

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

REPORT ON MINISTERIAL EDUCATION.

BY A COMMITTEE OF THE S. D. W. WESTERN ASSOCIATION.
(Continued.)

2. The second objection is the want of time to get an education. Stated in detail, the objection runs somewhat as follows: "The fields are already white for the harvest, and the young man ought not to remain cloistered within the walls of a college or theological seminary, while souls are perishing for the lack of the bread of life." That these exclamations are honest, is not doubted, but they unquestionably arise from an incorrect view of the ministerial work. It seems much like a mistaken zeal, that urges a man to assume the most sacred responsibilities, with a course of preparation so brief as would hardly give time to prepare for the most ordinary kind of business. The intimations of the Scriptures upon this subject, though not particularly definite, are, nevertheless, sufficiently explicit. Under the Jewish economy, no man entered the priesthood till he had attained the age of thirty years. Num. 4: 23, 30, 35, 37, 39, 47. Christ himself conformed to this well-ordered regulation. Luke 3: 23. This practice seems to have been founded upon a correct knowledge of man's mental and physical constitution. It gave precisely what was wanted—ample opportunity for storing the mind with a knowledge of men and things, maturing the judgment, and giving that firmness and vigor to the body that should render it capable of great endurance. How does the hastiness with which young men often rush into the ministry, contrast with the custom of the Jewish priesthood! It is difficult to avoid the conclusion, that such zeal is not "according to knowledge." For, were not the fields white for the harvest in the days of our Saviour?—and did he not tarry till the age of thirty years? Did he not also retain with him, for three years, his apostles, instructing them in their ministerial functions? Their examples are instructive, and worthy to be well pondered by every candidate for the ministry. It would prevent much of that precipitancy that is now some times so painful. It is not here pretended, that any particular age is fixed, or ought to be, under the Christian dispensation, as was the case under the Jewish economy. Doubtless some constitutions naturally mature much earlier than others, and the same is also true of the mind; but it may be seriously questioned, whether any man, under the age of twenty-five or thirty years, ever has the firmness of physical and mental constitution, soundness and correctness of judgment, and acquaintance with the world, that a clergyman ought to possess. It may, then, be well to urge young men not to be so far misled by an undue anxiety to do good, as to take upon themselves to discharge the most sacred duties, while they have neither the knowledge nor experience requisite for such duties. Rather let them tarry for a few years, at the "schools of the prophets," and "get wisdom," and "get understanding."

Again, it is not quite sure, that the man, who thus hastily, without due preparation, enters the ministry, will labor more years than one who takes time to get ready. For he who has all the duties of the pastor of a church, or a missionary, to perform, and, at the same time, is obliged to study very hard to maintain a respectable standing in his official station, is likely to make a demand upon his energies that they are ill able to sustain. It is not too much to say, that many a man, prematurely brought forth to ordination, has prematurely sunk to the tomb by overtaking his energies. The amount of study, required of one whose advantages, previous to ordination, have been all that could be desired, will be sufficient to tax his utmost powers of endurance, without having to make up for previous deficiencies. But suppose his days are not shortened, has a man any assurance that he can do more good by engaging in the ministry measurably unprepared, than he could by taking the necessary time for preparation? Was any thing ever lost by taking time to prepare the ground for the seed? What though literally the fields are already white for the harvest; shall not time be taken to sharpen the sickle? It is not possible to compute the probabilities with mathematical accuracy, yet it is quite evident, that many a man goes on embarrassed through life, by the deficiency in his preparatory education, does not as much in twenty or thirty years as he might have done in a fifth part of that time, had he been wise enough to have got ready before he went to work. It must be observed, that in the ministry the result does not depend upon the number of days' work done, but upon the skill and efficiency with which it is done; and the skill and efficiency depend, under God, upon the attainments—the intellectual and moral discipline of the man.

But an objection different from either of these, is often presented, and merits a careful consideration. This objection admits that clergymen should have a most intimate and accurate knowledge of the Bible, and

