

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

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

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The Sabbath Recorder.

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PRINCIPLES OF CHURCH DISCIPLINE.

BY PRESIDENT A. MAHAN.

(Concluded.)

We are now prepared to consider the real meaning of our Saviour in Matt. 18: 15-17. The class of offenses here referred to are specific ones, to wit, *individual and private offenses*. The design of our Saviour is to reveal the principle which binds us as law universal for the redress of such wrongs. The principle here revealed was never designed as a law of discipline for the church in respect to public offenses. The design of the Saviour was, to designate a line of conduct which, as individuals, we are to pursue for the redress of individual and private offenses. This I argue from the following considerations:

1. This is the identical case specified. "If thy brother trespass against thee, go, tell him his fault between him and thee alone." The case is a definite and specific one, and specific directions are given for its adjustment. Nothing is more contrary to all correct principles of interpretation, than the application of such a direction as law universal for all offenses whatever.

2. On the supposition that this is the principle to be applied in all cases, the church, as we have seen in the commencement of this essay, can take no original jurisdiction of any offenses whatever. She can not even appoint a committee to investigate evil reports, or to reclaim offenders. This would imply a public adjudication of them, in some form, and in the case last named, would imply a positive judgment, that wrong had been done. Else why appoint a committee for the reclamation of the offender? The church, on the other hand, can take no cognizance of the conduct of her members, till after cases are submitted to her by individuals who have taken the first and second steps without redress. Now, who can suppose that the Head of the church has left discipline in such a state as that? In case of public offenses, the entire church are directly aggrieved, and who should take cognizance of the case if she does not?

3. It would, as we have also seen, be perfectly easy for the grossest offenders to put themselves in such relations to the church, as to render discipline absolutely impossible, if the passage before us be understood as law for the administration of discipline in respect to public offenses. Suppose a member of a church has become a notorious pirate upon the high seas. Neither the church nor any of its members can get to him to take the first and second steps. Nor can they communicate with him by letter! What must be done? Must the wretch remain in the bosom of the church? He must, if he chooses to do it, according to this view of the passage under consideration.

4. But suppose that the church is permitted by this passage to take up public offenses, but is required to take the first and second steps before proceeding to adjudicate upon it. This makes our Saviour's command the height of absurdity. The precept would in that case read thus:—If an individual trespasses against the church, (as in the case of all public offenses), let the church go and tell him his fault between her and him alone. If he neglect to hear the church, through her committee if you please, let the church take with her one or two more, that is, one or two more churches. If he neglect to hear them, let the church tell the thing to the church, that is, to herself. Such is the real meaning of this command, unless we restrict it, as its language requires, to individual and private offenses.

5. The case, if possible, is still worse, if we suppose that public offenses are, in the first instance, not to be taken up by the church as a body, but by individuals. According to this view of the subject, every member of the church is bound, though their number may consist of thousands, to commence a process of discipline. I can not delegate my duty to another. The duty devolves, if not upon the church as a body, upon each individual in particular. Every one, whatever others may have done, or be doing, is bound to commence the process of discipline. Or, if the fact that one is before the rest, binds them to suspend efforts, those who ought to be the last to interfere are most likely to be the first, and the whole process to be conducted as badly as it can be. Who can suppose that the Saviour has given such direction as that?

6. Finally, this view of the subject places the command of our Saviour under consideration in palpable contradiction with other parts of Scripture given also by inspiration of God, with 1 Cor. 5: 1-5, for example. Paul certainly would not have been inspired to give the direction he did in the above passage, if the command of our Saviour in Matt. 18: 15-17 was designed for law universal in respect to all cases of discipline whatever. I conclude, then, that this passage, according to its obvious literal import, has to do with individual, private offenses only, and should never be applied as law for discipline in any other cases.

The following, then, may be laid down as the principles of discipline which bind the church in all cases whatever:

1. Discipline is in no case whatever to be exercised, but for *moral offenses*. Errors in doctrine, and external acts, are to be subjects of discipline, only on the ground of indicating moral guilt. Discipline for any other purpose, is usurpation in the church of Christ.

2. For the adjustment of all private individual offenses, the direction in Matt. 18: 15-17 binds us. Excommunication is to be resorted to, only when the efforts of the individual, and of the church superadded, have failed to reclaim the offender, and he remains incorrigible under them all.

3. In all cases of public offenses which do not imply established character for crime, such as sin committed under sudden tempta-

tion, the reformation of the offender is to be sought within the church, in the use of all the means best adapted to secure that result. Excommunication is to be resorted to, only when the offender has, by resistance, revealed the character of incorrigibility.

4. In all cases of gross offenses deliberately committed, especially when individuals professing godliness are detected in carrying out plans of known wickedness under the cloak of religion, they are at once to be put out of the church, as soon as on trial had, their guilt has been ascertained. Trial is, then, to be held for one object only, to ascertain the guilt or innocence of the accused. Discipline then would indeed be a terror to evil doers.

Such, then are the principles of discipline in the household of faith, as revealed in the scriptures of truth. The whole subject has thus become plain, and of ready application. The want of such an understanding of the subject has occasioned many great evils in the church. Discipline, in the first instance, is commonly exercised for offenses not regarded as involving sin at all. Perhaps a majority of cases adjudicated in ecclesiastical courts, are of this character, as, for instance, depositions on account of imputed errors in doctrine. All such acts are usurpations in the house of God, just as much as the denial of the Scriptures to the brotherhood is in the Catholic church.

The next and greatest evil is, that discipline in the church has ceased in a very great degree to be a terror to evil doers, and a praise to them that do well. This will continue to be the case until the true principles of discipline are fully settled in the estimation of the church. For the same reason, excommunication is almost unresorted to for any offenses in some churches. Instead of being regarded, as the Apostle affirms it to be, a necessary means of grace, in desperate cases, excommunication is regarded by some as almost equivalent to the final reprobation of offenders. Hence, suspension, a form of discipline unknown in Scripture, has been substituted, in the place of the form of punishment directly prescribed for presumptuous sins. It was once very forcibly struck with a fact that I witnessed, that clearly indicated how little the principles of discipline have been fundamentally understood in the church. When the question of excommunication once came before a particular church, the pastor, who is seldom in darkness on any such subject, expressed the greatest conceivable horror at its being resorted to, even in cases in which it is positively required in the Bible. He spoke of this form of penalty as hopeless reprobation, and adduced with manifest approbation, the example of a distinguished pastor, who, for that reason, never did resort to this fearful expedient. The case recorded in 1 Cor. 5: 1-5, was brought up, to show that inspiration prescribes the infliction of this penalty, in the case when it is demanded, as a necessary means of grace to the criminal and the church both. The pastor started the inquiry, how delivering an individual over to satan could be the means of his reformation. Was not this the meaning? he asked. As God and the church have both failed to reform him, now turn him over to the devil, and see what he can do with him. The Apostle, it should be borne in mind, does not refer to any thing done after the offender is delivered over, as the means of his restoration, but to the act of the church in thus delivering him over. The deep reprobation thus heaped upon his crimes, operates to break the power of flesh, and thus secure the salvation of the spirit in the day of Jesus Christ. It was this act which was effectual to the reformation of the offender, in the case referred to by Paul. "Sufficient unto such an one is the punishment inflicted by many." The united reprobation of the church poured upon his crime broke his proud, rebellious spirit, and that to such an extent that Paul subsequently called upon the church to show him special kindness, "lest he should be swallowed up with overmuch sorrow." Let the discipline be administered upon proper principles, and it would always powerfully operate for the sanctification of the church, and the reformation of offenders. As now generally administered, it is neither, as I have before said, a terror to evil doers, nor a praise to them who do well.

We close this article with a remark or two on the manner in which the act of excommunication should be performed. On this point we have heard some things which we by no means approve. A series of essays, for example, appeared upon the subject, some years since, in the Oberlin Evangelist. In these essays, it was very strongly urged, that whenever such an act was performed, there should not only be the avoidance of haste on the part of the church, but a day of fasting and prayer should be held, as preparatory to the act, and as a means of giving it solemnity and power. There is no question, but that the exclusion of an individual from the communion and fellowship of the church should be regarded as a solemn act, and should be performed in such a manner as to make as deep an impression as possible upon the offender, the church, and the world. We are by no means persuaded, however, that the expedient above referred to, if generally adopted, would operate to the production of such a result. Wicked men love notoriety. To obtain it, they will even perpetrate crime, as in the case where one of the seven wonders of the world was destroyed by an individual for the purpose of being known to posterity. Now, let a church of many hundred members come together to hold a day of fasting and prayer, every time offenders in her communion become incorrigible, and it would operate to generate in them a sense of self-importance. Such individuals would be among the first to call for such a day when about to be put out of the church, and would be greatly offended, if they should not receive their exclusion through such ceremonies. Instead of being ecclesiastically buried with such pomp and circumstance, gross offenders, in

most instances, should rather be "dragged forth to the burial of an ass." In other words, the penalty of exclusion should be promptly executed, as soon as the offense stands revealed before the church. The highest efficacy of the act depends upon this. Thus the reprobation expressed for the crime is likely to be felt. If the church will hold days of fasting and prayer on account of offenses, it should be, as a general rule, on account of their frequent occurrence, and not with reference to specific cases.

ENGLISH TACITURNITY vs. FRENCH LOQUACITY.

The French traveler, Volney, gives the following amusing contrast between the development of the English and the French settlers whom he saw in Canada. His philosophical speculations as to the great effects of the taciturnity of one class, and the loquacity of the other, are acute, and will suggest matter of interesting reflection to those who have not yet learned the importance of timely silence.

"The American settler, slow and silent, does not rise very early, but when he has once risen, he spends the whole of the day in an uninterrupted series of useful labor. At breakfast, he coldly gives orders to his wife, who receives them with coldness and timidity, and obeys them without contradiction. If the weather be fair, he goes out, ploughs, fells trees, makes fences, or the like; if it be wet, he takes an inventory of the contents of his house, barn, and stables; repairs the doors, windows, or locks; drives nails, makes chairs or tables, and is constantly employed in rendering his habitation secure, convenient, and neat. With these dispositions, sufficient to himself, he will sell his farm if an opportunity offer, and retire into the woods, thirty or forty miles, to form a new settlement. There he will spend years in felling trees, making for himself first a hut, then a stable, then a barn; clearing the ground and sowing it, &c. His wife, patient as himself, will second his endeavors on her part, and they will remain sometimes six months without seeing the face of a stranger. But, at the expiration of four or five years, they will have acquired an estate that insures a subsistence to their family.

"The French settler, on the contrary, rises early in the morning, if it be only to talk of it. He consults his wife on what he shall do, and listens to her advice. It would be a miracle if they were always of the same opinion; the wife argues, opposes, disputes; the husband insists upon or yields the point, is irritated or disheartened. Some times his house is irksome to him, and he takes his gun, goes a shooting or a journey, or to chat with his neighbors. At other times, he stays at home, and spends the time in talking with good humor, or in quarreling and scolding."

"This alone, is one of the most distinguishing and characteristic features of the French on the subject, the more I am persuaded that the domestic silence of the Americans is one of the most radical causes of their industry, activity, and success in agriculture, commerce, and the arts; and the same applies to the English, Dutch, and other people of the North, from whom they are descended. In silence they concentrate their ideas, and have leisure to combine them, and make accurate calculations of their expenses and returns. They acquire more clearness in their thoughts, and consequently in their expressions. Hence there is more decision in their conduct, both public and private, and it is more to the point. On the contrary, the Frenchman, with his perpetual domestic chattering, evaporates his ideas, submits them to contradiction, excites around him the tattling of women, backbiting, and quarrels with his neighbors, and finds at length that he has squandered away his time, without any benefit to himself or his family."

