

The Sabbath Recorder.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

LINES

ON THE DEATH OF MR. ISAAC WEST.

Morning dawns; and through the window
Softly steals the light of day;
Resting on the form of him
Whose life is passing swiftly away.
Wife and children stand around him,
Watching for the parting breath;
For 'tis growing now more feeble,
Telling them that this is death.
Slowly now the eyelids open,
And the lips, so pale and cold,
Quiver, as they strive to whisper
Forth to us some words of love.
"Farewell"—as we stoop to listen,
Only this, "us all we love,"
Whispering now our hearts with anguish,
Calling forth the sorrowing tear.
Press we now our lips to his,
Murmuring forth the last "good-bye,"
While rises in our minds the question,
Can it be that he must die?
Now those eyes are slowly wandering
O'er the group of children near;
Now 'tis calmly resting
On the one to him most dear.
Yes, his wife; his dull eyes brighten,
As he lifts his trembling hand;
Chasing away, he gazes on her,
As he hears the better land.
Shorter, shorter, breath is growing,
Till it ceases, and his soul,
With the morning sun just rising,
Upward soars into its goal.
In fancy, father, thy loved image
Often will before me loom,
We'll call thee, but the answer cometh,
"You must seek him in the tomb."
Yet again we hope to meet thee,
On a bright and shining shore,
For we feel that our loved father,
Is not dead, but gone before.
SILVER, N. J.

THE PHILOSOPHY OF THE BIBLE.

An Essay read before the Eastern Association, at its late session. By S. S. GIBSON. Published by request.

Few books can compare in comprehensiveness with the Bible. Reaching back into the grey dawn of creation, it thence stretches forward to the ever-coming, unfolding future, gathering its facts and truths from the ocean of time, and the sphere of eternity. Yea, it antedates creation, and draws aside the curtain that shielded the Unknown from the about-to-be Known, measuring the never-beginning past, the ever-ending present, and the never-ending future.
To symbolize, illustrate, and enforce its revelations, it summons to its aid the arcana of universal being—culling the choicest gems to garnish its pages: It harnesses all of nature's force to speed its chariot; and when its fiery steeds tire in the race, it couples its car to the engine of the supernatural, and thus rides triumphant in its journeyings of inspiration and revelation.
Having God for its author, the unfolding of his character and purposes, as well as the destiny and perfection of man, for its object, the Bible stands forth the unique and sublime of all history, the universal text-book of all human inquiry, and the central pole-star of all human progress and perfection. With its record of the past, its obligations of the present, and an arch of prophecy spanning the future, the Bible must ever be the encyclopedia of knowledge to the denizens of earth, if not to the inhabitants of heaven.
To philosophize upon such a book, seems like temerity, if not presumption, for its philosophy must embrace not only the natural, but the supernatural; not only the visible, but the invisible; not only the finite, but the infinite; not only the conditional, but the unconditional, the absolute; not only man, but God.
But we are met, on the very threshold of inquiry, by the idea, that all philosophic research will be useless and vain; and as no philosophy can reach its height, it will serve but to darken and lead to skepticism and infidelity; and then, on the other hand, that the book itself is contrary to and violative of all philosophy. Hence all approaches in that direction are most carefully guarded, on the one hand by bigoted ignorance, and on the other by gnostic neology.
Thus, between the upper and the nether millstone, the Bible has been ground to powder. But if the Bible cannot stand the test of honest inquiry, the result of the most searching investigation, and the application of a sound philosophy, it must fail of accomplishing its promised blessings, and will at last fall into disrepute, and cease to hold either the respect or obedience of mankind.
But the error lies in another direction—in a false philosophy and a false exegesis. Instead of permitting the Bible to teach its own philosophy, a philosophy of the schools has been applied to it, with a determination to bend its sacred literature to the crude fancies of philosophies falsely so called.
As the Bible in its very Genesis ushers man into the presence of God, the invisible, infinite, absolute, as the Creator of all things ab-extra to Himself, its philosophy will be found recognizing Him as the central fact and truth, around which all others revolve in harmony; each in their relative orbit and position.
The philosophy of the Bible, then, includes the fact of a Being, who in his essence is uncreated, undetived, and a priori unknown. For as God unrevealed is a God unknown; and the only conception which can be formed of Him must be limited to the fact that He is the I Am of the Coming One—the I Am, and the I Am of the now present Unknown.
Whether He has form, color, motion, sound; sight, or sensitivity; or whether He reasons, deliberates, inquires, remembers, or has emotions or feelings, will require a stretch of philosophy to which few if any can be expected to attain.
It is from this point of ominous

vestibule of revelations. It becomes us, then, to stand with uncovered heads, and unsandaled feet, awaiting the opening vision.
But how can God, the infinite and absolute, reveal himself, and what will be the philosophy of such revelations? For as yet, there is nothing by which He cannot be represented or imaged forth—as yet we are standing on a shoreless shore of an oceanic ocean—on the nothingness threshold of an incoming something.
Now, if the about-to-be creation is to be a medium through which the Infinite Invisible is to be made known, will not reason and philosophy demand such objectivity in the incoming creation, as will present a correspondential symbol of what is to be revealed? And even then, there would be much of difficulty in any finite symbols correctly representing infinity. Hence we observe, a priori, that all such created symbols would only represent infinity by parts and instalments. For, however manifold the symbolic permutations might become, or however multiplied the one may be into the many, the product could never exceed a decimal repete of infinite unity; and hence there would ever remain more of the unrevealed than the revealed. Most unsatisfactory this. Very true; but can either reason or philosophy do any better? For how can the Unknown become the Known, farther than He can enter the finite molds of thought? And as all thought is under limitation, suggestion, locality, etc., must it not follow that the very highest conception of any finite being can never exceed the limits of finity?