of the rules of biblical interpretation and criticism; but it denies that they should make "human science and literature" matters of investigation, and that most of the time spent on them beyond the rudiments of a common school education, is uselessly thrown away. Your Committee are ready to concede all that can be rationally said in favor of the most careful study of the Scriptures, biblical literature, and the rules of biblical interpretation and criticism; nor can they doubt but that, in many instances, the branches of ministerial education are neglected to a censurable extent. Yet it is difficult to perceive, in this age of light and progress, how any man can be regarded as having a good education, without a pretty extensive knowledge of mathematics and the sciences. Who needs, so much as the minister, to be a master in the knowledge of human nature? And how can he become such, without an intimate acquaintance with man's physical, intellectual, and moral functions and powers? In order to get this, he must carefully study the sciences of physiology and psychology; he must study the master spirits who have made these sciences the business of their lives; he must study also the causes and workings of human emotions and passions, as they are manifested in the endlessly diversified relations of men in their daily intercourse with each other. Nor, again, can it be doubted, but that the minister ought to be a light in the community in which he resides—a leading spirit in all that can ennoble, exalt, dignify, and grace humanity. Such he cannot be without a good knowledge of the general routine of studies pursued by the youth of almost every community. It will be no easy task for that man to secure and retain the esteem and respect of his parishioners, who, in point of intellectual acquirements, is far inferior to many, or perhaps a large proportion, of his congregation. Time was when ministers were emphatically the educated men of each community, and were enabled to secure the respect and reverence for their calling that corresponded with its sacred dignity. And it is believed, that nothing has so much contributed to diminish the respect once entertained for the ministerial office, as crowding into it a multitude of unlearned men. An illiterate man, however God-like he may be, can hardly expect to inspire that respect and reverence for a cause that should be sought for by the minister. Eminent godliness, and extensive intellectual attainments, together, can do it, but neither of them separately.

But, aside from these considerations, is it not the solemn duty of the candidate for the ministry, to acquire a good knowledge of mathematics and the sciences generally? The mathematics claim his attention, because they serve better than any other studies to train the mind to closeness, carefulness, and accuracy. The sciences, because they are so practically useful in the study of the sciences. The sciences claim attention, because the study of them is the study of God, as he has manifested his wisdom, power, and love, in the beautiful and grand mechanism of all his works. He who made the world, with its countless forms of beauty, and of vegetable and animal existence, made also man, and furnished him with reason, ideas, and functions, adapted to know all the forms, adjustments, and activities of the outer world—capable of penetrating alike the laws of inanimate matter and organic life. Of all created objects, man alone was designed to know God in the exhibitions of his power and love as revealed in creation. Now, the sciences are simply the arrangements and classifications of natural phenomena. All the materials for their construction pertain to the Deity, and the arrangements and classifications are made by the reason, given by the Creator for this very purpose.

Your Committee beg leave to close their report by presenting the following resolutions:—

- Resolved, That this Association recommends young men who are looking forward to the ministry to take as a preparatory step, a regular course of academic and collegiate studies, equal to that required for the first degree in the colleges or universities of this country; and, secondly, to take a regular theological course in the Union Theological Seminary of New York, or some similar Seminary.
- Resolved, That in case a candidate for the ministry finds it entirely impracticable to go through with a regular collegiate course, he is recommended to take the following course, as preparatory to the study of theology: (1.) A good knowledge of the natural sciences, embracing algebra, geometry, trigonometry, and conic sections. (2.) Natural Sciences, embracing mechanics, hydrostatics, pneumatics, acoustics, electricity, magnetism, optics, chemistry, anatomy, physiology, botany, zoology, and astronomy. (3.) Psychology, embracing intellectual philosophy, moral philosophy, and the doctrine of the will. (4.) Rhetoric, logic, and criticism. (5.) History, ancient and modern, and political economy. (6.) Elocution. (7.) If possible, two years study of Greek and Hebrew.
- Resolved, That a regular three-years theological course, as recommended in the first resolution. But if it be found impracticable to do this, the following course of theological studies is recommended:—Study, in connection with the Bible, Horne's Introduction to the Critical Study of the Holy Scriptures; Dick's Theology; Watts' Theological Institutes; Clarke's Christian Theology; Wilson's Evidences of Christianity; Paley's Evidences of Christianity; Keble's Theology; Goodwin on Atonement; Towle's Biblical Literature; Goodwin on Atonement; Fletcher's Works; Truffoy on the Eternal Sonship; Watson's Witness of the Holy Spirit; Kingale on the Resurrection; Merritt's and Fisk's Discussion on Universal Salvation.
- Resolved, That while, in some instances, circumstances may justify the ordination of a man to the ministry who may not have completed either of the above courses of study, yet this Association would earnestly advise candidates to make all reasonable exertions to reach the highest attainments mentioned in either of them.

The Committee are aware that the course of theological study proposed in the second resolution is in many points very defective, and, at the same time, presents quite different views; yet it is deemed rather an advantage than a disadvantage to study the views entertained by different theological writers.

MAY IS COME!

BY MARY HOWITT.

May is come, and May is flying!
Spring is here, and spring is dying!
Shout a welcome, frank and flowing;
Say farewell! for she is going.