"This moral and physical dissipation must have a particular efficacy in rendering the mind superficial; for, having several times questioned the frontier Canadians respecting the distances of times and places, or measures of magnitude or capacity, I have found that, in general, they had no clear and precise ideas; that they received sensations without reflecting on them; in short, that they knew not how to make any calculation that was ever so little complicated." "But there is not a single American settler who does not give with precision the number of miles or hours, and weights and measures in feet or yards, pounds or gallons; and who does not very readily make a calculation of several actual or contingent elements. Now this kind of practical science has very important and extensive consequences in all the operations of life; and it may surprise my reader to be informed, that it is much less common among the French, even in Europe, than he would be disposed to imagine."

TRUE TO SLAVERY.—No cruelty or injustice, however monstrous, can be an abuse of slavery. Nothing but mercy or humanity is inconsistent with it. The resolutions below, adopted at a large meeting in Gallatin, Mississippi, are in the true slaveholding spirit:—

Resolved, That inasmuch as circumstances have rendered it impolitic for slaves to be taught to read in this State, and without some degree of learning the doctrines of the Bible cannot be profitably taught, it is highly improper for slaves to congregate for the purpose of meetings, except when a regular authorized minister or ministers attend, and superintend and perform the services.

Resolved, That the law relating to free negroes, slaves, and mulattoes, should be so amended as absolutely and unconditionally to prevent slaves from selling or bartering any commodity or article whatever, whether the product of the soil or labor, thereby effectually preventing their raising cotton, corn, potatoes, peaches, melons, pigs, poultry, &c., for sale, under any pretence whatever.

HIGH-NO! THE RAIN!

Heigh-ho! the rain,
The wild, tempestuous rain!
Hear how it raves at my window-pane!
Hurrying down with mad commotion,
Mad as the din of the storm-lashed ocean,
Sweeping the mountain, pelting the plain—
Heigh-ho! the wild, impetuous rain!

Heigh-ho! the rain,
The chilling, querulous rain!
Hear how it scolds at my window-pane!
See on the boughs that are well nigh breaking,
Hundreds of leaves in their terror shaking,
Seeming to murmur this sad refrain,
"Heigh-ho! the chilling, querulous rain!"

Heigh-ho! the rain,
The restless, tremulous rain!
Hear how it beats at my window-pane!
Beats like a heart with love afflicted,
Beats like a heart with love delighted;—
Half in gladness and half in pain—
Heigh-ho! the restless, tremulous rain!

Heigh-ho! the rain,
The pleading, piteous rain!
Hear how it sighs at my window-pane!
Type of a breast that is full of sorrow,
Sighing for peace, and a brighter morrow;
Sighs that are uttered too oft in vain—
Heigh-ho! the pleading, piteous rain!

Heigh-ho! the rain,
The weary, desolate rain!
Hear how it sobs at my window-pane!
Sobs like a child that has lost its mother,
And never, never can find another,
To love and cherish like her again!
Heigh-ho! the weary, desolate rain!

Heigh-ho! the rain,
The dainty, delicate rain!
Hear how it taps at my window-pane!
Gratefully sweet, like Love's moist fingers,
Laid on a brow where fever lingers,
Drip the cool sounds on my heated brain—
Heigh-ho! the dainty, delicate rain!

Heigh-ho! the rain,
The lovely, musical rain!
Hear how it chants at my window-pane!
Now it has ceased at my window-pane,
Through the torn and the cloud just parted,
Gently and gracefully now 'tis gliding
Into a calm and beautiful strain—
Heigh-ho! the lovely, musical rain.

Heigh-ho! the rain,
The fitful, vanishing rain!
Hear how it ceases at my window-pane,
Through the torn and the cloud just parted,
See! one tremulous star has started!
Putting to silence the dull refrain,
"Heigh-ho! the fitful, vanishing rain!"

LO! THE POOR INDIAN.

New Orleans papers of October 15th contain late advices from Tampa Bay, to the effect that the Florida Indians had refused to leave the country, and that Gen. Twiggs was preparing to hunt them out with all possible despatch. Read, in connection with this announcement, the simple but affecting speech of Asumwha to Gen. Twiggs, in reply to the latter's demand that the Indians should abandon their country:—

"We did not expect this talk. When you began this new [removal] matter, I felt as if you had shot me. I would rather be shot. I am old, and will not leave my country. Gen. Worth said he would be civilized to make peace and quiet in our country; and that so long as our people preserved their treaty, yours would. For many years you have had no cause to complain; and lately, when a few bad young men broke the law, a thing that cannot be prevented among any people, did we not hasten to make atonement? We met you as soon as we could, and promised to give ample satisfaction; and from that day we have not rested. We have killed one of our people, and have brought three others to be killed by you, and we will bring the fifth. There has been much trouble and grief, but we have done justice, and we came here confident that you would be satisfied."

"Now when you ask us to remove, I feel as though you had killed me too. I will not go, nor will our people. I want no time to think or talk about it, for my mind is made up. As for the delegation, (alluding to a delegation proposed to be composed of members of the tribe heretofore emigrated to Arkansas, and brought to Florida to induce their friends to follow them), I did not invite them to come and see me. Some Seminoles went to Arkansas many years ago. We were then sorry to lose them; but we have now got over that sorrow long since, and now they are nothing to us, and we do not desire to see them. I did not expect this talk, and had I done so I would not have helped to deliver up those men to you."

Read also the words of Billy Bowlegs, another chief, on the same occasion:—

"We have now made more stringent laws than we have ever had before, and I have brought here many young men and boys to see the terrible consequences of breaking our peace laws. I brought them here that they might see their comrades delivered up to be killed. The business has caused many tears, but we have done justice."

"I now pledge you my word that, if you will cease this talk of leaving the country, no other outrage shall be committed by my people; or, if ever, hereafter, the worst among my people shall cross the boundary and do any mischief to your people, you need not look for runners or appoint councils to talk. I will make up my pack and shoulder it, and my people will do the same. We will all walk down to the sea-shore, and we will ask but one question—'Where is the boat to carry us to Arkansas?'"

It is known that these Florida Indians have an undying, overpowering attachment to their country; they fought desperately against tremendous odds, for years, to escape the horrors, as they accounted them, of expatriation; and it is a solemn truth, that the territory which they now occupy was assured to them for ever, or as long as they should live, as the price of peace and of the partial surrender of their native land. It is true that murders have been committed by a handful of their young men; but it is as true that the chiefs have, in the language of Asumwha, "hastened to make atonement."

They have put one of the offenders to death, and given up three others to die on the gal-

lows of the white man. They have done justice; fancy what would be the answer of the white men, if the white murderers of an Indian were demanded by an Indian chief! Would the justice of the pale faces decree that the shedder of Indian blood should yield his life to the demand of Indian vengeance? Let the murderous scenes that are daily enacted on our western and south-western frontiers give the answer. [Com. Adv.]

From the Eastern Correspondence of the Courier and Inquirer.

THE DERVISHES.

I went the other day to witness the performances of the celebrated Rufai, or howling dervishes, who exhibit twice a week at their convent in Scutari. After removing my shoes, I was admitted into a small plain room, consisting of a central area for the dervishes, and lobbies and galleries at the sides for spectators. I found about twenty of the sect assembled; they had no distinctive dress or badge, and were of all ages, from the gray-headed man down to the mere boy of eight or ten years. After prayer by the Sheikh, all of the devotees, excepting the Sheikh and three or four players on instruments, rose from their cushions, ranged themselves in a line, and interlocking their arms, commenced in measured cadence the repetition of their profession of faith, "La Allah illallah," (there is no God but Allah), keeping time to the words by bending their bodies backwards and forwards. They soon began to gather excitement. Each moment the utterance of the syllables became more rapid, and the movements of their bodies correspondingly more violent, till at the end of some twenty minutes they had wrought themselves up to a perfect frenzy, and the scene became like some frightful orgies in pandemonium. Amid the din of tambourines and tom-toms, naught could be heard but the wild spasmodic howling of the word Allah, broken now and then by some piercing shriek of ecstasy. Reeking with sweat, they all continued in fit, furiously rocking their bodies upwards and downwards, save one here who sank to the floor overpowered with bliss, and another there who in delirious transports leaped high into the air as if spurning this gross earth forever. This scene was kept up until finally the question became with me, not whether the men were mad, but whether they were actually creatures of flesh and blood; for it became almost incredible that human frames could endure such tremendous violence. At the height of these ravings, little children were brought in to the Sheikh, who all the while had remained seated on a lamb-skin at one side of the room, to receive his blessing. This blessing was administered by extending the children on the floor, and standing like an imponderable spirit on their bodies. I saw mere infants subjected to this without the least apparent suffering. At length, when nature seemed pushed to the very verge of complete exhaustion, by the howling of the Sheikh, the dervishes, who took tambourines and joined in a solemn chant, and another prayer concluded the exercises. The room was hung about with swords, daggers, hooks, and pikes, with which the dervishes formerly, in their holy paroxysms, cut and pierced themselves without injury; but this part of the exhibition is now omitted. Many of the performers are not fully initiated into the order, but are mere novices; and some of them are notorious scamps from the city, who join in the devotions out of sheer deviltry. The whole sect is generally regarded by the Mohammedans themselves as a pack of impostors and fanatics. The Meyleri or whirling dervishes, whom I have often seen exhibit at Pera, are of a different character, being moral, sincere, and some of them even learned men. Many of the better class of Turks attend their devotions, and even the Sultan himself is a frequent visitor. They wear sugar-loaf hats, and large flowing gowns; and their exercises consist in prayer and in revolving on their bare feet simultaneously on their own axes and around a common center, imitating thus the dance of the spheres, and whirling all of their senses and faculties into rapt abstraction from the material world.

The foregoing was written from Constantinople. Writing at a later date from Damascus, the same writer says:—

A day or two since, we saw a procession of devotees on its return from escorting to the mosque two children of a rich man to be circumcised. It was a sight that merits, at least, a brief description. First came on horseback, with iron pikes in their hands, several boy dervishes, foaming like sybils at the mouth, and, as if overcome by supernatural influences, either exhaustively swinging their bodies from side to side, or else desperately struggling to quit the group of men who held them, and mount to the skies. Next, a swarthy, hideous-looking rascal, with a huge beard, his head entirely shaven, except a scalp-lock at the crown, and his body completely naked, except a coarse cotton cloth round the loins. With a long hammer he insanely beat the air, and wildly danced to the music of tambourines. Three or four fellows followed, stripped to the middle, each with his cheeks pinned together by iron skewers, which perforated them through and through, and with his back plentifully spited under the flesh for inches, and one withal with his abdomen drilled by a huge pike. Then, a couple of stalwart, half-naked worthies, slashing the air and pounding the pavement with iron-spiked bludgeons, in savage battle with invisible demons. A devotee came next, with a large sword sticking up supported from his stomach, which it apparently pierced for inches. Then, an immense green flag, which, as if instinct with celestial buoyancy, could scarcely be prevented, by the hard exertions of many men, from soaring aloft. A holy sheikh, sitting composedly on his horse, but with cheeks puffing with heavenly ardor, brought up the rear. The big green flags of the Prophet

waved along the whole procession, and at short intervals were squads of players on tambourines and tom-toms, chanting vociferously in unison with the howlings of the devotees, and rendering the air vocal with their instrumental din. Hundreds of half-priestly men, women, and children, followed the procession, all shouting and shrieking with excitement. A more infernal scene I have never witnessed. Our Arab dragoman was greatly frightened for our safety. We were the only persons in Frank dress present, and the people stared at us in wonder and awe, and with hatred. We coolly kept our stand at the side of the street, till at length the crowd passed, and we went on our way unmolested.

