

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

EXTRACTS FROM A MISSIONARY'S LETTER.

The following paragraphs are taken from a letter of Bro. Carpenter to Thomas B. Brown. Though not written for the press, they contain sufficient information of general interest to justify their publication:—

SHANGHAI, China, Nov. 14, 1847.

Your three letters dated Feb. 22, April 9, and June 17, have been received, the first on the 8th of August, the second on the 28th of the same month, and the last on the 10th inst. These all have been like cold water to a thirsty soul. And I will here bespeak a continuance of these favors, and with as much frequency as your time and health will permit. You will remember that Mrs. C. and myself are members of the church of which you are pastor. I mention this so that in addition to all that you would say as a member of the Board to us as agents of the Board, you may not neglect to say anything that belongs to a pastor to say to the members of his flock. Be assured that your advice will be heeded. And during the time in which we are getting ready for our work there is less to call into vigorous activity the sympathies of our nature, than may be expected after we become able to hold forth the word of life. For now our business is a continual digging and delving at the language. Notwithstanding this disadvantage, our daily toil is far from being irksome. I think we can all say that there is a pleasure mingled with all our labor. It is something to have a well-defined object placed distinctly before one's mind, and that object one of commanding importance. Such an object we have now before us, and although for one I can find some, yea, great fault with myself every day, yet I can say for myself and my companions, that we are trying to do with our might what our hands find to do, and we feel an increasing animation in our work. I believed, before you told us, that our brethren at home must be praying for this enterprise. The overruling providence of God, in a marked manner, has seemed to favor us. And I can not think it is all for the sake of our unworthy selves, but for the sake of the perishing heathen, and through the prayers of those at home, who are more worthy than we are, and who will wear a brighter crown in heaven. Notwithstanding our sense of unworthiness, which occasionally almost deprives us of comfort, yet for the most part we enjoy great satisfaction in the thought that God is favoring our enterprise.

We are all enjoying a very good state of health. Sister W., concerning whose health you expressed some solicitude, is, at present, more healthy than I have ever known her to be before. We have seen no reason yet to regret that we pitched upon this place rather than Foo-Chow, nor do we regret our having located where we have within the city walls. On the contrary, I believe we have got by far the best location for us that was available. I have seen no other Chinese house as good as this that is rented for less than four hundred dollars. I have seen no other house here that would afford any thing like the advantages which this affords for a chapel. The Chinese finish off the lower rooms much better than they do the upper rooms. The room we design for a chapel is done off in fine style, and with the trifling expense of putting in seats and a desk we can have a tasty chapel. The court would need a small expense upon it. One hundred dollars would abundantly fit up the chapel and court. Do you ask when we would like to commence public worship? I will tell you. We do not go entirely by our own judgment, but are guided partly by what others have done, and partly by what we have already accomplished, and we think that if Providence favors us with good health we ought to be able to conduct regular services on the Sabbath as soon as two years from the time we left home. Perhaps you may deem me visionary, and possibly I am. But you will not understand me to say that we expect to become masters of the Chinese language so soon. We expect to study the language the remainder of our lives. But the spoken language can be learned sufficiently, we think, within the time specified, to enable each of us to prepare a short discourse once in two weeks, and by alternating thus keep up a weekly service. . . . Our spirits are stirred within us while we see this whole city given to idolatry, and as soon as we can with prudence we wish to bear testimony in the most effectual way in behalf of the living and true God. As soon as we can, we intend to go from house to house, and where we are favorably received, communicate the Gospel of Christ. This was one branch of apostolic operations. I have no doubt that we should find access to multitudes of families. Some weeks ago, one Sabbath, without any previous special preparation, I communicated to Too Quay, our cook, an outline of the history of the creation and the institution of the Sabbath, so that he understood it. I have since several times repeated the same, and find that he now can tell himself, I also can find

a copy of the New Testament, which he reads considerably; but he needs some one to explain it to him. We shall do the best we can towards performing this duty. This will be a good exercise for a part of the Sabbath. He is a man about 40 years of age, with fair abilities, and we feel a growing attachment to him, as also he appears to towards us.

The wall of this city is about four miles in extent. Bro. W. and I frequently walk on it, and sometimes we go quite round. The wall consists of an outer and an inner wall of stone and brick, filled in between with earth. The outer wall I judge to be about twenty-five feet high, and the inner wall about eighteen feet high, and the thickness of the whole is about twenty feet. I think there are half as many houses without the wall as within. We frequently go out into the open country. The road is generally from two to three feet wide, with a single footpath. Every part, excepting where the tombs are, is in a high state of cultivation. Cotton, rice, beans, egg-plant, squashes, and a great variety of other vegetables, are raised. Even at this season of the year, the fields are loaded, in many places, with vegetables, as green and apparently as flourishing as in mid-summer. The tombs, where they are not concealed by the tall coarse grass, bear a striking resemblance to an old-fashioned Jersey wagon-top. But generally they are much smaller. A few mornings since, as Bro. W. and I were walking on the wall in the western part of the city, where there is a considerable space not built up, we saw a man adjusting some wearing apparel on a straw mat. Thinking it possible that he was performing some religious service, which would throw light upon the customs of the country, at a suitable distance we stood and watched the operation. First of all was some kind of a frame about a foot high, on which the mat was spread out; then was the mat, an old one, with some straw under and on it; then he placed an entire suit of wearing apparel in order and wound it up so that it resembled a person; and on the top of this he put some straw and a quantity of what we call ghost money, the Chinese call it "taz den." Then he lighted his torch and set the pile on fire. As soon as the smoke began to ascend, we noticed a woman, with a child two or three years old, approaching. She came nearer, and after bowing herself to the earth several times, she covered her face with one hand and set up a pitiable lamentation, which she continued two or three minutes, with the appearance of deep sorrow. Then a man, who stood at a little distance in the doorway of the house whence the woman came, called to her, and she returned. Then the man who had arranged the pile and set it on fire, got down on his knees and bowed his head several times to the earth; and even a little child, who from the commencement had stood looking on with as much gravity as a grown person could exhibit, moved from the head to the side of the pile, and bowed himself, waving his clenched hands in token of worship. Through the whole, we appeared not to notice us at all. This, I have learned, is a common ceremony gone through with for the dead. At a distance of five or six rods under a tree were several coffins. Some of them were naked, some had a straw covering, and some had a brick tomb built over them in the shape of a Jersey wagon-top. The coffins are made of thick plank, and ornamented at one end. When they build a tomb over them, they leave a small hole about the length and width of one brick, so that the ornamented end of the coffin can be seen.