Thus, while unrevealed infinity can have no form, parts, color, motion, utterance, emotion, etc., revealed infinity must have form, parts, color, motion, utterance, emotion, etc. Hence a revealed Deity will be an apparent contradiction to an unrevealed Deity.
Whatever, then, was the modus operandi of creation, I think all must admit, that prior to its objectivity, the universe must have been latent in the divine intelligence; and hence, when projected from that source, into its objectivity, it would become a mirror, reflecting its divine author. But while this objective creation, by its designed correspondences, would doubtless mirror Deity to himself perfectly, as he could take in all of the reflected rays, yet to all finite minds he would appear more or less distorted, as such could take in only a limited number of the reflected rays.
Thus, following the lead of reason, we are inducted into a philosophy, coincident with the creative process of revelation, viz., an imperfect revelation of the infinite; and hence the Bible sets forth another fact, viz., a revelation of Deity, itself objective to the objective universe. And it is this objective objectivity that is said to revolt reason and philosophy, and hence must be rejected, as it arrays nature against the God of nature. Now, while it may be admitted that a revelation objective to or above the objective universe may seem to array itself against it, it by no means follows that it is against the God of nature. The discrepant difficulty will be found in a philosophy that fails to take in the whole of nature, or of divine operations.
Philosophy must ever be co-extensive with facts; for to explain facts is one of the uses of philosophy. Whenever, then, a fact is established, philosophy must embrace the fact, if it cannot explain it.
For aught we know to the contrary, the sweep of nature may embrace a far wider sphere than is commonly assigned it. But should a distinction be found to exist, either in terms or in fact, what then? If the supernatural be a fact, then we must have a supernatural philosophy as well as a natural. And he who sets up for a philosopher, and seeks to evade facts because his philosophy fails to account for them, needs a larger draught from the Perian spring, than his philosophic mentalism be no longer inebriated by those "shallow draughts which intoxicate the brain," but where drinking largely sobers us again.
If divine revelations are necessary—and who that believes man to be the child of God can deny it?—then reason nor philosophy can successfully show, that sufficient reasons do not exist why they may not be demanded, ab-extra to nature, as through it. For if the ordinary operations of nature should fail to give such a revelation of God as the wants of man demanded, would there not rest an obligation on God to superinduce another mode of revealing himself, as would more adequately supply the want?

The facts of human experience go to show that often, when the wonders of nature have failed to awaken, excite, or impress, the miraculous has awakened, excited, and impressed most favorably. For instance: Would not the sudden arrest of the law of gravitation be more impressively calculated to arouse the attention in some minds, than its ordinary operations? If Deity is seen in the yielding liquidity of water, might not his presence be intensified by its assuming instantly so hard a surface as to afford a pavement for locomotion? May not the divine presence become intensified by the supernatural restoration of a palsied limb, of a sightless eye, a deaf ear, a speechless tongue, or a lifeless corpse?
That such facts have occurred, no amount of reason can set aside, and to ignore or deny them can never characterize a true philosopher. If neither reason nor philosophy stum-

bles while passing the threshold of creation's temple, why need they halt at anything, however astounding, within its walls? An objective universe, as the creation of God, being admitted, is itself a greater miracle than can transpire afterwards. If then reason and philosophy admit, (and they do admit,) creation, the effect of a cause ab-extra to itself, consistency requires the admission of the possible future, involving an equal amount of the probably miraculous.
The above is offered by way of meeting the objection, that such a fixidity inheres nature itself, that nothing like the above can be admitted as either probable or possible; and, also, that it sets nature in opposition to nature, and also it is not supposable that any after revelations would ever occur.
To be continued.

DESERTED CHRISTIAN CITIES.

The following is from an interesting communication by M. M. Melchior de Vogue and Waddington upon the general results of their voyage in the East, published in the *Revue Archeologique*:
"I ask permission to take you with us into the mountains between Antioch, Aleppo, and Apamee, on the right bank of the Oronte, and which in the country are designated under the names of Dj-Riha, Dj-Als, Dj-Alaga, and Dj-Semaan. I do not think that in all Syria there exists a series of views to be compared with those which the ruins of these districts present. I am nearly tempted to refuse the name of ruins to a number of towns almost intact, and whose view transports the traveler to the midst of a lost civilization, and reveals to him, so to say, all its secrets.
"Exploring these deserted streets, those abandoned courts, those mutilated columns, an impression is felt similar to that experienced at Pompeii; that feeling is, indeed, less complete, for the climate of Syria has not preserved the treasures of that country like the ashes of Vesuvius, but is more novel, for the civilization there contemplated is less known than that of the period of Augustus. In fact, all those cities, to the number of more than a hundred and fifty, in a space of four hundred to forty square miles, form a whole from which it is impossible to detach anything, and belong to the same style, same system, and same date; that of the primitive Christian epoch, extending from the fourth century to the seventh of our era. The spectator is transported into the midst of Christian society—not the hidden life of the catacombs, nor the humiliated, timid, and suffering existence which is generally imagined, but a free, opulent, artistic life, in large stone houses perfectly disposed, with galleries and covered balconies, handsome gardens planted with vines, presses for making wine, cellars and stone cisterns for containing it, large underground kitchens and stables; in squares, surrounded with porticoes, are elegant baths, magnificent columned churches flanked with towers, and encompassed by splendid tombs; crosses and monograms are sculptured in relief on the doors, and numerous inscriptions may be read upon the monuments; from a feeling of Christian humility, which contrasts with the vain emphasis of Pagan inscriptions, they include no proper names, but pious sentences, passages from the Scriptures, monograms, and dates. The tone of those inscriptions indicates a period not distant from the triumph of the Church; for an accent of victory is perceptible which raises the humility of the man, and animates every line, from the verse of the Psalmist, engraved in handsome red letters upon a doorpost covered with sculpture, to the scrawl of an obscure painter, who, in decorating a tomb, has to try his brush, traced upon the sides of the rock monograms of Christ, and in his enthusiasm of an emancipated Greek, *tauto nika*—This prevails! From one of those phenomena, of which the East offers such frequent examples, all these Christian towns were abandoned on the same day, probably at the period of the Mussulman invasion, and since then they have not been touched. Without the earthquakes, which have thrown down many walls and columns, nothing would be wanting but the fittings and floorings of the houses."

MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight—
No ray of comfort in the gathering gloom;
A heart bereaved, a household desolate.
It is not sickness, with her withering hand,
Keeping me low upon a couch of pain;
Languing each morning for the weary night,
At night for weary day, to come again.
It is not poverty, with chilling blast,
The sunken eye, the hunger-wasted form;
The dear ones perishing for lack of bread,
With no safe shelter from the winter's storm.
It is not slander, with her evil tongue;
The "not presumptuous sin" against my God;
Not reputation lost, or friends betrayed;
That such is not my cross, I thank my God.
Mine is a daily cross, of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles, overcome in part.
My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.
It is not heavy, Lord, yet of I pine;
It is not heavy, but its weight is sore;
By day and night each hour I bear;
I dare not lay it down—'twill keep it there.
I dare not lay it down. I only ask,
That taking up my daily cross, I may
Follow my Master, humbly, step by step,
Through clouds and darkness, unto perfect day.—*Church Monthly.*

AN EFFERVESCENT SERMON.

The *Rev. Mr. Simeon* repented at the preaching of *St. Luke* 12: 15.
Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We are many preachers here in England, and we preach many long sermons, and yet the people will not repent nor convert. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted and amended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousement; no great clerkiness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Nineveh shall be destroyed!" It was no more. This was no great curious sermon, but this was a ripping sermon; a pitching sermon, a biting sermon; it had a full bite; and it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites cast Jonah into prison? They did not revile or rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—*Bishop Leitcher*, 1580.

MAKING A WILL.

"With many, perhaps with most of us, the question may seem to be of little moment, because we find it to be about as much as we can do, and sometimes more, to get a fair living and pay our debts. But if we cannot leave much property, the more important it is that the little we do leave should be well disposed of, and moreover, that our treasure of experience—which may be larger than our property, and which is quite as likely to be as rich in lessons as a much richer man—should not be lost for want of distinct and affectionate embodiment. By the institution of saving banks and life insurance, every careful man can make some moderate provision for his family, and with the inheritance, more or less, he may transmit his testimony to what is most sacred in principle and dearest in personal relations. It is well, therefore, for every man deliberately to make his will, and put expressly upon record his intentions and wishes for his family. Even if he does not wish to change at all the legal succession, and the law of itself might settle his estate very much according to his wishes, he saves his family much trouble, and sometimes great embarrassment, by prescribing the course of settlement by his own positive word. Moreover, most men have certain attachments or obligations which they would gladly recognize in a way more or less substantial; and there is great worth in a kind word of gratitude or counsel to some friend, whether benefactor or dependent, even if accompanied by a trifling legacy, or by none at all.—*Dr. Os-good.*

THE STONECUTTER'S EXPERIENCE.

Strong statements have been sometimes made relative to the impotence of all means of grace without the living teacher. It has been said that the Bible itself did little good among the heathen without the preacher. The following incident shows how light may break on the mind simply by the reading of the Scriptures. It is communicated by a missionary at Kharpoit, Asia:
The stonecutter, one of the most devoted, active, and valuable men, related his experience to me the other day. He was formerly a strong opposer of our work. One day he found a Bible, not in use, in the house of an acquaintance. He borrowed it and commenced at the beginning, with the determination to read it through for the sake of finding arguments against the Protestants. In about a year he had read as far as Isaiah. In reading the first chapter of that book, all at once it flashed upon his mind that God does not find pleasure in mere rites and ceremonies, but that he looks upon the heart. He then began to read with new interest and with a different purpose—to learn what is the will of God with regard to lost men. About this time the owner of the Bible sent his son for it. The stonecutter said: "Tell your father that this is a wonderful book, and he must not leave it unread as formerly." After it was

MY CROSS.

gone, he even wept because he had no Bible and no present means of buying one. He prayed to God that he would enable him to obtain one; and that very day, a man who had been owing him for five or six years a debt, which he never expected to collect, brought him forty piasters, just the sum needed to buy a Bible, and with this he supplied himself. About this time he was persuaded to attend the chapel. The sermon happened to be adapted to his state of mind, and I presume that he has not been absent since. Very soon after he began to attend our Sabbath services, he obtained a hope in Christ as his Saviour, and has been an honor to the cause ever since.

CONTENTEDNESS.

Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldst not for any interest change thy fortune and condition.
And yet there is no wise or good man that would change persons or conditions entirely with any man in the world. It may be he would have one man's wealth added to himself, or the power of a second, or the learning of a third; but still he would receive these into his own person, because he loves that best, and therefore esteems it best, and therefore over-values all that which he is, before all that which any other man in the world can be. For every man hath desires of his own, and objects just fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himself so well as to love himself before all the world, consider if he have not something for which in the whole he values himself far more than he can value any man else. There is, therefore, no reason to take the finest feathers from all the winged nation, to deck that bird that thinks already she is more valuable than any of the inhabitants of the air. Either change all or none. Cease to love yourself best, or be content with that portion of being and blessing for which you love yourself so well.

