# The Sabbath Rerorder. 

EdiTED BY George b. UTTER.





## $\qquad$ <br> $\qquad$ <br> $\qquad$







Good night!' calls the highest herdsman again
throught his horn. 'Goo night,' gain resounds
from all the mountains, the horns of the herds-
men, and the rocky cliffs. The mountaineers

TIE REV. LeGh RICHMond.

## cut Moot, anything for an excuse, humble dwellin Meantime Mary reached the hut

she cailed home. Whether her feelings wee
laboring under the wound so thoughtessly i
ficted, or her mother

tween the. room she had just left, and the roo
she en ad
het enteres
her, whatever was the cause, contrary to he
usuan serenity and care to apear an oheerful
possibe before her mother, she covered he

esture of grief, and went to her mother's bed

dued voice, read aloud She had just finishe
reading the verse, "Many are the affictions
the righteous, but the Lord delivereth him out
of them all,", when a gentate tap was heard a
the door, A little girl, some years younge
than Mary, opened it, and a lady entered.
"Is this where Mary Morris lives ?"
 The last tallow candle was dimly burning be-
side the bed where what was told had been reading. and it seemed impos
Thible to lead his dark bewildered mind beyond
The lady went towards it, and took the hand of of
the emaciated and things, to God the Creator of all.
"Have you any physician ?"
[Ch. Obs.
"Have you any physician ?"
"No ma'gm. My poor husband's last sicknes
cost me somuch, that I have now nothing ifft ift
to pay one. I hope I shall get better in a fev
days, and then all will go on well; but now it "But you have a high fever and should be
which natural religion having neither, is conse-
quently no religion. The imapination of man,

barrow load of wood ready spitit ; ;ive all you
attention to your mother, and you shall be well
provided for." thanks, but the lady needed them not to convince
her that there was no luxury.
gooce. There that of doing tears shed in that humble room that night, but not of bitterness, and there
were thanksgiving that would put to shame the
Teeble gratitude of thousands who are 'increased with goods and have need of nothing.
$\qquad$
performance of a popular tragedy, and was ss
overcome by the distresses of the hero and
heroine, as o be unable to attend to anythin
else for several weeks.
[N. Y. Evangelist.
Tre Alpine HorN.-Amongst the lofty
mountains and elevated mountain valleys of Switzerland, the Alpine horn has another use be
sides that of sounding the famed Ranz des
Vaches, or Cow Song, and this is of a very sol
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
hour, and the name of the Creator resound
fiom all the mountains and rock clifs around
Silence at length settles over the scene. All the
herdgmen kneel and pray with uncovered heads
In the meanwhile, it has become quite dark


Excrrmankr.- Inordinate novel readers
mong the most heartless and selffh peings in

 dreams and fancies, and bothare wretched when
pot under the infuence of the exciting s stimulus they love and crave. Both posseses an annatural,
vitiated and cravigg appetite; both desire and seek excitement, without mental action or ex-
ertion. They seek it from different soutces but


Corrupt nature canot comprehend that af-
ficiction are the effects of D Dinine love. It must
 II we place our hopes or our dependence

his eyes upon one of immense steamboat," fixing
the river, "If Hindoos put
gods. could not however be persuaded to be-
was a religion among Jews or Gentiles, Greeks,
Romans, or barbarians, since the beginning of
$\qquad$ and naked, out of paradise ; subject only to fartions of the devil. A religion more flattering
to the pride of man, pleases his fancy better
a heanhey Idea of gos
While passing down the Hoogby in company
with Rev. Mr. Pearce of Calcutta, on my way the steamer that was to convey me to Madras,
r. P. pointed me to a place on the opposite
de of the river, where he had spent some time "One day," Baid he, "while conversing with
native about the true God, I asked whom he On being the Englisy
On being asked why he was so foolish, he re-
ied, that the English must be gods, and began
give his reasons, " Look,", soid he, "wat that give his reasons,
no bridge, soing to one of great de, amensions
at had just been completed - "who but gods
$\qquad$
$\qquad$ hose that make such things must be gods."
Mr. P. endeavored to explain to him the rea-
ns of the superiority of the English over the indoos, resulting from religion, education, \&ec.
d that under similar circumstances the shall surely be disappointed.

THESABBATHRECORDER
©he Mabbath Recorder.