In walking out into the country one is agreeably surprised to see the number of canals where the water ebbs and flows with the tide. These serve the purposes of irrigation of their rice fields and other fields, also of supplying them with water for washing, cooking, &c. It makes no difference to a Chinaman how turbid the water may be, nor how filthy the ditch whence he gets it; if he gets it at the flowing of the tide and settles it with a little alum, it is very nice to him. It is interesting to witness their economy in watering their rice fields. By a sort of water-wheel, exactly described by Davis, wherein simplicity and efficiency are combined; and by the aid of a heifer or bullock, at the flowing of the tide, they draw up a great quantity of water in an hour. Where the foot-path leads across these canals, they have stone bridges. Although the soil is so destitute of stones that it would be difficult to find one large enough to throw at a bird, yet they have many from ten to twelve or fourteen feet in length, stretched two or three side by side, across the stream. In case of a canal large enough for boats, they have three lengths of stones, the central ones level, and those on either side inclined. We see no wooden bridges any where. Wood is scarce. But they have wood, and that of the best kind for furniture. In building, they use pine chiefly for frame-work and ceilings. All their boards are sawed by hand, and it is done in the streets. Many a street that is not more than eight or ten feet wide is encum-

bered with men sawing with a cross-cut saw; also with almost all kinds of handicraft. The only trees which I have noticed as resembling ours in America, are the pine, willow, ash, peach, and some that resemble our beach. The fuel generally used in cooking, is pine, done up in various sized bundles, from a foot and a half in length and six inches in diameter, to two feet and a half in length and twelve or fourteen inches in diameter. A dollar's worth of wood will last us for cooking about three weeks. But a Chinaman is great in economizing fuel. Every brand that is not needed is immediately smothered. The Chinese, so far as I can learn, use no fire in their dwellings for the purpose of warming them. It may be that the rich do. Foreigners use the native coal for warming their houses. This at present is about seventy-five cents a picul, (about 100 lbs.)

SONNET.

BY ANNE C. LYNCH.

O Thou, who once on earth, beneath the weight
Of mortality didst live and move,
The incarnation of profoundest love:
Who on the cross that love didst consummate,
Whose deep and ample fullness could embrace
The poorest, meanest of our fallen race,
How shall we e'er that boundless debt repay?
By long, loud prayers, in gorgeous temples said?
By rich oblations on thine altars laid?
Ah! no! not thus dost thou didst appoint the way;
When thou wast bowed on human woe beneath,
Then as a legacy didst thou bequeath
Earth's sorrowing children to our ministry:
And as we do to them we do to Thee.

From the Columbian Magazine.

A SCENE IN COURT—ELIZABETH BUNYAN.

There was one subject which the wife of Bunyan had not yet touched, in the hope that a sense of justice would lead the court to grant her request, without minutely spreading before them the painful necessities of that little family over which, in the midst of all her affliction, she never failed to extend the shield of a mother's love. Hitherto she had withheld the mention of this, in the expectation that her simple arguments would prevail with men whose business it was to do justly, as well as to love mercy. But that expectation failing, she again addressed the court, while the sadness of her countenance too truly reflected the sorrow of her heart.

"Can I need to assure you, my lord, that my husband desireth to live peaceably with all men, and to follow his calling that he may maintain his family? Moreover, I have four small children, that cannot help themselves, one of which is blind, so we have nothing to live upon but the charity of good people."
Such was the state of poor Bunyan's family, while the court of Charles II. was reveling in vice, luxury, and all manner of debauchery. And there sat his ministers to pronounce judgment against men for exercising that freedom which is derived by charter directly from God himself, and to abridge which is to invade the prerogative of God.

Justice Hale indeed seemed touched with pity at the mention of her children, and exclaimed, "Alas, poor woman!"
Twisdon, however, the network of whose heart seems to have been constructed of steel, and to have been as destitute of sensibility as a stratified rock, accused Mrs. Bunyan of using poverty as a cloak, and declared that she was better maintained by her husband's running up and down, preaching, than by following his calling for a living.

"What is his calling?" asked Sir Matthew.
"A tinker, my lord," was the answer of some one present.
"Yes," added Elizabeth, "and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice. But there is one tribunal, whereof the Judge will not regard the persons of men, but judge righteous judgment. We shall all meet there!"

Meanwhile, Sir Matthew Hale, who had naturally a warm and tender heart, had been suppressing his rising emotions, for though he sat as a judge, he felt as a husband and a father; and brushing away an unbidden tear, and addressing the petitioner in a tone of kindness, said: "Seeing it is so, that they have taken what thy husband spake for a conviction, I recommend thou apply thyself to the king, or sue out his pardon, or get a writ of error." And the judge looked intently on the object of his address.

"A writ of error, my lord!" exclaimed Chester, who was offended with the whole strain of kindly advice given by Hale, and especially with the last clause of it—"A writ of error to the behoof of such a fellow as this? He will preach, and do what he lists."

"He preacheth nothing but the word of God," rejoined Elizabeth, with much emphasis, encouraged as she was by the Chief Justice.

"He preach the word of God!" angrily cried Twisdon, with a violence of gesture as if he would have struck the defenceless woman before him; "he runneth up and down, a busy-body in other men's matters, a wolf in sheep's clothing, a disturber of the peace, and a reprobate."

"No, my lord, God hath owned the labors of my husband, and through him converted many souls from the error of their ways, who will be his joy and crown of rejoicing in the day when he shall make up his jewels." And she spoke as if animated with a sweet confidence in the truth of what she said; and as if, under the consciousness of that inspiring truth, she could bow with resignation even to the rudeness of a Chester or a Twisdon.

"Godown John Bunyan, do you say, woman!" clamored Twisdon; "his is a doctrine of the devil!" And he uttered it with a hearty malice and spitefulness which Satan himself might have envied.

"My lord," replied Elizabeth, with a tranquil firmness that contrasted strongly with the violence of her judicial browbeater, "when the righteous Judge shall appear to uncover the secrets of men's hearts, and to judge, not according to appearances, but with righteous judgment, it will then be seen that his doctrine is not of the devil, but the doctrine of truth and righteousness." And such a double emphasis did she place on the word *righteous*, as to satisfy all that there was a striking contrast drawn in her own mind, between the transactions of the present and the future.

"Send her away, send her away," reiterated Twisdon to the Chief Justice. "Wist ye not that this woman ought not farther to trouble us with her presence and pertinaciousness?"

"It grieveth me, woman," said Sir Matthew, whose thoughts seemed absorbed in the condition of the unfriended female before him, "that I can do thee no good. Thou must do one of those three things aforesaid, to wit, either apply thyself to the king, or sue out the pardon of thy husband, or else get a writ of error; but a writ of error will be thy best resort. Many are they who have thus been holpen out of their trouble."

Under this final decision of the Court, the devoted wife of Bunyan retired, thankful to God that he had lifted from her soul a weight of fear with which she had entered that chamber, and inspired a poor, weak woman with unwonted courage to bear her testimony before the great ones of the earth, yet filled with sorrow, not merely for her unavailing efforts to obtain the enlargement of her husband, but for the prospective doom of those who had lent themselves as the instruments of oppression and cruelty against an innocent man. "I could not but break forth into tears," said she, in simple and artless language, "not so much because they were hard hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for whatsoever things they have done in the body, whether they be good or bad."

