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FIRST PRINCIPLES OF GOD'S ORACLES.

THE TYPICAL NATION.

In this article, I propose to offer a few reflections on the design of the Old Testament history of the people of Israel.

He who can see nothing more in the history of that remarkable people, than an ordinary narrative of the circumstances and events that happened unto them, from their origin to their dispersion, is near-sighted, and cannot see afar off. The narrative of the vicissitudes that attended them, and their providential deliverance, and the accounts of the institutions given them of God, are never properly appreciated, without an understanding of the great design of God in raising them up, guiding them by his providence, protecting them by his power, and by Moses and the prophets instructing them in the institutions of his will. "He saved them for his name's sake, that he might make his mighty power known." Ps. 106: 8. "I do not do this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen." Ez. 36: 22.

In pursuance of this purpose and grace of Jehovah, the people of Israel were from their beginning a typical nation, a holy people, not for any inherent righteousness of their own, but to set forth the purpose of Jehovah to redeem and sanctify a people, who should be made meet for an eternal inheritance—a purpose cherished from the foundation of the world, and revealed in the beginning of the world, and revealed in the beginning of the world, and revealed in the beginning of the world.

The Old Testament becomes a new book to him who has found this key to unlock its sacred treasures. To the carnally-minded, it is after a first perusal a dull and prosy production; but to them who have the mind of the Lord, it is a rich treasure of wisdom and grace. It was in view of these things that the Psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." An old divine, illustrating this subject, says that God, in the Old Testament, was teaching his children their letters, and they who learn them find that they spell Christ, and nothing but Christ—Christ in his humiliation and exaltation—Christ working redemption and completing it in glory—Christ, first a mediator and then a conquering King, giving victory and everlasting salvation to his people. In this mediatorial conflict, his people appear as a poor and a tried people, but in the final issue, they inherit all things lost by the transgression, riches and honor, glory and immortality, with their conquering King.

The words of the typical character of the chosen nation are abundant in the New Testament. It contains more than forty references to the Book of Leviticus, a multitude of reference to the Psalms, and frequent references to the historical narratives in the Books of Moses, showing, that what are at this day commonly regarded as uninteresting accounts of rites and ceremonies, and poetical compositions for obsolete temple services, and odes for national occasions, are in reality divinely appointed modes of conveying—rich evangelical instruction. Hence we see why Christ and his apostles so frequently appealed to them, and expounded them, to Jews and Gentiles. Whoever can receive these remarks, can, after reflection upon them, see more of the pertinence of the text at the head of this article, than any one possibly can who has not thought of these things. "Now these things have become types unto us." (Campbell's version.) The margin of the common version is: "These things were our figures."

Between a type and the thing typified, there must always be some obvious resemblance. Those of human invention are supposed to have this; but when the divine Spirit chooses this mode of instruction, we may be quite sure it is appropriate and correct. To undertake to give all the instruction conveyed in this manner by the history of the typical nation, would require volumes, and comprehend a large part of the instructions of the ancient synagogue and the temple. I purpose only a brief notice of a few prominent points, of unquestionable

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authority, restraining all incursions of fancy and imagination, by the full and clear testimony of the apostolic teachings.

First: The exodus of Israel from Egypt to Canaan, is typical of the call of the Church of Christ, and their sanctification to a future inheritance. Peter, in reference to these things, says to the church to whom he wrote, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Pet. 2: 9. Deut. 14: 2—language very similar to that which Moses addressed to Israel in the wilderness; and in both cases used to enforce upon them that hear, the obligations of moral purity, and a peculiar sanctification as belonging to God. Exod. 19: 5, 6. Paul, in 1 Cor. 10: 6, most obviously reasons from the events that happened to them during that exodus, as so many circumstances urging the necessity of diligence to make our calling and election sure, lest after we have believed and submitted to the doctrine of Christ, we, like many of them, should come short of the promised inheritance, and perish, as they did, before we enter upon that blessed estate. It is as if he had said, We have been baptized unto Christ; they were baptized unto Moses, God's servant; we have partaken of the emblematic bread and wine; they partook of manna from heaven, and water from the rock, yet how many of them came short of the promised inheritance! Take heed that it be not so with you! We are journeying toward the promised land; so were they; yet they, many of them, fell in the wilderness. Unbelief ruined them; it may us. Idolatry, lust, and murmuring, brought destruction upon many of them; and the same sins will cause our destruction, if we fall into them. "Now all these things happened unto them as our types; wherefore, let him that thinketh he standeth, take heed lest he fall." They were a separated people from the rest of the nations. They went up from Egypt, not by the highway of the nations, but by the way of the wilderness, and were pilgrims, as all their fathers had been. They went through the Red Sea, by a divine interposition, which proved death unto their adversaries. It was no mistake of their leader, that they went by the way of the mountains, the sea, and the wilderness; it was appointed; they were ransomed, as it were, from the dead, and alive only unto God their deliverer. They had a promise of rest, but they must pass the wilderness to obtain it. They were free from their old Egyptian bondage, but they must be disciplined unto the Lord, ere they can be put into a peaceful possession of the land of promise. How strikingly they typify the trial of the people of God, the trial of whose faith is much more precious than the trial of gold.

Second: The institutions which they received were typical of good things to come. The passover lamb is strikingly figurative of our salvation from the wrath to come, as it was of theirs. The destroying angel was commissioned to smite Egypt with pestilence. What shall save Israel from the impending judgment? Not their own righteousness. They must find refuge in the appointed mercy of God; a substitutionary sacrifice must be slain, and they must all participate in that acknowledgment of divine righteousness in order to escape the impending wrath of God. "Christ our passover is sacrificed for us; and we shall have salvation from the wrath to come, only by the appointed mode of participating in the acknowledgment of the righteousness of a just God and a Saviour.

In all these things, God by the angel of his presence had gone before them, led by a pillar of cloud by day, and a pillar of fire by night, and by his deliverances had redeemed them unto himself; and (this he had done of his own mercy and grace toward them. But they must now know, that all this was done that they might become a holy people unto the Lord. For this purpose they were brought unto Sinai, the most solitary place in that part of the globe. It was not in arts and sciences that they needed instruction, to be God's people, and do God's work; but in the fear of the Lord, and in the requirements of his law, and the purposes of his grace. Here, then, secluded from the nations, and separated from the pomp and vanities of a wicked world, Jehovah proclaims his name among them, in the most awful manner conceivable, and proposes to enter into covenant with them. To this they agree; and he gives them his law, and they enter into solemn covenant with God; they engaging to obey him in all his commands; and the Lord promising, on the part of the earth, saith he, is mine."—Exod. 19: 5, 6. The terms of this covenant being written out, the whole transaction was completed by sacrifices of peace offerings and burnt offerings; and the blood of the victims being taken in basins, one half of it was sprinkled upon the people, the altar, and the book in which the terms of this covenant were written. It is not specifically said what was done with the other half of the blood; but it is said, "Moses and the elders of Israel went up into the mount, and saw God, and did eat and drink." I conclude, therefore, that one half of the sacrifices of burnt offerings and of the peace offerings, formed the sacred, solemn covenant banquet; and the other half of the blood was poured out before the Lord. Thus was the covenant ratified. Jehovah was God of Israel to bless them, and Israel were his people to walk in the light of his countenance. Israel was now a nation by divine recognition, and Jehovah was their King.

It will be readily seen, that this covenant had nothing to do with the covenant made with Abraham; it is a distinct transaction. It is on different premises, and secures altogether distinct blessings. This covenant at Sinai is based upon obedience to the laws of the great King of Israel, in a national compact; it was thus that the transgression of it was a capital crime, and visited with capital punishment. The blessings it secured were national and temporal; it affected not individuals, only as members of the commonwealth. This was what was usually called, by way of emphasis, *The Law*, that is, the national law, the law of Israel, by which that nation was bound to Jehovah. It is of this institution that the Apostle speaks in Gal. 3: 17—"This I say, the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that

it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Can my readers see what is the drift of the apostle's reasoning on this subject? It is this: Many of the Jews, perhaps the larger portion of even them who embraced Christianity, at first supposed that their nation held the land of Canaan as a fulfillment of the promise made to Abraham, &c., that the coming of the Messiah was but to confirm and establish them therein forever; hence they enjoined obedience to the national law, and required believing Gentiles to become proselytes to Moses, as well as disciples of Christ! Against this view of the promise, the apostle most solemnly protests; declaring, that Christ would profit them nothing who sought justification by the national covenant law. This he proves by their scriptures, in two ways; first, by proving that the inheritance of Canaan, which their fathers obtained by the covenant of law, made at Sinai, could not be a fulfillment of the covenant made with Abraham; for, if it were, it would make the promise of God to be of no effect. Hear him: "For the promise that he should be heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith: for if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4: 13, 14. (He employed exactly the same argument in Gal. 3: 18—"For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise!" "Anything in the world be better settled, more definitely and positively known, than that the nation of Israel went into the land of Canaan under the national compact made at Sinai, with Jehovah for their King, Joshua captain of the Lord's hosts, i. e. generalissimo of the army of Jehovah, King of Israel? Can anything be more positively affirmed than that, that that possession of the land of Canaan was not a fulfillment of the promise made of God to Abraham? Can anything be stated clearer, than that the promise of God to Abraham is to be fulfilled in Christ? Between the apostle and his brethren, there was not any dispute about the thing promised to Abraham being possession of the land of Canaan for an inheritance; nor can there be with any candid person who will read the original promise made to Abraham, as recorded in Gen. 15: 6; 17: 6.

An objector will say, "Wherefore then serveth the law?" The apostle's answer is, "It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19. The law referred to here is the same as the national covenant; the law of the nation of Israel, by which they were bound to Jehovah their King. The transgression here referred to was doubtless that disposition to forget God, and apostatize from Jehovah, to which man is so prone, and which was so manifest in Israel, as in other nations. By constituting them a nation with rites and institutions of God, and God himself dwelling among them, they were made typical of the true seed of Abraham; and the hope of Israel was maintained till Christ himself came. It was thus that "the law was a teacher till Christ came." By the apostle saying the law-covenant was added till the seed should come to whom the promise was made, he plainly limits the operation of that covenant as a temporary transaction. This is his second argument, to which we referred above. In the fourth chapter of Galatians, he makes use of an allegory to show that the Sinaitic law was no more a fulfillment of the promise made to Abraham, than the birth of Hagar's son was a fulfillment of the promise of God, that Abraham should have a son, in whom the promise of heirship of the world should be fulfilled. As Hagar and her son were cast out of Abraham's family, and dispossessed of heirship therein, so the covenant of Sinai, and the people who had possession of the land of Canaan thereby, would be cast out of that possession which is secured by faith, and inherited as Abraham's seed according to the promise.

The same apostle proves the nullity of the covenant of Sinai by the prophecy of Jeremiah, where God promises to make a new covenant with the house of Israel, not according to the covenant made with their fathers, which covenant they break, but such a covenant as should put the law of God in their hearts, and write it in their minds—one by which all its subjects should know the Lord. Now, in that he saith a new covenant, he hath made the former old; and that, says the apostle, is ready to vanish away. It could not, therefore, be a fulfillment of that made with Abraham, for that secured an everlasting possession in the land of Canaan; or heirship of the world renewed; or a future inheritance forever. Israel then, as a nation, served unto the example and shadow of heavenly things; from Moses to Christ they were but typical of that which is yet to be; i. e., "a nation born in a day," "or at once," Isa. 66: 8.

I have a few more reflections on the same topic, but the length of this article compels me to defer them to another time.

THE LONDON BIBLE-WOMEN.

The London correspondent of the *Scottish Guardian* says:

"At this moment there is an extensive, energetic, yet quiet operation, all over the metropolis—a movement set on foot by a lady, the author of 'The Book and its Missions,' and of 'The Missing Link.' This is the Bible-women's movement. There are one hundred women, drawn from among the poor, who among the worst and most miserable, read the Scriptures, sell copies of the Bible (not giving, as that tends to pauperize and degrade) at the rate of one penny per week or more, pray with the women whom they visit—work, expecting them at any time, have got into habits of cleanliness, both as to house and person, quite unknown before. Each of these women is paid a stated sum weekly, has a district of her own, and is under the eye of, and responsible to, a lady superintendent. Of this lady class of workers there are now one hundred engaged. They are truly of that 'upper working class' to which Lord Shaftesbury says he belongs. These new workers have been raised up in a wonderful way, are doing a wonderful work, and are effecting wonderful results, social, moral and spiritual, such as will yet astonish the world. It is emphatically a quiet movement, and kept quiet. It is steeped in prayer, and, without asking

for help, and by the simple publication of facts in the monthly parts of 'The Book and its Missions,' the expenses are all defrayed, gifts coming in at the rate of £35,000 per annum!"

For the Sabbath Recorder.