PRAY AND PUMP.

In a seaman's prayer-meeting lately in New York, one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion, or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then, faith must be joined with practice. Praying only, without using effort, is not enough.
"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I opened my Bible, lying before me, and Isaiah 41: 10, met my eyes. The words are these, for I am with thee. Be not thou dismayed for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."
"That was enough. I ran on deck and told the men. I said, 'Men, we are going somewhere, but we are not going down.' I reported to them what I had asked of the Lord, and how he had answered me."
"Now," said I, "men, pump and pray, and pray and pump." And they did it with a will. And we pumped and prayed our vessel into Cork; as I believe, in answer to prayer and promise. But what is the use of praying, with a leak in the ship, without pumping? It must be work and pray, and pray and work."

PETTY FAULTS.

There is a sphere in men's lives into which they are accustomed to sweep a whole multitude of petty faults, without judging them, without condemning them, and without attempting to correct them. We all hold ourselves accountable for major morals, but there is a realm of minor morals, where we scarcely suppose ethics to enter. There are thousands and thousands of little untruths that hum, and buzz, and sting in society, which are too small to be brushed or driven away. They are in the looks; they are in the inflections and tones of the voice; they are in the actions; they are in reflections, rather than in direct images that are presented. They are methods of producing impressions that are wrong, though every means by which they are produced is strictly right. There is a way of serving that which is wrong, while you are prepared to show that everything that you say or do is right. There are little unfairnesses between man and man, and companionship and companion, that are said to be minor matters, and that are small things; there are little unjust judgments and detractions; there are slight indulgences of the appetites; there are petty violations of conscience; there are ten thousand of these plays of the passion in men, which are called foibles or weaknesses, but which eat like moths. They take away the temper; they take away magnanimity and generosity; they take from the soul its enamel and its polish. Men palliate and excuse them; but that has nothing to do with their natural effect upon us. They waste and destroy us; and that, too, in our very silent and hidden part.

THE WAVES THAT BEAT AGAINST THE SHIP.

The waves that beat against the ship are not so dangerous to it as plank-boring worms. Head-winds do not drag ships back any more than the seeds and shell that collect upon their bottoms. And ships have these silent, hidden enemies, that are quite as destructive as storms and waves. Posts driven into the water seem fair and strong, while being honey-combed by the worm that eats. In silence and secrecy treasures are thus being consumed.
And so it is with man, the world over. While he has his obvious and open enemies, he has his enemies under water, unseen, silent, excoriating, and piercing.
I beg of you, therefore, when you lay out the path of duty, and make an inventory of things to be examined, to be weighed, and to be tested, not only carefully to enumerate all obvious dangers, but to remember that when the thief is guarded against, when the roof is proof against the elements, when the walls and the windows are sufficient to keep out the wind and the rain, and when the hand of greed and ruthless destruction are fortified against, there is still lurking in the house the active, destroying, moth-like influences, the ravages of which only ceaseless care and vigilance can prevent.

PRUDENCE AND PIETY.

It was once a question for discussion in a company of ministers, "Is prudence or piety the more desirable qualification for a minister of the Gospel?" If he could have but one, which is the most to be desired?
At first it occurs to every one to say, that if he has not piety, he has no right to be in the ministry. This is very true, and the same may be said if he has no prudence. And it is quite probable, that without piety, and with prudence, he will do less harm and more good than with piety and no prudence. In a word, unless he have both, it were well for him to be in almost any other profession than that which aims at winning souls. Hence prudence and piety should go together, and lie at the basis of the ministerial character. On such a foundation the edifice will rest securely and rise beautifully.
A distinguished civilian, in high public position, said to me, that he once began to study for the ministry, and relinquished it because he was sure that he had not piety sufficient to qualify him for the profession. He might have had enough. Any man may. It was a poor reason to give, but his decision was wise, if his standard of piety at the time of making it, was to be the standard for his lifetime.

OUR HOMES.

What a rich blessing is a happy home. Alas! how often we forget to thank our Father in heaven for the comfort and peace we experience there. In our approaches to the throne of grace, our common, every day blessings are apt to be lost sight of; we regard them too much as things of course, and not as the kind gifts of a loving Father who delights in the happiness of his children. Surely, the quiet enjoyments of domestic comfort demand thanksgiving. It is a wise and gracious arrangement of Providence, that the light of earthly love does so much to beautify and illumine our pathway through this life of sin and trial. It matters not how dark, wide and cheerless the great world about us sometimes appears, if only one hallowed spot be ours, to which the surcharged heart can confidently turn for sympathy and love. How surely and sweetly is grief soothed, and care robbed of half its weight, when shared by those we love. Then let us prize these earthly homes; let us guard them as something sacred. We who are wives and mothers, should pray God to grant his grace to make them what he designs they should be—types of heaven. Much as we love them now, let us strive to love them more. Let us ask of God strength and wisdom to enable us to exercise an elevating and refining influence upon all who share our fireside privileges and joys. Could we but awaken to a deeper sense of the mighty trust reposed in us, as guiding stars in our domestic circles, then would an influence go out from Christian homes, broad as the world, and ever widening and deepening throughout the cycles of eternity.—*Ch. Adv. and Journal.*

KINDNESS TO ANIMALS.

Bentless, like charity, is twice blessed—the effects of which on the animals around the homestead are scarcely less noticeable than upon the family of your household. No man can be truly kind to the latter without letting his cattle feel the influence of his spirit. Soft words and kind looks turn away wrath, among cattle as among men. Harshness has its curse in the hatred which the "brute beasts"

FEEL, THOUGH THEY CANNOT TALK.

feel, though they cannot talk, their scorn, except in occasional lightning bites, and by general "silence," it is called. An ear of corn, or a little salt, or a look of hay, or even a kind look or gentle action, such as patting your horse, has infinite more or less in making your appearance always a source of pleasure to the animals around you. It is a cheap luxury this, rendering even the brute beasts comfortable around your homestead.

