

The Recorder, as the Organ of the Seventh-day Baptist Denomination, is devoted to the exposition and vindication of the views and movements of that denomination. It aims to promote vital piety and vigorous religious action, at the same time that it urges obedience to the commandments of God and the faith of his people. Its columns are open to the advocacy of all just, its columns are open to the advocacy of all just, its columns are open to the advocacy of all just...

THE LAW OF NEWSPAPERS. 1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscriptions. 2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all arrears are paid. 3. If subscribers neglect or refuse to take their papers, it is their responsibility to which they are directed, they are held responsible until they have paid what is due, and ordered their papers discontinued.

GOING HOME. "Will you come with me, my pretty one?" I asked a little child. "Will you come with me and gather flowers?" She looked at me and smiled. Then in a low, sweet, gentle voice, she said, "I cannot come, I must not leave this narrow path, For I am going home."

My father bids me keep this path, Nor ever turn to look behind him. The road which leads away from Him Is very smooth and wide; The fields are fresh, and cool, and green; Pleasant the shady trees; But those around my own dear home Are lovelier far than these.

ROBUST TO THE SOCIETY OF FRIENDS IN GREAT BRITAIN. The question as to whether it is right, under any circumstances, for Christians to fight, and whether it is just to compel Quakers to submit to the draft, being matters that interest a large class of the community, at this time, the following address, delivered in London, England, January 15, 1855, may not be void of interest, and coming from one who has shown himself a friend of freedom:

FRIENDS: You have sent me your "Christian Appeal," pleading peace at any price, not because you hold the present war unnecessary, impolitic, or directed toward a wrong issue; but because you hold all war to be unlawful under the Gospel dispensation.

I have considered your argument attentively. Bear with me, for meeting you with conscientious sincerity on your own ground, by a public answer to your public appeal. The Gospel is your authority. It is to the Gospel that I appeal against your false doctrine. I call on you to submit to the words of Him whom you invoke:

"When ye shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end is not by and by. Nation shall rise against nation, and kingdom against kingdom."

Thus says the Lord, Submit to his decrees. And, "think not that I am come to send peace on earth; I came not to send peace, but a sword."

sword could have severed the chains—is a work of iniquity, and not of peace.

To plead for impunity to tyrants, for their oppression upon the neighbor's house, for oppressing, flogging, and torturing nations, is so much as to plead immunity to the wolves for devouring the sheep.

Does it not strike you that to call iniquity and oppression by the sweet name of peace, is profanation and blasphemy?

You preach "Peace to tyrants, and good will to oppressors;" does not your conscience tell you that by so doing you are preaching against the rights of war, and ill-will to humanity?

If the thief breaks into your house, and robs you of your silver, do you give him your gold to boot for the sake of peace? or do you call on the policeman to bring the thief to judgment, that he may be punished, and your property restored? Which do you do?

And where is the tribunal to which oppressed nations may appeal, against the crowned robbers of their peace and happiness, if it be not the sword?

"Every tree that bringeth forth not good fruit is to be hewn down and cast in the fire," says the Lord. Is there a tree worse than injustice and tyranny? Yet you plead peace to the bad tree, that mankind be forced to eat its poisonous fruit—oppression. Is that charity?

For yourself, who (thanks to Cromwell's sword) have no oppression to suffer, it is very well to say: "Don't war; let us have peace, that we may in tranquillity devote our energies to the peaceful pursuits of commerce and industry, and thus continue to thrive."

But Europe is oppressed. Thrive, and be blessed. I will not say unto you, "Lay not up for yourselves treasures upon earth, because ye cannot serve God and mammon." I will not say so unto you, because you are conspicuous by meek social virtue, and by private charity. I would only ask you: Do you mean that your religion commands you to be charitable only toward the passing private sufferings of men, and forbids you to be charitable toward the lasting public sufferings of nations—of humanity? If such be your religion, then bear with me for telling you, that either you are not Christians, or your christianity is like the prayer of the Pharisees, "sounding brass and tinkling cymbals."