WANDERINGS.

A few "stray lambs" had left the fold, Of a Shepherd's fostering care, And sought new homes in western wilds, 'Midst prairies green and fair. They journeyed far; they braved the toil And dangers of the way; With eager step, and thoughtful brow, They wandered day by day. And Mississippi's waters deep, Were traversed by the "few," And Minnesota's deep rich soil Was spread before their view.

"These children," as in olden time, When Israel's children wept, Their hearts, at times, full sorely tried, Their Shepherd did forget. But yet, his promise, ever true, Although by them neglected, His tender vigils o'er them kept—From every harm protected.

At length, the long-sought spot was found, On heather broad and wild—These lands which once the red man owned, Are hunted still by nature's spoil.

"Those children" now their willing hands To labor had have lent; The sturdy oaks of forests bowed, As to their task they bent. The soil, which never knew the plough, Was upward turned with speed, And where none grew but prairie grass, Was scattered o'er with seed.

Again their effort met success; A plenteous harvest came; With joy, they gathered in their store, Nor praised the Giver's name.

'Twas then, as o'er that ancient host, His furrows wild did break, The Shepherd on his erring flock, Did fearful vengeance take. The earth was flooded o'er with rain, Then parched with burning suns, And withering blight, and mildew came, And famine laid his ban.

"Enough, enough," those children cried: "We'll own thy chastening rod;" "Forgive, forgive," their hearts replied; "We will return to God."

He heard their cry, his wrath was stayed, A father's house they found; His pardoning smile above them played, And peace and plenty crowned.

A heavenly messenger was sent, With power almost divine, To guide them on the heavenly road, To realms of bliss sublime. Accept, O Lord, our heart-felt thanks, While we return to thee, And lead us safe o'er Jordan's banks, From sin forever free. P. D. WEST, TRENTON, Freeborn Co., Minn.

For the Sabbath Recorder.

CUSTOMS IN THE SOUTHERN STATES.

BY ERIK LANSPIER.

[Concluded.]

Slaves seldom complain of their condition, especially in the presence of their masters or overseers. They will almost universally say, they don't wish to be free, if in the presence of a master or mistress, let their treatment be ever so harsh or mean. They always say "good massa," even when they are being punished, from the fact that they dare not say anything else. It is seldom that we see a slave whipped, especially in the States bordering on the free. If a slave is to be whipped (that is what they call a regular breaking-in,) he is taken inside of some building, out of sight, especially if any strangers are about. I passed one building where a slave was being whipped. I heard the crack of the whip, and the shrieks of the slave, some time before I reached the building.

It is not a common custom to build on or near the roads, in a regular slaveholding community. They usually build from one to two miles from the road, and have their slave-shanties, or huts, all back from the road; so that a passer by can learn but very little about their condition, unless he stops over a while with the planter. I passed through some localities where the plantations would average from one thousand to fifteen thousand acres. As you pass along the country, you can see the planters' houses here and there, averaging from one to ten miles apart. Many of the planters' houses look very fine at a distance; but when you arrive on the spot, the appearance is materially changed. Instead of finding things comfortable and clean, every thing seems to be besmeared with dirt and filth. There are some exceptions, of course; but in some neighborhoods it looks as though all had adopted one and about the same rule, and that is, to have the place for feeding hogs, mules, geese, turkeys, &c., in front of the house, and no fence between. This habit prevails in Missouri as large an extent, perhaps, as in any of the Slave States. While I speak of the custom of the same shame to the people of the southern part of Illinois and Indiana; for they have to some extent fallen into the same habit. Go inside of these houses, and every thing corresponds with appearances outside. Call for a meal of victuals, and if you do not get something that will try your digestive organs, I am mistaken. Their principal living is, as they express it, "hog and hominy," and the visitor is reminded of the saying, that "every man must eat a peck of dirt in his life time" and he might think they were about to give him the whole dose at once. It is said, that "it takes all sorts of folks to make a world." That may be so; but I am inclined to the belief, that a little improvement in the line of cooking and house-keeping would not be any detriment to the *ladies* of the South, as well as at the North. Society differs the world over. Where Yankees take the lead, thrift follows; and where Suckers, Hoosiers, and loafers prevail, the reverse follows. I am inclined to think that Kentucky has as refined society as any of the Slave States; yet she has neighborhoods where the white inhabitants do not average more than one to six or eight that can write their names.

The poor white people seem to be controlled by the slaveholders about as much as the slaves; yet they have the name of being free. They have the privilege of voting; but they dare not vote except as the slaveholder tells them. If they do, the chance of jobbing, or of doing errands, is taken from them, and starvation stares them in the face. The usual manner of voting is by acclamation, so that the way every man votes is easily known. This doubtless is one promi-

nent reason why the voting touching the subject of slavery is all on one side. There is much more anti-slavery sentiment at the South than is usually supposed. A man living there never admits that he is opposed to slavery, until he becomes fully satisfied that he is talking with a man who is really opposed to slavery, unless it is in some locality where the sentiment has in a measure become popular, as in St. Louis, or similar points.

It is often said, that the slaves care but little about being sold. This is true in some cases; but, as a general rule, it is a great mistake. The slave that is in the habit of being sold, or traded from plantation to plantation, seems to become accustomed to it, and to all appearance cares but little about it. But when you talk about selling them South, or from the plantation and neighborhood where they have been reared, it seems to be altogether a different thing with them. The idea of being sold South, is more terrible to the slaves in the northern slave States, than anything that can be inflicted upon them. When no ordinary punishment will subdue them, this threat is brought to bear, and in most cases has the desired effect. If the slave-breeding States, it is of course a custom to sell slaves to go South. This custom necessarily leads to the separation of families and friends, which causes much sorrow and grief among the slaves. The slaves raised together on a plantation, or in a neighborhood, from childhood to manhood, become much attached to each other. I had an opportunity of observing their manifestations in this direction, as I passed through Virginia and Maryland, it being the time of the holidays with the slaves, from Christmas to New Year. The slaves usually have their liberty at this season of the year, that is, they have no tasks to perform. I discovered, as the slaves were taken, to the cars for shipment, that the remaining slaves on the plantation from whence they were taken, would follow them to the cars to take the last look at their old friend, companion, child, or associate, as the case might be. It was laughable to see them, as the cars were about to start. They would arrange themselves in regular order, a little distance from the track, in rows for several rods, and when the cars began to move some of the slaves inside the cars would step out on the platform, take off a hat, or cap, and make a bow, and at the same time the slaves arranged on the outside, would take off their hats, make a bow, with the expression, "Good by, God bless you," &c., when they would commence swinging their hats, and continue it until the cars were out of sight. Some that are taken off are so much overcome with grief, that they cannot make their appearance in any form to the outside observer; while others will manifest their feelings by showing their hands, caps, or handkerchiefs, out of the window, as a good-by signal. These scenes are about as heartrending as any that came under my observation, save the auctions, where they sell husbands from wives, wives from husbands, children from parents, and parents from children.

Upon the whole, I cannot discover a good feature about slavery, or its effects. Its effect upon the white population is much more degrading than I had supposed before visiting the South. There is not so much prejudice, as to color, in the South, as in the North. This is not strange, as the children are frequently brought up together by a slave woman, nursed and nurtured by her until the slave is old enough to put out to work. The white child thinks most of its slave mother, until it is old enough to be taught different. It is not uncommon at the South to see young slaves and white children romping and playing together, hand in hand, as we see white children at the North. I have thought that it would be better if there was more prejudice among the planters' sons than there seems to be. It might be the means of saving some of them from becoming skeletons, both physically and mentally, at the age of twenty-five years.

In passing through the slave-breeding States, I saw men together in groups bragging how much money they had made from raising certain kinds of stock. I will mention one occurrence that came under my observation. In this case, one man said, "he had done as well raising mules as anything he had turned his hand to for some time past." Another man present said, "he had turned his attention to raising dogs for hunting negroes for several years, and he had found that he could make money about as easy in that business as any he had adopted." This man claimed to be a regular dog educator. He gave the following as one mode he practiced in learning his dogs to track negroes, viz: "Take a piece of fresh meat, hitch a string to it, tie the string to a negro's leg, and then start out the negro, and have him cruise over the plantation from place to place, dragging the piece of meat behind, until he comes to a tree; then have him climb the tree, leaving the meat dangling in the air below where the negro is perched on a limb. This done, he brings out a litter of young dogs, with their mothers, and puts them on the trail where the meat was dragged along. The old one starts out ahead, and the young ones follow, until they come to the tree. Soon they discover the meat, and commence jumping and barking for it, the negro keeping the meat out of their reach until the keeper arrives on the spot, when he takes it down, and divides it among the dogs. He said, "Give them a few lessons of this kind, and they will follow the negro as well without the meat as with." The next man said, he "had made \$3,600 from one of his venches in nine years, she having produced him in that time nine negroes, which he had sold at about four years of age, averaging him \$400.

From such facts the reader may judge somewhat of the condition of southern society; but he cannot appreciate it, without making a visit to the country, and seeing and learning for himself. A northern man can appreciate society at home much better after traveling among southern society a while. When we travel in the northern States, we are in the habit of seeing meetings and school-houses standing here and there as we pass. But it is quite the reverse in the South. You may travel a day or two in some of the southern States, without seeing either. This is one prominent cause of the ignorance that so universally prevails in those sections of country. Educate the mass of the people, and slavery dies; keep them in ignorance, and tyranny and oppression will prevail.

SYSTEMATIC BENEVOLENCE.

The following letter from a Christian in moderate circumstances to the Treasurer of one of the religious societies, furnishes a good illustration of what may be done by systematic benevolence:

"I have long been desirous of rendering some aid to your society. My circumstances, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me that I had a right, if it were not clearly my duty, to set apart a certain portion of the Lord's gifts for His cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but by being carefully managed it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to \$5 which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan. The money laid aside is not considered mine at all. The only inquiry, when an application is made, is, have I anything in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for Him. I have no doubt, sir, that the deductions made on every gain have been saved in carefulness and economy."

A SURE PAYMASTER.

That terrible saying of Anubis of Anubis to Richelieu holds true for mercy as well as for judgment: "My Lord Cardinal, God does not pay at the end of every week, but at the last He pays." God may put His faithful ones upon a long and faithful apprenticeship, during which they learn much and receive little—food only, and "that in a measure"—often the bread and water of affliction. Yet at the last He pays; pays them into their hearts, pays them into their hands also. We may remember long seasons of faithful yet honest endeavor; the prayers of a soul yet without strength; the sacrifices of an imperfectly subdued will, bound even with cords to the altar; we may remember such times or we may forget them, but their result is with us. Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit, over our graves.

COVER THE BEST GIFTS.

Sir Humphrey Davy makes the following beautiful remarks, in his "Salmadia," in regard to the preciousness of the Christian belief: "I envy no quality of the mind and intellect in others, be it genius, wit or fancy; but if I could choose what would be most beautiful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness; vanishes and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens new life even in death; makes an instrument of torture and shame the ladder of ascent to Paradise; and far above all combinations of earthly homes, calls up the most beautiful visions of the palms and amarantus, in the gardens of the blest, and security of everlasting joys, where the sensualist views only gloom, decay, annihilation and despair."

GETTING AROUND SUNDAY.

In a Dissenting Chapel, near Barnard Castle, Britain, two farmers met. One of them, on his way to the chapel, had noticed a fine calf in his neighbor's field, which circumstance gave rise to the following conversation. Addressing his friend, in a tone intended for a whisper, but which was loud enough to be heard for several yards round, he said: "Tommy, supposing it was Monday, what wad ye take for your calf?" "Why," replied the other, "supposing it was Monday, aw wud take two pound fifteen." "Supposing it was Monday, aw'll gi' two pound ten." "Supposing it was Monday, then, ye shall haw' it." The bargain was thus concluded, and the calf was duly delivered on the following day.

THE FATAL REPOSE.

A gentleman was traveling in Italy in the summer months. As he left Rome, he was warned of the danger of sleeping at Baccano. He was told to travel all night, rather than stop at that place, as a malignant fever prevailed there. He arrived there about bed-time. The air was balmy, and the accommodations inviting. He concluded to stop for the night. Those whose interests would be promoted by his doing so, told him there was no danger.