From the Independent.

A QUESTION IN CASUISTRY.

The church in A. became a little embarrassed, and found it very difficult to defray their expenses, by appealing to the Christian principle, or the many generosity of the congregation; and after much consultation and some discouragement, they concluded to get up a Fair, for the purpose of appealing to different passions for their relief. Some articles were made, some were begged, and some were bought, and the most attractive arrangements were made for the sale. Splendid decorations, rich entertainment, a large cake with a gold ring in some fortunate piece, and many other things designed to make a merry time of it, and to tickle the shillings out of pocket, were provided. The effort was effectual, it called the masses together, and the desired funds were raised. It was talked of for several days as a splendid affair.

The church in B. were in similar pecuniary difficulties, and hearing of the successful operation in A., they determined to employ some expedient of the kind for raising money. On inquiry, however, they found that several prominent persons in the congregation were very much interested in theatrical exhibitions, and that something of this kind would be more likely to kindle up a liberal spirit. Accordingly, they concluded to make appropriate preparations, and employ a small company of Actors, for a few evenings, and get a profit from the entertainment. Having settled all the bills, they found a net gain equal to their most sanguine expectations.

There was a church at C., in about the same circumstances as the others; but from what they heard of the proceedings of their neighbors, they thought that there was a little too much mental dissipation and sportiveness in such proceedings for a religious object; and they must devise some method which would have more appropriate sobriety; and they concluded to get up a Lottery, publish the scheme, and have the whole matter conducted with the utmost honesty and decorum. The treasurer should sell the tickets in the most quiet manner, and the pastor and deacon should see that the drawing was most honorably conducted. They trust the whole matter would be a success, or of Providence as it might better be called, and keep the whole community in their usual sedateness. The plan succeeded admirably, the tickets met with ready sale, and the desired amount was realized.

Now, Mr. Editor, will you, or some of your philosophical correspondents, decide, with due argument, which of these methods best accorded with the spirit and the instructions of the Gospel, and which can be most safely and profitably recommended. Many of the churches in this quarter are somewhat embarrassed, and would be glad to know the best method of relief. If we could find some more successful method of raising money, we might do much more in aid of the great objects of benevolence.

THE BIBLE BURNER.

The people of this country a few years ago were shocked by a scene which occurred at Champlain, a town in this State, on the borders of Canada. There was here gathered quite a population of Canadian French, and among them came some Jesuits lately arrived from France, who took measures for extirpating at once such seeds of Protestantism as they imagined might endanger the fidelity of these people to the Romish Church. Protestant benevolence had distributed among those Canadians a large number of copies of the Holy Scriptures, and these Scriptures became the special objects of Jesuitical dread and hostility. The people were not only required to confess the possession of the Scriptures, but to bring the volumes to the Jesuits, who proceeded to make a public bonfire of them, in spite of the protestations of the Protestants, who desired that if the Canadians were not to be permitted to read them, they might at least be returned to the donors. No—these professed ministers of religion (!) would do no such thing—the Bibles must be burnt, and were burnt.

A chief agent in this Bible-burning was a tall Canadian, a man who had possessed, and had now surrendered, a copy of the sacred volume. He aided in kindling the fire, and stirred the burning heap with a pole to make it burn more freely. Dr. Côté diaconized and the grace of God. Dr. Côté discovered among the congregation at the Grande Ligne Mission chapel, last winter, a new but not an unfamiliar face. Believing that he recognized the person, he advanced towards him and said, "Have I not seen you before?" "Yes," replied the man; "it was I who aided at the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book, I should never have participated in that horrible act. I have found another copy of the Holy Scriptures, and I have prayed to God for Christ's sake to forgive me my sin." God had overruled his share in that nefarious work to his awakening and conversion, and he now solicited baptism at the hand of the missionaries. In due time his request was complied with, and himself and his wife are members of the mission church at Grande Ligne.

[N. Y. Recorder.]

The Sabbath Recorder.

New York, December 6, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We continue, this week, our review of Mr. Bennett's sermon.

"Our opponents assert, that Israel, at the time of the Exodus, had a knowledge of the Sabbath. Well, for a moment, let us admit it. Now, let it be noted, that the term 'holy Sabbath' conveyed to a Hebrew the same idea that holy rest does to us; and hence, if they knew the name of the institution, they had a knowledge of the manner of celebrating it. To deny that they knew one day in seven to be a holy rest, is equivalent to saying that they had no knowledge of the institution itself. On such a supposition, all they could have known was, that some institution, of some unknown character, was formerly celebrated one day in seven. They had, then, a knowledge of the name of the institution. But having a knowledge of the name, they had also a knowledge of the duties of the Sabbath; for the name is an unmistakable description of those duties. No one, however, will object to all this. But we are informed, that God gave the Sabbath to Israel, Ezek. 20: 12. If they had a knowledge of the manner in which the Sabbath should be celebrated, there was nothing more to give them, except the day of celebrating it. And that which was given, was to be a sign between God and Israel through all their generations. It is said, Neh. 9: 14, that God made known (revealed) the Sabbath to them, by the hand of Moses. From this declaration one of two things is certain, either the sabbatic institution itself was then revealed, or the day on which they and all their generations should celebrate it. If it were the institution itself, the assertion, that Israel at the Exodus had a knowledge of the Sabbath, will be given up. If it were the time of which they were ignorant, then no one can determine on what day the septenary cycle, which would just measure the days of time, should begin. And the day being revealed, is to the Jews a peculiar sign or memorial. On the Jews the Sabbath imposed no other duties than those imposed on us, on all, as our Lord's reply to the Pharisees abundantly shows, (see Matt. 23: 1-5, Mark 2: 23-28, Luke 6: 1-5.) Their peculiar institution required duties every day not required of us, and the bigotry of a blind Pharisee might make the observance of the day more rigorous; yet it is an undeniable fact, that the duties of the Sabbath simply, were the same then as now—a cessation from secular business and devotion to religious exercises. It is not true, then, that Moses made known to Israel some sabbatic duties, such as were peculiar to the Jew, but not necessary to the general sanctification of the day. The very title of the day describes all its duties under the law. Now to sum up the argument: God did, by Moses, make a revelation to Israel of something pertaining to the Sabbath. This must have been the day, or its duties, or both. But, my brethren, our opponents will not admit that it was both, and we will not dispute them. Was it then the duties of the Sabbath? If, at the Exodus, they knew not the duties, they knew not the name of the Sabbath, and if they knew not the name of the Sabbath, and if they knew not the name of the institution itself to them. This will not be admitted. Then it was the day of the Sabbath. And to me, it is beyond a doubt, that God by Moses appointed a day to the Jews as their Sabbath day. This was peculiar to the Jews, and in this respect it was a sign between God and them, through all their generations."

In reply to this, we say, that it is not true, that "having a knowledge of the name, they had also a knowledge of the duties of the Sabbath." It is not true, that "the name is an unmistakable description of those duties." What is its name? Answer, "The Sabbath of the Lord thy God." All, then, that the mere name denotes, is that the Sabbath day is the day on which Jehovah rested. It does not necessarily denote that man ought to rest from his labors on that day. In the absence of any injunction to rest, the mere name would but doubtfully intimate the duty. It is only from the express injunction, "in it thou shalt not do any work," that we clearly ascertain our duty to lay aside all secular business. By this injunction we learn, not only that the seventh day of the week was Jehovah's rest-day, but that it is also, and ought to be, man's resting day. And we are not even ready to admit, that because the Israelites knew that "God blessed the seventh day and sanctified it," (Gen. 2: 3) they must have, therefore, known that it was to be commemorated by abstinence from labor. As we showed in a former article, this fact simply showed them that the day was holy—that it was to be observed by man—that it was to be celebrated in some form or other. Hence we may admit, without any prejudice to our argument, that the Israelites, on coming into the wilderness of sin, knew the fact that God had blessed the seventh day, and thus rendered it obligatory on man to regard it in some manner or other; also that they knew the name of the institution as "the Sabbath or rest of Jehovah thy God;" yet in order that they might unmistakably know their own duty with reference to it, it was necessary to inform them that God would not permit them to labor on that day. This, however, is on the supposition that they had lost the knowledge of the proper manner of celebrating the institution, or that God had never before revealed the manner of celebrating it. Whether they actually had lost the manner of celebrating it, is another question. Yet what we have said shows that Mr. B.'s argument, that the name of the institution is an unmistakable description of the duties pertaining to it, is very far from being logically correct. That the Creator blessed, when at the close of creation he "did the seventh day and sanctified it," and so set it apart to be regarded, by man as holy, also,

in some way, cause man to know the right manner of celebrating it, admits of no reasonable doubt. True, we cannot point to chapter and verse, as containing the proof. But neither can we point to the proof that the other duties of the law were enjoined upon him. Nevertheless, we know that, in some way, he was made to have a knowledge of them. Every duty contained in the Decalogue had been before conveyed to the understanding of man, in some way or other. It would be strange if the fourth commandment were an exception. Especially would it be strange, when we consider that the blessing and sanctification of the seventh day made it the duty of man to regard it in some way. Very strange indeed, that God should make it man's duty to regard it, and yet not inform him how or in what manner he must do so! We can conceive, as well as Mr. B., that "God, in his all-wise, but inscrutable providence, suffers millions of our race to die without a knowledge of many moral precepts and duties, in which they had as great interest as any fallen man can have." P. 30. But we cannot conceive that God should clearly intimate some positive duty, and yet deny to man the means of knowing how he may perform the duty acceptably.

But to the question, whether the Israelites had lost the knowledge of the Sabbath? for of this Mr. B. makes considerable capital. God gave the Sabbath to Israel. Ezek. 20: 12. He made known the Sabbath to them by the hand of Moses. Neh. 9: 14. "From this declaration," says our author, "one of two things is certain, either the sabbatic institution itself was then revealed, or the day on which they and all their generations should celebrate it. If it were the institution itself, the assertion that Israel at the Exodus had a knowledge of the Sabbath will be given up. If it were the time of which they were ignorant, then no one can determine on what day the septenary cycle which would just measure the days of time should begin."

As for the testimony of Ezekiel, showing that the Sabbath was given for a sign between God and the children of Israel, we have shown in a former article, that it was no proof that God intended the Sabbath only for the Israelites—that it was a sign, in the sense of being a token, that the God for whose service they were "sanctified," or set apart, was Jehovah, the self-existent Creator, and not one of the pretended deities of the heathen—and that it necessarily becomes a sign of the same thing in regard to any nation that renounces idolatry and acknowledges the God of Israel. We may here add, for Mr. B.'s special benefit, that it is no proof that God intended the day only for the Israelites. If it was the day of the institution, that was a sign that Jehovah, the self-existent Creator, was their sanctifier, then the day becomes a sign of the same thing to any people that embraces and acknowledges the God of Israel. Hence the Sabbath is the Sabbath of Christians also. In regard to the testimony of Nehemiah, it no more proves that the Israelites first received the knowledge of the Sabbath after the Exodus, than it does that they first received a knowledge of God's "right judgments and true laws, good statutes and commandments," at mount Sinai, v. 13. Mr. B. himself would hardly pretend that the Israelites had no knowledge of the duties imposed by the other nine precepts of the Decalogue, previous to their promulgation from the mount. He would say—what every reasonable man would say—that they had some knowledge of all these duties before—that the transaction upon Sinai was not intended to reveal them as new duties, or duties never before understood, but only to place them in a clear and unmistakable light. And this is the sense in which God is said to have given them his right judgments and laws. In the same sense, we understand Him to have made known his holy Sabbath. He rectified all their errors concerning it; he cleared it from all obscurity; he placed before them the right manner of observing it, and settled it upon a sure basis, so that they should make no mistake concerning it. This is all that can fairly be inferred from Nehemiah's testimony. We are not unwilling to admit, however, that during the latter part of their bondage the Israelites may have been prevented from observing the Sabbath, and hence have lost their reckoning, so as to be uncertain about the true time of keeping it. But how the conclusion that Mr. B. draws from this holds good, we are not able to see.