I am full of defects and fragilities; I know it. But I am deeply attached to the religion of my fathers. There was a period in my life when I had to make a choice between danger to my life and my Christian faith. I do not boast of the fact. I thank our Father in Heaven for having given me strength to be faithful to Christ. And I earnestly pray that all of you may be spared the trial. But I say unto you, Friends, if I were to learn that the Christian religion forbids me to oppose wrong—to devote my heart, my arm, my blood, my life to the deliverance of nations from thralldom and oppression; if it would forbid me to fight for their freedom, when there is no other means to make them free, I would abjure the dogmas of christianity openly, for I would hold them to be a compound of hypocrisy.

But, fortunately, that is not the case. Christian religion is essentially the religion of charity. We to them who make a difference between private and public charity—who restrict their love for their next neighbor, and remain indifferent to the public sufferings of their neighbors, the nations.

You may, perhaps, say that you love them; they have your best wishes and your fervent prayers for their deliverance; only you would neither fight yourselves, nor can approve of their fighting for it. You wish them rather to be oppressed, and content yourself with feeding for an hour from your abundance one hungry, and clothe one naked, and comfort one broken-hearted; while you entreat them to submit quietly to oppression, which make millions hungry, and naked, and broken-hearted, for generations to come. But I say unto you: If such be your religion, of prayers and of good wishes, it is not the religion of Him who was sent "to heal the broken-hearted, to preach deliverance to the captives, and to set at liberty them that are bruised." It is not the religion of Him who left us the lesson, that "though I understand all mysteries, and all knowledge, and have all faith, so that I could remove mountains, and though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

"You say it is written: 'Glory to God in the highest, and peace on earth, good will toward man.'" But I say unto you, your version of the Gospel is apocryphal. The text runs thus: "Glory to God in the highest, and peace on earth to good-willing men." (Gloria in excelsis Deo, et pax in terra hominibus bonae voluntatis.)

Your doctrine of "peace at any price, and war at no price," is good will to ill-willing men, and ill-will to good-willing men. Bear good will to all men, but when you see the wolves devouring sheep after sheep—then if you stand by with indifference, or entrench yourself behind your own comfortable security, or behind your good will toward all—behind your good wishes and your prayers—and you let the wolves do, and entreat others likewise to let them do, verily, I say unto you, your peace is iniquity, and your religion is not Christian.

I call on you to be charitable to the just against the unjust, to the sheep against the oppressors, to the sheep against the wolves—to humanity, in a word, and not to some crowned pirates and perjurious murderers.

I call on you to love your neighbors, the nations. I call on you to love the moral dignity of men; to love not the comforts and tranquil pursuits of the passing moment, but the lasting welfare of your own and of foreign nations. Patriotism is the noblest source of civic virtue, and justice the noblest source of political virtue. Christian religion unites this all, because it is charity. But "You may bestow all your goods to feed the poor, and still not have charity," says the Lord.

Make despots yield to justice and right without having them compelled by force of arms, and ye shall be blessed. But, since you cannot do this, preach not impotent security to tyrants, by decrying necessary wars. For "These things must first come to pass," says the Lord. As long as there is oppression wars must be, or else the tyrants, delivered from all fear of resistance, would soon reduce all mankind, by the sword, permanently to the condition of a herd of cattle, and of a flock of sheep—nay, to worse; for it is better to be a dumb brute than to be a man and not to be free. Oppression and tyranny removed from earth, then comes the end of "these things" which must first come to pass. Free nations may enter a covenant of arbitration; tyrants never will, never can. They rule by the sword; they must be resisted by the sword, or else the word peace will be blotted out from the records of coming events, and "eternal oppression" substituted for it.

War is a terrible remedy; but a remedy it is. The fire burns now, but it warms all. The hurricane uproots trees, and dashes the ships to fragments, and buries men in the deep; but it cleanses the earth, and keeps off stagnation from the air and the sea. Would you put out the fire, and do away with the hurricane? These things must be. So it is with just and necessary wars. Help to make them advantageous to mankind, but do not shout "Peace!" when there is oppression, or else you are guilty of shouting "Tyranny!"