This word, which is used in the Psalms seventy-four times, and thrice in the prophecy of Habakkuk, must have some significant meaning, and yet there seems to be much doubt in reference to the matter. It is a Hebrew word, which the translators have left as they found it, because they could not agree as to its meaning. The Targum, and most of the Jewish commentators, give to the word the meaning of eternally, forever. The voice of the Septuagint translation appears to have regarded it as a musical or rhythmical note. Ferner regards it as indicating a change of tone; Matheson, as a musical note, equivalent, perhaps, to the word repeat. According to Luther, and others, it is equivalent to the exclamation, Silence! Gesenius says Selah means, "Let the instruments play, and the singers stop." Woehler regards it as equivalent to *sursum corda!* (up, my soul!) Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case a real appeal or summons to Jehovah; it are calls for aid, and prayer to be heard, expressed either with entire directness, or in the imperative, "Hear, Jehovah!" and the like, still earnest addresses to God, that He would remember and hear; etc. The word itself, he regards as indicating a blast of trumpets by the priests. Selah itself he thinks is an abridged expression used for Higgaton, indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets. Some think the word marks the beginning of a new sense, or a new measure of verses; and others, that it joins what follows to that which goes before, and shows that what has been said deserves always to be remembered. Some have thought Selah showed the cessation of the actual inspiration of the Psalmist; and others, that it is simply a note to indicate the elevation of the voice; still others, that it is equivalent to Amen, he it so, or let it be.

SELAH.

The following letter from a Christian in moderate circumstances to the Treasurer of one of the religious societies, furnishes a good illustration of what may be done by systematic benevolence:

"I have long been desirous of rendering some aid to your society. My circumstances, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me that I had a right, if it were not clearly my duty, to set apart a certain portion of the Lord's gifts for His cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but by being carefully managed it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to \$5 which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan. The money laid aside is not considered mine at all. The only inquiry, when an application is made, is, have I anything in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for Him. I have no doubt, sir, that the deductions made on every gain have been saved in carefulness and economy."

A SURE PAYMASTER.

That terrible saying of Anubis of Anubis to Richelieu holds true for mercy as well as for judgment: "My Lord Cardinal, God does not pay at the end of every week, but at the last He pays." God may put His faithful ones upon a long and faithful apprenticeship, during which they learn much and receive little—food only, and "that in a measure"—often the bread and water of affliction. Yet at the last He pays; pays them into their hearts, pays them into their hands also. We may remember long seasons of faithful yet honest endeavor; the prayers of a soul yet without strength; the sacrifices of an imperfectly subdued will, bound even with cords to the altar; we may remember such times or we may forget them, but their result is with us. Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit, over our graves.

COVER THE BEST GIFTS.

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The Sabbath Recorder.

New York, July 26, 1860.

GEORGE B. UTTER, RESIDENT EDITOR.

OUR MISSIONARY BOARD.

We have received an eight-page communication, reviewing the action of our Missionary Board in relation to the Palestine Mission. What disposition to make of the document, is a question to which we have given considerable thought, and about which we have felt some solicitude. On the one hand, we desire to give a fair hearing to all who feel inclined to communicate their views through the medium of our columns. On the other hand, we are averse to having our columns made the medium of scattering firebrands, or even of perpetuating unnecessary and fruitless controversy. After looking over the whole subject, we have concluded not to print the article in question, at least for the present—a conclusion in which we are established by several considerations which ought perhaps to be mentioned. One is, that the article says but little if anything which has not already been said in substance. Another is, that the writer seems to us to misapprehend the motives of those whom he reviews—a misapprehension which would pretty certainly be corrected by a personal interview with the persons interested. Another, and the last we shall mention, is, that we think newspaper controversies on such questions are more likely to develop a spirit of special pleading, than to elicit and communicate information, or lead to harmonious and efficient action.

We cannot dismiss this subject without saying a few words in regard to our Missionary Board. It is well known, that at the last anniversary of our Missionary Society, it was deemed advisable to appoint a Board in a new location, and composed for the most part of brethren who had not in years past been actively engaged in directing our missionary operations. When that Board held their first meeting at Westbury, in October last, it was our good fortune to be present, as a spectator, during a part of their deliberations, which extended through two days, and satisfied us of the wisdom of the Society (or of an overruling Providence) in the choice which had been made. The first question they talked over was, whether they should accept the appointments, and undertake to perform the duties which the Society had devolved upon them. Nearly every member expressed a feeling of hesitancy about assuming what was evidently felt to be a great responsibility, from which they would gladly have been excused. It was concluded, however, that duty required them to go forward, and that they would follow its dictates. At an early stage in their proceedings, they determined, that whatever action they might take in relation to the Society's business, should be taken unanimously—that, in other words, final action upon all questions about which there might be differences of opinion among them, should be deferred until they could see eye to eye—a determination which, we understand, has been strictly carried out, so that if they have erred, or done wrong, they have done it unanimously, and are all responsible. The condition of the Society's finances occupied much of the Board's attention during the first two or three meetings which they held. Every member seemed to treat the business as though it was his own, and to give his thoughts to the ways and means of paying off liabilities, and carrying on operations so as to be above reproach; and in this respect they have shown, that the practical skill, prudence, and foresight, which are acknowledged to characterize them in transacting their own business, have been brought to bear in the Society's business. Upon the whole, we think that, however much our brethren may differ upon some points of policy, they have occasion to thank God and take courage in view of the spirit which has animated the Missionary Board during the past year.

In listening to remarks about missionary operations, we have not unfrequently heard the Board spoken of in a way which seemed to us indicative of a misapprehension of their position. The Board are spoken of as doing, or refusing to do, this, that, or the other thing, as though they were an organization independent of, and having interests different from, the people or the missionaries. Any such impression is of course erroneous. It should be constantly borne in mind, that the members of the Board are only the agents, for the time being, through whom the churches and the brethren operate to sustain the missionaries. Their appointment is made from year to year, and their services are rendered gratuitously. They have no objects of their own to serve, and they may be changed at any annual meeting of the Society. Our missionary organization throughout is thoroughly democratic, and the feeling in regard to members of the Board and the rest of us should be, that we are all brethren, laboring together in a great and good cause.

MILTON ACADEMY.—We have received the Sixth Annual Catalogue of the Officers and Students of the Academy at Milton, Rock Co., Wis., for the year ending July 10, 1860. The Board of Trustees consists of Hon. Joseph Goodrich, President; Benjamin F. Collins, Secretary; Jeremiah Davis, Treasurer; Isaac T. Smith, John J. Vankirk, Henry W. Green, and Henry G. Greenman. The Faculty consists of Rev. Wm. C. Whitford, Principal; George M. Gurnsey, Albert Whitford, Sheperd S. Rockwood, A. Herbert Lewis, Oscar U. Whitford, Mrs. Ruth H. Whitford, Mrs. Flora H. Rockwood, Miss Ida F. Sallan, Mrs. Chloce C. Whitford, Mrs. Matilda L. Whitaker, Miss Emily C. Wyman. The number of students last year was

260, of whom 113 were ladies, and 147 gentlemen. From the Catalogue for 1860-61, we learn that the Fall Term opens Tuesday, August 28th, and closes Tuesday, Dec. 4th; the Winter Term opens Tuesday, Dec. 18th, and closes Friday, March 23d, 1861; the Spring Terms opens Tuesday, April 2d, and closes Thursday, July 4th, on which day the anniversary exercises will be held. The Teachers' Term opens Tuesday, August 28th, and closes Tuesday, Nov. 6th.

HOME NEWS.

ROCKVILLE OF THIRD HOPKINTON CHURCH.—This church has been organized twenty-five years. Previous to 1835, the brethren in this section composed a part of the 1st Hopkinton church. At the time of its organization, it numbered fifty-three members. Since then it has been blessed with frequent revivals. While Eld. C. Chester was pastor of this church, it enjoyed two such seasons; one in 1857, when its numbers were increased thirty-two; and another in 1842, when there were added twenty-nine members. From 1845 to 1849, while Eld. A. B. Burdick was pastor of this church, there were ninety-seven added to its membership. During the four years in which Eld. C. M. Lewis labored in this field, there were added to this church seventy-two members. There were a few additions, but no general revival, while Eld. Joel Green preached for this people. Eld. P. S. Crandall labored in this field about three years, during which time there were added to the church thirty-one members. For about four years previous to April, 1860, Eld. Stephen Burdick was their pastor. There was a revival in progress when he settled with this people, under the labors of Eld. Lucius Crandall. During Bro. Burdick's stay with the church, there were thirty-three added to its membership. There have been added to the fifty-three who first constituted this church, two hundred and ninety-eight, making in all who have by letter and baptism been enrolled on the church record in this place, three hundred and fifty-one members. L. M. C.

QUARTERLY MEETING AT PRESTON, N. Y.—A recent letter from Bro. D. P. Curtis says: "Sickness prevented me from attending the Association. After an absence from home of four weeks, I returned in time to attend our Quarterly Meeting, on the 29th ultimo, though not able to preach. Brethren T. Fisher, H. Stillman, and J. B. Clarke, were in attendance, and supplied us with preaching. A goodly number of brethren and sisters from the associate churches were present, and participated in the exercises of the occasion. The meeting closed on Friday afternoon, July 1st, with a season of free conference, (after preaching by Bro. Fisher,) in which about twenty participated, and all felt that it was good to be there. Our next meeting is to be held with the church in Otsego, on the last Sixth-day in September next, Providence permitting."

THE ALBION ACADEMY.—It was my happy lot to be present at the anniversary exercises of the Albion Academy, which took place on the 27th of June. I was highly gratified to witness what appeared to me a very thorough and high grade of scholarship, considering the age of the institution. The essays and orations displayed the power of close and logical thinking, and a happy talent of expressing those thoughts with clearness and force. There seemed to be no particular effort to make a display, or produce effect, further than the thoughts uttered were worthy of producing; and the absence of such effort, gave their delivery an ease and power which it could not otherwise have had. I have seldom witnessed a more uniform display of unaffected, native eloquence. Some of the productions exhibited a good stock of useful historical knowledge; and a high moral tone ran through the whole. At the close of the exercises, a short, pithy, and feeling address was delivered to the graduating class, by Prof. Williams, which drew tears from many eyes. The graduating class numbered ten, though some were absent. Our schools at the West, I am told, are generally patronized to about the extent of their accommodations. I was informed that one of the Regents of the State of Wisconsin, in a public speech, last winter, while touching upon the subject of education, stated, that while all the other Protestant denominations had academies, and some of them colleges, with large endowments, and every facility, apparently, necessary for success, yet it was with the most careful nursing that they could be made to live; while the Seventh-day Baptists, but a mere handful in number, and crippled for the want of men and means, are now educating more than one third of the students within the State, who have passed from the common schools. With such facts before us, so acknowledged as to remove all suspicion of exaggeration, we ought to thank God and take courage.

The Milton School held its anniversary on the 10th of July, which was highly creditable to both teachers and students; but as I suppose some other one is expected to make a report of it, I will forbear further reference. SPECTATOR.

THE MILTON ACADEMY.—The anniversary exercises of the Academy at Milton, Rock Co., Wisconsin, were held on the afternoon of Third-day, July 10th, in a grove near the village, and are spoken of as the best ever had there. The essays and orations read and spoken, were prepared with great care, and were listened to with delight by a large audience. The number of scholars in attendance last year was 260; or, if members of model classes be counted in, 273. The average attendance per term was 135. The graduating class numbered 8. The prospects for the Fall Term

are said to be encouraging. Two hundred students are expected.

We give below the Order of Exercises: The Aim of Life, Mr. S. R. Wheeler, Salem, N. J.; Truth and Falsehood, Miss H. E. Ingledew, Adams; The Strength of Early Impressions, Miss S. Carey, Shoptons; New Drops are Angels' Tears, Miss R. E. Hall, Milton; The Spirit of Discovery, Mr. G. W. Steele, Whitehall; Carl Schurz, Mr. L. S. Burdick, Utica; The Fickleness of Fortune, Miss M. J. Snell, Fort Atkinson; Woman's Rights, Miss E. J. Odell, Troy; Our Political Destiny, Mr. W. S. Winegar, Tiffany; Practical Christianity, Mr. L. P. Norcross, Westville; The Worth of Books, Miss S. E. Stoughton, Stoughton; I would not Live Always, Miss C. A. Pratt, Milton; Internal Improvements, Mr. J. A. Stewart, Westville; Sources of Human Character, Mr. L. Ingledew, Adams; How is Human Happiness obtained, Mr. G. L. Laws, Orion; The Tribute paid Success, Miss I. L. Hall, Watertown; Live for Something, Miss J. C. Bond, Lima; The Statesman's Influence, Mr. P. Norcross, Westville; The Acquisition of Mexico, Mr. J. M. Jones, Boston, N. Y.; The Jaws of Power, Mr. O. P. B. Wright, Emerald Grove; Homeward Bound, Miss E. C. Wyman, Hillsborough; The Necessity of Labor to Human Culture, Miss L. E. Stoughton, Stoughton; The Bible—Its Worth, Mr. J. Longfield, Magnolia; Wealth as a Basis of Society, Mr. O. U. Whitford, Westville; Passing Away, Mrs. M. L. Whitaker, Jeneseville; The Present as related to the Future, Miss H. E. Hulst, Johnstown; Work, Mr. S. S. Wallihan, Evansville; Farewell, Mr. A. H. Lewis, Berlin. Address to the Graduating Class.