## bastebr africa.

To the Editor of the Sabbath Recorder:-

In pursuance of an appointment by our MisIn pursuance of an appoin session in Berlin, I
sionary Board, at its recent ses
have made a tour to Salem, Mass., for the pur have made a tour to Salem, Mass., for the pur ence to Eastern Africa. And I would cheerfully
embrace the facilities afforded by your paper, to embrace the facilities afforded by your paper, to
communicate to the friends of the mission generally, the results of my inquiries, which
reported to the Board at its late meeting. reported to the Board at its late meeting.
At Salem I was so fortunate as to fall in At Salem I was so fortunate as to who has
company with Mr. Richard P. Waters, wh been United States Consul at Zanzibar for te ' geneat interest in the cause of missions. When he learned the object of my visit, he|very cour
teously offered to take me to his home, four filies out of town, give me all the information
in his power, and bring me back the next day season for the Boston train. His offer was ver gratefully accepted; and his pledge he fully re-
deemed. With a full knowledge of our sentiments, he hesitated not worthy of record. He is personally acquainted
with Dr. Lewis Krapf, a Germany missionary who has labored many years in Eastern Afric At the request of Mr. Waters, Dr. Krapf ha written out an account of his labors in Abys-
inia. This document Mr. Waters had the kindness to lend me for the purpose of copying; bu
as I'am not at liberty to publish it entire, I ex tract from it the following facts and statements
which, although mostly in my own language may be regard
of Dr. Krapf.
Abyssinia extbraced Christianity in the year
336 of the Christian era. But the Christianity which she received was fr
been previously corrupted.
From the loss which the Roman Church sus ained by the German Reformation, she endeav-
ored to recover by getting a foothold in Abysored to recover by getting a foothold in Abys.
sinia; and only failed through the unrelenting everity with which the Jesuits attempted to
mpose the Roman yoke. But they have mad their appearance again
be seen in the sequel.
About twenty years ago the Church Mission-
ry Society sent out Messrs. Gobat and Kingler ary Society sent out Messrs. Gobat and Kingler, they, in 1829 , entered Abyssinia by way
Massowa, then the only entrance place for Euro peans. The ruler of Tigre, who was much be-
loved, by most of his subjects, received them in
a friendly manner. And the missionaries were, a friendly manner. And the missionaries were,
at first, much encouraged. But they had not
then a knowledge, which they afterwards acquired, of the double-dealing character of the Abyssinia nobility, and lower classes. Mr. Kingler died when he had just conquere But Mr.
of the difficulties of the language. But
Gobat prosecuted his labors, by conversational Gobat prosecuted ti lating Bibles, until the un-
preaching and distributig
settled state of the country, and some other redosons, induced him to leave for a short time.
Previously to this the Scriptures had been translated by the Abyssinians themselves from the
Arabic and Ethiopic into the Amharic language, which is spoken and understood generally
throughout the Abyssinian Empire. berg, returned from Europe. They took up
their residence at Adowa, the capital of Tigre, six or residence at Adowa, the capital of Jigre- journey from Massowa. During
Mr. Gobat's absence, Sabagadis had fallen in political contest, and Oobie reigned in his stead.
He was an avaricious and cruel despot. The faithfulness of the misionaries, in pressing
home the claims of God, aroused the ignorant, home the claims af Gaial priests against them.
bigoted, and pharisaich
They complained to their chief, that through the influence of the missionaries, the Æthiopic Church was about to crumble down. They ac
cused the missionaries of intrigue, to overthrow
the government of the country, and introduce the government of the country, and introduce
English troops. Oobie, being an Abyssinian, was designs of the foreigners.., Being unacquainted whit the feelings which genuine religion inspire people could induce the fore time and strength and earthly goods to their welfare. Before the most critical period
arrived, Mr. Gobat, from ill health, had been compelled to leave Abyssinia. Mr. İsenberg house for himself and family, as the native houses did not agree with him and had no school
rooms. He was accused by the priests of diging a canal under ground from Adowa to the
sea-coast, for the purpose of bringing solders and artillery into the country. Oobie believed the report. A few Frenchmen, and some othe
Europeans, made their appearance in Tigre
about this time. Among officer came, who offered his services for disciplining Oobie's Mroops. About this time
Blumhardt and Mr. Krapf arrived as missionaries. Mr. Isenberg was accused of calling al ture the Jesuits entered the country, and it Mr. Isenberg from the king, enjoining upon
him and his party to embrace the Abysinian creed, or leave the country immediately. The hardt went to Egyt. Mr. Krapf resolved to
the kingdom of Shoa. When he was ready to
embark from Mocha, to enter Abyssinia by way of Tajoura, he was taken ill, and withdrew
Cairo, whence, after his recovery, being joine by Mr. Tsenberg, The set out for Shoa, whic
place they reached, after traveling 360 mil from the coast through a desolate country for a time, but soon began to find that they had entertained too high an opinion of his Shoan Majesty. He wished to be benefited by the superior knowledge of the missionaries in ever
thing but in religion. He thought he did no want priests, but workmen. After some month
Mr. Isenberg returned to Europe, to cari through the press an Amharic Dictionary and
Grammar, a Geography, a General and Church History, a Spelling Book, Catechism, and revision of the faulty Amharic Bible. After Mr
Krapfhad acquired the language, he established boarding school, and a day sol he was greatly f high classes and low. He early saw tha fom the avaricious, bigoted, and suspicious
haracter of the king and his people, the mission would fail in Shoa, as it had done in Tigre.