I have seen a bust of William Penn, the founder of the City of Friends, bearing the motto: "Pax paritur bello."

"Glory to God in the highest, and peace on earth to good-willing men!"

the worst of it. The four hundred is not always paid, and rather than have the name of preaching for less, he subscribes fifty or a hundred dollars. Who else in the society, with the same income, subscribes as much for the support of the gospel? We know it is hard times now; but it is harder for the minister than any one else, because his pitance is not paid. We knew a man whose net income in business was twenty-three hundred. He left his business for preaching; and all he received in a year did not amount to one hundred. No need of paying him; he had money. In the name of common sense, why is the minister required to make all the sacrifice?

3. He needs it. The salary has been arranged according to the actual want; and he must have it or suffer. How many societies do not think of collecting it until it is time it was paid! Ministers do not like to keep dunning. It often amounts to the same as a resignation. He cannot bear to see his family brought to the brink of starvation; and what shall he do? Go to work like other men, and let the ministry alone? He cannot feel right to do so. It would be better if all could do like the pastor, who, when a part of his salary was brought to him by the treasurer, addressed him as follows: "Have I failed in any of my duties?" "By no means," he replied. "Then you must not fail in yours. You have promised to pay me my salary quarterly—not a part of it; I want all of it; I want all of it, and I will take none until paid all." You may judge of the treasurer's feelings. The minister, however, was soon paid; and he never had any trouble afterwards, to his own comfort, and no doubt to the comfort of the parish. It should not be forgotten that the pastor needs all that is promised him, and he should be paid promptly.

4. God requires it. "Thou shalt not muzzle the ox that treadeth out the corn." Paul says, "For our sakes no doubt this is written." "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." This living of the gospel does not mean barely living, just within sight of starvation, but it means a generous, competent support. Christ says, "The laborer is worthy of his hire;" and Paul says, "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth." Much more might be said, but we pass.

5. It is for the interest of the Church.—Nothing does a church so much good as to pay their minister. It is one of their first duties. They cannot pray for him aright without it. They cannot cordially unite with him in building up the cause of Christ. They cannot appreciate his labors. It does any man good to pay for his preaching. We know men on whom you could not confer a greater favor than to induce them to pay liberally for the support of the gospel. Some of them used to pay something when comparatively poor. Now they are rich they can't do anything. They can get up some excuse—they would be ashamed to give the real one. They are stinting their own souls, and rendering themselves obnoxious both to God and man. Many men worth a thousand dollars, pay ten and find it a profitable investment. Now, suppose all paid five dollars for each thousand. A man worth ten thousand, pays fifty; twenty thousand, one hundred; forty thousand, two hundred; or, if such men would pay half that proportion, they would get a good name "rather to be chosen than great riches;" they would be benefactors of society, and live and die happy. God would bless them. A revivalist said to a delinquent church with which he had been invited to labor, "You have failed in your promises to pay your pastor's salary, and the Lord never blesses a lying people. You must confess and forsake the sin of lying to your minister, before I begin my work; for I cannot ask the Lord to revive his work in a lying congregation." The salary was paid, and the work of the Lord was gloriously revived.

DISCOVERIES AT POMPEII. The London Athenaeum contains the following interesting letter from Naples: I hasten to communicate to you a singularly interesting discovery which I had the good fortune to witness this morning at Pompeii. You have already had to record many important results of the excavations now in progress under the energetic and enlightened direction of Signor Fiorelli, the journal of whose proceedings, published at intervals with illustrations, Giornale degli Scavi di Pompei, promises to be the most interesting of the many publications, whether periodical or otherwise, to which at various times this city of the past has given occasion. The excavations which led to this morning's discovery are in continuation of those which have been proceeding for the last two or three months, and to which I shall not further allude, as a detailed description is already in preparation.