Graduating Class. J. M. Jones, A. H. Lewis, Miss M. E. Hulst, O. P. B. Wright, O. U. Whitford, J. Longfield, S. S. Wallihan, Mrs. M. L. Whitaker.

MISSIONARY MATTERS.

Proceedings at a Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society. The Board met agreeable to call. Prayer by Joshua Clark. The Committee appointed to make arrangements for an agency tour, with Eld. A. B. Burdick, reported that arrangements had been made, and that Eld. Burdick had proceeded on his tour accordingly. The Chairman of the Committee read two letters from Eld. Burdick, wherein he stated that he had attended the Annual Meetings of the Central and Western Associations; and also visited the 1st Alfred, 2d Alfred, Independence and Little Genesee Churches, where he had been cordially received and quite liberal donations made to the treasury of the Society.

The Treasurer presented his report, showing— Amount received during the quarter, \$ 584 15 Balance in treasury at last report, 1,308 08 \$1,892 23 Amount paid out on sundry orders, 727 61 Balance in treasury, 1,164 62 \$1,892 23

The Seventh-day Baptist Publishing Society presented two bills for printing Annual Reports; one for 1858, of \$46 06; one for 1859, \$51 85. E. G. Champlin and N. H. Langworthy were appointed a Committee to settle said bills.

The Corresponding Secretary made a report of correspondence, &c., among which was a communication from N. Wardner, asking security for the amount due him; whereupon it was voted, that the Treasurer be authorized to pay Bro. Wardner \$200, and give him security on the interest held by the Missionary Society in the Greenmanville Manufacturing Company's establishment, if he wishes it.

The Treasurer was authorized to pay the salaries of brother P. S. Crandall and H. W. Babcock for the last quarter; to pay draft of \$375, when presented, for passage of Charles Saunders and family from Palestine to Boston or New York; also, to forward a Letter of Credit for £75 to Wm. M. Jones.

Adjourned to meet on Fourth-day, August 29th, 1860, at 9 o'clock A. M., at Westbury, Rhode Island. E. G. C.

FEMALE PHYSICIANS AS MISSIONARIES.

We find in a late number of the Boston Journal, the following introduction to and extract from a letter written in February last, by Mrs. Charles Saunders, at Jaffa, to Mrs. Edward W. Howland, of New Bedford. Mr. and Mrs. Howland had previously visited Jaffa, when Mrs. Saunders remarked to Mrs. Howland, that much of her influence was owing to her practice as a physician; it gave her access to females, where male physicians would not be admitted. If a doctor was employed to treat a woman, he must obtain his knowledge of the case through the husband, while a doctress had the advantage of direct communication. This fact is sufficient to account, in part at least, for the failure of the one and the success of the other, in the case mentioned.

In Japan, according to the information brought out in the interview of the Japanese with the medical men in Washington, female physicians attend to the general practice of obstetrics and the treatment of female diseases. Such is the fact in regard to the former branch of practice, and doubtless the latter also, in China and India; and in the Turkish Empire, of course, none but female physicians would be allowed to attend female patients.

It is proper to state, (says the editor of the Journal,) that the extract is from a familiar private letter, but is made public with the hope that it may be of some interest to the friends of female education and the promoters of foreign missions. Martha, spoken of in the extract, is the daughter of Doctress Saunders:

"I have been very much occupied with the sick this winter. Chills and fevers and dysentery have been the prevailing diseases here. I have just had a very interesting case—the wife of one of the chief Effendis here. She had been sick five months with chronic dysentery; her physician had given her up, when they came to see me, and requested me to come and see her. I went; and, through the blessing of God, she recovered, after ten days' treatment. According to ancient usage, they sent me a live sheep for a thank offering, which was brought into my room early in the morning, before I was up. The afternoon of the same day a servant came, according to the primitive custom, and said that the Effendi and his wife wished me to come to the feast,

for all things were now ready; the music and the dancers were there that the master had hired to entertain his friends on the joyful occasion. On account of my pressing duties, I could not go to their feast that day. So they continued it until the next day, that I might be with them. It is the custom here, when one has recovered from a very severe illness, to sacrifice a lamb or a kid, which they call a sacrifice of thanksgiving. When they make a feast, and every thing is ready, they send out and invite their friends to come in and make merry with them.

Having received a second invitation to witness this festivity, I could not deny them. The next day the servant came for us. So I and Martha were soon on our way to the house of the Effendi. When we reached there we found a large company of Arab ladies assembled in the harem, all gorgeously attired and sparkling with jewels and precious stones. The wife of the Effendi, who had been ill, rose from her satin cushions and came forward to meet us. She kissed me on both sides of my face, and led us to the uppermost seat. Her daughters then came forward and bowed themselves to the floor, to show their gratitude for what I had done for their mother. Then all the ladies in the room rose and said to me, 'God bless and keep you and your husband and child'—placing their hands upon their mouths, then upon their hearts; thus indicating that what the mouth utters the heart feels.

We stayed about two hours, and then begged the lady of the house to excuse us, telling her that I was truly thankful for her recovery, and also much pleased in witnessing their joy on this occasion of their sacrifice of thanksgiving; still, the sacrifice of a con-trite heart was that which on our part constituted the whole merit of what we could offer to God for all his mercies."

LETTERS FROM PALESTINE—NO. 63.

DEAR BRO. MASSON.—Through the suggestions of a friend, I am induced to refer again to your editorial, under the caption of "Our Palestine Mission," in the Recorder of January 12th, with reference to Rev. Dr. Barclay; for through forgetfulness or misinformation, your reporter—the reverend brother—has brought forth something new from the heap of plunder claimed in common by the best-intentioned of his fellow travelers. The impression conveyed by your informant is, that those gathered into a church by Dr. B., during his former visit in this land, "abandoned him" during his absence; that while they were supported, they remained with him; but when that failed, they had no inducement to adhere to the faith they had embraced; and also, that but one convert remained on the Doctor's return.

The facts communicated to me, and which I am at liberty to state on the authority of Dr. B., are these: Of those baptized by him, some were Europeans and Americans, resident here for a short time, and subsequently returned to Europe and America. Of residents and natives, a number were excluded previous to the Doctor's returning to the United States. None were supported by him; each lived upon his own resources. The course of some was such that he felt it duty, sorrowful as it was, to withdraw the hand of fellowship from them. As to inducing persons to become converts by the leaves and the fishes, he is decidedly opposed to, and has always repudiated, every thing of the kind. Every common-sense Christian, and especially a Christian minister, ought to know, that such converts are, or would shortly be, of the sample of the man in the gutter who claimed to be one of Elder Leland's converts. Three of the persons baptized and living here, are in communion with Dr. B., and one, a worthy man, died during his absence to the States.

To pay persons to join a church is one thing, and quite another thing is it to provide labor for the inquirer, cast out of employment simply because he is inquiring after truth. Would that our ability were equal to the task of such industrial concern as would furnish a veritable shelter from the storm, to those seeking to know the truth, but who are now hindered by formidable obstacles in the way. Some of God's people have begun this very thing. In the beginning they despised not the day of small things—were humble and patient—have now enlarged their operations somewhat, and little by little are counteracting the hide-bound influence of the isms of the land. But there is room for this kind of work. Dr. Barclay has a proposition on foot—a sort of liberty-conscience self-supporting colony. Could capital be brought to bear upon it, the thing would tell very soon on the interests of this land.

I am not aware that the rich American community seek to make a single convert. They probably find enough to do with the born members of their flock now on hand. The Episcopalians referred to in your article, have not, in their own estimation, all they need. Inquirers with them are increasing, and the establishment lacks room and means to give them employment. They have their own discouragements and opposers as well others. The discouragements I have labored under have not been all from the people here. The weight of them has been from other sources. If let alone, they will wear themselves out, if they are not thread-bare already.

You very truly remark; "In Palestine the expenses of living are greatly increased beyond what they have been in former years." This is so much as to be a matter of painful notoriety and bitter complaint from all classes of the population here. Flour is more than double what it was in 1855 and 1856. Many other necessities of life are sold at the same rate. Whether prices can increase much more for the present, is doubtful.

It is very desirable to nerve ourselves to the evangelization of Palestine, and face hard times, and all in the spirit of good soldiers of the cross of our Divine Lord and Master, who freely gave himself an offering, that we might be redeemed through his precious blood. Wm. M. JONES.

JERUSALEM, 25th of May, 1860.

BISHOPRIC OF JERUSALEM.

Many of our readers may know, that England and Prussia agreed, a few years ago, to sustain a bishop at Jerusalem, who should be of the Protestant Episcopal Church of England. The present bishop is Dr. Gobat, formerly a missionary in Abyssinia. The Society which mainly bears the English portion of the expense of this bishopric, is called "The Jerusalem Diocesan Missionary Fund." The subjoined paragraph, taken from a London paper of June 20th, gives some interesting information respecting this diocese:

The annual meeting of the Jerusalem Diocesan Missionary Society, was held on Monday, at Willis's rooms, the Earl of Shaftesbury in the chair. Mr. Hefter, who had been seven years in connection with the mission in Jerusalem, bore testimony to the progress of the work. He had lately examined, in the absence of the bishop, the school at Mount Zion, and he believed that the knowledge of the children there was equal to that of children at home. Seeing that they had no knowledge of the English language before entering the school, their acquired knowledge of it was surprising. The station in Abyssinia, where the bishop previously labored, yet retains his sympathies. The Jews in that locality are more degraded than in any other place. Two missionaries had lately been sent out by the London Society for the Conversion of the Jews, to organize a mission in that district. The report showed an increase in the receipts of the Society during the past year, over the report of the previous year. The sum acknowledged at the last annual meeting amounted to £1,350 for a period of fifteen months, while during the past year £1,312 had been raised. The schools form a very interesting and important feature of the mission. The diocesan school at Jerusalem now contains thirty-six boys, of whom six are orphans, and are selected for training as schoolmasters. The school, at Jaffa, Naplous and Bethlem, have, during the past year, rather decreased in numbers. The native protestant congregation remains, as regards numbers, much in the same state as previously. They desire to have a place of worship of their own; and one member has given a very eligible site, with a donation of £10, and another has given £50. The missionary work among the numerous pilgrims still progresses. In Abyssinia a large amount of toleration has been afforded to the missionaries there employed, and the king has most gratefully received the bibles that were sent him, and freely allowed them to be distributed. After other interesting details, showing the difficulties the agents of the Society have to contend against, the committee recorded thanks for the measure of success they had been enabled to attain. The Rev. Mr. Venn gave some interesting details of the labors of the agents of the Society, and other speakers followed in addressing the meeting, which terminated in a vote of thanks to the chairman.

GERRIT SMITH ON VOTING.—Under date of Peterboro, July 13th, 1860, Gerrit Smith has addressed a long letter to Frederick Douglass, in which he expresses his opinion as to the course which the friends of Temperance and Freedom should pursue at the coming election. His advice is to "vote for the uncompromising enemies of the dramshop, and for those who, knowing no law for slavery, accord not the least legality to its pretensions." He then goes on to show why, in his opinion, the temperance and anti-slavery causes are in their present low state. The decline of the temperance cause he attributes to the fact that temperance men have voted for legislators who favor licensing the sale of intoxicating liquors, instead of men who were opposed to using liquors for a beverage, under all circumstances. The anti-slavery decline he charges upon the disposition to limit the aggressions of slavery, rather than to abolish the whole system. Near the close of his letter, Mr. Smith says: "There is but little hope for either Temperance or Freedom in our day. God grant that the next generation may have the wisdom, integrity, and courage, to vote away the dramshop and slavery."

A CHURCH CONTROVERSY.—The Church of the Puritans, in New York, has become noted, the world over, for its controversies. At first these were about slavery; but now they are about the propriety of asking British Christians to contribute for the support of the church as an anti-slavery organization. A Glasgow abolitionist having publicly inquired of the Editor of The Independent, whether the church is "really in such a destitute state that a begging-box had to be sent around England and Scotland to get funds to sustain it," that gentleman replies in the negative. He thinks "there would be no difficulty in supporting the ministry in that church if the church members were united in each other and in their pastor," that whatever may have been the original grounds of division and controversy, they have at present no connection with the subject of slavery; and finally, that if British Christians want to contribute to propagate anti-slavery sentiments in America, they had better do it in the form of a direct testimonial to Dr. Cheever, who will always be true to the principles which he has espoused.

LATEST FROM SYRIA.—The Boston Traveller publishes a letter from the scene of war in Syria, dated June 21st, which announces that Zableh, the last stronghold of the Christians of Lebanon, had been captured and burned, and that the Christians were flying in all directions. It was rumored that Sidon had also been destroyed, and twenty-five hundred Christians massacred. The defense of Zableh was heroic.