GEMS FROM MCCHEYNE.

SUFFERING.

There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Commend to me a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

HUMILITY.

Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul and body—head, face, and heart, shine with divine brilliancy; but, oh, for a holy ignorance of our shining!

BEREAVEMENTS.

Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men.

SPIRITUAL SENTIMENTALISM.

Is it possible for a person to be conceited of his miseries? May there not be a deep leaven of pride in telling how desolate and how unfeeling we are? In brooding over our uncharitable pains? In our being excluded from the unsympathetic world? In our being the invalids of Christ's hospital?

CHRIST'S INTERCESSION.

I ought to study Christ as an Intercessor. He prayed most for Peter, who was to be most tempted. I am on his breast-plate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me.

A WORD TO MINISTERS.

Do write to me when you have a moment, and stir me up. You know a word to a minister is worth three or four thousand souls sometimes. . . . Go on, dear brother; but an inch of time remains, and then eternal ages roll on forever—but an inch on which we can stand and preach the way of salvation to a perishing world.

CONDITION OF HINDU FEMALES.

Another obstacle to the progress of the Gospel is the great ignorance of the mass of the people. They are not allowed even to hear the sacred books read, or to learn to read any others. And the most discouraging feature in their ignorance is their contentment in their present state. They have no idea of aspiring to anything higher. They were born to be ignorant, as their fathers were, and they must not surpass their ancestors in wisdom. This is peculiarly the condition of women in India. Brahmins say they are bad enough without learning, and with it they would be too bad. It is only the vilest class of females who learn to read and write, that they may more readily carry on intrigues with men. These are, therefore, considered among the more virtuous women, respectable acquisitions.

The Hindus will not admit that their women, as such, can ever be saved. They must, after a number of births, be born as men before they can enter heaven. They are not allowed to sit with their husbands or brothers, or to eat with them, or in their presence, in this life. How, then, could they be permitted to share heaven with them? Such being the degraded state of by far the majority of the people, it is hard to reach them by argument, or to arouse them to a just sense of the dignity and responsibilities of man. The priests are, however, generally

men of education and intelligence. This is the secret of their influence over the people. The destiny of the young Hindu, even as soon as he is born, is in a good degree fixed by the Brahmin. He consults his astrological books, and finds out his (dismal) fate, and names him accordingly. If he is to be wealthy, the priest gives him a name indicating riches. So if fortunate or unfortunate; and if he is to be very poor, he calls him *Kouri*—a shell currency, the sixtieth part of a cent—and the poor fellow does not think of aspiring to more of this world's goods than that. But he has this consolation, he is so poor that the *Devil* does not think him worth having. It is the Brahmin who induces the widow to immolate herself on the funeral pile of her deceased husband; the mother to cast her infant to the crocodiles in the sacred river; the pilgrim to wander for years among the shrines of the gods, and to torture himself in various ways. The power of the Brahmins, however, is on the wane. [J. M. Jameison.]

CONVERSION OF DR. CHALMERS.

Though a minister, he was ignorant of essential Christianity. There was in nature much that pleased his taste, and he knew very well the quickened step and the glistening eye of the eager collector, as he pounces on some rare crystal or some quaint and novel flower. But as yet no Bible text had made his bosom flutter, and he had not hidden in his heart sayings which he had detected with delight and treasured up like pearls. And though his nature was gentle and benevolent—though he had his chosen friends, and longed to elevate his parishioners to a higher level of intelligence, and domestic comfort, and virtuous enjoyment—he had not discovered any being possessed of such paramount claims and overwhelming attractions as to make it end enough to live and labor for his sake. But that discovery he made while writing for an Encyclopædia an article on Christianity.

The death of a relation is said to have saddened his mind into more than usual thoughtfulness, and whilst engaged in the researches which his task demanded, the scheme of God was manifested to his astonished understanding, and the Son of God was revealed to his admiring and adoring affections.

The Godhead embodied in the person and exemplified in the life of the Saviour, the remarkable arrangement for the removal and annihilation of sin, a gratuitous pardon as the germ of piety and the secret of spiritual peace—these truths flung a brightness over his field of view, and accumulated in wonder and endearment round the Redeemer's person. And ignorant of their peculiar phraseology, almost ignorant of their history, by the direct door of the Bible itself he landed on the theology of the Reformers and the Puritans; and ere even he was aware, his quickened and concentrated faculties were intent on reviving and ennobling the old evangelism. [North British Review.]

A MOTHER'S INFLUENCE.

Few men have become truly eminent and useful, who have not been largely indebted, for their success, under God, to the influence of a mother's wise counsel, early imparted and repeated, with that degree of unremitting faithfulness, which springs from a mother's inextinguishable love for the child whom she hath borne. No one can say how much of the real greatness of the eminent statesman who has just gone down to his grave, mourned by a whole nation, is to be traced to the early influence of a mother's counsel and a mother's prayer. We take the following statement from an exchange paper. When Mr. Adams was in Europe in 1778, then a mere lad, his mother, in a letter to him, says: "Great learning and superior abilities, should you ever possess them, will be of little value and of small estimation, unless virtue, honor, integrity, and truth, are cherished by you. Adhere to the rules and principles early instilled in your mind, and remember that you are responsible to your God. Dear as you are to me, I had much rather you would find a grave in the ocean, which you have crossed, than to see you an immoral, graceless child." [Christian Witness.]

LOVE TO THE SAVIOUR.—A poor Scottish widow one day came to her parish minister to be examined for admission to the Lord's supper. He questioned her respecting the orthodoxy and spirituality of her views, and being dissatisfied with her statements, dismissed her from the communion on that occasion; but requested that she would wait on him before the next, when probably her examination might prove more satisfactory. He saw that the aged female wept as she retired; and the big tear that trickled down her furrowed cheek revealed a depth of feeling which her conversation had not made manifest. Her pastor called her back and asked her why she wept. Her reply was eloquent, because from the heart; sublime, because it was simple: "Sir, I cannot speak a word for Christ," said she, "but I could die for Christ, so truly do I love him."

PLAIN SAXON FOR THE PULPIT.—As the Rev. Samuel Kilpin was preaching on a certain occasion, he spoke of "the Deity." A sailor, who was listening, immediately started from his seat, his elbows fully spread, and exclaimed aloud, "Deity—who, who is He? Is he our God? Al-mighty?" The attendants were about to turn him out; the minister stood reproved, and requested him to resume his seat, with the remark, "Yes, my friend, I did mean the Almighty God." The sailor rejoined, "I thought so; but I was not quite sure—I never heard that name before." The humbled minister replied, "You had a right to inquire; I was to blame; whilst delivering God's message of mercy and justice to immortal souls, I ought not to have given my divine Master a name which prevented the message from being understood."