And therefore he sought to have it transplanted on heathen ground, before it should come to a crisis inShoa. He accordingly applied himself to
the study of the Galla language, and succeeded so the study of the Galla language, and succeeded so
far as to translate into the dialect of the Shoan Gallas, the first book of Moses, th
and the Epistle to the Romans.
Mr. Krapf traversed Shoa in almost all direcis and accompanied the king on several of
is expedions into the Galla country upwards of 160 miles south of Shoa. On these expeditions he collected much valuable information,
and became acquainted with many of the Gallas, and their chieftains, and distributed the Word of God extensively among the Shoans. But op-
position arose. His pupils began to be enlightned, and question and dispute about the tradi-
ions in which they had been brought up. The clergy complained. They could not bear to d, or the minds of the people agitated with the new heresy.
Soon after
the capital of Shoa, a French traveler arrived to whom he made presents to the amount of
four or five hundred dollars. This gentleman soon became setted in a scheme to make him-
self king of all Abyssinia. He undertook to
bring the missionary into his measures, but in bing the missionary into his measures, but
vain. He finally induced the king to send hin officially to France, to solicit a friendly alliance and to bring out guns, etc., as tokens of the
friendship of the king of France. But as that
gentleman delayed, the king became impatient, and solicited Mr. Krapf to write to the authori-
and y intercourse between Shoa and the subjects
of her Britanic Majesty. Mr. Krapf, thinking hat a treaty of amity and commerce would be a benefit to Shoa, readily consented. The send-
ing of the British Embassy, at the head of which was Captain Harris, was the result of this move-
ment. But the king soon wished the Embassy return to India. The priests and chiefs from all parts of the kingdom, entreated the king tha come with bad intentions. The object the king British, seem in soliciting the friendship of heir presents. His Shoan Majesty could no epresentative of a great sovereign, should clain better treatment than the king was accustom
d to give the messengers of other Abyssinian Whilst these things were progressing, Mr Krapf left Shoa, promising the king that he
would return after six or eight months. On his would return after six or eight mon to coast he was robbed by Galla oould not then conceive that the king could act
part so treacherous.
In 1842 Mr . Krapf was married in Egypt nd, joined by his fellow laborers, Messrs. Isen
and Mukleisen, he went to Tanjoura, ord and re-enter Shoa. But they were greatly
orprised, when they found a letter written by the king of Shoa, to the Mahommedan chief on
the coast, stating that henceforth no Frenghee, (foreign Christian,) either English or French,
hould be allowed to enter the country. At firs it was difficult for them to believe that such an
order had been issued by the king, but a note was dispatched to Captain Harris; who was upo the point of leaving Shoa, and his reply confirm-
ed the fearful truth, that the king had issued such orders; and furthermore, that no mission-
ary should proceed to Shoa, as there were or ars given to the chiefs on the road to kill the
and Mr. Krapf in particular. He had made a exception in reference to the Frenchman,
was on his way with presents from the king o France. His Shoan Majesty wished to catc
the French presents, and then close up the road The British have expended ten or twelv referred to, and have entered into a commercia reaty which gives political existence to Brita
subjects in Shoa. But finding that nothing o worldly emolument is to be gained in Shoa, the seem not to have inquired whether the terms
the treaty of amity and commerce are kept o not, by the king of Shoa. Mr. Krapf thinks he
has learned one lesson thoroughly, viz., to place
the interests of that kingdom which is not of this
world. He thinks that Abyssinia must sink
deeper in misery, before she will be susceptible
of reformation. He thinks there are now pre-
vailing in that country, dissensions in civil and
ecclesiastical matters, which will lead to a re-
sult connected with the furtherance of the gos-
pel, and the civilization of that part of Africa.
After they had given up Shoa, the missiona-
riesdetermined to re-open their mission in Tigre.
But all that they were able to accomplish there,
was, to improve a very bhort period in distribut-
ing Bibles and conversing with such as would
listen. to them. The Jesuits were there, and
were able to excite such a people to a strong
opposition to the missionaries. It is thought,
however, that as soon as their presents shall
stop, the friendship of Oobie will cease towards
them. They are already under the ban of the
Abbuna, (our father,) the spiritual head of the
whole Abyssinian church, who resides at Gon-
dar.
When the missionaries returned to the coast,
Mr. Isenberg wished to return to his family in
Europe. Mr. Mukleisen wished to marry in
Egypt and wait for another appointment, but
Mr. Krapf determined to make an attempt to
reach the heathan Gallas from the coast under
the line. And he hopes the Lord will bless the
Abyssinians by the example of the converted
heathen around them, and that in this way
Ethiopia may yet stretch out her hands to Good.
He and his fellow laborers have distributed $10,-$
ooo copies of the Bible in Abyssinia, which he
hopes may produce some good results, although
he should never hear of it in this world.
In my next I propose to give some items o
ntelligence, collected from different sources, in
ireference to that part of the coast of Eastern
Africa, which lies south of Abyssina.
S. CARPENTER.
morauify minove missounkig. Baptist Board of Foreign Missions has a chap ter on this subject. It seems that within thirty
three years, fifty-four missionaries and assistant missionaries have labored for the Board in the Burman Empire, of whon nineteen, or about
one-third, have died during the entire period Judson, labored on heathen ground for the term of twenty years; of the remaining eighteen, the
term of service ranged from thirteen to four
teen years. This brevity of missionary life i
noticed more especially among the female as