POOR PROPHETS.

It is remarkable how many predictions of men of science, in regard to the practical utility of important discoveries, have signally failed of fulfillment. When Sir Walter Scott heard that it was proposed to light streets with coal gas, he said, "It can't be done." Sir Humphrey Davy, the eminent chemist, said in regard to the practical work in church and state, "The reason he made for his being a good man and a good minister, and his goodness and wisdom, piety and prudence, are the great elements of substantial usefulness. Goodness and learning and eloquence and diplomacy and arms are all to be used in their time and turn, and the world calls him the great man of the age who makes the most noise; but the men who silently lay broad and deep foundations in righteousness, and slowly build up churches and governments for the benefit of generations, these are the good and wise benefactors of their race, the pious and prudent ministers of God and their country.—*N. Y. Observer.*

MOHAMMEDAN TEACHINGS.

Lamarine, says the *Philadelphia Age*, contrasts the barbarities still practiced in war, in spite of our advanced civilization, with the humane precepts of Aboubeker, who, after the death of Mohammed, invaded Syria, to convert the people, who had fallen into idolatry, to the worship of the true God. On starting, he addressed his troops as follows:
"Warriors of Islam, attend a moment and listen well to the precepts which I am about to promulgate to you for observation in time of war. Fight with bravery and loyalty. Never use artifice and perfidy towards your enemies; do not mutilate the fallen; do not slay the aged, nor the children, nor the women; do not destroy the palm trees; do not burn the crops; do not cut the fruit trees; do not slaughter the animals, except what will be necessary for your nourishment. You will find upon your route men living in solitude, in meditation, in the adoration of God; do them no injury—give them no offence."

SICKNESS.—IN SICKNESS THE SOUL BEGINS TO DRESS HERSELF FOR IMMORTALITY.

And first, she undoes the strings of vanity, that make her upper garment to cleave to the world and sit uneasy. She puts off the light and fantastic summer robe of lust and wanton appetite. Next to this, the soul, the help of sickness, knocks off the fetters of pride, and vain complacencies. Then she draws the curtains and stops the light from coming in, and takes the pictures down; those fantastic images of self-love and gay remembrances of vain opinion and popular noise. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapor of conceit and factious opinions. Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconciliation and Christian atonement, in their places.—*Bishop Jeremy Taylor.*

DANIEL DANCOER.—DANIEL DANCOER, whose eccentricities were once exceeded those of Elves himself, was born in 1716, on Hartow-weald-common, Middlesex, and it was not till he succeeded to his father's large property, that he showed his inordinate love of money. From a principle of rigid economy, Mr. Dancoer rarely washed his hands and face, and when he did, it was always without the assistance of soap or towel. Dispensing with these articles, which he deemed too expensive, he used, when the sun shone, to repair to a neighboring pool, and after washing himself with sand, he would lie down on his back in the sun to dry himself. His tattered garments, which hardly sufficed for the purpose of decency, were kept together by a strong handkerchief, he fastened round his body. There are hardly any eccentricities more worthy of our attention than those of misers. Seeing the intense misery that can exist in spite of riches, we have to form a proper estimate of mere worldly riches, and to feel the truth of Dryden's words— "Content is wealth, the Habes of the mind, And happy he who can that treasure find. But the base miser starves amid his store, Broods o'er his gold, and gripping still for more, His daily pining, and his hoarding, but poor!"

GOD SEEN IN HIS WORKS.

The *Edonian servants* agreed among themselves to choose him to be their King who that morning should first see the sun. Whilst all others were sleeping on the east, one alone looked to the west. Some admiring, some despising him, as if he looked on the sun there to find the eye of the sun, he was the first of all discovered the light of the sun shining on the tops of houses. God is seen everywhere, in his operations, in his creatures. Best beheld by man in his operations, for the world, are clearly seen in the hatred which the "brute beasts"

AGENTS FOR THE SABBATH RECORDER.
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The Sabbath Recorder.

WESTLEY, N. Y., FIFTH-DAY, AUGUST 6, 1863. Geo. B. Utter, Editor.

A PROCLAMATION.

BY THE PRESIDENT OF THE UNITED STATES. It has pleased Almighty God to hearken to the supplications and prayers of an afflicted people...

RELIGION IN POLITICS.

An Oration delivered by A. H. Lewis, at the Commencement Exercises of Alfred University, July 1st, 1863.

The religious is the chief element in man's nature. It is the all-pervading, molding, and governing element. It is the key-note of our being...

Reaching up thus sublimely, striking thus deeply into the centers of life, inweaving thus closely with every phase of existence, it follows, that if this be ignored, in any department, disaster and death must ensue.

This is as true of nations as of individuals. All general laws, applicable to any number of a given class, are equally applicable to each member...

Does the history of our race prove this? Let us see. Israel, obeying the voice of her prophets, dyeing her altars with blood, and wreathing them with the smoke of incense, was prospered...

When the history of the present war comes to be written, the month of July in 1863 will be spoken of as a harvest-month. Few persons now, while its events are transpiring, fully appreciate their importance...

Thus, while we drain this cup of blood and tears, our land o'ast burial place, pallid fear, with his brimstone torch, rushing wildly through our streets, the shadow of death in every household...

The cause thus, where is the remedy? What is our need? Is it military leaders? You may count them by scores. Is it armies? Never before saw history such myriads so hastily gathered...