'T is the hour when life is deepest;
'T is the time when most thou weep'st;
'T is the day when flowers in numbers
Strew the sainted in their slumbers.

Buds are breaking; love is waking;
Time our very breath is taking;
We are jocund; we are drooping;
Summer comes, for Spring is stooping.

Love her! bless her! as she goeth,
Ere the grass the mower moweth;
Ere the cowslip hath departed,
Kiss sweet May, all tearful hearted.

For she goes to all the perished—
Goes to all the dearly cherished;
Sails the sea, and climbs the mountain,
Seeking Spring's eternal fountain.

May is come, and May is flying!
Spring is here, and Spring is dying!
Shout a welcome, frank and flowing;
Say farewell! for she is going.

GEORGE COMBE ON SUNDAY TRAINS.

At the recent half-yearly meeting of the Edinburgh and Glasgow Railway Company, George Combe was one of the speakers upon the question of resuming Sunday trains. His speech was a very concise statement of the views entertained by that large and growing class to which he belongs, and we therefore copy the report of it furnished by the North British Mail. In this country, the advocates of laws to enforce the observance of Sunday have had much to say about the necessity of a weekly rest-day as inscribed on the organization of the human body and mind. It would be well for these men to study Mr. Combe's argument from their own favorite principles, and learn therefrom the danger of grounding the claims of the sabbatic institution upon reasons of their own invention instead of that given by the Author of the Sabbath.

Mr. George Combe, in supporting the motion for Sunday trains, said that the civil law interposed no obstacle to Sunday traveling. The Sheriff of Forfar sanctioned a steamboat sailing before and after service from Broughty Ferry to Dundee on Sundays, and the decision was never reversed. No greater extent of traveling was asked here. Did the religious law interdict it? He asked, where was the record of the laws of religion? The Sabbatarians pointed to the Bible and the Fourth Commandment. He joined issue with them on two questions in reference to the religious law; first, of the right to enforce the interpretation of it; and secondly, of the right claimed by the Pope and Council of that Church, to interpret the Scriptures by their own decrees, to the exclusion of the understandings and the consciences of laymen; and the grand feature of the Reformation was, that it successfully disputed that pretension as a spiritual usurpation, and asserted the right of every layman to read and interpret the Scriptures for himself, and to act on his own convictions. He stood here, therefore, to claim and to exercise the inherent right of a Protestant, and he told the gentlemen opposite that, after the best consideration of the Scriptures, and of a great extent of commentary upon them, in relation to this question, he had come to the conscientious conviction, that it was lawful, by the spiritual law, to travel, on works of necessity and mercy, on Sundays. It was sufficient for this argument, that he had the right, as a Protestant, to judge of this point for himself; but he might be permitted to observe, that he was supported in his interpretation by the practice on the majority of the railways of Scotland, and by the practice of England, Ireland, and Protestant Holland, Germany, and America, in all of which he had traveled, as well as by that of all Roman Catholic countries. On this point, therefore, a knot of Scotchmen stand in antagonism to nearly the whole of the Christian world besides, and proclaim themselves as right, and all the others wrong. He said nothing of the modesty which characterizes men in such a position; but he addresses them, in the second place, by what authority they claim a right to enforce their decision against any who differed from their opinions? The Roman Catholic hierarchy, claiming infallible authority in interpreting the Scriptures, consistently employed physical force to compel men to obey their interpretations. But the Protestant enjoyed the civil privilege of private judgment, and the civil law respected this right, and refused to interpose its arm of power to prevent Sunday traveling. To the consistent Protestant, therefore, who believed that it was sinful in man to travel on the Sunday, only one means of enforcing his opinion on his neighbor's observance remained; it was that of moral suasion and reasoning. If he was able to convert all to his opinions, the trains would be laid aside, because nobody would desire to use them; if he cannot convince, he must either leave others to follow the dictates of their own consciences, or seat himself in the chair of the Pope, for from that seat alone could he consistently employ physical force as a substitute for moral suasion in controlling his neighbor's actions.