"If it were the time of which they were ignorant, then no one can determine on what day the septenary cycle, which would just measure the days of time, should begin." If we could admit, with our author, that the limits of the week were definitely fixed by the falling and withholding of the manna, without any regard to its limits as previously fixed by the work of creation, we would acknowledge the correctness of his conclusion. But this admission we cannot make. We believe that the seventh day on which the manna was withheld, was that very seventh day in its weekly return, upon which God rested at the close of creation—that in withholding the manna, God had respect to his own Sabbath of rest, and that He thus restored the true time of it to those who had lost their reckoning. Our author, however, seems to anticipate this method of meeting the subject, as follows:—

"But it is said, if man had forgotten the day on which the weekly Sabbath returned, God had not forgotten it; and he would, in no violence to his own time. It should, in

reply, be remarked, that a previous institution of the Sabbath with man is yet open for discussion; for, after all that can be stated, pro and con, honest and truth-loving minds will be of different opinions; hence an earlier institution can not be assumed as an established premise." p. 41.

But our readers will please to take notice, that although Mr. B. considers this an open question, about which "honest and truth-loving minds" will entertain "different opinions," he has not the least difficulty in considering it a settled question, when it suits his purpose. Turn back to page 37, and you find him resting upon the assumption that the Sabbath was instituted in the wilderness of Sin.

"In Exodus, chapter 16, the Jewish Sabbath is instituted, and there is not the remotest allusion to any event of general interest to mankind, as the foundation or authority for observing the Sabbath. But when from Sinai God proclaimed the Sabbath for man, it was enforced by allusion to a great work, in which all had an interest. Now, if Moses had only been enforcing the observance of a sacred day, which Israel knew was such by virtue of the divine injunction delivered at creation, would he not have alluded to the original authority? The silence of Moses, on this occasion, in reference to the creation, strongly indicates, that the Jewish rest was, in some respect, peculiar and temporary."

But perhaps the author will consider himself relieved from inconsistency here, from the fact that he speaks of the Jewish Sabbath, and not of the Sabbath for mankind! We will, therefore, let this pass. But we must insist that the proof is ample, to any unprejudiced mind, that the Sabbath was instituted when God finished the work of creation. What means the assertion of the historian, "that God blessed the seventh day and sanctified it?" Gen. 2: 3. The term sanctified means that the day was set apart for holy use. This Mr. B. admits on page 30. But for whose use was it set apart? Not for God's; for, according to Mr. B.'s own showing, he needs no such institution. Not for the angels; at least, Mr. B. can not take this ground, for, according to his principles, holy beings have no occasion for a Sabbath. He thinks that even man had no occasion for it in a state of innocence. See page 29. Not for devils; for the means of grace are withheld from them altogether. For man, then, most undoubtedly, the day of God's rest was sanctified. Mark 2: 27. And the term blessed—what does it mean? If the term has any meaning at all, it must mean that God rendered it a day peculiarly happy for man. Here, then, we have the most indubitable proof, that the day of Jehovah's rest was, in the beginning, set apart for man's use, and that a pledge was given him that he should be blessed in the use of it. Mr. B. meets this, by saying, "that this setting apart, according to the sacred historian, was an act in the mind of God, and not by the deeds of men. Moses did not intimate that

but does Mr. B. suppose that the holiness of a day depends upon the act of man with reference to it? The day was holy, whether man so regarded it or not. And it will ever continue to be holy, let man do as he will about it. Where was it ever maintained, except in the Sabbath controversy, that the binding force of a law depends upon the disposition of man to obey it? But in regard to the assertion that the Sabbath was instituted at the falling of the manna. Does it not strike Mr. B. as somewhat singular, that in all the subsequent injunctions upon the Israelites to keep holy the Sabbath day, not once is the falling of manna alluded to as the foundation or authority for observing it? To our mind, this is utterly inexplicable, if the Sabbath was then, for the first time, instituted. When the Sabbath was proclaimed from Sinai, it was enforced by allusion to the work of creation, in which the Israelites had an interest, in common with all mankind. When it was afterwards rehearsed by Moses in the plains of Jordan, it was enforced by allusion to their bondage in Egypt. Deut. 5: 15. But never once was it enforced by allusion to the manna. How is this? The giving of the manna six days, and the withholding of it on the seventh, the foundation on which the Sabbath rests, so far as the Israelites are concerned, and yet never enforced upon them by allusion to the circumstance! Verily, we do not understand this.

CHERRING NEWS FROM CHINA. The ship Samuel Russell, from Canton, which arrived in New York last week, brought letters from our missionaries bearing date of July 13, 1849—two months later. They mention letters for the Board, sent by way of San Francisco, which have not yet come to hand. From a letter of Mrs. Carpenter to a friend in New York, we are permitted to copy the following paragraphs:—"Ere this reaches you, you will have heard, that already our hearts have been made to leap for joy, in the hopeful conversation of four dear heathen, one of them a female. Can you imagine the joy you would feel at hearing a heathen pray, and feeling that the sacrifices and prayers of our brethren at home, have been blest to this glorious result? Whose prayers, whose alms, have been thus blest we know not, and it is of little moment, since to God belongs all the glory. How we would love to introduce some of our sisters to Ne-May, and let them hear from her own lips how ardently she is attached to the blessed Bible, how she loves to trust in the true God, and how she hopes in heaven to converse with those who she may never see, and thank them for all their kind interest in her people. Is not this that we have felt and known, worth coming to China for? Yes, though we should never

live to see another cast away his idols. But we believe there are blessings yet in store, which prayer and faith may claim. You would love to attend our Sabbath prayer-meetings in China—to hear Mr. Gardner's teacher read and explain the Scriptures. I believe the poor man would be terribly frightened if he supposed that he was preaching, but he is only explaining the Book to those less familiar with the book style than himself; so it all comes very easy to him. To us who listen, it is as good as a sermon; but he is a remarkably modest, retiring man, and never dreams, that in being the servant of all, he is in fact our minister. Do you not already love those that we love so much? Do you wonder that we can ask your sympathy for joy as well as sorrow?"

SECRET SOCIETIES—No. 3.

Secret Societies, of somewhat different sorts, seem to wish to have it understood, that the obligation of secrecy imposed on their members, only extends to keeping the password and signs as secrets. But I ask, does not the keeping secret of the password and signs serve to make all the transactions of the Society a secret? It may be replied, that these Societies publish their doings, and that their members are allowed to make known the same. But must not this be altogether optional with the Society? It has met and transacted business secretly, for the very purpose of enjoying the advantage of keeping those transactions secret if it pleases. Will it not act accordingly? Will it claim or exercise no right to dictate its members in relation to that point? If a member should claim the right to divulge any particulars, on the ground even of duty to his God, country, or family, as contemplated in an assurance given, when he was about to be initiated, that no claim of the Society should require any violation of duty growing out of those relations, would not the Society assume, at least for itself, to judge whether the plea of the member were a just one in view of his obligations to the Society? Most certainly it would. So, the reserved individual rights of the member are likely to be very heavily encumbered by the dictation and power of the Society. The contract, on the part of one who becomes a member of a Secret Society, must amount to this, viz., that he will keep secret such things as the Society may require him to, or lay himself liable to the rules of the body in such cases provided. To show that the obligation of secrecy extends to the business of the Society, I will introduce one or two extracts.

"Any member who shall divulge the name of a brother who has voted against any person proposed to become a Son of Temperance, or misrepresent the discussions of the Division, so as to cause disturbance or angry feelings among the brethren, or reveal private business done in this or any other Division, to a person not a Son of Temperance, shall be fined not less than fifty cents, and expelled."

This is the eighth article of the by-laws of the New York Division, No. 1, of the Sons of Temperance of the State of New York, published 1845. The fifteenth article of the by-laws of the "Mount Zion Encampment, No. 24, of the Independent Order of Odd Fellows of the State of Pennsylvania," published in 1846, contains the following language:—

"Any member who shall behave improperly in the Encampment, refuse to obey the presiding officers, betray or divulge any of the secrets or business of the Encampment, . . . shall, upon satisfactory proof thereof, be fined, suspended, or expelled, at the option of the Encampment."

When a man has become a member of such an organization, what can be the worth of any guaranty it can give him, that he shall never be required by the Order to violate his duty to his God, country, or family. It may be admitted, that the Society really intends never to do any such thing. It may be allowed to judge that it never does, and with that view to put in requisition all the motives it can command, and all the power it can wield, to subjugate the member to its decisions. And the covenant of secrecy may furnish the body with its principal and triumphant advantage over him; while he is convinced that the demands laid upon him are in violation of paramount obligations. He too may be right, and the Society wrong; for it is not infallible. But what has become of the valued guaranty? Why, it has been evaporated, by the heat of opposite opinions and interests. Now the man finds that he has been erecting an engine of power, and, having given to it the attribute of secrecy, he cannot escape or elude its force. The scheme of secrecy, furthermore, takes off from those who are covered by it, so far as it does cover them, those powerful checks, and restraints, which always attend an open and public course of action. And thus the evil principles of the human heart, which often prove too mighty for all the restraints that can be laid upon them, being relieved from the pressure of the outer, universal, social atmosphere, (to use a figure) will naturally distend the hearts which inclose them, and spread, and operate with a freedom and activity proportioned to the diminution of the outward pressure or restraint. But wherever Christianity exerts an influence, it not only plies the heart with the most powerful, direct, internal checks, but also increases and heightens the power of public social restraints. And, stripping its votary of the least protection from them, exposes him, as it were, naked to their concentrated force, and bids him meet and endure it all unimpeded thereby, or acknowledge himself unworthy to be a representative of its claims. I dwell upon this point, because I have

undertaken to show, that the scheme of secrecy is, in its very nature, adverse to Christianity, and that independent of any actual results. That is to be attended to hereafter. I dwell on this point, because I intend that it shall be seen, that the adverseness of this scheme to Christianity is real and radical. And I dwell on this point, because there appears to be a disposition not to look at this matter, but when it is presented, to begin to talk of the vast amount of good done by these organizations, which, if true, is nothing to the purpose; for it is just as clear that a bad instrument may be used for a good purpose, as it is that a good instrument may be used for a bad purpose. Nor can the observation of that man be worth much, who has not learned, that in order to palm an evil contrivance upon society, the main thing to be attended to is to associate it as much as possible with every thing good and lovely. But the nature of things cannot be changed in such a way, though to some it may be hid. Many persons persist in affirming, that card-playing, ball and theater going, are not contrary to Christianity—that they cannot see any thing wrong in such practices—may, that they are quite necessary and useful in many respects. They go on the same plan who say, that they cannot see why the scheme of secrecy is not in harmony with Christianity. If men will think of the known and necessary bearing of these sources of influence, upon their minds, it is just as easy to see the adverse nature of these things to Christianity, as it is to see that water will wet a man if he gets into it, or that opium will produce the death-sleep if taken in certain quantities. Can a man who will take the trouble to think on the subject fail to see, that when he has an assurance that what he is about to do will not be known publicly, he is more liable to yield to sin, or feel less able to resist temptation, than when he knows the transaction will be known at large? Who does not know that the same is true of men universally? Must not every one see, then, that the condition of secrecy in a society will loosen the restraints of evil, and that, therefore, it must be essentially adverse to Christianity, the grand object of which is, to increase those restraints and render them absolute?