Let us not deceive ourselves. Let no man rely upon the wisdom and sagacity of our rulers. There is a God. There are laws, and the nation disregarding the one, or breaking the other, need not hope to escape the bitter end.

Do you ask where this reform shall begin? I answer, with you—in your hearts and your homes—in your caucuses and conventions—at the ballot-box...

INCIDENTS OF WAR. DONALDSONVILLE, La., July 20, 1863. To the Editor of the Sabbath Recorder: Perhaps a few incidents in the recent campaign of Gen. Banks through the Teche country...

part of the day, was found a farewell letter to his friends, together with the request that a Lieutenant of the 1st Maine Battery should accompany his body home...

Many laughable incidents would occur during this siege, and sometimes even in the midst of carnage and bloodshed. When the rebels had been shut up in their stronghold for some four weeks...

At the bloody charge of the 14th June, as our skirmishers were driving the enemy in at early dawn, a rebel picket discovered one of our men, and sang out, "Hallo, Yank, what you doing there?"

After the surrender of the place, the opposing parties were very friendly. The rebels testify to the accuracy of our fire, and especially that of the artillery...

As you will imagine from the recent glorious victories, the rebellion in this section is pretty effectually used up.

LETTERS FROM THE NORTHWEST.

WASIOJA, Dodge Co., Minn., July 15th, 1863.

MY DEAR "SEC."—You wish frequent letters, that you may know of my stoppings, doings, etc. Of the first, my dates will inform you; of the other two, I propose to write from time to time...

But what can I write from this distant, wild Northwest, that will interest you? It occurs to me, that you are a drug and herb dealer—(what an "account" a druggist's must be!) Now, if you were here, I would take you with me on one of my missionizing trips...

Well, never mind miles, mountains, prairies and rivers; we will have a little journey, any way. Just take a seat in this car. This is the "Milwaukee and La Crosse"—(June 22d, 5 p. m.) We are bound Northwest, and are about fifty miles from the Mississippi river...

RELIGIOUS INTELLIGENCE.

The persecutions of evangelical Christians continue in Germany. The Bavarian Protestant Consistory has ordered all clergymen to abstain from holding private meetings. The same authorities have stopped the edifying addresses which were delivered in the Deaconesses' institution at Spire, in Palgrave Bavaria...

The Congregational church at Homer, N. Y., held a solemn dedication meeting in their new house of worship, on the 8th of July. The interest of the occasion was heightened by the presence of Rev. John Keep of Oberlin, formerly for many years the efficient and honored pastor of the church...

Rev. Dr. E. O. Haven, editor of Zion's Herald of Boston, has been elected President of the University of Michigan, at Ann Arbor, and will probably accept the office. The University of Michigan is the Harvard of the Northwest, having an endowment of a half million of dollars and elegant buildings...

ly, good fortune to Sabbath-School excursions. Ask him to count me in for one (D. V.) about one year from this. Our steamer is a curiosity; machinery all above water—not much above ground, however—presenting to the eye the appearance of a motley smithshop...

The German Methodists have fully determined to establish a German Methodist Collegiate Institute at Berea, O. Among the benefactors of the enterprise is Rev. R. A. W. Bruehl, formerly German clerk at the Book Concern, who put his name down for five hundred dollars.

HUMAN GOVERNMENT CONSIDERED.

I infer, from the last communication of Bro. J. P. S., that he agrees with me, that all human governments are wicked organizations, and as such have no right to exist under the Christian dispensation. Perhaps, if we are agreed at this point, we may approximate towards an agreement in other respects...

After the surrender of the place, the opposing parties were very friendly. The rebels testify to the accuracy of our fire, and especially that of the artillery, stating that they could never get more than about three shots from a gun before it was knocked "hors du combat."

As you will imagine from the recent glorious victories, the rebellion in this section is pretty effectually used up.

WASIOJA, MINNESOTA.—A letter from Eld. A. B. Burdick, dated Wasioja, Dodge Co., Minnesota, July 23d, 1863, says:

"Everything is moving on prosperously in the little Church in Wasioja. They greatly need a house of worship, and are agitating the subject of building one within another year. To erect a meeting-house suitable for their present needs, will require aid from abroad, or involve them in debt. Let those of our brethren possessing means and generosity, stand ready to respond to an appeal from this worthy and needy little band of brethren and sisters for help in building them a house of worship."

THE SCHOOL AT SHILOH, N. J.—The Trustees of Union Academy, at Shiloh, N. J., have secured the services of Mr. O. U. Whitford, a graduate of Alfred University, as Principal for the coming year. The Fall Term will commence the 1st of September. There are three terms a year, of fourteen weeks each. A Preceptress will be connected with the Principal in the school, and other assistant teachers as may be required. It is the intention of the Trustees to make this institution a desirable place for young ladies and gentlemen who may give it their patronage.

CONVICTED OF HERESY.—Rev. Charles Beecher, of Georgetown, Mass., has been convicted of heresy by a Congregational council. The charge was that Mr. Beecher did not preach according to the creed of his church and that of Congregational churches generally in New England; and that he was particularly in error in his doctrine of the pre-existence of man, in his view of the condition of the soul after death, the atonement and divine sorrow. The vote condemning him was 16 yeas to 5 nays. Rev. Edward Beecher, D. D., his brother, and Rev. H. M. Dexter, of Boston, protested against the result.

SEWING MACHINES.—We have lately had occasion to look somewhat closely into the peculiarities and advantages of the different Sewing Machines. Among them, all there is none which seems to us to combine the qualities needed in a family machine, better than that of Messrs. Groaer & Baker. In the course of our investigations, we conversed with a couple of gentlemen who, we thought, would be good judges—one of them being a superior mechanic, and the other having had considerable experience in using different machines. They both coincided in the opinion we have expressed above.

lin Brahmins, the highest order of Hindoo priests at Calcutta. Their story is briefly told by Rev. Edward Storrow in a letter to Dr. Tidman. One of them, Bhogoban Chunder Chatterjee, 22 years of age, is studying with a view to some legal appointment.