The last two days, however, may be separated from the rest. The house upon which the workmen are at present engaged is of considerable size. It displays the average amount of the ordinary decoration which prevails in middle-class Pompeian houses; and it also presents on its outer walls several of those curious electioneering addresses in which Pompeian candidates, or their friends, were wont to appeal to the municipal electors. It was not, however, until yesterday that the expectation and consequent vigilance of the excavators were raised beyond the ordinary degree. In a corner of one of the inner rooms was found a heap of silver and copper coins, to the number of above five hundred. They had seemingly been tied up together in a little bag, which, however, had entirely disappeared; and at first they were agglutinated in a mass, although they have since been separated without difficulty. At the same time, and near the same spot, were found two large shears or scissors, and soon afterwards a house-mill of the ordinary description, together with a little heap of corn, the grains blackened indeed and somewhat shriveled, but yet fully preserving their shape, and very little diminished in size.

Even if these indications had not sufficiently pointed out the house as a baker's establishment, all doubt was removed this

morning by the discovery in the next apartment, not only of the metal scoop or shovel with which the loaves were placed in the oven, but also of the oven itself, the mouth of which was closed with a large iron door, not attached by hinges, but simply, as at present, cemented at the edges to the faces of the four large slabs which formed the mouth of the oven. At the moment when, in company with the courteous and accomplished director, I entered the bake-house, the workmen were endeavoring to remove the iron door, but one of the handles gave way in the attempt. A little patience and care, however, overcame the difficulty, and it was no sooner withdrawn than we were rewarded with the sight of the entire batch of loaves, such as they were, deposited in the oven seventeen hundred and eighty-three years ago!

They are eighty-two in number, and are all, so far as regards form, size, and indeed every characteristic except weight and color, precisely as they came from the baker's hand. When it is remembered that up to the present time but two such loaves have been discovered, one of them imperfect, the interest of this discovery will be fully appreciated. I ought to add, however, that unlike the loaf in the Museo Borbonico, which is stamped SILIGO CRANII CICERIS, these loaves have no baker's name or other mark. They are circular, about nine inches in diameter, rather flat and indented (evidently with the elbow) in the center; but they are slightly raised at the sides, and divided by deep lines, radiating from the center into segments. They are of a deep brown color, and hard, but exceedingly light.

I can hardly describe the emotion with which I found myself thus brought into the immediate presence of the everyday life of old Pompeii, and led to have an actual part in completing the unfinished work of eighteen centuries ago. How little did the honest Pompeian craftsman, when he sealed up the stock for the supply of his customers on the morrow, anticipate that it was only to see the light through the hands of a generation then undreamt of—one of them a barbarian from the Western Isles—after a lapse of eighteen hundred years!

I ought not to omit that this year's excavations have brought to light a number of exceedingly curious and interesting graffiti, as well as many so-called programs, or inscriptions, in color or charcoal, one of which, as published in the Bollettino Archeologico, of Rome, contains a distinct allusion to the Christians, under that name.

C. W. RUSSELL.

PRaise OF THE SOUTH. At the late Unitarian Convention in Brooklyn, Dr. Bellows thus eulogized the Southern chivalry: No candid mind will deny the peculiar charm of Southern young men at college, or Southern young women in society. How far race and climate, independent of servile institutions, may have produced the Southern chivalric spirit and manners, I will not here consider. But one might as well deny the small feet and hands of that people, as deny a certain noble habit of command; a contempt of life in defense of honor or class; a talent for political life, and an easy control of inferiors. Nor is this merely an external and flashy heroism. It is real. It showed itself in Congress early, and always by the courage, eloquence, skill and success with which it controlled majorities. It showed itself in the social life of Washington, by the grace, fascination and ease, the free and charming hospitality with which it governed society. It now shows itself in England and France by the success with which it manages courts and the circles of literature and fashion in both countries. It shows itself in this war in the orders and proclamations of its Generals, in the messages of the rebel Congress, and the essential good breeding and humanity (contrary to a generally encouraged public impression) with which it not seldom divides its medical stores, and gives our sick and wounded as favorable care as it is able to extend to its own. It exceeds us at this moment in the possession of an ambulance corps.