THE CENSUS OF NEW YORK CITY, which is now being taken, is likely to show very favorably for the growth of the city. From data already obtained, it is estimated that the increase in five years has been forty per cent, which is greater than in any similar period during the last fifty years. The population in 1856 was 1,000; in 1857, 1,038; in 1858, 1,080; in 1859, 1,130; in 1860, estimated at 881,734.

SUNDAY-SCHOOL CONVENTION.

A Convention of the Sunday-School Teachers of the State of New York is to be held at Schenectady, on the 7th, 8th, and 9th days of August. The following are among the subjects which will be presented for discussion:

- 1. What are and what are not the proper objects of discussion in Sunday school conventions?
2. In view of the inadequacy of all the present appliances of the gospel to restrain and prevent crime, what are the duties that devolve upon the christian and patriot in relation to the Sunday school as an institution?
3. How should the Fourth of July be celebrated so as to secure both the political and christian design of the founders of the republic?
4. Does the present condition of the states of South America and of Europe devolve any active duties upon the Sunday school teachers of the United States, and if so, what are they?
5. What passages of scripture contain revealed truth so as best to secure to the Sunday school teacher spiritual mindedness and qualify him so to present to the pupil the subject of conversion and growth in the graces of religion as to accomplish the ends of Sunday school teaching?

THE ECLIPSE OF THE SUN, on Fourth-day of last week, was one of special interest to astronomers, who made great efforts, and incurred much expense, to see it to advantage. It was visible in North America, Europe, Africa and Asia. The eclipse was total in Oregon, near the mouth of the Columbia river, and thence over a narrow strip of country to Fort York, on the shore of the Hudson Bay, and to the northeastern point of Labrador, (Cape Chidley,) which was the most favorable place on the continent for observing the total phase. It commenced in this city about 7 o'clock in the morning, and lasted some two hours. The sun was only partially eclipsed. After crossing the North American continent, the Atlantic ocean, and a portion of Europe, it left the earth on the borders of the Red Sea, in Africa. An opportunity was presented by this eclipse for fixing the geographical position of both the east and west coasts of North America, with a precision which will not again occur during very many years. Numbers of European astronomers had made arrangements to witness it at various points, and American astronomers had done the same.

FIFTIETH ANNIVERSARY SERMON.—Rev. Gardiner Spring, D. D., senior pastor of the Brick Presbyterian church, New York, will preach his fiftieth anniversary sermon on the first Sunday in August. The day following, the congregation intend to visit their pastor, and present him with a fitting testimonial of their high appreciation of his long and faithful labors in their behalf. It is worthy of notice, that before Dr. Spring came to New York, he had been preaching on trial before a church in Massachusetts, but failed to meet its approbation. He is now one of the few representatives of a past generation, and has seen every one of the members of the Presbytery, who assisted at his ordination and installation, laid in the grave.

CHARITABLE BEQUESTS.—The late J. W. Hallman, who recently died in East Liberty, Pa., left the following bequests: To the Mayor, Aldermen and citizens of Pittsburg, \$10,000, to be invested under the control of councils, and the interest to be appropriated to the purchase of bread and potatoes for the worthy poor of Pittsburg, during the winter; the sum of \$3,000 to the Pittsburg Infirmary; \$2,000 to the Young Men's Bible Society, for purchasing Bibles for the poor; \$2,000 to the First Cumberland Presbyterian Church, the interest to be applied to increase the pastor's salary.

THE GREAT EASTERN is to be closed against visitors after next Sabbath. On Monday afternoon, July 30, she will go to Cape May, with one hundred of Dodsworth's musicians and a few thousand ten-dollar passengers; land them at the Cape in two large steamboats, take a new crowd of Philadelphians on board, steam down to Hatteras and back, exchange passengers once more, and return to New York on Wednesday. After that date she will be anchored in the stream, and no more visitors will be received on board till she sails for England on the 16th of August.

OUR ANNIVERSARIES.—Many persons appear to be under an impression that the Anniversaries of our Benevolent Societies, to be held this year at Westbury, R. I., occur about the middle of September. That is a mistake; they occur during the first week of September; the Missionary Society meeting on Fourth-day, Sept. 5th, and the other Societies on the days immediately succeeding. The Secretaries of the several Societies will, no doubt, give full and specific notices in due time.

REGISTRATION OF BIRTHS AND MARRIAGES.—The law of New York State in regard to registering births and marriages, is just now making considerable trouble. The City Inspector is determined to enforce it, while many of the ministers and doctors are disposed to neglect it. Some of the Catholic clergy, with Bishop Hughes at their head, refuse to comply with it. Complaints of non-compliance with the law were recently made against several clergymen and physicians.

THE METHODIST is the name of the new religious weekly just started in New York. It is printed in octavo form, and in a very tasty style. Every thing connected with the Methodist church appears to receive attention, and a good digest of general religious news is furnished. The editorials are upon topics of public interest, and are written in an off-hand and sprightly manner. The first number of the paper can not fail of making a favorable impression.

LONDON Missionaries have like has also the Congregational in all series of the Society fore by a surplus sum. Sp of many raised for reversion handsome the funds more have offerings of the widow The gross Society is ditute £7 sent expe men- China. For tors are considerable number and tween the of the year The Stra American relative to contest rag The Mar on) so nars, are who succeed adopted the seventh were conde tinople in- was remove the opinio admitted v Church, b the supren that their be allowed therefore, s bers of the number, not much cost view. The with Rome- pense of a tains a coll their priests confirming, patriarch, in by principally Catholics be Education have a fem Vincent A young ladie bishop Hug sion, and m gestions: "Although young ladie education, s ed, graceful things that another year range with study in the is what the. It is the sci we all know Every you Queen's day department not have te able to hire stand it here that the coo predicament what I was should arian 13 years of a portion of come acqui keeping H education; and some pr RETURN of Philadelphia forth that the time has fa opinion that chosen but dah may be and that th hastens to f which is enco Palestine; a such land said has eve dispose of which, it w very site of Muriel. The meda's m scarcely inf those of Mec statesmen l legitimate influence of Christians, a reader of th lation they a the Jewish here long y sight." The War Rev. James Koung, China to the politi "We are parations, at a tremen refuses the straining, e But I think learn what if there is a horrible of nearly 60 China—eve skrimbling about two weeks before The Civr attention of France has to join with ore of Chiv The Co murder of

LONDON MISSIONARY SOCIETY.—The London Missionary Society, which, though unsectarian like the Bible Society in its constitution, has almost entirely fallen into the hands of the Congregationalists, has celebrated a triumphant anniversary, bearing comparison in all respects with the other great anniversaries of the period. The total income of the Society is larger this year than ever before by £475. The ordinary contributions surpass those of last year by a considerable sum. Special contributions to the amount of many thousands of pounds have been raised for India and China. A magnificent reversionary gift has fallen in, bringing the handsome addition of more than £9,000 to the funds of the Society. Nearly £3,000 more have been raised by the sacramental offerings of the churches for the support of the widows and orphans of missionaries. The gross income of the London Missionary Society is this year £93,900, and its expenditure £71,300. The chief difficulty at present experienced is that of obtaining suitable men for missionary labor in India and China. For the latter purpose, the Directors are holding in hand, untouched, a considerable sum of money, waiting until a sufficient number of eligible men can be obtained, and hence the apparent discrepancy between the reported receipts and expenditures of the year.

THE SYRIAN WAR.—The Philadelphia North American gives the following particulars relative to one of the parties engaged in the contest raging in Syria at last accounts: The Maronites, (or Christians of the Lebanon) so named after their first Bishop John Mars, are heretics. They are Unitarians who seceded from the Greek Church, and adopted the doctrine of the Unity of God, in the seventh century of our era; and they were condemned by the Council of Constantinople in the year 680. This condemnation was removed when, in 1182, renounced the opinion of Monothelites; they were then admitted within the pale of the Romish Church, but were induced to acknowledge the supremacy of the Pope only on condition that their religious tenets and rights should be allowed to remain unaltered. They are, therefore, at the best, only doubtful members of the Romish Church; but neither their number nor their influence entitles them to much consideration in a political point of view. They are still nominally connected with Rome; for the Pope defrays the expense of their public worship, and maintains a college at Rome for the education of their priests. He also has the privilege of confirming, but not of nominating their patriarch. The other Christians to be met with in Syria are of various creeds, but principally Greek and Armenian, the Latin Catholics being more numerous at Jerusalem.

EDUCATION OF YOUNG LADIES.—The Catholics have a female Seminary called Mount St. Vincent Academy, from which a class of young ladies graduated last week. Archbishop Hughes addressed them on the occasion, and made the following sensible suggestions: "Although it is of the utmost importance, young ladies, that you should have a good education, should be accomplished, cultivated, graceful, and refined, yet there are other things that cannot be lost sight of. Before another year rolls around, I purpose to arrange with the Sisters for a new branch of study in the Academy. That branch of study is what the French call the science of *cuisine*. It is the science of keeping house, and that we all know commences with the kitchen. Every young lady, I don't care if she be a Queen's daughter, ought to understand that department of life. Even though she may not have to practice it, though she may be able to hire her cook, yet she should understand it herself, for it may happen some day that the cook will dismiss her. What a predicament she would be in then. Well, what I was going to say was that the Sisters should arrange it so that all the girls over 13 years of age should be enabled to spend a portion of the time in the kitchen, and become acquainted with cooking and house-keeping. Here will be a new bureau of education. We shall then have the theory and some practice too."

RETURN OF THE JEWS TO PALESTINE.—The Philadelphia Press has an article setting forth that the tide of emigration to Palestine has fairly set in, and expressing the opinion that the prayer long offered by that chosen but now scattered people, that "Judah may be saved and Israel dwell securely, and that the Redeemer may come to Zion," is hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and it is said has even expressed his willingness to dispose of the Mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish Temple on Mount Moriah. This mosque is one of the Mahomedan most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Medina. Politicians and statesmen look upon these indications as a legitimate consequence of the liberalizing influence of Mahomedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight."

THE WAR IN CHINA.—A recent letter from Rev. James C. Beecher, chaplain at Hong Kong, China, speaks as follows in reference to the political condition of the country: "We are perfectly enveloped in war preparations. Ships of war come crowding in at a tremendous rate. The Emperor of China refuses the ultimatum of England, and is retreating every nerve to protect Peking. But I think he will back down when he learns what force is knocking at his door. If there is a meeting in the field there will be horrible butchery, for the allied force is of nearly 50,000 men. This is 'The War in China'—everything before this has been skirmishing. The expedition start hence in about two weeks. It will probably be six weeks before active operations commence."

THE CIVIL WAR IN SYRIA has attracted the attention of the European powers, and France has notified Turkey of her intention to join with other powers to stop the massacre of Christians.

THE CORONER'S JURY in the case of the murder of Messrs. Walton and Matthews, found a verdict of guilty against Charles Woffle, step-son of Mr. Walton.

EDUCATED LIBERIAN.—During the last few years, the intelligent, industrious, and energetic free colored population have turned their attention towards Liberia, as an inviting home. Their civil disabilities here, and the comfort and progress of their brethren there, have done much to produce this result. Some one hundred of this portion of the residents of Pennsylvania are seriously considering a removal to Africa the coming fall, and as many more in New York and other northern States are similarly disposed. The Liberians, too, are preparing for this desirable class of people, by creating suitable society for them. Two of her sons have just graduated from prominent institutions of learning in this country, viz.:—William Henry Ealbeck, from the "medical department" of Bowdoin College, Me., and Wilbur Fisk Burns, with the degree of "bachelor of arts," from Wesleyan University, Conn. The latter is a son of Bishop Burns, of the Methodist Episcopal Church of Liberia. These young men are natives of Liberia, and expect to return by the colonization packet, Mary Caroline Stevens, November 1st next, from Baltimore.

THE OLDEST MISSIONARY SOCIETY IN ENGLAND.—The "Society for the Propagation of the Gospel in Foreign Parts," celebrated its 159th anniversary in St. Paul's cathedral, London, on the 14th of June. The income of the society during the year amounted to £102,592, but that was not adequate to allow them to meet the numerous demands made upon their resources. The sermon was preached by the Bishop of Carlisle, who took as his text the 6th verse of the 4th chapter of Zachariah: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." At the conclusion of the service, a collection was made, which amounted to £37,115. In the evening, the lord mayor and lady mayor entertained the bishops at dinner in the Egyptian hall, at the mansion house. The speakers were the Archbishop of Canterbury, the Bishops of London, Carlisle, Bath and Wells, and Oxford; the Earl of Cardigan, the Earl of Shrewsbury, Sir F. Smith, and Vice-admiral Sir T. Herbert.