great mortality among the female missionarie
are stated to be threefold-the unavoidabl hardships of the service, and their comparative
nadequacy of strength to endure them; undue exertion, under the influence of pity, zeal, and
a mistaken sense of duty; and a neglect of resorting seasonably to the methods most appro
ed for restoring an enfeebled constitution. Th
last of these causes is thought to be the last of these causes is thought to be the mos
important, and it has brought before the Boar
the question of directly encouraging the tempo the question of directly encouraging the tempo
rary return of missionaries who have become
enfeebled while on the field of labor. The enfeebled while on the field of labor. The
Board seem more inclined to encourage return
ing than they have heretofore; but yet they feel ing than they have heretofore; but yet they fee
that the announcement of such an inclination exceedingly liable to abuse. Hence they have
brought the facts before the churches, in their report, for the purpose of securing observation
and advisement in future years. The subject certainly demands consideration. A missionary it is true, generally enlists for life, and is expect is not to be squandered, even in a holy cause.
Besides, it cannot be doubted, that the second
ten yeari of a missionary's service, when he has ten years of a missionary's service, when he ha
become familiar with the language, character of the people, and the best way of reaching them, will in ordinary cases be far more profitable
than the first ten. It is important, therefore, to understand what are the best appliances to se-
cure to him "length of days" with health and

| sunday learsation. <br> [Extract from a private letter.] <br> I am glad to hear that Bro. - has taken the subject of Sunday Legislation. I think is the point-or, rather, the quarter-to ch we ought to direct our forces with tenmore energy than ever before. I believe will never let us extend ourselves much il we boldly and decidedly attack it on all s. It appears to me as if that was the height front of human offending against God's law. at it! In every State of the Union but we have statute laws to put down God's rth commandment !-to punish men for keepit! If we hold our peace at this, God will prosper us. I for one will never more creep ough the "little end of the horn," by asking exemptions or privileges because we keep the enth day. No, if permitted, I will put the e end of the horn to my mouth, and blow h all my might, until it sounds as loud as did horns blown by the priests around Jericho, long enough for it to have the same effect. |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