Rev. Dr. Edward Beecher has given notice that he and others intend to try the council which tried and convicted his brother Charles Beecher, of Georgetown, of heresy. He denounces their whole proceedings, and asks the public to suspend judgment till all can be heard.

The oldest living graduate of Yale College is Joshua Dewey, of Brooklyn, N. Y., who was graduated in 1787, seventy-six years ago. He is ninety-six years old. The next is Rev. Daniel Waldo, 1788, now 100 years old; he resides in Syracuse.

A REQUEST.

Will some friend in each of the Sabbath-keeping Societies located west of the Mississippi River, please answer the following questions, through the columns of the SABBATH RECORDER:

- 1st. What is your address? 2d. Have you a church organized? If so, how many members, and who are the officers? 3d. Is there good government land contiguous to your settlement? 4th. Can good improved farms be bought there? If so, at what price? 5th. What wild old soldier land warrants fetch there in cash? 6th. How far from market are you, and what are the market prices? 7th. Have you good timber, and water convenient and plenty? 8th. Are the winters long, windy and cold? 9th. What route would you advise a person to travel from the east to reach your place? A FRIEND.

EXECUTIVE MANSION, Washington, July 30.

It is the duty of every government to give protection to its citizens, of whatever class, color or condition, and especially to those who are duly organized as soldiers in the public service. The law of nations, and the usages and customs of war, as carried on by civilized powers, permit no distinction as to color in the treatment of prisoners of war as public enemies. To sell or enslave any captured persons on account of his color, and for no offence against the laws of war, is a relapse into barbarism and crime against the citizens of the age. The government of the United States will give the same protection to all its soldiers; and if the enemy shall sell or enslave any one because of his color, the offence shall be punished by retaliation on the enemy's prisoners in our possession.

It is therefore ordered, that for every soldier of the United States killed in violation of the laws of war, a rebel soldier shall be executed, and for every one enslaved by the enemy, or sold into slavery, a rebel shall be placed at hard labor on the public works, and continued at such labor until the other shall be released and receive the treatment due to prisoners of war. ABRAHAM LINCOLN.

ORDINATION.—On Sunday, July 12th 1863, in the Seventh-day Baptist Church in Clifford, a sermon was preached from 1 Tim. 3: 13. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus, on the occasion of the ordination of two brethren to the office of deacon, viz: Stephen B. Cardner and Philip Burdick, who had been previously chosen by the brethren to serve the church in that capacity. L. M. C.

STONINGTON UNION ASSOCIATION.—We are indebted to the Corresponding Secretary, Wm. H. Potter, of Mystic River, Conn., for a copy of the Minutes of the 51st Anniversary of the Stonington Union Association, held with the Third Baptist Church, North Stonington, June 17th and 18th, 1863. It includes not simply an account of the recent meeting of the Association, but a large amount of historical and statistical matter, valuable for reference.

AMERICAN TRACT SOCIETY OF BOSTON.—The forty-ninth annual report of this Society has just been issued. It makes a very interesting volume of one hundred and forty pages, and shows the extent to which the society has carried its work during the year. It has distributed gratuitously over forty-three millions of pages of its excellent publications, the larger part of them to the army and navy.

DEWITT INSTITUTE has an advertisement in another column, which those looking for a good school would do well to read. Mr. Thompson, the Principal, has had much experience as a teacher, and can scarcely fail of rendering the Institute an attractive place for study.

HOW ENGLAND FEELS ABOUT IT.—The London Times says: The American news was received with surprise and disappointment, and satisfaction. The prize at the sudden collapse of the Vicksburg defense; disappointment at the removal, owing to a treaty of all prospect of a cessation of the war; satisfaction in the premature yielding to the pressure for Confederates.

Miscellaneous.

A BRAVE MAN'S LETTER.

Capt. Henry Washington Sawyer was one of the two who were selected by the rebel government by lot, on the sixth of July, to be executed in retaliation for the two rebel officers executed by General Burnside for recruiting for the rebel service in his military department.

When Captain Willdin reached the city, the wife of Captain Sawyer received a letter from him, in which he stated that the rebel government would permit her and her children to visit him before his execution.

My Dear Wife.—I am under the necessity of telling you that my prospects look very dark.

This morning all the captains, now prisoners at the Libby military prison, drew lots for two to be executed. It fell to my lot.

The Provost General, J. H. Winder, assures me that the Secretary of War of the Southern Confederacy will permit myself and my dear children to visit me before I am executed.

I am resigned to whatever is in store for me, with the consolation that I die without having committed any crime.

My dear wife, the fortune of war has put me in the possession of a country with God's will I must submit; only let me see you once more, and I will die becoming a man and an officer.

THE FERRIS GUN.

Mr. George H. Ferris has returned from Washington, where a new cannon of his invention has just been tested by order of the Secretary of War.

The "Ferris gun" is a breech-loading rifled cannon, and is constructed of wrought iron and steel.

The powder is ignited at the centre of the chamber, by means of a tube attached to the end of the breech screw.

but Mr. Ferris has provided for this by using wrought-iron combined in a peculiar manner.

The gun employed in these experiments has a bore of only one and three-quarter inches in diameter, and the length of barrel is thirty-one inches.

Two targets are to be seen with the gun. One of them consists of twelve quarter-inch plates of iron, and the other of three one-inch plates.

ALLIGATORS.