Did he propose to abolish the Sabbath? Certainly not. The necessity for a day of rest was inscribed by God on the organization of the human body and mind before He instituted a Sabbath on the tables of stone, and it stood in all its original and indelible freshness in that living record still. God annexed the penalty of physical and mental exhaustion, moral and intellectual degradation, disease and premature death, to ceaseless, anxious toil, but he left each of his rational creatures free to judge of what conventional restraint to himself. The Sabbatarians,

in their dogmatic, literal interpretation of the Fourth Commandment, set the real law of rest, written by God in our constitution, at defiance. The Jews were a nation of shepherds and ploughmen, with little of literature, science, or manufactures to occupy their minds, and a day in seven of cessation from bodily toil was prescribed to them, and this was in harmony with the law of rest written in their organization. Their muscular system alone was exhausted by their labors, and simple rest was the adequate restorative. But the handloom-weaver, the shoemaker, the tailor, the book-printer, and our numerous artisans, who pass their lives within walls and under a roof, without locomotion and contact with the fresh breezes of heaven—did not find rest for their exhausted organisms, in being forced to sit within walls and under a roof during the whole of the seventh day also. After devoting a reasonable portion of the day to the direct worship of their Heavenly Father, they would best fulfil his law of rest by using the bath, and seeking health and strength in locomotive recreation. The care-worn man of business, exhausted by professional toil, would not find rest in adding a seventh day of mental study in dark laboratories to his six days of intellectual labor; but he, too, needed recreation. The Christian religion liberated mankind from the rigid fetters of Judaism, and bestowed on the freedom of rational beings. The Sabbatarians were the great Sunday desecrators. Turning a blind eye to the law of God, written in the human organism, and shutting their ears to the crying wants of human nature, they fixed on the letter of a Jewish commandment, and, by their narrow interpretations of it, labored to kill both the bodies and the minds of toiling people. They rendered the Sunday a weariness and a burden to hundreds of thousands, for whom a merciful God meant it to be a day of moral and religious instruction, combined with social and physical enjoyment and recreation. The consequences of their abandoning the rule of moral suasion alone to enforce their opinions, are similar to those which were exhibited by the Papists when they followed the same course. The Roman Catholic hierarchy, proud in their pretensions to infallibility, and arrogant in the exercise of temporal power, forgot their own duties as Christians and men. If Sabbatarians would relinquish the use of force, and rely on moral suasion, their own hearts would be softened and their understandings opened; they would cease to drive their own cabs and carriages on Sunday, and allow reasonable recreation to the toil-worn sons of commerce and manufactures. All Christian obedience must flow from the heart. An abstinence from traveling produced by locked gates and chained wheels, was not a tribute of respect to God's law, nor did it operate beneficially on the mind. The condition of a free worshiper of God according to his conscience, into a slave, compelled by other men to obey their wills, and to yield to their conviction in place of his own. This produces hatred and rebellion in the mind, and not love, and peace, and joy. The Sabbatarians affirmed that it was proposed to compel the railway servants to violate their consciences in running trains on Sunday. He asked them whether they violate the consciences of their coachmen and cab drivers when they required them to drive them to church and chapel, irrespective of their convictions, or surrender their places? His principles led him to the conclusion, that the railway servants who declined to accommodate those who desire to use the Sunday trains, should do as the Sabbatarians compel their servants to do, resign, and allow other men—whose consciences saw their duty in another light—to discharge the offices necessary for the welfare of society.

PEACE.

BY REV. I. EAST.

Oh, let their peace who love Thy law be mine,
Peace such as theirs, who wait around Thy seat,
To catch Thy thoughts unloved, Thy will divine,
Then speed their ready course as lightning fleet.

Then art I blest with undisturb'd repose,
When nature makes no struggle to be free
From the light yoke Thy holy laws impose,
And every thought submits itself to Thee.

Pleasure and pain, toil, ease, the Cross, the crown,
Alike be welcome, since from Thee they come;
The world may kindly smile, or sternly frown,
If Thou art near to lead me safely home.

THE BIBLE IN MY TRUNK.

A few evenings ago, I was present at a tea-table where the conversation turned upon praying "before folk," some of the party contending that, where two travelers lodge in the same room for a night, it would look Pharisaical for one or the other to kneel down and "say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of our church—at home, good men enough—both got into bed prayerless, for fear of praying before the other's eyes. This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a clergyman present to relate the following anecdote, perhaps may do some good:

"When I was a young man," said the clergyman, "I was clerk in Boston. Two of my room-mates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sunday morning, during the three or four long hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible, which my mother had given me, out of my trunk, and read in it; for I had been so brought up by my parents, as to regard it as a duty at home to read a chapter or two in the Bible every Sunday. I was now very anxious to do so, but I was afraid to do so before my room-mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me, that it might look like over-sanctity and Pharisaical, so I shut my trunk, and returned to the window. For twenty minutes I was miserably ill at ease. I felt I was doing wrong. I started for my trunk a second time, and had my hand upon the little Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements, said laughingly,

"I—, what's the matter? You seem as restless as a weather-cock!"

"I replied, by laughing in my turn; and then, conceiving the truth to be the best, frankly told them both what was the matter. To my surprise and delight, they both spoke up, and avowed that they both had Bibles in their trunks, but were afraid to take them out, lest I should laugh at them.