I think the war must have increased the respect felt by the North for the South. Its miraculous resources, the bravery of its troops, their patience under hardships, their unshrinking firmness in the desperate position they have assumed, the wonderful success with which they have extemporized manufactures and munitions of war, and kept themselves in relation with the world in spite of our magnificent blockade; the elasticity with which they have risen from defeat, and the courage they have shown in threatening again and again our capital, and even our interior, cannot fail to extort an unwilling admiration and respect.

The New York Examiner, which has decidedly improved in its tone since the issuing of the President's emancipation proclamation, says it is an encouraging sign when such "miserable twaddle" in praise of "peculiar charm" of Southern gentlemen and young men in college, is censured, as it deserves, by members of Dr. Bellows' own denomination as well as by others. The editor continues:

It is probable that the nonsense we hear so much of, about "the finer qualities of the Southern character," arises very much from a morbid desire to be or to appear candid and unprejudiced. But in the name of common sense, have we not had "something too good to be true?" Are injustice, rapacity, cruelty, faithlessness and dishonesty, reckoned among the "finer traits of character?" Is the repudiation of public and private obligations, the legalizing of chresty and knavery of every stripe, a high moral indication? Is the butchery—that is the word—of hundreds of defenceless men, and even women, for mere opinion's sake, a sign of advancing civilization? Is the stripping of young ladies naked, and whipping them, before robbing them of their earnings, as teachers, and sending them Northward, an example of the peculiar chivalry that we hear so much about? What of the finger-rings, amulets, drum-sticks, and drinking-cups, made of the bones of our soldiers? What of the shooting of prisoners of war for looking out of a window? What of the

heads of Union soldiers swung out of car windows by the hair, as returning Southern regiments passed homeward? What of the hellish orgies over the dead and wounded on our battle-fields? Away with the nauseous cant about Southern chivalry and finer sentiments! It stinks in the nostrils!

It amounts to nothing to say that there are men at the South who abhor such things, and would by no means countenance them. So much the better, indeed, for the individuals who, in the midst of moral leprosy, can keep themselves clean. But the important and governing fact is, that such an abominable public sentiment exists all through it be in ever so small a measure, it infects and characterizes the whole. The very claim that there are favorable exceptions, admits the indictment. Nor does it help the matter to say that it would have been different with different social institutions. There is no doubt of the fact, and there lies the rub. It is slavery which, by a long course of demoralization, has made Southern people selfish, tyrannical, profligate, dishonest, and as a natural consequence, ill-mannered, bad-hearted, and unamenable to any moral suasion or obligation.

WHAT IS A LADY? A great deal of argument is going the rounds respecting the title of lady and the name of woman. The expression "lady" is so much abused, that I infinitely prefer the sweet, unpretending title of woman. If we could but sift the chaff from the wheat, abrogate all the self-styled "ladies," there could be no objecting to the title; but ministers of grace defend us from some ladies of the present day, who do not even know why a woman should be so called. A lady must possess perfect refinement and intelligence. She must be gracious, affable, and hospitable, without the slightest degree of fussiness. She must be a Christian, mild, gentle, and charitable, unostentatious, and doing good by stealth. She must be deaf to scandal and gossip. She must possess discrimination, knowledge of human nature, and tact sufficient to avoid offending one's weak points, steering wide of all subjects which may be disagreeable to any one. She must look upon personal cleanliness and dress as a matter of course, and not as a thing to be ashamed of. Her dress must be in accordance with her means, not flashy. Abhorring everything like soiled or faded finery, or mock jewelry, her pure mind and clear conscience will cause the foot of time to pass as lightly over the smooth brow as if she stepped on the flowers, and, as she moves with quiet grace and dignity, all will accord her instinctively the title of lady. If I had time and your patience, I could present the other view of the case, looking upon this picture and upon that. But when one constantly comes in contact, in omnibuses, cars, stores, the promenade, places of public amusement, wherever women are generally found, with those who loudly arrogate to themselves the contested title, can you wonder at the disgust it produces?