OLDEST PREACHER IN NEW ENGLAND.—In the town of Verlin, Vt., adjoining Montpelier, lives the Rev. James Hobart, who is probably the most remarkable preacher in New England. He is now about entering the ninety-fifth year of his age, and the seventieth of his ministry; and still he is vigorous and active, preaching every Sunday when and wherever he can engage himself. Thirty years ago his people, over whom he had been the settled congregational minister since the settlement of the town, in about the year 1790, dismissed him, supposing he would not hold out much longer. Since then he has been preaching in New Hampshire and Vermont, on nearly monthly, and daily engagements. He is a great pedestrian, making nothing of walking a half dozen miles to preach, and home again the same day.

ADVERTISEMENTS IN RELIGIOUS NEWSPAPERS.—At a recent meeting in Massachusetts, a Mr. Clark said he thought many of the advertisements in religious papers were very objectionable, especially one in which it was related of a certain glue, that a dog, having run against a stick, was split into two pieces, and then stuck together with that article—two legs being up and two down—so that one pair got tired he could turn over and run on the other. He thought that such statements as this hardly comported with the dignity of a religious newspaper.

GENERAL INTELLIGENCE.

DRINKING AND CRIME.—A recent criminal trial in Charleston, S. C., revealed a curious state of things among the colored population of that city. One slave had killed another in a den arranged expressly for allowing negroes to drink and gamble. The room upon the street was occupied by a shoemaker, while the entrance to the drinking hole was through an alley-way at the side, from which there were four or five modes of entering or escaping. There was a bell connected with the establishment, the handle of which was in front, under the charge of the shoemaker, which was rung on the appearance of a policeman, when the company assembled would make a rapid exit by one of the passages mentioned above. When the murder took place, this den was overhauled, and cards, dice and box, and other gambling implements, were discovered, with poisoned liquor of the most horrible description. The local paper moralizes in this wise: "Can any one feel surprised at this? Doated countenances he sees now, of negroes he saw a year or two ago in health and vigor? Can it be expected that our slaves can be faithful, when such sinks as these meet them on every hand and seduce them from their duties?" It may be interesting to know what the verdict and sentence were in the above case, and they are given below:

"We find the defendant guilty of manslaughter, and sentence him to 12 months' imprisonment in jail, the second and every alternate month of which is to be solitary, and to receive on the first of every alternate month 20 paddles, and then to be further imprisoned for 19 years, unless sooner banished from the State."

IMPORTANT TO OWNERS OF STONE QUARRIES.—The corporation of the city of Havana is advertising for proposals for the delivery on the wharves of that city, free of custom-house tonnage duties, of twenty thousand metres of cracked granite stone, varying in size from three to six centimetres, of the same or similar quality now used there, under the name of the Trapp block. Proposals will be received until August 6, at the maximum of \$5 50 per metre, the first lot of 5,000 metres to be delivered within forty days after the approval of the contract, and the remainder in monthly lots of 5,000 each. The proposals must be accompanied by a deposit of \$2,000, as a guarantee of the fulfillment of the contract. As this is merely intended as a trial of the McAdam system, if successful it will be universally adopted for the whole of the avenues and streets of Havana.

HORSE THIEVES LYNCHED.—The Leavenworth (Kansas) Herald reports that on the 5th inst., a party of nine armed men arrested, without legal process, one Henry Woffle and son, and Charles Doy, son of Dr. John Doy, on a charge of horse stealing. They were tried, found guilty, and the sentence of death passed upon them. Doy and young Woffle succeeded in making their escape, the latter after being badly wounded. The sentence was executed on the old man Woffle. He was deliberately shot and his body left on the prairie. The next night the same company, enlarged by additional recruits,

learning that Doy was concealed in a house owned by the old man Woffle, surrounded it at 10 o'clock, waited until daylight, procured a load of hay, fired it and succeeded in dislodging him. He was tried, condemned, and immediately suffered death.

CATTLE KILLED BY SNAKES.—The people of the neighboring town of Ogden, N. Y., have been somewhat excited of late in consequence of what has transpired upon the farm of Edward Griffin, a highly respectable and well-known citizen. He has lost three heifers on his farm under circumstances that lead to the supposition that they were killed by snakes. The farm of Mr. Griffin adjoins a large swamp, which has been noted for snakes, and it was in a pasture contiguous to this swamp that the dead cattle were found. The only marks of violence to be seen upon the cattle were about their necks, and there was an appearance of a cord having been drawn so tightly about the throat as to produce strangulation. The last animal that died was found before the carcass was yet cold, but no traces of the destroyer could be seen. The cattle were healthy and appeared to have fed upon the grass up to the very moment that they were slain. It is hardly probable that they could have been thus destroyed by human hands, and it is not improbable that the notion of the people of the neighborhood is correct—that snakes have attacked them. Huge black snakes, with yellow rings about the neck, are known to inhabit this swamp, and they are the most ferocious of this class of reptiles that are known in this part of the world.

ENGLISH HIDE AND LEATHER TRADE.—The Shoe and Leather Reporter has an article on the failures in the hide and leather trade in London, which seem likely to spread through England. The first house to go down was that of Streetfield, Lawrence & Mortimore, whose liabilities are £1,000,000, and their suspension dragged down seven other firms, whose liabilities are upward of £1,000,000. Besides the above, several other houses have suspended, whose liabilities are not known. The London Times states that the break-up is the result of undue credit having been granted to a single firm, which has made a multitude of smaller ones to keep up a constant system of extension; and that the tanners, as a body, have always stood well for prudence and solidity, and that it is believed that the position of the firms that have avoided speculation and carried on only legitimate operations, was never more healthy or independent than at present. Large quantities of leather had been offered in the London market without finding purchasers, and sales had been made at thirty and forty per cent. decline from previous prices.

A MARRIAGE CONTRACT ANULLED.—The Supreme Court, a few weeks since, held a special term in Salem, Mass., for the purpose of trying a libel suit that was not only of importance to the immediate parties, but is of some general interest from its novelty. We refer to the suit instituted by Mr. William Little of Newbury, in 1854, to annul a marriage ceremony solemnized the year previous between himself and Sarah M. Bradley of Haverhill, on the ground of insanity on the part of the libellee at the time of the marriage. The first trial was obtained two years since, and a verdict rendered in favor of the libellant. Exceptions were filed to that, and upon some informality a new trial was ordered, which has now taken place, and Mr. Little has obtained a second verdict, to which no exceptions have been taken, and therefore a final decree annulling the ceremony has been entered upon the court records. Thus ends a harassing personal contest of years duration. It will be noticed that this is not a divorce, it is a declaration of the court, that the ceremony had did not constitute a marriage.

A CURIOUS CASE.—On Friday, June 15th, 1860, a post-mortem examination was made upon the body of Mr. John Kelly, who resided in the town of Black Brook. In 1842 he was shot at Chatham Four Corners. The bullet passed through three boards before striking him; it entered his right shoulder, passed towards the heart, and lodged under the collar bone, where it is united to the breast-bone. The veins were closed, and the artery ossified at this place. The heart resembled a stomach as much as a heart. The right side, especially, was much changed, and seemed to be undergoing fatty degeneration. While examining the heart, a large lump was found in the lower part of it, and was found to be a leaden bullet. Fourteen years ago he was very dangerously ill, and not expected to recover. His difficulty at that time was inflammation on the lungs, and a most extraordinary disturbance of the heart's action. Since that illness, his heart difficulty has continued to increase gradually; at times its beatings could be observed ten or fifteen feet distant.

SINGULAR ACCIDENT.—A very singular accident, anatomically considered, occurred lately in Otego county. A little child five or six years old, while at play, fell in such a manner as to strike the larynx, or upper part of the windpipe, upon the angular edge of the rocker of a small chair, with such force as to break through the larynx, though the skin was not wounded, and although she did not seem at first much hurt, yet she began to cry, and the air came rushing out with fearful rapidity; and as there was no external opening, it passed into the cellular texture, and was driven on under the skin, obliterating every natural feature of her countenance, closing her eyes, elevating the scalp, and then passing down, nearly surrounded the chest and upper abdominal teguments. Relief, however, was eventually afforded by physicians, and the child is now out of danger.

POST-OFFICE MATTERS.—The Postmaster-General is about to issue an important circular to postmasters, requiring, among other things, that in all cases postage stamps, and not money, be used in pre-payment of postage, and prohibiting the use of the rating stamp in canceling postage stamps. A neglect to cancel postage stamps effectually, or to post-mark letters plainly, will be regarded as cause for serious censure, if not removal; and all postmasters are required to report every instance of such neglect to the appointment office. Instructions are also to be issued in execution of the recent provision of Congress for the return of letters to the writers thereof, when they are not taken out of the office by those to whom they are addressed.

PUBLIC LANDS.—The number of acres embraced in the proclamation for the public land sales in Minnesota in October next, is four millions and three-quarters. In 1853, seven millions were offered, but owing to the pressure and intercession of settlers, all

except seven hundred thousand acres was withdrawn. A year ago, of the two or three millions of acres offered for sale, the lands pre-empted were omitted as a further relief to the settlers. The rule is, that the oldest surveyed lands are first offered. The number of acres included in the proclamations for sales in the territories of Kansas and Nebraska in August is seven millions.

METEOR.—On Friday night, July 20, about 10 o'clock, a large meteoric ball, of bluish hue, was seen in the western sky, at an elevation of about fifteen degrees; its course was E. by S., and as it approached the meridian it burst, and the color was changed, and then two redish meteors, with tails of streaming fire, with falling sparks, shot on towards the east; the velocity of those meteors was about twenty degrees per second; they shot on in a straight line, and at an equal elevation, disappearing in the east in about one minute and three quarters after the phenomenon was first seen. The papers from different parts of the country bring reports indicating that the phenomenon was extensively witnessed.

ATTEMPT TO ESCAPE FROM PRISON.—At Sing Sing, on the 18th of July, six convicts, who were on the marble quarry at the prison, attempted to escape by running past the guard. One of them, named John Kham, was shot by the officer, J. Sades; the ball passed through his head, killing him instantly. Christian Beckstein, the notorious burglar and pickpocket, who is serving out his seventh term, was the ringleader, and evinced a determination not to be taken back to the prison alive. He made a desperate struggle with the principal keeper, B. F. Gulick, who was compelled to knock him insensible before he would yield. The others were soon captured by the officers.

SUMMARY.

All the California papers speak of the wheat harvest gathered in June in that State as very promising, and likely to afford a large surplus for shipment. Indeed it is estimated that the shipments of the old crop in May and June, from San Francisco, will foot up some 200,000 bags. California wheat is already competing in Liverpool with the products of Illinois and other great wheat States at the West. Sending flour from here to the Pacific after this will verify the old saw about coals to Newcastle. On the 15th of June, there were three ships loading at San Francisco with wheat for Australia.

Archbishop Kenrick of Baltimore, and the Bishops of Wheeling, Richmond, Erie, Philadelphia, Pittsburg, Charleston, Florida, and Savannah, have issued a pastoral letter expressing their "devoted attachment to the See of the Apostle Peter, and to the illustrious Pontiff who now occupies it," denouncing as sacrilege the attempt to deprive the Pope of his temporal dominions, and appointing the first day of September for a general collection in the churches to aid in relieving the pecuniary necessities of the Pope.

A party of English hunters, titled Britishers at that, have reached St. Paul, Minnesota, after a successful hunt at Devil's Lake and on the Red River. Among their trophies are buffalo hides and heads, elk, four magnificent American eagles, etc., etc. They assert that the water of Devil's Lake is almost as salt as that of the ocean, a fact not generally known. The gentlemen composing the party are so well satisfied with their trip that they propose to repeat it at no distant day.

A new mail line to California is soon to be started, with the steamships Star of the West and Champlain, which are now fitting up on the Atlantic side, and the Grenada and Moses Taylor on the Pacific side. Where the depots will be has not been made public as yet, but it is probable that New Orleans, on this side, and Tehuantepec or San Juan, on the other side of the Isthmus, will be the locations selected.

At the recent commencement of the Jesuit College at Fordham, Archbishop Hughes, in the course of some remarks, claimed that the Catholics had always taken the lead in education since the foundation of Christianity, and that New England was the only Protestant country in the world that could lay any claim to be considered an encourager of education.

In April, an atrocious murder of two females was committed at St. John, Canada East, by some man who made his escape. The persons murdered were Mrs. Adelaide Bazillion and her daughter Marie. The chief murderer, McNulty by name, has been followed by a Deputy-Sheriff ever since the commission of the crime, and was found the other day in Worcester, Mass.

Near Somerville, Pa., July 21st, Mr. Lewis and wife were found dead. From marks upon Mrs. Lewis' throat, it is the supposition that her husband first choked her to death, and then cut her throat and arm with a razor. Jealousy is supposed to be the cause. The parties were in good circumstances; they had no family.