"Then," said I, "let us agree to read them every Sunday, and we shall have the laugh all on our side." To this there was a hearty response, and the next morning the three Bibles were out; and I assure you we all felt happier all that day for reading in them on that morning.

"The following Sunday, about ten o'clock, while we were reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed,

"Bless us! what is this? A conventicle?"

"In reply, I, smiling, related to them exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sunday.

"Not a bad idea," answered one of them. "You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston! But I'll read it after this, since you have broken the ice."

"The other then asked one of us to read aloud, and both sat and quietly listened till the bell rang for church.

"That evening, we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock, and we religiously adhered to our purpose. A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when

PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Capt. J. Newbold, on the present condition of the seven churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes, that the history of these interesting localities is well known, but their present condition has been little adverted to.

He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only Bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayassul stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and every thing appears to be in the last stage of dissolution. Capt. Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire.

Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago, was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

Pergamos is the most prosperous of the cities, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches

and one Armenian. Close to the ancient church, Capt. Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have hitherto been published.

Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Akhisar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greek, and 120 Armenians, each having a church; the former said to be on the site of the apocalyptic church. Capt. Newbold copied several inscriptions there.

Sardis, the ancient capital of Croesus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyraan lake, the swampy plain of the Heron, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian Ionic columns, that once formed portions of the ancient Pagan temples.

OUR DAILY BREAD.

From "The Mercy Seat," by Dr. Spring.

"Give us this day our daily bread." This prayer regulates the amount of our wants, and the measure of our desires. They are limited to a competency. "If God's will so decide our destiny, 'having food and raiment,' we should 'learn therewith to live content.'" We should be willing to live from day to day, fed by God, and from his table. Where our own duty is faithfully performed, we may not be anxious for tomorrow's bread; God would have us ever coming to him. We are not sure of tomorrow; we may not need his bounty then—for "what is your life; it is even a vapor, that appeareth for a little while, and then vanisheth away." Time flies, the stream of life is ebbing away. That distant, uncertain thing, tomorrow, would have crowned the most ardent hopes, but for the grave. When it came, it brought only a cypress wreath. While we covet the "good things of this world, the almond tree flourishes on our head, the shroud is weaving for us, and the dark and narrow house becomes our home. Whatever other Scriptures may justify a prudent forethought for the things of this world, the petition which we are amplifying obviously gives no countenance to the spirit of hoarding up. If a Christian man were to make the experiment, he would find it a very difficult thing to pray for great wealth. The spirit of covetousness and of prayer do not dwell together in the same bosom. We are instructed to ask only as we need; there is danger in asking more. God may give more, but it is not safe to ask for more, lest he should say to us as he did of his restive and grasping people of other days—"I gave them their request, but sent leanness into their souls."

POOR, BUT RICH IN FAITH.

Mr. Le Brun, of Port Louis, Mauritius, stances of Christian liberality among the poorest of his flock:—

"We are now busy in collecting shillings and pence for the chapel. The other day a poor African came to my door, with his two children, the one eight, the other ten years old.

"Well, my good man," I said, "what do you want?"

"Sir, I was yesterday at chapel, and I heard you say that you would be happy to receive some trifles for the debts of the chapel. Well, sir, on my way home I was saying to myself, could I not do something—could I not give two shillings? My conscience said, Yes, and more too; those could easily give eight shillings. Those little boys of mine said they must also give something too, and they have brought two shillings each." So I received twelve shillings.

A poor woman, who used formerly to pay one shilling every month, had not made her appearance for this purpose during the year, though she attended regularly at the chapel. I said nothing to her, knowing her poor circumstances; but at length she came to see me.

"Well, Mary," I said, "I have not seen you bringing your shilling regularly every month, as you used to do."

"No, sir," she replied, "but I am now come to pay for the year, and two months more, for I did not pay the last two months of the other year; and she then placed in my hand four shillings.

"My good woman," said I, "that is too much for you to give; I know you are poor—take half of this money back."

"No, sir," she said, "the money is not mine; it is the Lord's, and I could not persuade her to take back even one shilling."

LIBERALITY OF BURMESE CHRISTIANS.—A

Baptist missionary, writing from Maulmain, under date of October 30, gives the following account of the operations of a Missionary Society there, composed of Burmese Christians:—

"For the past four years it has sustained two domestic missionaries all the time, and part of the time three. The Burmese church, with which the society is connected, has averaged during those four years one hundred and fifty members. And the society has raised during that time, among the Burmese members, the sum of seven hundred and eighty-seven rupees and eight annas; which is an average of one rupee five annas—sixty cents—annually for every member of the church. These are facts for more enlightened Christians to ponder."