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MINISTERIAL EDUCATION.

A popular objection to ministerial education, is that it fosters pride among ministers, and makes them put on airs inconsistent with their calling. If this objection were founded in truth, it would deserve the serious consideration of those who believe that the cultivation of the intellect, at the expense of the heart, is by no means desirable. But we do not think the objection is founded in truth. On the contrary, we believe that a thorough education is the most effectual means of curbing pride and promoting humility among both ministers and laymen. The Apostle Paul seems to have entertained a similar opinion, when he opposed the appointment of a novice to the office of bishop, lest he should be puffed up with pride and fall into the snare of the devil. If the Apostle believed and wrote thus under the influence of inspiration, it is certainly safe for us to follow his advice.

The great object of a thorough education is to put a man in complete possession of his powers, and so enable him to think and act freely for himself. To accomplish this, it is necessary to make him acquainted with his own ignorance and defects, and the high point to which it is possible for men to attain. Fields of thought and inquiry are laid open before him, of the existence of which he had formerly no idea or only very faint conceptions. He is introduced, through their writings, to the most distinguished men who have gone before him, and spends days and months in familiarizing himself with their choicest instructions. As he contemplates the powers of mind which they have displayed, and the extent to which their researches have been carried, he is often filled with astonishment and admiration. This process, instead of lifting him up with pride, is calculated to give him a just view of the vast height before him, and of his own humble attainments and comparative insignificance. Sir Isaac Newton is said to have remarked in the latter part of his life, that the more he became acquainted with the works of God, the more he saw to investigate, and the less he esteemed his own attainments. The same will be true to a considerable extent with all who tread in his footsteps. Indeed so invariable is this rule, that when an individual manifests a very great degree of pride in the attainments which he has made, he may safely be set down as having many things yet to learn.

In order to note the comparative influence of ignorance and education to promote pride in a minister, let us consider an example such as may frequently be met with. Here is a church, perhaps in some obscure part of the country, the members of which have never enjoyed the advantages of a thorough education. Among them there grows up a young man of piety and zeal, who possesses a strong mind and a good faculty of telling others what he knows. His brethren, believing him called to the ministry, give him a license to preach. The question immediately arises in his own mind, and the minds of others, whether he shall enter at once upon ministerial labor, or shall first take a few years to secure the benefits of a liberal education. It is decided to call him at once to ordination, and he acquiesces in the decision. His lot is cast among uneducated men, who look up to him with respect on account of his superior natural talents. He finds that he can preach quite acceptably without much knowledge of Scripture or any thing else. His brethren seem to be satisfied with him, and he is therefore satisfied with himself. He compares himself with those around him, and congratulates himself on his superiority. How long do you think it will be before that man will expect and claim preeminence in the church, and make a serious disturbance if it is not awarded him? His ignorance will not secure him against pride, as you will very soon learn if you attempt to oppose his views and movements. But what would have been the effect, if he had been placed in some institution of learning, and for a time subjected to severe discipline? He would have been brought into contact with his superiors in knowledge, if not in talents; and the influence of daily intercourse with them would probably have made him so dissatisfied with his attainments that he would have spared no pains to increase them. Even if he had remained in the institution only long enough to produce this effect, his subsequent course would have been perhaps quite different, and vastly more useful.

We will close this article with a single paragraph from a letter of Rev. Wm. Dean, Baptist Missionary at Hong Kong, China, from which it will be seen that what has been said of the importance of education to the minister at home, is equally applicable to a minister who would labor successfully in a foreign field:—

"If any one doubts the position that missions require the agency of educated men, they are invited to look into the field now occupied, and compare the results of the educated with those of the uneducated missionaries. The first thing to be done by the missionary on reaching the heathen is to learn their language. Here the learned man, other things being equal, will perform the task in much less time than the unlearned, who has had little or no experience in the study of languages. In the second place, if knowledge is power, the man of education will use the knowledge more efficiently in persuading men to turn to God, than the ignorant man. In the third place, the educated man, by

his mental discipline, and enlightened mind, in forming his plans of usefulness, will be more likely to take a sober consistent view of things, while the uneducated are more visionary in their plans, and likely to spend their strength for naught. In the fourth place, an uneducated minister is likely to bring the enterprise into disrepute among the heathen, and involve himself in difficulty and discord with his associates. Were you to go through the mission field and select those who are the most self-willed, the most domineering, the most vain-glorious, the most eccentric, and the most successful in sowing the seeds of discord among brethren, you would as a general thing find them the least educated. If there is a position in the world which requires a thorough, varied, and finished education, it is that of a missionary to the heathen, for, in addition to the before-mentioned considerations, he has to do with all sorts of men, from the highest to the lowest, and therefore needs a thorough mental training, and a good stock of general information, in order to fit him for every exigency. The cause of Christ among the heathen is already suffering seriously by the visionary projects and inefficient efforts of uneducated men, sustained at the expense of the church, who, while they are doing some good, are also doing much harm. The heathen require *picked men*—not a pick of the poorest, but—a pick of the best."

RELIGIOUS LIBERTY IN FRANCE.

All eyes are now turned toward France, and the question is anxiously asked, What will be the influence of the Revolution upon religious liberty? Our conviction is strong, that its influence will be favorable. It is pretty generally agreed, we believe, that an important object of the former government was to establish and propagate Romanism. To its fostering care must be attributed the late revival of Catholicism in France. Its ships have repeatedly borne Catholic priests to heathen shores, and forced them on the people under the cover of guns. Protestants have in numerous instances been subjected to persecution by officers of government, who were but the tools of Catholic Bishops. But these things are now at an end. The dynasty which patronized and encouraged them has fallen. Herein the friends of religious liberty may rejoice. But then the question arises whether any guaranties are afforded that the new government will pursue a more liberal course. We think there are. One of the last acts of M. Crémieux, a trusted leader of the reform party in the dissolved Chamber, and now a member of the Government, is said to have been to vindicate the claim to liberty of worship of the persecuted Baptists of Soissons. This fact alone is a sort of guaranty. And there are others, among which is noted a programme of the wishes of the people who established the new government, wherein is maintained "absolute freedom of religion; absolute independence of conscience; and the church to be independent of the state." This shows in part what the Revolution was for; and if the leaders are true to their principles, we can not doubt that the influence of the Revolution will be most favorable to religious liberty.

THE VAUDOIS.