CHALMERS' FUNERAL. Never before did we witness such a funeral I say, never before, in at least the memory of man, did Scotland witness such a funeral. It was a solemn tribute, spontaneously paid to departed goodness and greatness by the public mind. In the cemetery the procession was at once seen for the first time, and the appearance was that of an army. The figures dwindled in the distance, receding toward the open grave along the long, winding walks, as in those magnificent pictures of Martin, in which even the littleness of men is made to enhance the greatness of their works and the array of their aggregate numbers. And still the open gateway continued to give ingress to the dingy, living tide, that seemed to flow unceasingly onwards, like some perennial stream that disembogues its waters into a lake.

The patterned thousands on the eminence above, all in silence, and many of them in tears—the far-stretching line of the mourners below—the effect, amid the general black, of the scarlet cloaks of the magisterial train of Edinburgh, who had come, with much good taste and feeling, in their robes of office, and attended by their officials, and insignia, to manifest their spontaneous respect for the memory of the greatest of their countrymen—the slow, measured tramp that, with the rustle of the breeze, formed the only sounds audible in so vast an assemblage—all conspired to compose a scene solemn and impressive in the highest degree.

There was a moral sublimity in the spectacle. It spoke, more emphatically than by words, of the dignity of intrinsic excellence, and of the height to which a true man may attain. It was the dust of a Presbyterian minister whose coffin contained, and yet they were burying him amid the tears of a nation, with more than kingly honors.

RELAXATION ESSENTIAL TO PHYSICAL DEVELOPMENT.—Sir Benjamin Brodie thus expresses his opinion on this subject: "It is only to a limited extent that the education of children can be advantageously combined with bodily labor. Even in the case of grown-up persons, some intervals of leisure are necessary to keep the mind in a healthy and vigorous state of tension belonging to actual study that boys and girls, as well as men and women, acquire the habit of thought and reflection, and of forming their own conclusions, independently of what they are taught and the authority of others. In young persons, it is not the mind only that suffers from too large a demand being made on it for the purposes of study. Relaxation and cheerful occupation are necessary to the proper development of the corporeal structure and faculties; and the want of them operates like an unwholesome atmosphere, or defective nourishment, in producing the lasting evils of defective health and a stunted growth, with all the secondary evils to which they lead.

Young men are very apt to compare themselves with those who are worse than they are, and this proves a snare to them, and oftentimes their ruin, as it did to the Pharisee in the gospel, who pleaded his negative righteousness; he was not as other men are, extortioners, unjust, adulterers, nor even as the publican; he stood not only upon his comparisons, but upon his disparagements; being blind at home, and too quick-sighted abroad, he contemned the poor publican who was better than himself, making good that saying of Seneca, "The nature of man is apt to use spectacles to behold other men's faults, rather than looking-glasses in which to survey their own."

Let us be content with the settled conviction of the superintending care of our heavenly Father, and not ask for particular evidences of it. Let us not desire always to lean as children, but stand up as men, and be strong.





Miscellaneous.

WHO ARE THE FREE?

Men! whose boast it is that ye come of fathers brave and free, if ye breathe on earth a slave, are you truly free and brave? If you do not feel the chain, when it works a brother's pain, are ye not base slaves indeed, slaves unworthy to be freed?

POPULATION OF THE UNITED STATES.

The total population of the United States, June 1, 1860, was 31,749,281, of which there were 294,431 Indians, 1,988 whites, 404 free colored, and 7,369 slaves in the unorganized Indian Territory west of Arkansas.

MOTHERS' PENSIONS.

The following letter from Commissioner Barrett, answers one of numerous questions: To the several questions concerning the pension claims of mothers of deceased officers and soldiers who have left neither widow nor minor child, I reply: 1. In no case will the dependence of the mother upon her son for support, whether wholly or in part, be taken for granted on the mere affidavit of the claimant.

SLAVERY IN THE UNITED STATES.