Dr. Chalmers says, in his Lectures on Romans: "The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you."

A generous man will, in his treatment to an enemy, resemble the sun, which pours light all around it—even upon the clouds that try to dim its luster.

the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"We'll all stay and listen," they said, almost unanimously.

The result was, that without an exception, every one of the sixteen clerks spent his Sunday morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident to show what influence one person, even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throbb to act right, that only await a leader. I forgot to add, that we were called the 'Bible clerks'! All these youths are now useful and Christian men, and more than one is laboring in the ministry." [Banner of the Cross.]

Oh, let their peace who love Thy law be mine,
Peace such as theirs, who wait around Thy seat,
To catch Thy thoughts unloved, Thy will divine,
Then speed their ready course as lightning fleet.

Then art I blest with undisturb'd repose,
When nature makes no struggle to be free
From the light yoke Thy holy laws impose,
And every thought submits itself to Thee.

Pleasure and pain, toil, ease, the Cross, the crown,
Alike be welcome, since from Thee they come;
The world may kindly smile, or sternly frown,
If Thou art near to lead me safely home.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Capt. J. Newbold, on the present condition of the seven churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes, that the history of these interesting localities is well known, but their present condition has been little adverted to.

He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only Bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayassul stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and every thing appears to be in the last stage of dissolution. Capt. Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire.

Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago, was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

Pergamos is the most prosperous of the cities, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches

The Sabbath Recorder.

New York, May 9, 1850.

RECEPTION OF CHURCH MEMBERS.

We believe it is not universally understood, that when a person makes application to be received into a church, the unanimous consent of the members presents itself necessary. Some appear to entertain the idea, that nothing more is requisite than the consent of the majority. We hold, that this idea is erroneous. The directions given in the eighteenth chapter of Matthew, in regard to the manner of adjusting difficulties between brethren, clearly show, that any unwillingness on the part of one person to treat another as a brother, is not allowable in the house of the Lord. There must be no divisions; they must all love and care for one another as members of the same body. Suppose, for illustration, that A. wishes to unite with the church. He is examined as to his religious exercises and faith in the Lord Jesus, and upon the question being taken, a majority vote to admit him to fellowship. B., who is already a member, does not, however, feel willing to receive him. What, then, is the consequence? The unwillingness which existed in B.'s mind becomes immediately developed in the form of a grievance, and hence there immediately arises a necessity for the same steps to be taken towards an adjustment, which are enjoined in the 18th chapter of Matthew. If these steps are followed out faithfully, the result will be, either a reconciliation, and hence the very unanimity which ought to have been insisted on in the first place, or else an expulsion of one or the other from fellowship, that unanimity may be preserved. It is clear, therefore, that though a majority vote may bring a person into the church, he cannot be retained there, without a constant violation of the law of Christ.

Sometimes, upon the question being submitted whether a person shall be admitted to fellowship, the majority will give an affirmative vote, while some will not vote at all. Their silence is, of course, construed into consent. It is, at all events, a fair presumption, that they feel no objection. After a few weeks or months, however, the person who has been received is found not to wear well. His conduct is such that his brethren begin to stand in doubt of him. Immediately some of those who kept silence, and refused to vote, when he first offered himself, are heard to say, that "they never felt willing that he should be a member of the church;" "they never voted for him," &c. Now we can but condemn such behaviour on the part of church members exceedingly. If they did not feel willing that the proposed union between the candidate had any justifiable ground for such unwillingness, it was their duty to speak. No person can keep silence under such circumstances without guilt. When the bans of marriage are proclaimed, it is expected that whoever knows cause why the union should not take place, will make it known, or else forever after hold his peace. A person who professes, weeks or months after a brother or sister has been received into fellowship, to have entertained some objection from the first, may think himself entitled to some praise for having had superior discernment to the rest of the church; but he does not consider that he proclaims, at the same time, his own wickedness. He might as well say, that he has, all along, been cherishing a secret unwillingness to regard the person of whom he speaks as a brother in Christ. He might as well say, that though he knew him to be no Christian, he did not choose to act the part of faithfulness towards him. This is a great evil; it too often occurs, and we hope it will receive attention. In receiving members into the church, every one should give an unequivocal and decided vote, yea or nay.

If our remarks on this subject are according to truth, they afford no inconsiderable evidence in favor of the congregational system of church government. For if, by the law of Christ, it is necessary that there should be entire unanimity in the reception of members, the idea of a church session, synod, or any other tribunal apart from the entire congregation, for the management of all cases of discipline, is utterly precluded.

THE ANNIVERSARIES.