The valleys of Piedmont are noted for having often been the retreat and abode of true Christianity, when it was driven by persecution from nearly every other part of Europe. A hater of the Voudois, who wrote long ago, in giving an account of them, says that "poor as they are, they are content, and live separate from the rest of mankind. One thing is astonishing, that persons externally so savage and rude, should have so much moral cultivation. They can all read and write. They understand French, so far as is needful for the understanding of the Bible, and the singing of psalms. You can scarce find a boy among them who cannot give you an intelligible account of the faith which they profess; in this, indeed, they resemble their brethren of the other valleys; they pay tribute with a good conscience, and the obligation of this duty is peculiarly noted in the confession of their faith. If, by reason of the civil wars, they are prevented from doing this, they carefully set apart the sum, and at the first opportunity pay it to the king's taxgatherers."

Such was their character of old. They have not probably depreciated to any great extent since. Their present number is estimated at twenty thousand. We rejoice to learn from a correspondent of the New York Evangelist, that Charles Albert, the reigning King of Sardinia, treats them with much more lenity than most of his predecessors. At Turin, his capital, he has permitted the opening of a chapel, the pulpit of which is occupied by a Voudois pastor. He has granted also their petition for a separate hospital, where their sick may be free from the annoyance of the proselyting priesthood, and with this the liberty to make collections for the same—a liberty which has resulted in their obtaining funds enough for two hospitals. He has further allowed their young men to pass into Germany to receive a theological education, and thence return to their valleys; and approved the exertions of the English philanthropist, Col. Beckwith, in establishing a college for them at Turin, and founding numerous schools. In a visit to the valleys, in 1844, he gave them, moreover, a signal proof of his confidence. The occasion was that of consecrating a Romish church and convent at La Tour, to be occupied by the holy fathers of the military order of Saints Maurice and Lazarus, of which order the Prince was Grand Master. The planting of such an establishment at the very centre of influence in the Voudois country, naturally enough alarmed the poor people, so often the victims of Papal

vengeance. The Prince, however, soothed their anxieties as to the intentions of Government, by declining the military escort provided for his journey, and casting himself upon his Voudois subjects, saying, "I have no need of a guard in the midst of the Voudois." These received him with great enthusiasm; and he, in return, caused their military to pass in review before him, and saluted each of their standards. At the same time he received with distinguished attention a deputation from their "Table." Finally, in commemoration of this visit, the Prince caused a beautiful fountain to be erected at the entrance of La Tour, with this inscription: "The King, Charles Albert, to the people who received him with so much affection."

Notwithstanding these expressions of royal favor, they still remain under some restrictions. They are not permitted to acquire movable property out of the limits of their valleys; and as the population is already too large for the resources of the valleys, those who would acquire property are compelled to emigrate from the kingdom. They may not receive academical titles, and consequently neither the offices nor employments for which such titles are prerequisite. They may not practice the liberal professions out of their country; nor teach, nor hold their worship, nor even reside out of it, except in certain cases specified.

EXULTING IN FREEDOM.—A letter from a pastor in one of the valleys of Piedmont, published in an English journal, contains the following specimen of the grateful enthusiasm of the long persecuted Waldenses, on receiving the news of the recent grant of toleration by the King of Sardinia. He says; "Glory to God, and gratitude to King Charles Albert. Our complete emancipation, civil and political, was signed yesterday by his Majesty, the King of Sardinia."

EXTRACT FROM A LETTER OF BRO. CARPENTER.

One suggestion here relative to the future. By and by our mission will need a recruit of men. Some of us who are here will die, perhaps before we shall be able to do much. But if we should live long, there is room for more laborers. I would suggest the propriety of fixing upon our future missionaries in season and with deliberation. If first-rate men can be found, it will cost no more to send them here and support them here, than it would to send and sustain indifferent ones. I am thoroughly convinced that a man of the right stamp will do more in this field than half a dozen men with moderate qualifications. And is the enterprise not of sufficient importance to call for the energies of some of our best young men? I suppose all this is useless talk; for I know very well your views on this point. I write to show you that I agree with you most heartily. Were I to describe such a man as I would be glad to welcome here, it should be one possessed of natural good sense, (a great qualification,) a good memory, and a well-balanced mind, learning, and piety. If the candidate or candidates should be selected a year or two before sailing, he could shape his studies with special reference to the missionary work, also his outfit could be obtained with less expense, and I think a passage could be secured from New York to Shanghai about as cheap as from New York to Canton.

NOTES OF A TOUR IN PENNSYLVANIA.

March 12, 1848.—Called on the Seventh-day Baptist Church in Ulysses, Potter Co. Here our brethren were mourning over the desolations of Christ's Kingdom among them. I tried to preach in that neighborhood and those adjoining nearly every evening until the 24th. Our congregations were full, and a deep religious feeling was manifest on the part of members of all Christian denominations in that vicinity. A goodly number of backsliders were reclaimed, and sinners seemed much troubled on account of their sins. Some very earnest inquiries were made relative to the Sabbath. Surely here is one of the most inviting fields for missionary labor.

March 29th.—Reached the navigable waters of the Allegheny River. The principal subject of talk at this season of the year, was about going down the river, as the waters were high and the roads impassable. Out of curiosity I stepped on board of a raft, (piloted by an Indian,) and went down the river with the multitude. I had often heard that this was the place to see and hear the wickedness of the wicked. I now believe it. Should I say, that in one day and a half, while on the river, I heard more profane swearing than I ever heard before in my life, I should only repeat what others have said who are much older than myself.

March 30.—A very pleasant day among many of the raftsmen, until near its close, when it was reported that one of those awful disasters had occurred which are by them more feared than all others, viz., a stove on a mill-dam. By this means a young man named Gardy was struck by an ear-stem and thrown into the eddy. Twice he rose to the surface, and uttered such cries for help as none but a drowning man could utter. A skiff was immediately thrown off for his assistance, but owing to the quick water it was impossible to reach him, and he sunk where he will not probably be found until low water. It was also reported that in the evening a man was instantly killed by a blow from one of the clashing oars in Warren Eddy.

H. P. B.

FACTS ABOUT PRISONERS.—Charles Spear, one of the Secretaries of the Prisoner's Friend Society, says that the number of prisoners now confined in the United States, is about 30,000, of whom about 5000 are in State prison. The number discharged yearly from all the prisons averages about 20,000, of whom some 2000 are convicts discharged from State prisons. There are 12,000 women in prison. In most of the States women may be sent to State prison; but in Massachusetts they can only be sent to jails and houses of correction. A large number of the prisoners are young, and some of them quite small boys. The State of Massachusetts employs an agent to look after discharged prisoners, and authorizes him to expend a certain amount of money in each case to aid the man in obtaining employment. Some provision of a similar character ought to be made in every State, so that the discharged convicts may not have occasion to say, as one has said, that to find all friendship cold, all natural affection withered, all avenues to proper employment closed, all means or hopes of recovering his former position destroyed, makes a worse prison outside than within the walls.

