house, to stay till to-morrow night, and I was going to grandpa's—they didn't expect me, so I thought I'd come out here—I wanted to see you so bad,

"You have to wear this coat Sundays?" asked Charley, twirling his finger in the buttonhole.

"Mother has made me one out of your green one—it has real pretty buttons on, too—Fannie's got a new red dress and cape, and a little white bonnet she wears, and she will carry ma's hymn-book, and hold it open when they sing.

"Where will you sleep to-night, my little son?" said the parent triumphing over the prisoner.

Mr. Mann heard the question. Pushing back the door, he said, "I will take care of your son, sir, and perhaps he had better retire with me now—he must be hungry I think."

"I don't know but I had ought to go back to grandpa's to-night—Uncle James said there would be a bright moon."

"How far is it?" asked Mr. Mann.

"It is fifteen miles, but I ain't afraid of any thing," said Charley, with a resolute air.

"I expect to go several miles his way early in the morning, Mr. Winfield, and will make the best arrangement I can for him; so Charley, I guess we had better go," said Mr. Mann, taking his hand.

"Shan't I see my father again?" was the earnest question.

When the next evening came, Mr. Mann sought the cell of his friend. He felt that this was the convict's day of visitation. And so it was. Finally he yielded to the Spirit's will, finally it was said of him as of Saul, "Behold he prayeth!"

"Write the good news to my wife," said Mr. Winfield to the chaplain; "tell her by the blessing of God, Charley's visit has proved to me a savor of life unto life." The prison term has closed, and the united family walk together in the ordinances of the sacred Word.

The Pastor's Trials.

Autumn came with its yellow sunshine and its mild breezes. The fruits of the earth had been gathered in, and nature was yielding to quiet decay.

"What is his name my little fellow?" and Mr. Mann took the small hand on the settler-arm in his own.

"Charles Winfield."

"What kind of looking man is—or was he?"

"He was real good-looking—had black eyes, and white teeth, and nice whiskers—he used to buy me pretty primers, and let me drive the horses, and a great many things; my name is Charles, too, though most every body calls me 'Charley.'"

"And you are lonesome without your father?"

Charley essayed to answer, but something in his throat hindered.

"You shall see him in about an hour, said Mr. Mann, who for a while sat lost in thought.

"How does he appear?" said Mr. Mann, advancing to the keeper's stand.

"Well," said the smooth personage, relieving his face of its quid-embarrassance, he wants a tolerable stiff hand—but then, there's more man than stiff hand about him, and the man's the part to touch; some you see'll bend like a young hickory, and some'll break first—it waxes a pretty good judge of human nature to deal with 'em," and the self-satisfied air of the speaker ignored all acquaintance with bad management on his part.

"His mind is in a very critical state just now; be careful and not irritate him," said Mann, by way of a finale.

The signal for closing sounded.

The prisoners defiled in at a lower door. Winfield reached hesitatingly for his ration of mush 'and molasses; he had eaten nothing since morning, but hunger was only a drop in his cup of misery.

"That day, in bitterness and blindness, he had cursed his God. That day the spirit within had chafed and fretted like a frenzied demon. Winfield paid no heed to the knock at his door. The slide was moved. Mr. Winfield, we want to come in—there's a little fellow out here has a claim on you." He started: "A claim to make me more miserable," said a voice in his heart.

They turned the key, and the door swung heavily in. Fate and haggard sat the prisoner on his cot—his evening meal unfasted. He looked up wildly.

"Charley!"

"Father, father, is it you?"

The chaplain and his attendant drew back. The passionate hold of the parent relaxed; some words were spoken: Charley forgot the cell and striped apparel—his blue eyes lit up with joy—he had found his father! Finally the husband found voice to say, "How is your mother, Charley? Does she ever say anything

occupied in Sunday preparation, though engaged in the avocation of errand boy. Have a smile and a bow for the fair ladies who are flitting hither and thither on this bright autumnal day.

Now haste thee home, for don't you see it is dinner-time. The fragrant steam is issuing from many a heated kitchen. How delicious it smells at this hungry hour.

Brighten up, good man, for here comes a troop of laughing, rosy children from school, and see, they recognize their pastor, and smile at his approach, bringing to that pensive countenance a gleam of sunshine neither feigned nor forced.

The tea deposited on the kitchen table, the minister hurried back to his study, for every moment was precious.

"Tinkle, tinkle," went the little bell, informing the pastor that the bit of fish was minced, and the bread spread for his dinner.

Was it necessary to make so nice a toilette for that little dinner? It was, for first he must step in to see poor little wife, and she was not allowed to know how much care and anxiety he had.

"It is fifteen miles, but I ain't afraid of any thing," said Charley, with a resolute air.

"I expect to go several miles his way early in the morning, Mr. Winfield, and will make the best arrangement I can for him; so Charley, I guess we had better go," said Mr. Mann, taking his hand.

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When the next evening came, Mr. Mann sought the cell of his friend. He felt that this was the convict's day of visitation. And so it was. Finally he yielded to the Spirit's will, finally it was said of him as of Saul, "Behold he prayeth!"

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Cultivation of the Voice.

It has already been observed that the relative strength or weakness of the voice depends partly on the capacity of the lungs, and the general condition of the vocal apparatus, and partly on the number of muscles thrown into action.

Experience has also proved that the respiratory organs and the vocal muscles are not only as susceptible of a high degree of development as other portions of our frame, but even to a higher degree.

The cultivation of the voice is, however, required on grounds altogether irrespective of the art of singing or public speaking. It is indirectly, perhaps, the most important branch of physical education; for the amount of vital power depends chiefly on the health and vigor of the respiratory process, the regulation of which must be the first step in the cultivation of the voice.

Parents are not generally aware how much might be effected by a proper mode of physical training in those constitutions where the chest is narrow, indicating a predisposition to pulmonary disease. In all such cases regularly repeated deep inspirations are of paramount value.

There should be a sufficient pause between the acts of inspiration and expiration. In order that children should perform these chest exercises slowly, regularly and effectually, they require to be carefully watched, guided, and encouraged; for they soon get tired of them when left to themselves.

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