The Milwaukee Democrat states that the keepers of Sherman M. Booth, imprisoned for violation of the Fugitive Slave Law, have taken away his paper, ink, pen, pencil, and table, and stripped his room completely, and it is reported that they have been building a cell in the basement of the prison, where they design to imprison him.

The Attorney-General of New York, acting under the direction of the Canal Commissioners, has instituted suit against the New York and Erie Railroad Company, for the amount of tolls that have been kept back from the State in consequence of the legislative enactment for their abolition, which enactment, it is maintained, was unconstitutional.

Mr. John M. Van Buskirk, of Lansingburgh, has been arrested by U.S. Marshal John L. Holmes, charged with aiding and abetting in the rescue of the fugitive slave, Nalle, about whom there was much excitement in Troy, a few months ago. Mr. Van Buskirk was held to bail in the sum of \$500, and it is said that other arrests will be made.

At Lawrence, Mass., July 21st, a large wooden building, owned by Mr. Hazelton, in connection with the Haverhill Loan Fund Association, and occupied by several Irish families, was nearly destroyed by fire. A woman and child were burned to death, and two firemen badly injured by the fall of a chimney.

Mons. Blondin entertained a select party of friends with a private exhibition upon his tight rope near Niagara Falls. After doing many things already made familiar by reported descriptions, he ran a race against time, crossing the river twice in six minutes, just three minutes being used in each passage.

The Rev. Lyman Beecher, now in the eighty-fourth year of his age, is living in Brooklyn, near the residence of his son, in the enjoyment of good health and spirits. With the exception of a slight deafness and weakness of the limbs, the old gentleman is as bright, lively, and hopeful as when ten years younger.

It was some time since stated, that a southern steambot had been named "Buelah," in honor of Miss Augusta J. Evans. The boat made her trial trip the other day, and its ladies' cabin was adorned with a set of silv'ware, presented by the authoress who had been complimented.

Kephart, the murderer of the woman and children in Iowa, was hanged by a mob on the 5th inst. The execution was conducted with great deliberation, and was attended by three or four hundred women, who sat merrily chatting in front of the rude gallows.

The business of the U. S. Patent Office continues to increase largely, and beyond the ability of its clerical force to answer the public demands promptly. About 120 or 150 new patents are issued weekly, independent of renewals, improvements, and the like.

The Condorsport (Pa.) Journal, under a marriage notice, acknowledges the receipt of four quarters of green curants, which it seems to consider payment in full for the advertisement. The announcement is also made that "we take all kinds of produce for marriage notices, where money is scarce."

On the 16th of July, an unusually severe thunder storm passed over Danbury, Conn. The lightning struck a dwelling in Spring street, instantly killing Patrick Lynch—and slightly damaging the building. The lightning also struck in several places outside of Danbury.

The Republican State Committee of New York met in this city July 19th, and called a State Convention, to consist of two Delegates from each Assembly District, to meet at Syracuse, at 11 A. M., on Wednesday, the 22d of August, and nominate State Officers and Presidential Electors.

J. R. Gardner, of Montgomery county, Va., writes the Country Gentleman that the vine of the variety grown in Palestine has stood the winter in the open air at Lynchburg, where the fruit ripened last year, and he says green in bunches three feet long and one foot wide.

At Ogle, Ill., a few Sundays ago, an insane fellow concluded his interruptions of the services at one of the churches by knocking down the preacher, Rev. A. D. Field, with one blow of his fist.

The United States Post Office Department is re-establishing many old routes and post-offices which were named by the last post route bill. It has the power to do so in the absence of special legislation.

A clergyman at Holloway, England, has been detected in preaching the sermons of Rev. Dr. Bushnell, of Hartford, from the volumes published in this country.

The Colonization Society's ships Castilian and South Shore, recently left Key West for Cape Mount, Africa, with eight hundred and fifty-three negroes on board.

The New York State canal tolls amounted the second week of July to \$80,258; an increase of \$32,094. Total tolls to the 15th of July, \$947,825. Increase \$368,833.

Charles Goodyear, the recently deceased India-rubber patentee, was buried in the same cemetery with Eli Whitney, another noted American inventor.

Joseph C. Gales, long known as the editor of the National Intelligencer, at Washington, died on the 21st inst., at the ripe age of 75 years.

NEW YORK MARKETS—JULY 23, 1860.

Wheat—No. 1, 1 1/4; No. 2, 1 1/4; No. 3, 1 1/4; No. 4, 1 1/4; No. 5, 1 1/4; No. 6, 1 1/4; No. 7, 1 1/4; No. 8, 1 1/4; No. 9, 1 1/4; No. 10, 1 1/4; No. 11, 1 1/4; No. 12, 1 1/4; No. 13, 1 1/4; No. 14, 1 1/4; No. 15, 1 1/4; No. 16, 1 1/4; No. 17, 1 1/4; No. 18, 1 1/4; No. 19, 1 1/4; No. 20, 1 1/4; No. 21, 1 1/4; No. 22, 1 1/4; No. 23, 1 1/4; No. 24, 1 1/4; No. 25, 1 1/4; No. 26, 1 1/4; No. 27, 1 1/4; No. 28, 1 1/4; No. 29, 1 1/4; No. 30, 1 1/4; No. 31, 1 1/4; No. 32, 1 1/4; No. 33, 1 1/4; No. 34, 1 1/4; No. 35, 1 1/4; No. 36, 1 1/4; No. 37, 1 1/4; No. 38, 1 1/4; No. 39, 1 1/4; No. 40, 1 1/4; No. 41, 1 1/4; No. 42, 1 1/4; No. 43, 1 1/4; No. 44, 1 1/4; No. 45, 1 1/4; No. 46, 1 1/4; No. 47, 1 1/4; No. 48, 1 1/4; No. 49, 1 1/4; No. 50, 1 1/4; No. 51, 1 1/4; No. 52, 1 1/4; No. 53, 1 1/4; No. 54, 1 1/4; No. 55, 1 1/4; No. 56, 1 1/4; No. 57, 1 1/4; No. 58, 1 1/4; No. 59, 1 1/4; No. 60, 1 1/4; No. 61, 1 1/4; No. 62, 1 1/4; No. 63, 1 1/4; No. 64, 1 1/4; No. 65, 1 1/4; No. 66, 1 1/4; No. 67, 1 1/4; No. 68, 1 1/4; No. 69, 1 1/4; No. 70, 1 1/4; No. 71, 1 1/4; No. 72, 1 1/4; No. 73, 1 1/4; No. 74, 1 1/4; No. 75, 1 1/4; No. 76, 1 1/4; No. 77, 1 1/4; No. 78, 1 1/4; No. 79, 1 1/4; No. 80, 1 1/4; No. 81, 1 1/4; No. 82, 1 1/4; No. 83, 1 1/4; No. 84, 1 1/4; No. 85, 1 1/4; No. 86, 1 1/4; No. 87, 1 1/4; No. 88, 1 1/4; No. 89, 1 1/4; No. 90, 1 1/4; No. 91, 1 1/4; No. 92, 1 1/4; No. 93, 1 1/4; No. 94, 1 1/4; No. 95, 1 1/4; No. 96, 1 1/4; No. 97, 1 1/4; No. 98, 1 1/4; No. 99, 1 1/4; No. 100, 1 1/4.

LETTERS.

S. S. Griswold, W. C. Whitford, J. B. Clarke, W. P. Langworthy, Schuyler Maxson, J. S. Spencer, Leman Andrus, W. H. H. Coon, Alban Saunders, Charles West, D. P. Curtis, P. B. Maxson, L. H. Hunting, W. Satterlee, Robert Church, S. R. Wheeler, J. B. Whitford, E. G. Champlin, L. M. Cottrell, G. T. Spicer, G. H. Coon, N. Warden, J. P. Eccles.

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:

G. T. Spicer, Providence, R. I., \$2 00 to vol. 17 No. 53  
C. H. Maxson, Ashaway, R. I., 2 00 16 52  
Chas. West, Shiloh, N. J., 2 00 16 52  
Geo. R. Wheeler, Salem, N. J., 2 00 17 52  
Robt. Church, Marshall, Mich., 2 00 17 52  
W. H. H. Coon, Union, Wis., 8 00 17 52  
Alban Saunders, Hampton, K., 6 50 16 52  
J. S. Spencer, DeRuyter, 2 00 17 52  
Nathan Maxson, Richburg, 5 00 16 52  
Ransom Fuller, 5 00 16 52  
D. P. Curtis, Oxford, 1 00 17 52  
Christopher Pett, Almond, 2 00 17 52  
B. Vans, South Berlin, 2 00 17 52  
Amelia M. Green, Scott, 2 00 17 52  
Amy Barber, 1 00 17 52  
S. P. Crandall, Jr., Nile, 1 00 16 52

FOR THE SABBATH-SCHOOL VISITOR: \$ 25  
Varnum Hall, Alfred.  
CLARKE ROGERS, Treasurer.

SPECIAL NOTICES.

At a meeting of brethren and sisters at this place, July 1st, 1860, it was decided to meet to organize a regular Seventh-day Baptist Church of Christ, on Friday, September 21st, at 10 A. M. We esteem it very desirable to have the presence and aid of some one or more recognized ministers of the denomination; and cordially invite any who can, to be with us on the occasion. By order and in behalf of the meeting: L. H. HAYES, J. COMMITTEE.  
PERRY B. MAXSON, J. COMMITTEE.

THE ORIGINAL JACOBS.—That James Pyle, No. 345 Washington street, New York, is the original inventor and only manufacturer of the pure and genuine Diabetic Saleratus, no well-informed person ignorant of the least doubt. So great has been his merited success in curing others, and in giving the droppings of his popularity, by various imitations, and pretended rivalries, which they are attempting to palm off on the public as really meritorious articles. Beware of all such—use the genuine, and judge for yourselves.

ROMAN EYE BALSAM.—Any accident or disease that would weaken and inflame the Eyes, and perhaps destroy the sight, must be considered one of the most terrible afflictions that could befall one. There are, however, a numerous class peculiarly exposed to this dreadful calamity, such as miners, operators in machinery, and other mechanics; who from the nature of their employment are compelled to work in a cloud of dust, and grit. Such persons should never be without this Balsam, it acts almost like magic, in allaying irritation and inflammation, a few applications perfect the cure.  
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THOMAS B. STULLMAN, Pres't.  
PHILIP W. EXUS, J. Vice-President.  
ISAAC T. SMITH, Sec.

HARNESS-MAKING.—The undersigned having removed from New London, Conn., has opened a Harness Shop at Berry Hill, Westbury, R. I., on the road from Pawtucket to Potter Hill, where he is prepared to manufacture Harness of every kind, and to sell them lower than the same quality of harness can be bought elsewhere. Orders from every part of the country will be promptly filled, and the expense of transportation will be paid by the subscriber. None but oak-tanned leather used in my shop.  
P. L. BERRY.  
Westbury, R. I., July 10, 1860.

A good Journeyman wanted.

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Every Bill and Note Broker wants it.  
Every Creditor wants it.  
Every Debtor wants it.  
Every Insurer wants it.  
Every Shipmaster wants it.  
Every Auctioneer wants it.  
Every Forwarder wants it.  
Every Landlord wants it.  
Every Tenant wants it.  
Every Married Woman wants it.  
Every Slave Owner wants it.  
Every Widower wants it.

Miscellaneous.

THE MEETING OF THE CANNON-BALLS.

BY MRS. L. H. SIOGREN. In the historical department of curiosities, at the palace of Berlin, are two large cannon-balls, with their sides flattened, which have been fired by opposing forces at the siege of Magdeburg, and meeting on the way, had their battle in the air.

RECEIPTS.

TO SEAL FRUIT CANS. A correspondent of the Rural New Yorker gives the following method for sealing up fruit, which she has used for four seasons with uniform success. It will come in play just now:

RAFTSMEN AND LOG-FLOATERS.

The business of log-floating interferes somewhat with that of rafting on the river. As may be supposed, the relations existing between the sturdy classes, are not of the most amicable nature. The logs choke up the streams and detain the rafts—often breaking them in pieces. The streams above have been the theatres of some fierce quarrels thereabout. As a measure of revenge, the raftsmen occasionally "spike" the logs—that is, sink large spikes into them out of sight, and thus endanger the saws that slit them into boards. I saw the effect of two spikes thus imbedded, this morning, while on a visit to a neighboring mill, in the almost utter ruin of six saws "at one fell stroke." The teeth were literally cleaned out in some places, and twisted aside into curves in others.

THE COST OF DRIVING, BOOMING, SAWING, ETC.

The cost of logs delivered in the boom is about \$4 50 per thousand feet. This includes the cost of driving and booming, each at fifty cents per thousand feet. Deducting this sum, we have \$3 50 per thousand feet, as the cost of timber, cutting, peeling, and scaling. The cost of sawing is \$3 per thousand, that of transportation to Baltimore, per thousand, \$3 25, and \$4 to Philadelphia, by canal.