THE LONDON MISSION AT SHANGHAI.—The London Missionary Society has two chapels at Shanghai. At the chapel within the city walls, four services are held on every Sunday, one being in English, and three in Chinese. The other chapel is connected with the hospital, and is located on the mission ground out of the city, where one service is held in Chinese on Sunday evening, and also a daily service for the patients. Thus a great amount of labor in the way of preaching is performed each week. But this is not all; they have a printing press, which is driven by a bullock instead of steam; and at each service, however numerous attended, they present every hearer with something in the form of a tract, this being often the chapter which forms the basis of the discourse. There are also other services, and a school for boys. Notwithstanding so many learn and read the word, there is no particular interest manifest as yet, and but few if any conversions have taken place.

TRANSLATION OF THE CHINESE NEW TESTAMENT.—A letter from Mr. Carpenter, under date of Nov. 26th, informs us that the Committee appointed to revise the present Chinese translation of the New Testament, after spending several months in a discussion respecting the proper Chinese word to express the name of God, had concluded to postpone until the first of January any further attempts to become agreed. In the mean time each party was left at liberty to publish what might seem good to it on the subject. It is thought that the difficult question will have to be decided by the body of Protestant missionaries in China. The Bible Societies, we believe, require that the translation be the work of the whole body, or meet with their approval, before its publication will be undertaken.

BAPTIST MISSIONARIES IN BURMAH.—The New York Recorder says that the letters from Burmah by the last overland mail, give a melancholy account of the health of several missionaries. A letter from the Rev. Mr. Haswell, dated Dec. 23, says that the Rev. Mr. Stevens had been very ill of fever, but was convalescent. Mr. and Mrs. Wade left for America, via England, Dec. 20th. Mr. Howard was suffering much from the liver complaint, and was urged strongly by his physicians to leave for America, both on his own and his wife's account. Mrs. Stilson also was very feeble, and they were afraid they should lose her. Mr. Haswell also communicates the melancholy fact that his eyes are so diseased that he can read or write only for a short time, and his wife is so feeble that the physicians and her friends advise her to return to this country. He asks, "What will become of the mission, and who will come to take the place of the dead and the dying? Do the friends in America pray for us?"

DEPARTURE OF MISSIONARIES.—The American Missionary Association have just sent two Missionaries to Kaw Mendi, West Africa. Rev. Geo. Thompson, and Mr. A. J. Carter, both of them at some time members of the Mission Institute, Quincy, Illinois, sailed from the city in the bark Adorio, on the 8th inst. They take with them a printing press and materials for publishing books and tracts at the mission.

This mission has been under the immediate care of Rev. W. Raymond, whose death was noticed some time since. At the time of his death there were about one hundred scholars at the Mission School, some of whom have made good proficiency in reading and other studies. The Committee of the Association intend to strengthen the mission still farther, and to prosecute with vigor the enterprise so happily commenced.

BAPTIST MISSIONARY UNION.—Several weeks ago we mentioned the fact that the Baptist Missionary Union would need to receive \$24,000 in the months of February and March, to enable it to meet its engagements for the year which then closed, and that there were fears that so large a sum could not be raised. We are glad to learn, however, that these fears were groundless. The receipts in donations and legacies during the month of March alone were \$27,064 39; and for the two months of February and March more than \$30,000.

THE FRENCH MONARCHY AND THE CONDEMNED BAPTISTS.—A foreign correspondent of the N. Y. Recorder says it is a very remarkable fact that the persecution of our Baptist brethren in the department of L'Aisne led to the overthrow of the French monarchy. They did not, indeed, attempt to avenge themselves, nor did the Parisians design to avenge them, yet their condemnation occasioned the downfall of the government. You are aware, probably, that the law which was brought into operation against them was not originally intended to restrict religious meetings, but meetings for political purposes. This law had not been acted upon, I believe, for many years, and it was considered doubtful whether a prosecution under it could be sustained. But when the Supreme Court at Paris had confirmed the decision of the Court of Amiens, and pronounced the meetings of the Baptists illegal, I am informed that Guizot said, "This is the law for me." This decision led him to the determination to prohibit the great Reform Dinner, the prohibition of which was the immediate occasion of his fall and that of his master. This, at least, is certain, that it was the same law which had been applied, at the instigation of a Romish Bishop, to put down the Baptists, which the government attempted to enforce against those political opponents who have proved too strong for them.

A SELF-SUPPORTING COLPORTEUR.—We have once or twice referred to the case of a Baptist Deacon who left a comfortable home in Western New York to labor as a colporteur in the Far West. Here is a farther account of his labors, given by a clergyman in Iowa:—

"Dea. Daniel Gorham, as he informed me, arrived in Wisconsin Nov. 18, 1847, and received his first package of books in January following. Since that time he has sold in Wisconsin between eight and nine hundred dollars worth, including Bibles and Testaments. He has also given away in the meantime from seventy to eighty thousand pages of tracts. Recently he has spent some four weeks in Iowa, during a part of which period he sold in the two counties of Jones and Delaware—among the newest in the State—about seventy dollars worth of his well-selected religious volumes. Since leaving Perry, N. Y., in the fall of 1847, he has traveled between five and six thousand miles—and all this in his own carriage, without salary, selling all books at their market Philadelphia prices, or under—drawing from his own private resources to meet unavoidable expenses incurred in this work of toil, expense, and privation. Has the East any more such men? If so, we have abundant opportunity for the widest and most efficient exercise of their Christian philanthropy and benevolence."

A NEW MISSION PROPOSED.—The Quarterly Paper of the Foreign Evangelical Society proposes a mission to Ireland, and speaks in the following strain of the prospects before it:—

"What a field does Ireland present, at this moment, for Christian effort, wisely directed! and from whom would such an effort proceed more appropriately, or with greater prospect of success, than from American Christians? We are glad to find that *An American Mission to Ireland* begins to be looked upon by well-informed and reflecting men among us, as not altogether so Utopian an affair as some ignorant people—who know nothing of the relative importance of countries and the influence which they exert upon us—are ready to pronounce it to be. We are quite sure that this matter will at no distant day, be viewed in its true light, and its vast importance rightly appreciated."

HOSPITAL FOR THE INSANE IN ILLINOIS.—The Legislature of Illinois are about to establish a Hospital for the Insane, in the vicinity of Chicago. The site selected for the edifice comprises twenty acres of land, situated two miles north of the city, and half a mile from the lake shore. The edifice will be an elegant and commodious structure, built of stone, in the Norman Gothic style of architecture, and in its interior arrangements adapted to the peculiar wants of the Insane. When completed, it will be sufficiently capacious to accommodate 130 patients. A part of this permanent edifice is expected to be in readiness for the reception of patients early this spring.

A DIFFICULT CASE.—The Quakers of Virginia seem to be placed in a peculiar relation to the laws of Virginia. The Yearly Meeting of Baltimore, to which they belong, has charged all its members to educate the free colored people. The laws of Virginia forbid it; and the Friends have addressed a memorial to the General Assembly of the State of Virginia, asking liberty to pursue the advice of their Yearly Meeting. If liberty is not given, it is difficult to say what course the Friends will take.