With the present week commenced the anniversaries of the great benevolent and reformatory Societies which center in New York. The early hour at which our paper goes to press, renders it impossible to give a full account of them in the present number. Next week, however, we hope to present such a sketch as will make our readers familiar with the operations of the principal Societies. Meanwhile we give below a condensed statement of what has taken place up to the time of writing this.

On Sunday evening, the Annual Discourse before the American Bible Society was delivered at the Tabernacle by Rev. Dr. Hollidich. It was a very able and eloquent illustration of the superiority of the moral system contained in the Scriptures over all other ethical codes that have been presented to the acceptance of the world. On the same evening, Rev. Gardner Spring preached the Quarter-Century Sermon of the American Tract Society; and Rev. Dr. Adams preached before the American and Foreign Christian Union. Rev. Geo. B.

Cheever was to have delivered a discourse, that evening, on the position and importance of the Sandwich Islands as a missionary station, but it was postponed on account of the inclemency of the weather.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS held a meeting on Sunday evening, at which an abstract of the Annual Report was read, and a sermon was preached by Rev. E. D. Smith. From the Report, we learn that the income of the Board, during the year, has amounted to \$126,103 37, while the expenses have been \$124,838 12, leaving the Treasury unembarrassed with any debt. Four devoted Christian women, missionaries of the Board, have died within the year, viz. Mrs. Ramsey, of the Choctaw Mission, Mrs. Loughridge, of the Creek Mission, Mrs. Rudolph, of the Lodianna Mission, and Mrs. Freeman, of the Allahabad Mission. Twenty-two persons are reported as having been sent forth as missionaries and assistant missionaries during the year, nine of whom were ordained ministers of the Gospel. The Missions to the Indian tribes of our country are now planted among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahaws, Chipewas and Ottawas. Thirty-five laborers are connected with these missions, of whom ten are ministers of the Gospel. In the African Missions of the Board, the most important event of the year was the sending forth of two ministers of the Gospel and their wives, to form a new mission on the western coast, near the equator. The three missions of the Board in India have a force of about sixty American and native laborers, not counting assistants who are not converts. Of these laborers twenty-four are ministers of the Gospel. The Mission of the Board in Siam consists of five persons, two of whom are ministers, and one a physician and licentiate preacher. These brethren were called to witness a terrible visitation of Providence, in the cholera at Bangkok, which carried to a heathen grave about thirty thousand persons in less than three weeks. The labor of the mission has been conducted as in former years, and a church has been organized, though with but one native member. In China, twenty-two persons are connected with the Canton and Ningpo missions, twelve of whom are ordained ministers, and one is a physician. Four of these laborers were sent forth during the year. In the schools, ninety-three children are receiving a Christian education, all excepting twenty supported by the missions. The press at Ningpo has issued over two millions of pages of the sacred Scriptures and religious tracts. The church at that city contains eight native members. A new mission is contemplated at Shanghai, to be formed in part by brethren sent from the Ningpo Mission. In Pagan, Europe, the Board has conducted its operations on the same plan as in former years. Funds are entrusted to Christian gentlemen of the highest character, who are themselves natives of the countries to be evangelized; and, by their agency, sums equal to the support of colporteurs, have been expended for the spread of the true religion in Roman Catholic countries. Among the Jews, there are now three missionaries, two in this city and one in Philadelphia.

A COLLEGE—WHAT IS NEEDED.

In a former article, I endeavored to show the impropriety of a direct effort for a denominational College. Whichever way we turn, the position is strengthened. The great objection to it is, that it will stand directly in the way of educating the people. Had we a College, few, very few, compared with the whole, could avail themselves of the facilities. This few might indeed be useful in carrying forward the enterprises of the denomination, but they would be continually embarrassed for want of a corresponding advancement on the part of the people with whom and for whom they would be called to labor. Many of their plans, productions, thoughts, and sympathies, would be above and beyond those of the people, and therefore lost; and much of the vivacity and pathos of their own characters would evaporate for want of aliment in a kindred sympathy.

Another very objectionable feature is, that those who build the College must do it under the inspiration of hopes that are based on ideal premises; and when those hopes are delayed or disappointed, a state of apathy or absolute aversion will ensue, and my experience goes to satisfy me, that it is easier to build on unoccupied ground than amid the rubbish which such prejudices supply.

It is said, that our candidates for the ministry must have these facilities; but that is a meager view of education, which anticipates improving the few and neglecting the many. To be what we may, and to do what we ought, the people, the whole people, must be educated, as well the poor as the rich, as well laymen as ministers, as well our daughters as our sons. Give us educated mothers, and we shall have educated children; give us an educated laity, and, my word for it, we shall not be without an educated ministry. The people as really give character to the ministry, as the ministry to the people, and on the character of both depends the reputation and influence of the truth they profess.