As the individual who becomes a member of a Secret Society obligates himself to keep the secrets of the Order, and as it is impossible for him to know what those secrets are before he pledges himself, or what they may be henceforward, even when he has pledged himself; it follows, that the individual agrees to keep secret he knows not what, but some thing that shall be revealed to him—some thing which the Society shall require him to keep. The making such an agreement is not an upright act. This want of uprightness consists partly in thus renouncing the right and duty of acting according to our own convictions, after due consideration, and partly in putting ourselves in the power of others, and augmenting that power, by our own contributions of influence and money thereto, when we know not what advantage may be taken of the same. How can a man be justified in agreeing to keep secret any fact whatever, before he knows what it is? Or, how can a man be justified in giving his money and influence to make strong a body of men, and then concede to them the right to employ that strength to cause him to keep secret such things as they may please to dictate to him? I think, that man cannot be justified in such an act. There is a violation of moral obligation and moral right in the transaction. The man exposes and leads himself into temptation by such a course; he voluntarily creates an extra liability of being powerfully urged or influenced to do wrong, and runs the risk of meeting said liability. He does this knowingly, for he knows the Society may, and that possibly unwittingly, require him to keep secret what he must make public or sin against; both God and man. It will not meet this point to say, that the man is not obliged to obey the Society in such a case. It is not that he is obliged to obey the Society, of which I now speak, but that he must feel its power. This he pledges himself to. The act is wrong, and its principle is wrong. Here we see, that at the very threshold of this Temple of Secrecy, the candidate is trained to practice delinquencies from rectitude and individual moral obligation. For he makes and exposes himself to danger without any need or reason for so doing. He agrees to what he has no right to agree to; and gives to others authority over him, which, being exercised within its legitimate limits, (that is, according to contract), may require of him what he has no right to yield.

It may be said, that my definitions of the extent of the obligations imposed by Secret Societies on their members, are very indefinite. I grant that such is the truth. But this is chargeable to the thing itself. The undefinable, or, which is the same thing, the unlimited nature of these obligations, is the very thing I complain of; and this is alone sufficient show that they are wrong. But it may be said, that the plan of secrecy is adopted only to avoid imposition. I reply, that true goodness expects to be imposed upon; and that it is one of her most distinguishing traits, that she is so intent on benefiting others, that she never thinks of building herself a castle of defense against such imposition as is incidental to her mission; but goes right on, distributing her benefits to the needy, not hoping to receive as much again. And if she or her favors are abused, satisfied with the consciousness of having intended good, and of having attempted to accomplish it according to her best abilities, she sighs over the corruptions and miseries among men, which her efforts may fail to remedy, and still goes on to indulge her favorite disposition of good to all.

Having, as I think, made the truth of the proposition, that the scheme of secrecy is in its nature adverse to the scheme of Christianity, appear, I will, in my next, take up the second proposition proposed for discussion. A MEMBER OF THE CONFERENCE.

BIBLES FROM ENGLAND.—It is said that 100,000 English Bibles have been imported and sold in this city by one house. They are of the Cambridge imprint. In addition, large numbers of Oxford Bibles are imported at Boston. This is the result of the overthrow of the monopoly of Bible-printing in England; the progress of the age having given at once cheap bread and cheap Bibles—cheap food for mind and body.

EDUCATIONAL TROUBLES AMONG THE BAPTISTS.—At an Educational Convention of Baptists in the State of New York, held recently at Albany, an amicable compromise of the difficulties between Hamilton and Rochester was proposed, by which Hamilton was to continue the seat of theological education, but relinquish the University Charter, and allow a collegiate school to be established upon it at Rochester. The plan was not consummated, because the delegates from Hamilton did not feel authorized to agree to it without first consulting their constituents. They have now consulted them, and decided not to accept the compromise. Thus the whole matter is thrown back where it was, and the question is again open for discussion and agitation. Already these difficulties have greatly embarrassed Madison University and the cause of education. If they continue much longer, the Baptists of New York will have a great work to undo the mischief which has resulted from this discussion.

BAPTIST MISSIONARY IN NEW MEXICO.—The New York Recorder says that intelligence has been received at the American Baptist Home Mission Society's Rooms, confirming the intimations that the Rev. H. W. Reed, missionary to California, had been induced to stop on his way, and raise the standard of the cross at Santa Fe. The only Protestant missionary in the Territory, he is received with great cordiality by the Protestant population, and a deep interest in the "new religion" already manifests itself even among the Mexicans. Mr. Reed's support is provided for on the spot.

THE AMERICAN TRACT SOCIETY.—The committee of the American Tract Society met on the 19th ult. The receipts of the month were \$20,844; total since April 1, \$146,989. The number of new colporteurs commissioned during the month was 31, of whom 26 were for the Southern and Western States. Since April 274 colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 350, including those in Canada, Mexico, and California. The issues from the depository for October amounted to \$29,079. Gratuitous issues since April, \$2,712, 239 pages. The expenditures average nearly \$1,000 a day; and the daily production of books is about 3,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the American Messenger, monthly. The number of printers and binders is 236. Power presses employed, 14. At the meeting letters were presented from Canada, various parts of India, China, and the Sandwich Islands, asking for large appropriations to sustain the Christian press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium \$1,000, Germany and Hungary \$1,000, Italy \$1,000, Turkey, Russia, Greece, Syria, and the Nestorians, \$3,000, Southern India \$3,000, Northern India \$2,000, China, Siam, Assam, Burmah, and the Sandwich Islands, \$3,000, and other claims \$1,000; total \$15,000.

ITEMS OF RELIGIOUS INTELLIGENCE.

The German Reformed Synod of Pennsylvania, during their recent sessions, were occupied in an animated debate on the subject of the preparation of a Liturgy for the use of their churches. To a limited extent this Church has used a Liturgy, but the proposition was for one more full and extended. It met with some opposition, which in the end was overruled, and a committee appointed to report a plan or schedule. The members of the Rutgers-st. Presbyterian Church, New York, of which Rev. Dr. Krebs is pastor, have in a few days, it is said, subscribed \$15,000 to liquidate their church debt. This sum is the whole amount of the debt on their church structure, which originally cost \$55,000.

The Advocate of Moral Reform sends forth a circular petition to be presented to our Legislature, asking a law to compel town and city officers to provide mental, moral, and physical education, for the thousands of infant vagrants known as street children.

It is stated that Rev. Dr. Pise, recently of St. Peter's Church, Barclay-st., New York, has purchased Emanuel Church, Sidney-place, in Brooklyn, lately belonging to the Episcopalians, under the ministry of Rev. Mr. Goddard. The cost of the building was \$10,000.

The children of the Sunday School of Rev. Dr. Rice's Church, in Cincinnati, have resolved to support one missionary, under the care of the General Assembly's Board of Missions, and have selected Rev. Lyman B. Crittenden, of Farlow's Grove, Ill.

The General Minutes of the Methodist Annual Conference state that that Church, within the last year, has been blessed with a large increase of 23,294 members and probationers, and 106 preachers, traveling and local.

Within the past week there have been two or three incipient meetings of Catholics from different sections of New York for the immediate purpose of obtaining a course of lectures to be delivered in some convenient part of this city.

A series of Catholic Lectures is in progress in Boston. Dr. Cummings of New York gave the opening lecture.

A farewell missionary meeting for Rev. Dwight W. Marsh, about to sail for Meaul, Western Asia, was held in the Church of the Puritans, New York, on Sunday evening last.

Rev. Wm. Hague, one of the editors of Christian Watchman and Reflector, has been made a Doctor of Divinity. The Missionary Society of the Methodist Episcopal Church, South, have resolved to send three missionaries to California. Rev. T. C. Johnson, of the Southern Baptist Board, arrived from China last week in the ship Samuel Russell.

General Intelligence.

EUROPEAN NEWS.

The steamer Canada arrived at New York on Saturday last, with one week later intelligence from all parts of Europe.

The most gratifying feature of the week's news is the interview between the President of France and Mr. Rives, the American Minister, at the Elyse Nationale.

The dispute between the Emperor of Morocco and the French seems to increase in violence. The French Consul at Magadore has been treated harshly and ignominiously.

From Hungary we learn that fresh condemnations are taking place, and no fewer than 15 additional executions at Arad are threatened daily.

From Rome we have but little certain or interesting. It seems, however, that the Pope really meditates an early return to Rome.

Advices received at London on the afternoon before the steamer's sailing, with news from Constantinople to the 1st ult., state that a British fleet was at anchor in Aboukir Bay.

HORRIBLE TRAGEDY IN BOSTON.

On Saturday, Nov. 23d, Dr. George Parkman, a wealthy and esteemed citizen of Boston, mysteriously disappeared.

It seems that a note of \$450 against Dr. Webster had been held by Dr. Parkman, secured on real estate in East Cambridge.

It is admitted by Prof. Webster, that Dr. Parkman called on him at the College, according to the above statement, and that he paid him the amount of the note.

After the alarm had arisen on account of the disappearance of Dr. Parkman, several circumstances produced a suspicion in the mind of Mr. Ephraim Littlefield.

It was noticed that Prof. Webster was in his private room and laboratory several hours on Saturday afternoon, Nov. 23, with the door locked.

From these and similar circumstances, Mr. Littlefield was so strengthened in his suspicions, that on Saturday evening, Nov. 30, after Prof. Webster had returned to Cambridge, where he resides, he was induced to break the partition wall to the vault.

self. Upon entering the vault, a terrible spectacle was disclosed. There was the lower part of a human body, in a state of dreadful mutilation, one leg being gone, and also the foot of the other leg.

These appalling facts were instantly made known to the proper authorities. They proceeded to the College, and on extending their search to Prof. Webster's room, found farther proofs of the most startling character.

All these circumstances, taken in connection with the fact that Prof. Webster was not an anatomist or surgeon, but only a chemist, with no professional concern in the dissection of bodies, were deemed sufficient to warrant his arrest.

The officers accordingly, proceeded to Cambridge in a private carriage, and reached the residence of Prof. Webster, at some distance from the University, at about 7 o'clock in the evening.

A coroner's inquest was immediately called "to inquire into the identity of the parts of the body found, and by what means it came to its death."

Dr. Webster has been Professor of Chemistry in Harvard University since the decease of the late Dr. Gorham, a period of over twenty-five years.

The deceased was about sixty years of age. He belonged to one of the wealthiest and most distinguished families of his native city.

WESTWARD TRAVEL.—The editor of the N. Y. Tribune, writing from Sandusky, Ohio, under date of Nov. 25, says that preparations for an early and signal increase of speed on the great Northern avenue between the East and the West, are being pushed forward with great confidence and vigor.

THE PORTUGUESE EXILES.—The arrival of the Portuguese Exiles at Jacksonville, Ill., on the 12th Nov., is said to have been an occasion of deep interest.

GUTTA PERCHA.—A company, chartered by the Legislature of New Jersey, is about to invest in that State \$250,000 for the manufacture of this valuable article.

POLITICAL CLERGYMEN.—The New Orleans Presbyterians, referring to the announcement of Rev. D. Winans as a candidate for Congress, makes the following statement:—"Within a few years past, we have known of fifteen ministers of the gospel in Mississippi, occupying the political field as party candidates."

Mr. Belmont, the agent of the Rothschilds in this city, has married Miss Perry, daughter of Com. P. Before the marriage, he made a settlement of property worth \$200,000, in the hands of trustees, for the exclusive use of his intended wife.

AN EXTRAORDINARY RESOLUTION.—The following resolution was passed by an anti-slavery meeting recently held at Oberlin, Ohio. The framer of it may hate slavery, but we are inclined to think he hates something else worse:—"Resolved, That this convention is full of joy at the declining state of American religion, as seen in the absence of revivals, the drooping condition of all the popular churches, and the utter extinction of many of them."