SETENTH-DAY BAPTIST MISSIONARY ASSOCIATION. At a special meeting of the Executive Board
of the Seventh-day Baptist Missionary Association, held July 19th, 1846, Bro. Solomon Carpenter, our missionary elect, made a report of
the information obtained by him on a recen visit to Boston and Salem, Mass., where he be-
came acquainted with persons who have former ly resided in Eastern Africa. In view of such information, the Board have.judged it advisable
that their missionaries for Eastern Africa prothat their missionaries for Eastern Africa pro-
ceed first to Zanzibar, and from thence direct their efforts to the coast or adjacent islands as
they may deem expedient. The missionaries they may deem expedinat.
were requested to prepare their departure
at as eapaly a period as practicable, say in Sep at as eaply a period as practicable, say in $\mathrm{Se}_{\mathrm{p}}$

## The Exidentive permit.

The Executive Board are anxious that a suit-
able young man should accompany brother and able young man should accompany brother ana
sister Carpenter. It has been suggested that there are those who would be willing to embark
in this enterprise, though no direct application in this enterprise, though no direct application
has been made. The Board would therefore has been made. The bere be any persons thus
request, that should there
willing to willing to give themselves up to the work
missions, proposals be immediately forwarded and, if practicable, it would be well for such
persons to be present at the next meeting of the persons to be present at the next meeting of the
Board. They wish to obtain a single man, as they deem it inexped.

Done by order of the Board, New Market, N. J. July 19, 1846 .

Nem York State 'Temprerance Convention. -A large convention of the friends of Temperance assembled at Albany on the 15th inst.
Ex-Governor Bouck was chosen President, and Dr. Beman, Rev. Mr. Pierpont, and Alvan Stew-
were among the speakers. The main ques rt were among the speakers. The main ques
ion of debate was-" Will the Convention re commend to the friends of temperance, in towse-
which have voted ' No License,' to defer proseations of rumsellers under the Excise La Shall it insist that the penalties of the law resolutions following, were reported by a Co in the temperance reform, and may be regarded
as expressing the sentiments of the Convention
pon the question what course temperance men ught to pursue :-
Resolved, That this Convention earnestly re-
ommend to the friends of Temperance, and Resoved, to the friends of Temperance, and
commend to
specially all Temperance Societies, to appoint Committees whose duty it shall be to wait per-
onally on all manufacturers and venders of in-
oxicating drinks and beverages, residing withxicating drinks and beverages, residing with uade them to relinquish their business in con-
ormity with the recerte expression of the public
will, and to report from time to time the result to those by whom they have been appointed.
Such personal calls to be repeated and continu-
ed as long as there shall be any prospect of sucRessolved, That while we thus advise the far-
Rer use of moral suasion, in the hope that there her use of moral suasion, in the hope that there part of its friends; yet in all instancess in which
cuh unlawful traffic shall be continued after such unlawful traffic shall be continued a
such faithful efforts, the penalties they have
curred should be enforced by prosecution.

## License or No License.-Notwithstanding i

was recently decided, by a popular vote of the
people of Albany, that no licenses should be granted in that city, the Mayor has taken the censes, and declaring that the license law is un constitutional. The citizens have held severa
neetings upon the subject, and obtained legal pinions showing the following conclusions :-

1. The excise law of 1845 is not unconstitu1onal. 11 Denio Rep. 540 .
2. The law is applicable to incorporated vil


$\qquad$

Wherever the electors in any town or city
determined that no licenses shall be grant
 iquors shal
1 R. S. 680
2. Sever




1. The issuing licenses, when the people vot
o license, is unlawful. Laws $1845, p .322, \S$


## Rid Diaias ayy at pathibied by <br> and

## Consistency.-The Boston Chronotype,

 announcing the decision of the HarrisburgPresbytery, that "dancing by professed Chris ians is in its tendency sinful," says: "Here is
nat pretty cleverly strained out of the water o social life. Who believes that a unanimous vote could be got out of that Presbytery declaring it, you would presently get plenty of justification of slavery from the Bible, \&c., \&c. Nobod
seems to have thought of pleading for dancing
from the Bible, though David danced and Mi-
from the Bible, though David danced and $M$ M
chael was smitten with barrenness for despisin

George Thompson--Our readers will re. nember the name of George Thompson, the
Scotchman, who visited the United States in 835, and was compelled to return to England escape the vengeance of the mobs excited against him on account of his advocacy of the
doctrine of immediate and unconditional eman. doctrine of immediate and unconditional eman-
cipation. From recent foreign papers, it ap. pears that the Town Council of the City of Ed. City to this same Mr. Thompson, in acknow the ment of his exertions for the abolition of slavery in the West Indies, and for other public services.
Secret Societies vs. Churches.-It is often ch by the advocates of secret societies, that arelessness of churches about supplying the
wants of the needy. We are glad to know, that some places this argument is without pertihes. As an illustration, note the fact, that of $\$ 730$, recently raised in Newport R. I., for the sufferers by the wreck of the
Sutlej, $\$ 630$ was raised in the churches, and $\$ 100$ by the Odd Fellows.