The number of slaves in the States of the Union tolerating slavery is set down at 3,953,760—more than 800,000 greater than the entire population of all New England. They are embraced, of course, in those States, which, since the census was taken, have seceded from the Union, and in the "Border States" of Delaware, Maryland, Kentucky, and Missouri.

THE MOON AND THE WEATHER.

The moon's influence on the weather has long been asserted by popular opinion, and science seems to be confirming it as a fact. Mr. Park Harrison, from a study of the thermometric observations at Greenwich, finds that there is a tolerably constant increase of temperature from the new moon to the full, and a decrease from the full moon to the first quarter.

OUR CHIEF CITIES.

Table with 4 columns: City, Population, 1850, Increase, per cent. Includes New York, Philadelphia, Brooklyn, Baltimore, Boston, New Orleans, Cincinnati, St. Louis, Chicago, Newark.

DRIVING MILCH COWS.

Dairymen are every year astonished at the remarkable yield claimed for some dairies, reaching some five or six hundred pounds of cheese and butter per cow, and even higher than this, the cows being fed on hay and grass alone.

PLUGHING UNDER CLOVER FOR WHEAT.

A writer in the Germantown Telegraph thinks the best course for green manuring with clover is to "apply barn manure on the sod for corn, follow with oats, seeding heavily with clover (say eight or ten quarts to the acre) sown among it.

USES OF RAW HIDE.

How few persons know the value of raw hide. It seems almost strange to see them sell all their "deacon" skins for the small sum of thirty or forty cents. Take a strip of well-dried raw hide, and a horse can hardly break it by pulling back; two of them he cannot break any way.

REDEMPTION FROM SLAVERY.

From the beginning I have felt much reluctance in parting with Caroline, not only because she has been a faithful servant, but because I fear to place her, or allow her to be placed where her soul will be in danger.

THE AMERICAN SABBATH TRACT SOCIETY.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, Westerly, Rhode Island: No. 1—Reasons for introducing the Sabbath as a Fourth Commandment to the consideration of the Christian Public; 28 pp.

LOCAL AGENTS FOR THE RECORDER.

- Adams—C. D. Potter. Fortville—A. B. Crandall. Alfred—C. D. Langworthy. Poland—Abel Stillman. Alford—C. Maxwell Green. Poland—H. Clarke. Andover—N. V. Lewis. Richmond—J. B. Cottrell. Ansonia—A. A. Hall. State Bridge—Joseph W. B. May. Berlin—J. B. Whitford. Sackett Harbor—E. Frank. Brook—Geo. S. Crandall. Scott—J. B. Clarke. Canaan—D. C. Stillman. So. Brookfield—H. A. Hall. Canaanville—D. C. Stillman. Verona—C. M. Lewis. Canaanville—D. C. Stillman. West Green—E. I. Johnson. Canaanville—D. C. Stillman. West Green—E. I. Johnson. Canaanville—D. C. Stillman. West Green—E. I. Johnson.

NEW YORK AND ERIE RAILROAD.

Trains leave pier foot of Duane-st. DUNKIRK EXPRESS at 7 a. m., for Dunkirk, Buffalo, Canandaigua, and principal Stations. MAIL at 8 1/2 a. m., for Dunkirk and intermediate Stations.

G. B. & J. H. UTTER.

POWER PRINTERS, AND PUBLISHERS, WESTERLY, R. I. Are prepared to do every kind of JOB PRINTING, FROM A CARD TO A BOOK. Their Type and Presses are new and in perfect order, and their motto is, "Neat, Quick, and Cheap."

THE NARRAGANSETT WEEKLY.

Published at Westerly, R. I., by G. B. & J. H. Utter, is a thirty-two column paper, devoted to News of the Day and Miscellaneous Reading. Special prominence is given to New England news, and especially to such as Rhode Islanders, resident at home or abroad, would be likely to feel an interest in.

THE SEVENTH-DAY BAPTIST MEMORIAL.