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INDIAN DISTURBANCES.—The Indian disturbances on Lake Superior have been making some noise during the last few days. The origin of the difficulty is as follows. The copper lands on Lake Superior were sold to the mineral companies without leave asked or obtained of the Indian tribes, whose property they were.

Our SCHOOLMASTERS ABROAD.—A son of the Hon. James C. Birney is Professor of the English Language and Literature, at the College of Bourges, in France.

FROM NICARAGUA.—Recent intelligence from Nicaragua announces the destruction of the Mosquito town of Quamwala, by a party of Americans from the brig M. C. Draper, which was wrecked in August last about a hundred miles north of San Juan.

THE CHEROKEE INDIANS.—The National Council of the Cherokee Indians has passed a resolution instructing the Superintendent of Public Schools to make out and forward to the Secretary of the Interior, in Washington, a full exhibition of the number of their public schools, pupils in attendance, &c., and another resolution authorizing John Ross, principal chief, to procure and forward a suitable block of Cherokee marble to the Washington Monument Association, as an offering from the Cherokee Nation in aid of the construction of that great work.

On the morning of Nov. 8th, the courthouse of the parish Claiborne (at Athens, La.) was consumed by fire, together with all the public records belonging to the parish since 1828, embracing mortgages, marriages, sales, conveyances, judgments, and every description of records, belonging to the offices of the Clerk, Sheriff, and Recorder of the parish.

The Philadelphia agency of the Camden (N. J.) Bank was recently robbed of \$6,243, which included four \$500 notes, and \$3,000 in 50 and 100 dollar notes, dated Jan. 1, 1846, and much defaced.

The Fond du Lac Republican mentions the discovery of native copper near the village of Dartford, Marquette Co., Wis. The first piece found weighed 30 lbs. 4 oz., and perfectly pure.

A convention of the country editors of Pennsylvania came off in the town of Butler in the early part of November. They agreed to hold an adjourned convention of the editors and publishers in the State, at Harrisburg, on the 1st of January, 1850.

The health of the Hon. George McDuffie continues to decline, and it is next to impossible for him to survive much longer.

The President of the State Morris Bank has been arrested in New Jersey for perjury in having sworn that the actual cash capital of the concern had been paid in.

CONGRESSIONAL PROCEEDINGS.—The First Session of the Thirty-First Congress of the United States opened on the 3d of Dec. Seldom has a National Legislature assembled, in the proceedings of which so deep an interest is felt.

RELIC OF WASHINGTON.—The administrators of the late David Claypoole, the veteran printer of Philadelphia, will sell at auction, on the 12th of February, the original manuscript of Washington's Farewell Address.

"This paper—in the hand-writing, and bearing the signature of Washington—was presented by him to Mr. Claypoole, the then editor and proprietor of the Daily Advertiser, which gazette Gen. Washington had selected for its first publication.

OUR SCHOOLMASTERS ABROAD.—A son of the Hon. James C. Birney is Professor of the English Language and Literature, at the College of Bourges, in France.

"Any young man of energy and foresight, leaving this country with a hundred dollars, may take the tour of Europe, returning at the end of five or six years, not only with the principal modern languages well acquired, but with perhaps more money than when setting out.

SUMMARY.

An interesting little girl of 2-1/2 years, daughter of James Dawson, one of the assistant foremen in the N. Y. Sun establishment, came to its death a few days since in the following singular manner: The little creature was playing around the supper-table, when, at a moment unobserved, it reached up its tiny hand and tipped over a cup of tea which stood on the edge of the table.

It is stated in Washington papers, from an official source, that in the amount of revenue requisite to meet the expenditures of the Government for the fiscal years ending the 30th of June, 1850, and 30th of June, 1851, there will be a deficit of between fifteen and twenty millions of dollars.

The splendid mansion of Mrs. Anna Jenkins on Benefit street, Providence, R. I., was recently burned to the ground, and, most melancholy to relate, Mrs. Jenkins and her eldest daughter perished in the flames.

Speaking of defaulters, a Washington letter-writer says: "I have seen a list of twenty-four defaulters whose accounts have been transmitted from a single bureau to the Solicitor of the Treasury for suit. The balances against them vary in amount from twenty-two thousand dollars to sums under a hundred."

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The Supreme Court of Vermont has recently decided that a firm doing business in the City of New York, and who, in the State of Vermont, made a contract with an inn-keeper to forward him, by common carrier, spirits which they knew he intended to sell in violation of the License Laws of Vermont, cannot recover the price of such spirits in the Courts of Vermont.

A man named Thomas was arrested at St. Louis, the other day, for counterfeiting Land Warrants. In his possession, or in possession of the woman of the house, to whom he had confided them, were found five large packages of counterfeit "Soldiers' Land Warrants," about one hundred in all.

Geo. H. Hickman, a young Baltimore lawyer, has been arrested and held to bail in the sum of \$1,000 on a charge of procuring money and land on land Warrants, which were attached forged and fraudulent powers of attorney.

Advices from Chihuahua, on the 24th Sept., state that the cholera was raging there tremendously, having broken out two days previously, carrying off from fifty to sixty persons a day, and that out of a population of about 15,000 souls. The inhabitants are in the greatest consternation, and business was quite at a stand.

In an official report to the War Department of the civil affairs of California, Gen. Riley estimates the number of persons actually employed in digging for gold at ten thousand, while the number of persons engaged in other employments at the placers would greatly increase this amount.

Barnum, the curiosity hunter, recently bought at Sheriff's sale, in Philadelphia, Peale's large collection of rare and curious things at the Masonic Hall, formerly known as the Philadelphia Museum, and in its day the most complete collection of wonders ever exhibited in the United States.

Freight from Buffalo to Albany, on the Erie Canal, a distance of 330 miles, has been for some weeks 72 cents a barrel for flour, and 20 cents a bushel for wheat.

We understand, says the N. B. Union, that by the death of the late John Porter, his son-in-law, Commodore Stockton, has received an addition of \$24,000 per annum to his already enormous income.

Mr. George C. Little, of Bridgeton, West Jersey, sailed from New York last summer with a California company in the ship Clarissa Perkins.

The Erie Railroad Company have determined to push the road forward to Hornellsville, 42 miles west of Corning, to which point the road is nearly completed.

The notes of the Chester County Bank, Pa., are returned to us from Philadelphia, marked no go. We have dashed this bank in our list, and advise the rejection of its notes.

At Grace Church, N. Y., on a recent Sunday, a collection of \$2,488 was taken up for the "Free Chapel of Grace," now erecting on Madison-avenue, to be supported by Grace Church.

It is not generally known, that the monument to the Poet, Henry Kirke White, in All-Saints Church, Cambridge, England, was erected at the expense of an American, Francis Root, Esq., of Boston, Mass.

Rev. D. D. Patterson, of Mississippi, has been less than six years a resident of that State; and has baptized in that time between four and five hundred persons.

The steamer Hiram Powers struck a snag in the Mississippi on the night of the 13th ult., and three of the firemen were thrown overboard by the shock, and two of them were drowned.

Samuel Smith, first engineer of the ill-fated Louisiana, has been arrested and held to bail in the sum of \$8,000, to answer a charge of manslaughter.

A large English company is now being formed at London, for turning to account the uncultivated lands of the Delta, in Egypt, of the extent of 150,000 hectares.

The Philadelphia Christian Observer states that more than half the churches in the Presbyterian Synod of Virginia have been blessed with revivals of religion, and that the good work is still extending.

New York Markets—Dec. 3. Ashes—Pots \$5 56 a 5 62; Pearls—63. Flour and Meal—Flour is very heavy and dull, the receipt being very large.

MARRIED. At Sangerfield, N. Y., November 21st, by Eld. Eli S. Bailey, Mr. HENRY FRANKLIN LEWIS to Miss MARY ANN OWEN, both of the above place.

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder: Jonathan Nash, Poquonock, Ct. \$2 00 to vol. 6 No. 52.

On looking over our books, we find that a large number of subscribers have not yet paid for the current volume, although it is nearly half completed.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the termini of the Road and Easton to 25 miles.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkes-Barre, and Manassas, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jगतown, New Germantown, &c., N. J.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer G. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. P. Zeigler, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 3 North River, at 4 o'clock P. M., and from New York at 10 o'clock P. M., and upon the arrival of the mail train from Boston.

Boston, via Newport and Fall River.

FOR BOSTON VIA NEWPORT AND FALL RIVER by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave New York on Tuesday, Thursday, and Saturday, at 4 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 4 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, or to THE STEAMER BOB DEN, 70 Wall-st., or at the office of the Line, at the corner of Washington-st. and Battery-place.

Sabbath Tracts.

- The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 38 pp. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3—Authority for the Change of the Day of the Sabbath. 23 pp. No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp. No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp. No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8—The Sabbath Controversy—The True Issue. 4 pp. No. 9—The Fourth Commandment—False Exposition. 4 pp. No. 10—The True Sabbath Enforced and Observed. 16 pp. No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12—Misuse of the Term Sabbath. 8 pp. The Society has also published the following works, to which attention is invited:— A Defense of the Sabbath, in reply to Ward's Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages. The Royal Law Contended for. By Edward Stearns. First printed in London, in 1658. 8 pp. An Appeal for the Restoration of the Lord's Sabbath, in Answer to the Baptists from the Seventh-day Baptist General Conference. 34 pp. Vindication of the True Sabbath, by J. W. Martineau, late Missionary of the Reformed Presbyterian Church. 64 pp. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them, may have them forwarded by mail or otherwise, on sending their names and remittance, to GEORGE B. UZZELL, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Miscellaneous.

THE SLAVE IN THE DISMAL SWAMP.

BY H. W. LONGFELLOW.

In the dark fens of the Dismal Swamp
The hunted negro lay;
He saw the fire of the midnight camp,
And heard at times a horse's tramp,
And a bloodhound's distant bay.

Where will-o-the-wisps and glow worms shine,
In bulrush and in brake;
Where waving mosses around the pine,
And the cedar grows, and the poisonous vine
Is spotted like the snake;

Where hardly a human foot could pass,
Or a human heart would dare,
On the quaking turf of the deep morass,
He crouched in the rank and tangled grass
Like a wild beast in his lair.

A poor old slave, infirm and lame;
Great scars deformed his face;
On his forehead he bore the brand of shame,
And the rage that hid his mangled frame,
Wore the above of disgrace.

All things above were bright and fair;
All things were glad and free;
The squirrels dancing here and there,
And wild birds filled the echoing air
With songs of liberty.

THE PACIFIC RAILROAD.

At the recent Railroad Convention in Tennessee, says the Memphis Appeal, a resolution was passed inviting Mr. Whitney to appear and explain his project for a railroad to the Pacific. Accordingly, he appeared, exhibited his maps, and explained his plan. He first represented our position in the center of the world. This was done by a skeleton map, which placed Europe and Africa on one side, with the Atlantic between us, and on the other side the Pacific between us and all Asia. This he said was a division and an arrangement which he claimed to be the originator of. He then declared the objects of a railroad to the Pacific in his opinion to be, to change the route for the commerce and intercourse of Europe with Asia and make it tributary to us, to carry the vast produce of the Mississippi Basin to Asia, for a market, and to open to settlement and production as great an extent as possible of agricultural country, which would thereby become a source of power and wealth to the nation. And to accomplish these great objects he said the route must be so far North that the sphere of the globe would shorten the distance, as to force a change to it, and make the commerce of the world tributary to us. And the route must be so far North that the climate would not damage or destroy our products on their way to Asia, and where the lands on its line could be made to furnish the means for the work with facilities, materials, &c. A road built by the Government would cost from 150 to 200 millions, and its other charge tolls to pay the interest on its cost, as also for its operation and repairs, or else that interest must be provided for by a tax upon the people, and surely no one can believe that the people would submit to such taxation. And as it would cost 60 cents to transport a bushel of corn from the Mississippi to the Pacific, there would be no market for it, and with a toll of \$2 50 for a bbl. of flour, there could be no market. With such high tolls, the commerce of Europe with Asia would be entirely excluded; but if the road could be built as he proposes, from the public lands, then there would be no interest to provide for, and a bushel of corn could be taken to the Pacific for 25 cents, and China would be a market for millions of bushels; and at \$1 for a bbl. of flour, there would be a market for millions. And at the same rate for the commerce of Europe with Asia, it would all be forced over the road, and the whole world made tributary to us. Yes, he said, with this road built to effect these great results, we shall have conquered and subdued the whole world without the shedding of one drop of blood, or the expenditure of one dollar in money.