Way of Distributing Tracts in China.nissionary among the Chinese says that one of the Empire, is by visiting the medical hos-Hong-Kong. By this means there have been early 30,000 invalids supplied with year. They carry them back to their respect-
ve villages, and in this way the name of Cluist, or of Jesus, for that is the term used there, ecomes familiar among tens of thousands of $\because —$ Sunday Travel in Michigan. Our exchange from Michigan have had considerable to say
within a few months past against allowing the within a few months past against allowing the following paragraph from one of 'tiose papers
" We regret to learn that under the letting of
he new Mail Contracts, our State is compelled run a train of cars over the Central Ropd on
he Sabbath, in order to carry the Mail. This iolation and desecration of the Lords cay
not called for by the people, and is not in ac not called for by the phople, ahe great mass on
cordance with the wishes of tion
our citizens. We have got along well enough
heretofore without a Sunday mail, and why th heretofore without a Sunday mail, and why the
necessity for one now? The new arrangement k effect on the 1st ins

Areful.-We have heard much about the care of masters for their slaves, and the inability of the slaves to take care of themselves. From
the following paragraph, which occurs in the reort of a Florida missionary, it appears that the nasters are almost as careful about the solls of
heir slaves as they are about their bodies:-
"An extraordinary interest hass been awaken.
ed in the minds of the colored population of this
place. From 50 to 100 frequently come forward place. From 50 to 100 frequently come forwarl
desining an interest in prayer, while several pro-
fessed to find a hope in the merits of the Saviour. They were not baptized, owing to the objec-
tions of some of their owners, who seem, or pre-
tend not to understand this mode of baptism. tions of some of their owners, who seem, or pre-
tend, not to understand this mode of baptism
They preferred them to wait until they had ex
amined it themselves." An Honest Sign.-Dr. Rush was a thorough peace man, and often expressed his regret, that
the Federal Constitution did not provide for an officer whose duty it should be to endeavor to promote peace among the nations. The idea
of a war office, but no peace office, pained him of a war office, but no peace ofice, pa apgrosted the following as an appro te inscription to be painted on a sign ove
doo of the war office:-

1. An office for butchering the human sp
2. A widow and orphan making office.
3. A broken-bone making office. 1. An office for butchering the human species.
4. A widow and orphan making office.
5. A broken-bone making office.
6. A wooden-leg making office.
7. An office for creating public and private 5. An office for creating public and privat
vices.
8. An office for creating famine.
9. An office for creating political diseases.
10. An office for creating speculators, stock8. An office for creating speculators,
jobbers, and bankrupts. 9. An office for creating poverty, and the
jobers.
struction of liberty and national happiness.

Great Fire at Nantucket.-This place ha
been visited by a most calamitous fire. It com been visited by a most calamitous fire. It com menced on Monday night, July foerly, expedient of bor neary heve houses was resorted to, and some
tweng buildings were thus destroyed; other twenty buildings were thus destroyed; othe
would have been blown up except that the
powder was all exhausted. The New Bedfo Mercury says: " We have conversed with s eral intelligent gentlemen from Nantucket, w
estimate the number of buildings destroyed estimate the number of buildings destroyed at
not less than two hundred, including oue hun. dred dwelling houses, and five or six oil man
ufactories. The burnt district includes a larg ufactories. The burnt district includes a larg
portion of the most densely settled and busines part of the town, and the loss of property must
be immense." Later accounts state that the loss is estimated to be from $\$ 900,000$ to $\$ 1,000$
000 and the number of buildings. burnt from 000 , and the number of buildings.
300 to 400 . There were no lives lost. Errata-In the report of Bho. James Baile Erata.at whe week, the name Hull occurs several times
at should have been Hall. Also, in the last col
it amn, near the bottom, fo
read Assembly Chamber.
IT Eld. Z. Campbell having remo
LFP Eld. Z. Campbell having
Milton, Rock Co., W. T., wishos his