We have from fifty to one hundred complete sets of the Memorial, three volumes, including biographies and well executed portraits of Elders Wm. Bliss, Thos. Hiscox, John Davis, Wm. Satterlee, Eli S. Bailey, Wm. B. Maxson, Solomon Carpenter, N. Warden, James H. Cochran, and Daniel Coak, together with engravings of the old meeting-houses at Newport and Hopkinton, R. I., and the modern meeting-houses at Pawcatuck, R. I., and Berlin, N. Y. These volumes were published at one dollar each, and are bound as a large and attractive book at the cost of another dollar.

GROVER & BAKER'S

CELEBRATED NOBELNESS SEWING MACHINES. For Family and Manufacturing Use. 495 BROADWAY, NEW YORK. Agencies in all the principal Cities and Towns in the United States. J. P. BURDICK, AGENT, MYSTIC BRIDGE, CONN.

THE AMERICAN SABBATH TRACT SOCIETY.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, Westerly, Rhode Island: No. 1—Reasons for introducing the Sabbath as a Fourth Commandment to the consideration of the Christian Public; 28 pp.

LOCAL AGENTS FOR THE RECORDER.

- Adams—C. D. Potter. Fortville—A. B. Crandall. Alfred—C. D. Langworthy. Poland—Abel Stillman. Alford—C. Maxwell Green. Poland—H. Clarke. Andover—N. V. Lewis. Richmond—J. B. Cottrell. Ansonia—A. A. Hall. State Bridge—Joseph W. B. May. Berlin—J. B. Whitford. Sackett Harbor—E. Frank. Brook—Geo. S. Crandall. Scott—J. B. Clarke. Canaan—D. C. Stillman. So. Brookfield—H. A. Hall. Canaanville—D. C. Stillman. Verona—C. M. Lewis. Canaanville—D. C. Stillman. West Green—E. I. Johnson. Canaanville—D. C. Stillman. West Green—E. I. Johnson. Canaanville—D. C. Stillman. West Green—E. I. Johnson.

THE DOUGHTY

Mother, how can I And leave you? Where'er I hit some My hopes will all Your sinking heart From midnight to And then, to think His reason almost And then I count And what can I Alas! I want you How long they are Or if perchance, My mind are My bird nest heart My why was I ever My child, those poor Will feel the chee Tossing 'till sit in silence And tremble for In silence we must 'Mid trouble and For profluence and 'Are walking at And then, those no That guard our 'Mid father's fears, And mother's sin Lord, hear our prill Still bear their Like David's sling Direct the sword The girls must be Though not dead Heroically their The feeble ones Peace to the wild And rest to those We'll cast our burd That calms the Peace to the captiv With union heal May some heaven Spread peace abo

THE CRIME OF

What is the crime? It is not that they are pre-eminently that they make laws—for they do make any laws, discuss slavery, only crime. Euth Northern satellite missionaries all for the overthrow of error. Indeed, subject, which into, save slaves, and murderous to always be; An proved that it was Gerrit Smith was 1835, to the large had the day been a speech, which his eye, we think The arguments in right to discuss reasonable now Mr. Smith rose adoption of the "Resolved, That given to us by guarded by the fight so vital to and usefulness, of its surrender change that free dignity and worthlessness."

LOCAL AGENTS FOR THE RECORDER.

- Adams—C. D. Potter. Fortville—A. B. Crandall. Alfred—C. D. Langworthy. Poland—Abel Stillman. Alford—C. Maxwell Green. Poland—H. Clarke. Andover—N. V. Lewis. Richmond—J. B. Cottrell. Ansonia—A. A. Hall. State Bridge—Joseph W. B. May. Berlin—J. B. Whitford. Sackett Harbor—E. Frank. Brook—Geo. S. Crandall. Scott—J. B. Clarke. Canaan—D. C. Stillman. So. Brookfield—H. A. Hall. Canaanville—D. C. Stillman. Verona—C. M. Lewis. Canaanville—D. C. Stillman. West Green—E. I. Johnson. Canaanville—D. C. Stillman. West Green—E. I. Johnson. Canaanville—D. C. Stillman. West Green—E. I. Johnson.