RULES FOR FEEDING ANIMALS.

1st. The preparation of feed. This should be so prepared that its nutritive properties may all be made available to the use of the animal, and not only so, but appropriated with the least possible expenditure of muscular exertion and energy. The ox that is obliged to wander over an acre to get the food he should find in two or three square rods; the horse that is two or three hours eating the coarse food he could swallow in fifteen minutes, if the grain was ground on the hay cut, as it should be; the sheep that spends hours in making its way into a turnip when, if it were sliced, it could be eaten in as many minutes; the pig that eats raw potatoes or whole corn, when either cooked could be eaten in one-fourth the time—may indeed fatten, but much less rapidly than when their food is given them in a proper manner. All food should be given to a fattening animal in such a state, that as little time and labor as possible on the part of the animal shall be required in eating.

2d. The food should be in abundance. From the time the fattening process commences until the animal is slaughtered he should never be without food. Health and appetites are best promoted by change of food, rather than by limiting the quantity. The animal that is starved and starved alternately may have streaked meat, but it will be formed too slowly for the profit of the owners.

3d. The feed should be given regularly. This is one of the most essential points in feeding animals. If given irregularly, the animal indeed consumes his food, but he soon acquires a restless disposition, is disturbed at the sight of his feeder, and is never in that quiet state so necessary to the taking on of fat. It is surprising how readily an animal acquires habits of regularity in feeding, and how soon the influence of this is felt in the improvement of his constitution. When at the regular hour the pig has had his pudding, or the sheep its turnips, they compose themselves to rest with the consciousness that their digestion is not to be unseasonably disturbed, or their quiet broken by an unwanted invitation to eat. All creatures fatten much faster in the dark than in the light; a fact only to be accounted for by their greater quiet. Some of those creatures that are the most irritable and impatient of restraint while feeding, such as turkeys and geese, are found to take on fat rapidly when confined in dark rooms, and fed at stated hours by hand. There is no sure proof that a pig is doing well, than to see him eat his meal quickly, and then retire to his bed to sleep, or cogitate till the hour of feeding returns. [Agricultural Guide.]

A TIMELY GUSH OF WATER.

Below is an extract from a long letter in the Cincinnati Enquirer, written from California by a member of the United States Boundary Commission. "Of all the great natural wonders discovered in California, none has been so marvelous and astonishing as the breaking out of a subterranean river in the middle of the great desert! This fact is announced by a number of men who have reached here within a few days, traveling in different parties. Look at the map, and you will see a desert marked down, reaching from near San Diego to near this mouth of the Colorado. It stretches across a space of some ninety miles. These emigrants, in whose integrity we confide, report that about the first of this month, a stream of water burst forth from the sandy plain, about the middle of this desert, which had flown into an arroyo, or old stream bed, and then extended several miles towards the North, and when they came to it was near a hundred yards wide. Some of them passed it while it was running parallel with the road. Others came after them three or four days, when it had crossed the road, and was so deep that their animals had to swim. The Indians had discovered it and were following it up and down, to see whence it came, whether it was coursing, all of them alarmed, and superstitiously charging such a wonder to the American emigrants. The water was tolerably good, having the taste of rain water, and the appearance of the water of the Colorado. Mr. Robb, of the St. Louis Reveille, mentioned having seen it at a distance to his left, when he was almost famishing, in the centre of the desert, what looked to him like a running stream, but he feared to leave the road to examine it. It had not then made such headway to where it was subsequently discovered and crossed. We can now only conjecture the cause of this astonishing anomaly—the intelligent here supposing that the Colorado, which has been very high, and for a considerable period has found a subterranean passage, which being pent up has thus broken forth. If this body of water should continue a living stream, henceforth the desert will be robbed of half its horrors. But this is scarcely to be hoped for. It will probably disappear as soon as the water of the Colorado recedes.

WASHINGTON ON SLAVERY.

The Father of his Country, in a letter of April 12th, 1786, to Robert Morris, said so far as his suffrage went, it never should be wanting, to secure the abolition of slavery by legislative authority. In May, of the same year, he wrote Lafayette a letter, and alluding to the latter's purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves on it, expressed a wish that a like spirit might diffuse itself into the minds of the people of this country. In September, of the same year, he says to John F. Mercer, that he never means, unless some particular circumstance should compel it, to possess another slave by purchase, it being among his first wishes to see some legal plan of abolition adopted. Ten years thereafter, in his letter of Dec. 11th, 1796, to Sir John Sinclair, he attributes the high prices of land in Pennsylvania, over those in Maryland and Virginia, to the laws in the former State for the gradual abolition of slavery. His will is dated July 9th, 1799. From it is taken the following extract:—"Upon the decease of my wife, it is my desire that all the slaves whom I hold in my own right, shall receive their freedom. To emancipate them during her life, would, though earnestly wished by me, be attended with such insuperable difficulties, on account of their intermixture by marriage with the dower negroes, as to excite the most painful sensations, if not disagreeable consequences to the latter, while both description, are in the occupancy of the same proprietor, it not being in my power, under the tenure by which the dower negroes are held, to manumit them. * * * And I do, moreover, most pointedly and most solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that this clause respecting slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect or delay, after the crops which may then be on the ground are harvested, particularly as it respects the aged and infirm, seeing that a regular and permanent fund be established for their support, as long as there are subjects requiring it, not trusting to the uncertain provision made by individuals."

Among the strangers of distinction who for many years came to spend the winter in Paris, were M. and Madame Acros, Spaniards of immense wealth. Failing to make their usual visit last winter, it was thought their Castilian pride could not accommodate itself to republican rule; but it afterward appeared that their absence arose from a far different cause. M. Acros, like his countryman Aguado, had made his own fortune. He began his life as a pedlar and small retail trader; and having thus accumulated some funds, he engaged in stock speculation, then became contractor for the salt tax in Spain, and finally, when still young, retired from business a millionaire. He might have enjoyed his fortune long and happily; but endeavoring to indulge a pardonable vanity, he lost both fortune and life. It appears that M. Acros, while yet poor, had made a voyage to Chili, and there became smitten with a young lady of respectable family, who were proud of their rank, her uncle being no less a personage than the Bishop of Santiago. So that, it being thought a great piece of presumption in a poor man to expect a Bishop's niece, he met with a rude rebuff on demanding her in marriage. But as the young lady was willing to give her consent, the Bishop was not again asked; and having married secretly, the young couple departed for Europe. After becoming wealthy, M. Acros wished, by displaying it with his wife, to triumph over the family that once disdained him. Instead then of going to Paris last winter, M. and Madame Acros departed for Chili in a vessel which they had purchased and furnished at a great expense. They carried with them all the appliances of luxury and show; diamonds, plate, splendid furniture, carriages, and servants in rich liveries; nothing was forgotten that might serve to dazzle their disdainful relatives. After a pleasant voyage they arrived in Chili, but they had still before them a land journey of 300 miles before they could arrive at the city where the family of Madame Acros resided. They were informed that the road was infested by bands of robbers, so ferocious that they even fed upon the flesh of their victims, and were advised to wait until these bands had been dispersed. But M. Acros, impatient to enjoy the triumph of his self-love, procured an escort of one hundred well-armed men, and set out on his journey with all his train. Letters recently received from Valparaiso contain most melancholy intelligence concerning the unfortunate travelers. About half-way, the caravan was attacked, part were killed, part escaped by flight, and the rest, with M. Acros and his wife, were made prisoners, and after being robbed of all their property, were put to death on the spot.

THEY SHALL NOT BLUSH FOR THEIR FATHER.

Two men had entered into an agreement to rob one of their neighbors. Every thing was planned. They were to enter his house at midnight, break open his chests and drawers, and carry off all the gold and silver they could find. "He is rich, and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold; while his possession will make us happy. Besides, what right has one man to all of this world's goods?" Thus they talked together. One of these men had a wife and children, but the other had none in the world to care for but himself. The man who had children, went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night. "Dear father," said one of the children, climbing upon his knee, "I'm so glad you have come home." The presence of the child troubled the man, and he tried to push him away; but his arms clung tighter about his neck, and he laid his face against his cheek, and said, in a sweet and gentle voice—"I love you, father." Involuntarily the man drew the innocent and loving one to his bosom and kissed him. There were two older children in the man's dwelling, a boy and a girl. They were poor, and these children worked daily, to keep up the supply of bread made deficient, more through idleness in the father than from lack of employment. These children came in soon after their father's return, and brought him their earnings for the day. "Oh, father!" said the boy, "such a dreadful thing has happened. Henry Lee's father was arrested to-day for robbing. They took him out of our shop, when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame—for shame of his own father! Only think of that!" The man did not reply to the words of his son, but turned his face partly away to conceal his expression. "Ashamed of his father!" thought he. "And will my children hang their heads, also, in shame? No—no. That shall never be!" At the hour of midnight the man who had no children to throw around him a sphere of better intention, was waiting at the place of rendezvous for him whose children had saved him. But he waited long, in vain. Then he said—"I will do the deed myself and take the entire reward." And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in the act of robbery, and was already in prison. "Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do any act that will cause them to blush for their father."

"GREEN SPECTACLES."

Under this head a correspondent of the Independent gives the following "words of advice to our clerical friends," which may be useful to others: 1. Never come into a large city without having read the Vicar of Wakefield, and conned over, with special care, the matter of the green spectacles. 2. Whenever you see an auction shop, for the sale of watches, trinkets, or other small wares, remember that green spectacles are sold there. 3. Spare a little time from the study of the Fathers, to look into the small items, police reports, &c., in the newspapers, and thus learn not merely what the fathers wrote, but also what the sons are doing. 4. If, from any laudable desire to gain information, you should be disposed to spend a little time in an auction shop, first take pen, ink, and paper, and deliberately record a vow not to speak, nod, or wink, while in the shop. Having done this, read it over and have it witnessed by at least two judicious friends; let each of them take you by the arm, and between them walk in. Go not alone; lean not on your own understanding. When in, remember that every word you hear is a lie, and every action represents a falsehood. 5. Remember that the good Vicar has successors quite as innocent as himself in the ways of the world, and that there are greener things than green spectacles. VERBUM SATUR.

CHOLERA AND ANIMALCULES.

Prof. R. D. Mussey, of the Ohio Medical College, has made a series of experiments in relation to cholera and the existence of minute animals in the air and in the bodies and discharges of cholera patients. He has found in the atmosphere of the room in which cholera patients are kept, that multitudes of animalcules are discernible, and with a microscope a power of 2,000 times that these little animals were magnified to about one-fourth of an inch long. They move with the same motion of the snake, and are very tenacious of life, being active of 80° of Fahrenheit. In the muscles of cholera patients, ten hours after death, they abound in great numbers, and also in the rice-water discharges of patients. It is thought from these discoveries that some important facts may be elicited toward establishing the existence of some remedial agent. The Cincinnati Chronicle and Atlas states that some persons were attacked with all cholera symptoms from eating some cheese purchased in that city. The cheese is to be analyzed, when doubtless some new facts in the animalcule line will be brought to light.