| $\mathfrak{A l i s c f l l a n e o u s . ~}$ |
| :---: |
| the fabmer todned soidier. My father was a farmer good, <br> I mowese ann and hood and mindent the plow, And longed foor on-and-twenty. <br> For Thad quite a martial turn, <br> I bund scornede to the lo lowinin catle, <br> Hear drums and see the battle. <br> My birth-day came, my father urged, But stoutly I resisted; <br> My sister wept; my mother prayed; But off I went and listed. <br> They marched me through wet and dry, To tunes more loud than charming; <br> To tunes more loud than charming; But lugging knapsack, box and gun, Was harder work than farming. <br> We met the foe-the cannons roared, The crimson tide was flowing; <br> The crimson tide was flowing; The frightfil death-groans filled my ears, I wished that I was mowing. <br> I lost my log-the foe came on, <br> I hey had me in their clutches; I stred in prison till the peace, Then hobbled home on crutches. |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |



| short term of years. But in what way did that operate upon his exertions as a writer? We are of opinion that it killed Coleridge as a poet. " The harp of Quantock," was silenced forever by the torment of opium. But proportionably it roused and stung his metaphysical instincts it roused and stung his metaphysical instincts into more spasmodic life. Poetry can flourish only in the atmosphere of happiness. But subtle and perplexed investigations of difficult problems, are among the commonest chend for beguiling a sense of misery. |
| :---: |
| Influfnce of the Seasons.-A French writer states, that the number of deaths in winter is greater than in summer, in the proportion of three to two. It is the same with the births; there being three in January or February, where there being three in January or February, where there are two in July. The influence of the seasons on the human constitution varies according to the period of life. In infancy, the liabili- |


|  |
| :---: |
| In our extracts from the English papers we were struck with the description of the town of Crewe, in Cheshire, England, which owes its origin to the Grand Junctiof. Railway Company, having been constructed chiefly for the accommodation of the men employed in their immense works, and it is an admirable proof of what maybe effected by enlightened liberality. Seven years ago it had not a dozen houses; at present it contains about 500 , and there are near 300 more building. Its inhabitants are, probably,4000 " "The 'streets are pretty nearly all 4000. "The 'streets are pretty nearly all |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |





 iadent that
that before
and
 the little bonnet, tied it on to his lititle head,
and held up the baby. The man looked and
 is harct to say which was the most deighted
with hhe eargin.
"Ah "" thought I, "a little child shanl lead
"


 er gets a glace that, the will be lucky",
aht, hese children! even in all their faults and absurditities! winning,
 rose-lip is is turned up in infinite defiance-and
the white shoulder thrust haughtily forward. Can any one but a child look so pretty even in
their naughtinoss?
 be, too, theses little ones. They phal awwey the
scholars pentumble about his papers-make
 unimaginable English in seff.defence, and what
can yon of for yoursil?
"IfI had a a child," " says the precise man, Hou shous have a child, and his child tears up
his papers tumbles over his things, and pulls
his pose ile all other children and what has
 Pon litile children ! they bring and teach us,
human beings, more good than they can get in
 worldiness ande egotis, to a whole world of
new and higher feeiling! How forten does the mother repay this by doing her best ot wipe
of even before the time, the fresh simplicity of childhood, and make her daughter
woman of the world as she has been.
The hardened heart of the worldly man is un
locked by hhe guileless tones and simple cares
see of his sonparting to his boy all the crooked tricks, and
hard ways, and callous maxims, which have
und Go to the jail-to the penitentiary, and find
there the wretch most sullenn, bruatal and harden-
ed. Then look at your inant son. Such as he is to. you, such to some monther was thas men.
That hard hand was sof and deticate that

 hands sized it- hieree, goblin lineaments were
impressed upon it-and all is over with him
So of the tender weeping child, is made cthe
callous, heartless man-of the all-believing
 This is what the world does for the little one. There was a time when the Divine One stood
on earth, and little children sought to draw near to him. But harsh human heings stood betw
him and them, forbidding their approach. has it not been always so? Do not even we
with our hard and unsubdued feelingg-our
worldy and unscriptural habits and maximsWorldy yand unscriptural habits and maxims-t
itand ike a dark sereen between our litle
child and its Saviour, and keep of the swee


|  |
| :---: |
|  |  |
|  |  |



## 