BAPTISMS AMONG THE CHEROKEES.—A letter from Rev. Evan Jones to Rev. I. M. Allen, dated March 2, gives the cheering information, that since the 11th of April, last year, one hundred and twenty-one persons in the Cherokee nation have been baptized on a profession of their faith in the Redeemer. There are now many serious inquirers at most of the preaching places.

HALLS OF THE MONTEZUMAS; or Mexico in Ancient and Modern Times; containing a concise history of the ancient and modern Races, Antiquities, and especially its splendid Palaces and Halls of State, also its Geography, Government, Institutions, Mines, Minerals, and Churches, together with the conquest by Cortes, and a sketch of the late war with the United States, including the Treaty of Peace, &c. &c. Such is the title of a work of 136 pages just issued by J. C. Burdick, 162 Nassau street. Its character is sufficiently indicated by its title.

Miscellaneous.

GENTLE CHIDINGS.

BY EMMA S. M., OF BRISTOL, OLD ENGLAND.

Soft as snow upon the ground Should our chidings fall around; Kindly, gently should we speak; Human nature is but weak—

ANOTHER REVOLUTIONARY HERO GONE.

Departed this life in February last, at his residence in Albemarle county, Virginia, Richard Harrison, Senr., in the ninety-first year of his age;

During the Revolutionary war Richard Harrison entered the Patriot Army, for the Southern Campaign, and was actively engaged in many of the battles fought in Virginia and South Carolina.

This brave Patriot Hero has left behind him, his companion in life, now in her eighty-sixth year, (with whom he lived in holy wedlock sixty-four years), and several children, one of whom, Elder John C. Harrison, until recently, was, for many years, the Pastor of the Baptist Church in this borough.

Thus are the veteran Patriots and Heroes of the war of Independence passing away, in rapid succession, from the stage of earthly existence.

Passing away are fearful words to individuals and to nations—words of solemn, momentous import. As the loved and revered are removed, one by one, from the endeared fireside, we are called not only to walk through the bitter waters of poignant affliction, but our dwellings become sad and desolate in the absence of those who were a light to the eye and a guide to our feet.

among us, bearing in their bodies, the scars of Bunker Hill, the stripes of the Jersey Prison Ship, the chilblains of Morristown and Valley Forge, and the gore of Monmouth, Brandywine and Yorktown. We are blessed in beholding the remnant of that glorious retinue—thrice blessed in the privilege of commingling with those toil-worn pilgrims, still hovering round the shrine of Independence, their valor raised, and keeping holy vigils at the portals of the Temple of Freedom.

BORDENTOWN, N. J. April 5, 1846.

SHOEMAKERS.

Many a man has risen from a shoemaker's bench, to stations of trust and honor. While mending the sole, they have improved the mind, and thus worked their way by degrees to seats of usefulness, to be distinguished by the rare qualities of their talents.

Anthony Turver, of Andover, England, who died in 1777, aged 75 years. While he was an apprentice, he gave his attention to learning, and became such a proficient in the learned languages, that in 1764 he completed a translation of the whole Bible in two volumes, following the fruit of 30 years' labor.

Thomas Holcroft, a talented dramatic writer, who died in 1809, was originally a shoemaker, as was his father before him. He published in two volumes quarto, his travels, in Germany and France.

Gifford, founder of the London Quarterly Review, was a shoemaker. He was a profound scholar and an elegant writer.

Robert Bloomfield, the author of that beautiful poem, 'The Farmer's Boy,' was a son of a tailor, and himself a shoemaker. He published several poems—among others of merit, might be mentioned, 'Wild Flowers,' and the 'Banks of the Wye.' He died in 1823, aged 57.

Benedict Baudouin, a learned man of the sixteenth century, was a shoemaker. He wrote a treatise on the shoemaking of the ancients, which he traced to Adam himself.

Hans Sachs, a distinguished German poet, was a shoemaker.

John G. Whittier, our own New England poet, served an apprenticeship at shoemaking.

Roger Sherman, one of the signers of the Declaration of Independence, was a shoemaker, and rose by the force of his genius to a seat in Congress.

Joseph Pendrell, who died a few years since at Gray's Buildings, Manchester Square, London, was a shoemaker by trade. He was a profound scientific scholar, and left a valuable library.

David Pareus, the celebrated Professor of Theology at Heidelberg, Germany, spent a portion of his early life on a shoemaker's bench.

Linnaeus, the distinguished botanist, was once an apprentice to a shoemaker in London.

A CHILD'S BREAKFAST.

Conversing with a clergyman, whose post of duty is in St. George's-in-the-East, (the worst parish in London,) and whose petition for their help appeared in the Record a few days since, he mentioned the following circumstance, as illustrative of the character of the population amongst whom he was laboring: He happened one day, very recently, to be in a little shop in his district, in the early part of the morning.

FRUIT TREES.

Pruning.—Now is the time to commence in good earnest, to prune trees and vines. Give a good form to the trees—prune too little rather than too much—avoid large wounds if possible—cover them with composition. Peach trees tend to make long branches. Shorten them. Grape vines should be pruned early. Moderate bleeding, however, does not injure them.

Grafting.—Cut your grafts from thrifty shoots of young bearing trees; use grafting wax of about one part, by weight, of beeswax, two of tallow, and one of rosin. It is our impression that a very thin gutta percha is deserving of trial. It is accompanied with a paste to make it adhere. It would keep out water and air.

Budded Trees should now be cut down to the bud if it has taken.

Transplanting.—Get your ground well prepared; ample holes dug, and rich earth, or compost of earth and well rotted manure, all ready.

Caterpillars.—Examine your trees and cut off the limbs containing deposits of eggs.

Buy the best trees.—Every person owning land, should every year buy a few of the choicest fruits or have them grown ready to hand.

Wash for trees.—A weak solution of potash, or lye of wood ashes, applied to the trunks and branches of trees, destroys insects and gives a smooth bark. A mixture of lime and cow manure makes a good wash.

WASHINGTON LIBRARY.—We learn from credible authority, that the Washington library has been recently purchased by Henry Stephens, Jr. Esq. of Vermont, who has for the last two or three years been rambling among the famous old libraries of Europe. The collection contains, we hear, about ten thousand volumes and pamphlets, nearly five hundred of which have the autographs of Washington on the title pages, and many others have the autographs and presentation notes of authors. We doubt not the collection is rich in the military and agricultural books which once belonged to the "Sage of Mount Vernon," and that there must also be in it very many tracts relating to the American Revolution, as well as to the ratification and adoption of the Federal Constitution.

We are not informed what disposition Mr. Stephens intends to make of these sacred relics of the Father of his country, but we are sure that no one knows better how to appreciate their value than himself. Understanding that he will not, on any condition, allow the library to be broken up and separated, we presume that he intends it for some European library—perhaps the British Museum, which he has enthusiastically aided in obtaining the most perfect collection of American history and literature in the world.