The following almost incredible circumstance in regard to these reptiles was mentioned some years since by an officer in the Columbian navy.

There were hundreds of my old acquaintances, the alligators, who were usually to be seen lying on the top of the water with their mouths open, ever and anon closing them with a horrible crash upon some luckless fish which the force of the current had conveyed into them.

THE IMMENSE DEMAND FOR ELEPHANTS' TEETH.

The immense demand for elephants' teeth, has of late years increased the supply of ivory from all parts of Africa.

At the end of the last century, England was only 192,000 pounds; in 1827 it had reached 364,784 pounds, or 6,980 tusks, which would require the death of at least 3,040 male elephants.

The teeth from the West Coast, with the exception of Gaboon, are less elastic, and less capable of bleaching, than those that come from other portions of Africa.

I next mixed a ton of bone with wet yellow sand—a material about half way between sharp sand and loam.

EFFECT OF SHADE ON SOILS.

R. C. Kendall, in a late communication to the American Farmer, maintains that darkness favors the deposit of nitrate of potash in the soil.

But this chemical combination and deposit is the avant courier of a more powerful fertilizing agent, that works exclusively under the cover of total darkness.

CELEBRATED MANIACS.

Dr. Winslow, in his work on "Obscure Diseases of the Brain," seems inclined to think that many historical characters, "celebrated either for crimes, brutality, tyranny, or vice, were probably of unsound mind, and that in many, undetected, unrecognized, unperceived mental disease, in all probability, arose from cerebral irritation, or physical ill-health."

THE BEST WAY TO USE BONES.

The "best possible way" to make bone phosphate is as follows: Take one ton of ground bone (the finer ground the better) and one-half an ox-cart load (1-4 of a cord) of good friable soil, which will not break or cake by drying, and which is free from seeds and stones, no matter how wet it may be when used.

THE ROAD TO POOR FARMING.

As the road to poor farming is not generally understood, though it is crowded with travelers, we throw up the following landmarks, from the Springfield Republican, for the common benefit:

ammonia out! As soon as I saw the effect of this process, I sent for a load or two of spent tan to mix with it, and thus saved a part of the ammonia, but the effect of this compost was not very striking.

It is estimated that the entire milk crop of the United States, for the year 1860, reached \$100,000,000, or more than one-third of the entire cotton crop in the most prosperous States.

QUINT OLD FULLER SAYS.

Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other side is pinched.

RELIGION CONVERTS DESPAIR.

Angustine said: "Deliver me, O Lord, from that evil man, myself!" If evils come not, then our fears are vain; and if they do, fear but augments the pain.

A WHOLESOME DRINK.

THE REVOLUTION IN HAIR.

TRIALS OF AN EDITOR.

A WEDDING INCIDENT.

A GOOD WAY OF COOKING ONIONS.

Those who are not in the neighborhood of bakers, and cannot procure the fermentation called yeast, may make a better substitute as follows:

It is estimated that the entire milk crop of the United States, for the year 1860, reached \$100,000,000, or more than one-third of the entire cotton crop in the most prosperous States.

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CHRISTIAN PSALMODY, the Hymn Book used by the Rev. Day Baptist Church, supplied at the following rates:

Address the Publisher, Geo. B. UTTER, Westbury, N. Y., or apply to either of the persons named below:

F. R. E. RAILWAY.—PASSENGER TRAINS leave, via Pavonia Ferry from Port of Chambers street, New York, as follows:

GOING EAST. Going West: 7.00 p. m. Mail. 7.27 a. m. Night Ex. 8.08 " Stock. 1.22 p. m. Mail. 9.47 " Night Ex. 1.22 p. m. Mail. 6.54 p. m. Way Fr't. 1.59 p. m. Mail. 1.30 " Mail. 6.30 a. m. Way Fr't.

CENTRAL RAILROAD OF NEW JERSEY.—From foot of Market street, Philadelphia, to Camden, and from Camden to Philadelphia, via Trenton, and from Trenton to Philadelphia, via Camden.

GREAT MIDDLE ROUTE TO THE WEST. SPRING ARRANGEMENTS.—Commencing April 20, 1863. Leave New York for Easton, Harrisburg, Express at 6 a. m., for Easton, Reading, Pottsville, Harrisburg, Mauch Chunk, Williamsport, &c.

DR. DARIUS HAM'S AROMATIC INVIGORATING SPIRIT. Recommended to cure Dyspepsia, Nervousness, Heart, Brain, Colic Pains, Wind in the Stomach, or Fatigue in the Bowels, Headache, Drowsiness, Kidney Complaints, Low Spirits, Debility, Tremens, &c.

TO LADIES. Dr. Ham's Dyspepsia Remedy is just the thing you require. It is not a medicine, but a food, and is prepared from the most delicate and nutritious ingredients.

TO GENTLEMEN. Dr. Ham knows that you do not always pay much attention to the health of your stomach, but before you put before you in the paper, but we would refer you to our agents who will find the respectable merchants and dealers, in regard to the Invigorating Spirit; some of them have sold it for years, and know well the reputation it has amongst those who have used it in assisting nature to overcome the various diseases of the system, as it acts directly on the blood, removing all obstructions to the general health, will cure Liver Complaints, Dyspepsia, Nervous Actions, Loss of Appetite, as well as obstruction in the Kidney, Bladder or Urinary Organs.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at the Depository, Westbury, Rhode Island, viz:

The Sabbath Recorder, PUBLISHED WEEKLY, BY GEORGE B. UTTER.

The Sabbath Recorder, as the Denominational Paper of the Seventh-day Baptists is devoted to the exposition and vindication of the views and movements of that people. It aims to promote vital piety, and vigorous benevolence, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. Its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers.

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