RECAPITULATION.

The cost of 1,000 feet of pine lumber, taken from the stump and delivered at Baltimore, may be stated as follows: Cost of timber, cutting, peeling, and hauling to the stream, \$3 50. Cost of driving and booming, 1 00. Cost of manufacturing, 3 00. Cost of transportation by canal, 3 25. Total cost, \$10 75.

GRADES OF LUMBER.

There are three principal grades of lumber, called respectively panel, select, and cullings. Lumber, however, is not commonly assorted at the mills, but lumped at wholesale. The home value is governed by the market value, less cost of transportation. Unassorted lumber is delivered at Baltimore, at present, say at \$15 per thousand feet. Deduct from this the cost as above, \$10 75, and the balance of \$4 25 is the estimated profit.

SALADS AND SUMMER SOUPS.

Physiological research establishes the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "bilious," that is, the bile is in the blood. Whatever is antagonistic of fever is cooling. It is a common saying, that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood. Hence the great yearning for greens, and lettuce, and salads, in the early spring, these being eaten with vinegar; hence, also, the taste for something sour, for lemonsades, on an attack of fever. But, this being the case, it is easy to see that we nullify the good effects of fruit and berries in proportion as we eat them with sugar, or even with sweet milk or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, or eat enough to hurt us, especially if we eat them alone, and not taking any liquid with them whatever. Hence, also, is buttermilk, or even common milk, promotive of health in summer time. Sweet milk tends to biliousness in sedentary people; sour milk is antagonistic. The Greeks and Turks are passionately fond of milk. The shepherds use rennet, and milk dealers act, to make it sour the sooner. Buttermilk acts like water-melons on the system.—Hall's Journal of Health.

THE CATACOMBS OF PALERMO.

In a late number of the Independent, Geo. Allen Butler thus describes one of the strange sights at Palermo—the Sicilian city, which has just come into possession of the victorious legions of Giribaldi: The strangest of all strange sights at Palermo are the catacombs of the Capuchins. We are all familiar with the character of the Roman and Neapolitan catacombs, underground excavations, remarkable for their great extent, and for their associations with the history of the early Church. The Palermo catacombs have a frightful peculiarity of their own. You descend from the little church, just outside the walls, not into deep, subterranean passages, but into a succession of vaults, well lighted, and of no greater depth than an ordinary cellar. These vaults are long and narrow corridors, on either side of which, in niches cut out of the wall, ranged in long and ghastly ranks, are preserved the bodies of the dead, not confined out of sight, but each in the garb appropriate to it while living, or else in a long robe or winding sheet. Below these niches are wooden coffins, with windows at the side to show the face of the occupants. Overhead, nearer the ceiling, are the skeletons of children sitting, or of men reclining; all perfectly preserved, some with the skin still covering the bones, others having nothing left but skull and shoulder and rib bones, with the arms in front loosely crossed. Some peculiar quality of the soil prevents the ordinary decomposition, and men buried nearly two hundred years ago still survive in this skeleton company. Strange to say, they are not permitted to rest in peace. On the 2d of November, in each year, the jour des morts, or festival of the dead, their relatives flock to this dismal place, the well-known mummies are taken out of their glazed coffins, and dressed in gala costume. They number not less than six thousand in all, and I know of nothing more fearful than for a living man to find himself, as I did, unexpectedly amongst this army of dry bones. The most horrible feature of the whole exhibition is, that nearly every face wears in its fossil decay and ruin a dreadfully ludicrous and comic expression. The ludicrous eye-sockets which gaze down upon you have a sort of grim vitality of their own, and through the entire array it seems as if there was a dumb intelligence, a mute correspondence and sympathy, in the sinister and almost wicked way in which they return the curious stare of the intruders. Yet you cannot help staring in spite of all this, and the eye wanders from one group to another, with a strange and morbid fascination. Some are large-limbed, thick-skulled, comely in their successful preservation; others, with worn and weary looks, as if tired of such stiff, calcareous companionship; others, who seem to have wriggled and twisted their joints loose, and must stand perpetually stiff or fall to bits; others, with their ruined heads hung down, as if in contemplation of their ended earthly life; others, indifferent and idle, some indignant, like the ghosts that Dante saw in hell, with scowls and grins sarcastic—all silent, sepulchral, almost infernal. One such a sight suffices for a lifetime. As I write, I recall those countless spectral shapes with a thrill

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HOW A BOOM IS FILLED.

When the "drive" of logs from above is expected, the boom men repair to the upper end and throw out a "sheer boom" from the stove boom to the opposite bank of the river. This "sheer boom" extends diagonally across the stream, catches the "drive," and conducts the logs into the boom's mouth. When the drive is continuous and very large, the scene is one of the most exciting that can be imagined or described. The logs pass down to the lower end of the boom, where several inside booms are prepared to relieve the main boom from the tremendous pressure. In a short time the logs begin to "jam," from the piers to the shore. The form of the "jam" is that of a prostrate arch, the crown being down stream. Against this arch the descending logs surge, revolve, and finally die beneath the surface, until the surface logs of the "jam" are raised many feet above high water, and the river is packed solid to its very bottom. The awful travail of the logs in such cases cannot be described. The grinding and groaning, the heaving and plunging of the mass, are grand in the extreme. And this process of "filling up" goes on until the boom is densely packed its whole breadth, length, and depth, and the mass becomes as immovable by flood as the river bed itself.

THE NEW ENGLAND FARMER HAS THE FOLLOWING REMARKS UPON THE VALUE OF HAY CAPS:

"Those of our friends who procure and use half a dozen hay caps, in getting their hay and grain the present summer, will be quite sure to treble or quadruple the number next summer. If the season should prove a 'catching one,' they will save their cost on the present crops. Never mind what distracted grumblers say, who are determined not to 'have' or 'see' only as the antediluvians did—but get a few and try them. Let old fogeydom go to mill on a drag, if it pleases, while you set on a well-stuffed seat and elliptic springs. You will find your grist none the less sweet, nor coarser, for bringing a little art to your aid. But try the hay caps, for several reasons: 1. You make hay much faster with them, even in good weather. 2. Your hay will be better partially made in the cock, under caps, than it would be made entirely in the sun. Persons who put up herbs for medicinal purposes, where it becomes necessary to retain all their virtues, never dry them in the sun. 3. As the haying season is short, you can have more grass down at once by the use of caps, and thus get through haying quicker. 4. The quality of your hay made under caps will be ten per cent. better; it will be sweeter, brighter, less dusty, and go farther in feeding out, provided the season is unfavorable for making. 5. You will save their entire cost in obviating the necessity of cooking and spreading out again quantities of hay which you can thoroughly make with their aid."

HOENIG POTATOES WHEN WET.

A correspondent of the Prairie Farmer states that, having noticed how potatoes, interrupted in their growth, invariably pined away and died, if disturbed and bruised when wet with dew or rain, he tried the following experiment. He selected a patch in his potato field, had it ploughed only once, and then loosened the soil with the hoe when the stalk was above ground, and in the heat of the day when they were dry. He never touched them afterward till they were dug in October. These stalks kept green, and the yield of potatoes was very large. The other portion of the patch was worked three times, and when the stalks were wet with dew. These blighted early, did not produce half a crop, and that of an inferior quality. The ground, seed, and time of planting, in both patches, were the same.

great secret of its success seems to consist in bringing every particle of the milk or cream to the equal action of the air, and to that air in a state of condensation. The churn is said to produce more butter than any other, as it gathers all the particles of butter without bruising the grain. One other fact is quite as important. Cream poured into the churn at 63° Fahrenheit yields buttermilk not one degree higher in temperature, thus preventing that oily state which arises from increase of heat during churning. No merely mechanical device can be employed which will not increase the heat and destroy more or less of that fine-grained texture which is so much prized by "butter tasters." We have evidence that the churn is highly prized where worked constantly by large dairymen, not only for the increase of butter, and its good quality, but the saving of that arm-aching labor which the words butter-making always suggest.

PRESENTATION OF THE ROBIN AND SONG-BIRDS.

Mr. Samuel A. Law, of Merdeth, New York, and for the last three years member of Assembly from the Second District of Delaware county, has written a communication upon the act of last winter, one section of which forbids the killing at any time of the nightingale, night-hawk, bluebird, yellow-bird, Baltimore oriole, finch, thrush, lark, sparrow, martin, swallow, &c.; and the killing of the robin or bobolink between the first day of February and the first day of September, under a penalty of fifty cents for each bird killed. The reason for the passage of this law he states to be the agency of these birds in preventing the increase of noxious insects. It has been urged, that the robin was so destructive to cherries and strawberries as to justify its destruction. This opinion, Prof. J. W. P. Jenks, of Middleboro', Massachusetts, has successfully refuted. The plan adopted by him was, to obtain birds at day-break, mid-day, and sun-set; to obtain them from village and country; and to examine and preserve the contents of their gizzards. He demonstrated conclusively, that insects injurious to vegetation constitute the natural and preferred food of the robin, and that during two thirds of the year that bird takes no vegetable food whatever. Whenever vegetable food was found in the body, it was only in limited quantities, and mixed with insect food. This was only in the months of June, July, August and September, and then the vegetable product found in the robin consisted mainly of elderberries and pokeberries. The edible fruits destroyed were in too minute quantities to warrant complaint. But apart from considerations of interest, there exist other reasons for the protection of our song-birds. They constitute one of the prominent charms of rural life. They enliven our fields and forests, amuse and interest our children, make their nests and rear their young in the trees about our houses, and mingle with our ideas of pleasure and delight. Their wanton destruction can only be attributed to a spirit of barbarism, which ought not to be tolerated in any community laying claim to the possession of the amenities of civilized life.

SCOTT'S AUTOMATIC EXCAVATOR.

F. B. Scott, of Buffalo, has invented a machine for facilitating the digging of ditches for drain tile, which Mr. Scott believes will reduce the cost at least one half. If this proves so, on trial, it will be of very great advantage to the farmers. He describes the machine as follows: "There are twelve spades, rotated on a wheel which makes twelve revolutions per minute. If each spade should cut at an advance of half an inch, it would give six inches advance at a revolution, which, at the rate of twelve revolutions per minute, would give six feet advance per minute, or 360 feet per hour, or nearly 220 rods per day. Deduct one third for stoppages, and say 150 rods per day, with a two-horse power and three men; which, if it were four feet deep, would take from thirty to forty men to accomplish in the same time by manual labor. The machine is adapted to work in the most tenacious clays, every part being made to clean itself. It brings up the earth, and by a simple process, carries it off and deposits it on one side. It cuts the whole depth by once going over the ground. The excavator wheel can be raised and lowered without throwing any part out of gear. It can cut a trench for putting in tile four feet deep, by removing one-half the quantity of earth necessary by manual labor."

THE NEW ENGLAND FARMER HAS THE FOLLOWING REMARKS UPON THE VALUE OF HAY CAPS:

"Those of our friends who procure and use half a dozen hay caps, in getting their hay and grain the present summer, will be quite sure to treble or quadruple the number next summer. If the season should prove a 'catching one,' they will save their cost on the present crops. Never mind what distracted grumblers say, who are determined not to 'have' or 'see' only as the antediluvians did—but get a few and try them. Let old fogeydom go to mill on a drag, if it pleases, while you set on a well-stuffed seat and elliptic springs. You will find your grist none the less sweet, nor coarser, for bringing a little art to your aid. But try the hay caps, for several reasons: 1. You make hay much faster with them, even in good weather. 2. Your hay will be better partially made in the cock, under caps, than it would be made entirely in the sun. Persons who put up herbs for medicinal purposes, where it becomes necessary to retain all their virtues, never dry them in the sun. 3. As the haying season is short, you can have more grass down at once by the use of caps, and thus get through haying quicker. 4. The quality of your hay made under caps will be ten per cent. better; it will be sweeter, brighter, less dusty, and go farther in feeding out, provided the season is unfavorable for making. 5. You will save their entire cost in obviating the necessity of cooking and spreading out again quantities of hay which you can thoroughly make with their aid."

HOENIG POTATOES WHEN WET.

A correspondent of the Prairie Farmer states that, having noticed how potatoes, interrupted in their growth, invariably pined away and died, if disturbed and bruised when wet with dew or rain, he tried the following experiment. He selected a patch in his potato field, had it ploughed only once, and then loosened the soil with the hoe when the stalk was above ground, and in the heat of the day when they were dry. He never touched them afterward till they were dug in October. These stalks kept green, and the yield of potatoes was very large. The other portion of the patch was worked three times, and when the stalks were wet with dew. These blighted early, did not produce half a crop, and that of an inferior quality. The ground, seed, and time of planting, in both patches, were the same.

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