GRASS SEED.—One of the most successful and economical modes of securing timothy seed, and which is practiced by some farmers to great advantage, is to reap the tops of the grass while yet standing in the meadow, to be afterwards thrashed and cleaned, and then the rest of the grass is mowed and manufactured into hay. The seed thus costs only the labor of cutting and thrashing, the remainder affords the usual crop of hay. Mixing manure with the soil is of the greatest consequence, and it is especially so, when applied in the latter part of the summer for the Wheat crop. Wheat will not bear an abundant supply of unmixed manure, buried in large masses and lumps beneath the soil. When manure, therefore, is spread, it should be harrowed at least half a dozen times well, with the surface soil, before the plow turns it under. It thus becomes thoroughly broken, the soil is made mellow, and the whole is well intermixed. So important is this operation, that one-half, or even one-third the manure will sometimes be equally efficacious where this practice is adopted.

LEGISLATIVE FOLLY.—Among the Ohio Black Laws is one rejecting the testimony of a colored witness in a suit where a white man is a party. The following is said to be the history of its origin as an Ohio statute, though it long before formed part of the inverted justice of the slave States: Before the enactment of this law, on a certain night, the Land Office at Cincinnati was broken into and robbed. The robber was seen emerging at a window by a negro. The white robber was indicted and found guilty, upon the testimony of the black man. A motion was made for a new trial and granted.—The case, upon some pretext, was continued at the next term; and then the lawyer who defended the accused, came to Columbus, and through his influence, procured the passage of the present law, and thus enabled the guilty to escape justice. Well may it be said of this law, if this is a true history, that "it was conceived in sin and brought forth in iniquity."

To MAKE GOOD CHEESE.—The Stilton cheese is made by putting the night's cream, without any portion of the skimmed milk, to the milk of the following morning; but those who wish to make it very fine add a still greater quantity of cream, and of course the richness of the cheese depends on the amount which is used. Butter is also said to be sometimes mixed with it. The rennet is then added without any coloring; and when the curd has come it is taken out without being broken, and put whole into a sieve or drainer, where it is pressed with weights until completely cleared of whey; when dry, it is put with a clean cloth, into a hooped chessant (or mould) and placed under the press, the outer coat being first salted; when sufficiently firm to be removed from this mould the cheese is placed upon a dry board, and tightly bound in a cloth, which is changed daily, in order to avoid all danger of cracks in the skin, until this is found to be tolerably well crusted; after which it is no longer used, and the cheese requires no other care than being frequently turned upside down and occasionally brushed.

THE FARMER AND THE ARTIST.—"Of what use is all your studying and your books?" said an honest farmer to an ingenious artist. "They don't make the corn grow nor produce vegetables for market. My Sam does more good with his plow in one month, than you can do with your books and papers in one year."

"What plow does your son use?" said the artist quietly. "Why, he uses ———'s plow, to be sure. He can do nothing with any other. By using this plow we save half the labor, and raise three times as much as we did with the old wooden concern."

The artist turned over one of his sheets, and showed the farmer the drawing of his much-praised plow, saying with a smile, "I am the inventor of your favorite plow, and my name is ———"

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm-house, and make it his home as long as he liked.

OCCUPATIONS OF ENGLISH WOMEN.—In the census returns presented to Parliament, we find rather curious matter relating to the occupation of ladies. We find fifteen entered as 'auntlets,' and one as a 'professor of the belles lettres.' Of actresses, three hundred and fifty-seven above twenty. Eighty-nine actresses are stated to be under twenty. Of curiosity dealers, the total return is forty-six, only six being of the fair sex. This disproportion, however, is amply redeemed by the statement that there are five hundred and eighty-four females connected with the post office. Four ladies are engaged as bayonet manufacturers, and eighty-six shoe horses. Of botanists, we have in all sixty-five, two of them being ladies. The Scotch, too, profess to have thirteen female drovers following their cattle to the Southron's markets. Eighty females are entered as watch makers. Under the head 'newspaper editors, proprietors and reporters,' we find one hundred and twenty; only four, however, are mentioned as females above twenty.

THE DRESS OF CHILDREN.—It is unfortunately the fashion of many ladies of the present time to let their children be exposed with bare necks, arms, and legs, until the skin becomes mottled by a stagnant venous circulation (blueness of skin). In such circumstances, tubercles (early consumption), the seeds of so much malady, and the source of so many heart-pangs, are I am persuaded, frequently developed, so that this cold surface is equally the source of present misery to the little child and of sorrow to the parent. Of this treatment scrofula and consumption, in their various forms are the frequent result. In children, especially, the skin should be excited by rubbing, sponging, &c., and protected by a just and general clothing, light in summer, warm in winter.

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LEGISLATIVE FOLLY.—Among the Ohio Black Laws is one rejecting the testimony of a colored witness in a suit where a white man is a party. The following is said to be the history of its origin as an Ohio statute, though it long before formed part of the inverted justice of the slave States: Before the enactment of this law, on a certain night, the Land Office at Cincinnati was broken into and robbed. The robber was seen emerging at a window by a negro. The white robber was indicted and found guilty, upon the testimony of the black man. A motion was made for a new trial and granted.—The case, upon some pretext, was continued at the next term; and then the lawyer who defended the accused, came to Columbus, and through his influence, procured the passage of the present law, and thus enabled the guilty to escape justice. Well may it be said of this law, if this is a true history, that "it was conceived in sin and brought forth in iniquity."

DEUYTER INSTITUTE.

JAMES R. IRISH, Principal. AURELLA F. ROGBERS, Preceptress. Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each: First commencing Wednesday, Aug. 25, and ending Dec. 1. Second " " Dec. 15, " " March 1. Third " " April 5, " " July 12.

Tuition, per term of fourteen weeks, from \$3 00 to \$5 00. EXTRAS—For Drawing 1 00 " " Painting 2 00 " " Piano Music 8 00 " " Use of Instrument 2 00 Room-rent, including necessary furniture, 1 75 Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50. Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold their reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeWuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHERS SEMINARY.

Board of Instruction. W. C. KENYON, Principal. IRA SAYLES, Principal.

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall; Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our primary motto is "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian. 2d. Fidelity in attending to all regular academic exercises, will be required. 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings. 4th. Playing at games of chance, or using profane language, can not be permitted. 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

The Academic year for 1846-7 consists of three terms, as follows:— The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846. The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847. The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 16th, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses. Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense, to be settled in advance, the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

VALUABLE REPLICATION!

CARLOW'S DEFENSE OF THE SABBATH THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of needless repetitions. The Society ask for a general circulation. It is published in full cloth covers at 50 cts., or in fine muslin gilt back and side 30c., or in plain gilt 50c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York.