STEAMERS FOR CALIFORNIA.—Such has been the success attending the establishment of a line of steamers from New York to California via the Isthmus, and so great the rush of passengers on that route, that new boats have been purchased to go on the line. The merchants of New York are asking Government for a semi-monthly mail to San Francisco. Howland & Aspinwall, with their associates, were the pioneers in steam communication with California. They placed three large steamers in the Pacific, and soon added another, the Unicorn. They have now purchased the steamship Tennessee, which will leave in a few days to take her place on the route between Panama and San Francisco, making the fifth steamer of the line in the Pacific. The line of steamers which connects with this on the Atlantic side, belongs to another company, J. Howard & Sons, who have been running a line of steamers, the Crescent City and the Empire City, between New York and Chagres, have just engaged two steamers to go to the Pacific and complete their line through to San Francisco. They have chartered the Sarah Sands, and Mr. Charles Morgan, who owns in the other steamers, has purchased the New Orleans, both which vessels will, with all dispatch, go round the Horn, to take the passengers that the Crescent City and the Empire City land at Chagres.

OSAGE INDIANS.

A delegation of these Indians, from Neosho agency, recently had an interview with the President. They consisted of a chief and four warriors. They went to complain of the non-payment of their annuities before the annual hunt. The Commissioner of Indian Affairs informed them that the cause of non-payment was the illness of the agent, who was then well, and probably at the agency distributing the amounts. They were introduced to their Great Father by the Secretary of the Interior. They were received in the east room, welcomed, and assured that justice should be done them. White Head, the Chief, replied that they had come a long way to see their Great Father, that they were pleased with his kindness, and that they would so tell their people. The President spoke to them of agricultural pursuits, and reminded them that the chase was becoming very precarious, and would no longer afford them a reliable living. White Head, says the Republic, then presented the President a roll of paintings, carefully tied up, which he said had been made and given him by the little girls of the nation, to present to their Great Father, of whom they had all heard. These were very pretty, and displayed much skill and progress in the art, and were warmly praised by the President, who seemed pleased by the present. White Head also presented a little package, neatly tied up, which contained a beautiful and finely wrought bead purse, sent to the Great Father by a little Osage girl.

THE ONEIDA STONE.

In Stockbridge, Madison County, New York, is a famous stone by the above name, reputed by persons familiar with Indian history as the fabled source of the Oneidas, who are said to have sprung from among the Onondagas, and first settled at the mouth of Oneida Creek, then up the valley. This stone was believed by them to have followed their wanderings, and fixed itself where now found. Near it were their Council fires, on the summit of a lofty range of hills, commanding a fine position and wide prospect. Stone, says the Utica Gazette, in their language means *oneida*. They called themselves *Omata-ang* or *oneida* of the stone. Thence came the word *Oneida*. The Oneida stone is a large and solitary boulder of syenite, different from the rocks in the vicinity both in character and appearance. Of late years it has been much visited, and fragments knocked off by the antiquary's hammer and carried away. To preserve it from still farther havoc, it has been transferred to the new cemetery in Utica, where it forms a prominent monument, facing the visitor at the fork of the roads on his entrance.

NEST EGGS.

To those who keep hens, and desire eggs in winter, a good nest egg is important. The qualities of a good egg are a tolerable resemblance to a real egg—for a close resemblance is not important. A hen will not lay to an egg shell, however perfect it may be, for she knows by its want of weight that it is counterfeit. A good nest egg is made of solid hickory wood turned to the right shape. But every one has not a lathe, and such eggs are not always to be had. Another nest egg, which may be made by any body, anywhere, was lately described to us by Mr. D. Lathrop, of Lasalle, a gentleman who keeps a hundred hens, and is very apt to find out the best mode of any particular thing. The eggs are made of clay, formed to the right shape, in the hands. After being dried they are whitewashed, when they are ready for use. The matter is so simple, that it only requires to be thought of, to be available. These eggs answer the purpose perfectly—the hens accepting them as fully as those of their own make. [Prairie Farmer.]

STRANGE COINCIDENCES.

Very strange it is, that of the general officers of both the American and Mexican armies who strove so hard to meet a soldier's death, on the battle-plain of Mexico, in vain, since peace has been restored, four have died on each side. First on our side, the gallant Gen. Worth was called to his long home; then among the Mexicans, Gen. Paredes, the author of the war, was numbered with the dead. Then again on our side, Col. Duncan died, and on the Mexican Gen. Urrea. Then Gen. Gaines amongst us, and Gen. Rejon in Mexico. Finally, Major Gates died here, and Major General Rincon in Mexico. This general mortality amongst General officers of the two countries, is not the less singular, from the reciprocity of the catastrophes, man dying for man. "Sic transit gloria mundi."

IMPORTANCE OF A SINGLE VOTE.

One single vote sent Oliver Cromwell to the Long Parliament, Charles Stuart to the scaffold, revolutionized England, and made Great Britain free. Four votes, in the city of New York, made Thomas Jefferson President of the United States. One vote gave us the tariff of 1842, and one vote made the tariff of 1846. One vote gave us Texas, made war with Mexico, slew thousands of our people, and purchased California, turned thither the tide of emigration, and will change the destiny of the world. [Day Book.]

HOMESTEAD EXEMPTION IN ILLINOIS.—The Illinois Senate at its late session passed the best Homestead Exemption bill we have yet seen. Its superiority consists in exempting from seizure and sale a certain quantity of land without reference to its estimated value; the main provisions of the bill are as follows:— The bill for an act to exempt homesteads from sale on execution, exempts from sale for debt forty acres used for agricultural purposes, and not included in any town plat, city or village, or instead thereof, at the option of the debtor, a quantity of land not exceeding one-fourth of an acre, within a recorded town plat, city, or village, and the dwelling-house thereon, occupied by the head of a family residing with the same. The second section is as follows:— Such exemption shall not extend to any mechanics' and laborers' lien, or any mortgage thereon lawfully obtained; but such mortgage or other alienation of such land by the owner thereof, if a married man, shall not be valid without the signature of his wife.

INCREASE OF THE STATES.

The Philadelphia Pennsylvania publishes an interesting Table of the ratio of increase of the several States, between 1830 and 1840, as follows:—

Table with 2 columns: State, per cent. 1830-40. Rows include Michigan, Illinois, Georgia, Kentucky, Rhode Island, N. Hampshire, Maryland, Massachusetts, Vermont, Connecticut, Delaware, Virginia, N. Carolina, S. Carolina, D. Columbia.

OUT AT LAST.

Mr. Whitaker, who was wounded in the thigh during the Kensington riot, has got rid of the ball. It came out of the wound a few days ago. Mr. W. was in the hospital for a long time, and finally left that institution with the belief that he would never get well. The ball was in his thigh for the term of five years and a half. It was much flattened, and the interstices in the rough part of it are filled with powdered bone. It weighs about half an ounce.

Variety.

At the death of Mr. Holden, one of the proprietors of the Philadelphia Saturday Courier, a dispute arose as to the amount his widow should receive for her husband's half of the paper. The matter has been in litigation for a long time, and now the Philadelphia Ledger of the 14th ult. says: "We are informed, upon good authority, that this long contested case has been amicably settled between the parties. Mrs. Holden has received, for her interest in the paper, over \$20,000 in cash, and over \$50,000 of debts due the establishment have been assigned to her."

There were 600 convicts in the Auburn Prison on the 2d ult. The number has been for some months rapidly increasing. Probably the increased consumption of brandy and other intoxicating drinks, for which the cholera furnished a reason or an excuse, is now—the connection between crime and intemperance being so intimate—exhibiting its effects in filling our prisons.

The Turkish Government has established a system for gratuitous medical aid throughout the Empire. Physicians are appointed, with salaries, to visit and attend the sick, prohibited to take any fees from the poor. They are to report their cases every three months officially. They are subjected to penalties, if they neglect the poor in favor of other classes.

The largest paper-mill in the world is said to be the great mill at Darwin, in Lancashire, England. It cost \$750,000, was worked by five hundred horse power, of steam and water; had nine paper-making machines, besides all others connected with the trade, and a reservoir of filtering water which cost \$100,000. Nine years ago this mill yielded a profit of from \$60,000 to \$85,000 per annum.

For many years, the Bank of England has refused to make advances upon American gold coin. The reason given is, that the amount of alloy is variable, and the stamp is no accurate evidence of its value. Hence it is necessary for the borrower to send his coin to the assayer, who converts it into bars, upon which he affixes his stamp. It will then, and not till then, be received by the bank as security.

To know whether an egg will produce a male or female chicken, it is directed to hold it between the eye and the candle, and if the vacancy caused by the air-bag, which every egg contains at the blunt end, appears to be on one side, it will produce a hen; if the vacancy be exactly in the center, it will produce a cock. The largest eggs commonly produce cocks.

A cocoa-nut tree has been recently drifted ashore on the island of Valencia, near Kerry, Ireland—another proof that the Gulf Stream, after running along the American coast, sets across the Atlantic. One of the most noted gamblers in San Francisco is said to be a Spanish woman. She has been known to put up twenty-five pounds of gold at a single stake.

The express train over the Northern road, a week ago last Saturday, is said to have run two and one-half miles on Andover (N. H.) plains, in one minute and nine seconds! To remove warts, wash them with a strong solution of pearl-ash, and let it dry on the warts. If this is done two or three times, the warts will disappear.

At a wedding in Albany recently, the bride's cake excited general admiration. It cost \$100, and was a beautiful temple, nine feet high, of the Grecian and Italian style of architecture. It is estimated that there are 150 religious newspapers published in this country, circulating above half a million of sheets every week. Rev. Dr. Nott, the President of Union College, is now 76 years of age, and has been at the head of the College for forty-five years.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:— The First, commencing August 29, of 14 weeks. The Second, " " December 5, of 15 " The Third, " " March 20, of 14 " Encouraged by the success of the School under its present instructors, the friends of the Institute have made liberal additions to its library, cabinets and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments. The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, special attention is given to the following Branches. Students are also fitted in the Classics to enter the advanced classes in College. The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Mineral History, and Chemistry, are taught in a manner of unusual interest. With it is connected the Department of Agriculture. The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the construction of plants and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence. A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c. For further information see Catalogue. Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus. During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is also available to the students. The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying. Eloquence, embracing Reading, Declaration, General Oratory, and Writing, receives the special attention of a competent teacher. The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools. The Female Department is under the care of Miss SUSANNA M. COON, an experienced and accomplished female Seminary, a lady every way competent for this responsible station. No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher branches of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information. Good board in private families from \$1.25 to \$1.50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish to deposit money to order, without any charge, should be disbursed according to order, without any charge. Tuition, to be settled in advance, per term, from \$3.00 to \$5.00. Extras: For Drawing, \$1.00; Chromatic Painting, \$3.00; Oil Painting, \$5.00; Chemical Experiments, \$1.00; Writing, including Stationery, \$5.00; Use of Instrument, \$2.00; Use of Agricultural Chemistry, including Chemicals, Apparatus, &c., (breakage extra), \$12.00. N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock, and returns for further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

A Card. TO THE PATRONS OF GRAHAM'S MAGAZINE. The close of the current Volume is drawing to a period to announce to the patrons of this Magazine that arrangements have been completed which cannot but increase its attractions during the coming year. The best writers of the country will continue to enrich our pages with their productions; our engravers—who stand foremost in their profession—will furnish the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever. Promising unremitting exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the subscription of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "THE BEST MAGAZINE IN THE COUNTRY."

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