In perfecting our plan, we must meet the wants of the people, or suffer the mortification of a disheartening failure. We cannot make a school of any kind. All that we can do successfully, is to furnish facilities for those actually requiring them, and such too as they can appreciate and embrace. No scheme can be practical which proposes that our youth shall migrate en masse from all parts of the denomination to any one point to receive their education. Though traveling facilities are multiplying, they cannot be

made available without funds; and, as Yankees, we have a right to guess we can whittle out a cheaper way.

Our common schools are assuming something of the character they ought to maintain, but there are many who do not appreciate their importance, or lend a hearty co-operation in perfecting them. Unceasing vigilance to elevate these "people's colleges" should mark our steady zeal. Give all our youth a high standing in the best of primary schools, and you may as well dam up the waters of a swollen river, as to stifle their clamors for further opportunities. Academies they must have, and such too as keep pace with the progress of the times; and though it may be profitable for young persons to go abroad for a part of their education, yet for the mass these facilities must be at hand, approachable without great sacrifices of time or money. Ten good academies can be endowed and sustained more easily than one College, and each one of the ten would be far more efficient, in the present state of our denomination, than ten colleges could be without them. In fact, twenty good academies are necessary to supply materials for one College.

What we need, then, is, First, That our present academies shall be made as efficient as possible, and others added wherever there are youth enough habitually to fill them. Second—The spirit of enterprise must be aroused, and, as far as possible, all must see and feel that the work entrusted to us cannot be accomplished without the aid of that moral power which is the legitimate fruit of sanctified knowledge. Third—The aspiring, struggling poor, must be looked after, the faint-hearted encouraged, and all impediments, as far as possible, removed, so that all the young may at once embark in a campaign for knowledge which looks to no retreat. Finally, when our youth cannot be accommodated without a sacrifice of principle, or a greater sacrifice of other interests than would be required to build a College, let us count well the cost, and go up as one man to lay the foundation, and continue our work till we see it crowned with a cap-stone on which shall be inscribed "Holiness to the Lord."

Ways and means must be a theme for my next. JAS. R. IRISH.

WHERE SHOULD OUR YOUTH BE EDUCATED?

This question, long of deep solicitude to many, has received additional interest from the resolutions passed at the last Conference. The opinion of the Conference, as expressed in those resolutions, seems to have been, that the place was among ourselves, and that we needed a College and Theological Seminary for that purpose. There has lately appeared in the Recorder an article advising us to continue doing as we always have done—send them away to receive their education among those who are opposed to us in what we consider some of the most important principles of religion. Many have an instructor of our youth—a guide to "Castalian fountains"—himself quaffing largely at Pierian springs. To some, regarding him thus, it came as a cold, damp, death-like blast upon their high and ardent hopes for the future advancement and prosperity of our educational interests.

Doubtless there are arguments both for and against educating our youth at Institutions sustained by the denomination. These should be adduced and compared, and, if possible, their relative importance ascertained. With this view the following reasons are offered.

Our young men are, or have been, scattered like sheep without a shepherd; some at Brown's University perhaps, some at Yale, some at Union, some at Madison, some at Oberlin, some at Beloit, and some—the denomination scarcely knows where. Thus scattered—with but little or no acquaintance with each other—without any central rallying point, save a common religious belief—without even knowing, in some instances, what the denomination is doing, or wishes to do—how can any thing bespeaking union, strength, or concert of action, be expected from them? In order to have our young men bound together by the indissoluble ties of Christian friendship—of a Christian brotherhood—it is necessary for them to consult together over their mutual interests—over the interests of religion—sing, and weep, and pray together over the interests of the world. They need to be at some place where they can be frequently visited by the ministers and other leading men of the denomination, and receive their counsel and encouragement. They also need to be where they can spend their vacations and short respites from study in the midst of our churches, or else be sent by them on agencies and missionary tours. By being thus situated, our youth would not be, as some have been, who, upon finishing their education, were not personally acquainted with scarcely half a dozen of our ministers, and knew not as much about the history and operations of our own denomination as of other denominations. They would be acquainted with the denomination, and the denomination would be acquainted with them, and know about what station they were best fitted to occupy; hence would not be compelled, as heretofore, to "cut and try" so much in order to ascertain the appropriate sphere for a young man.

It is true, that there may be some advantages in attending different Institutions; yet religious principles are in great danger, and young men frequently pay dearly for their "whistle." It may be true, that most of our young men, who have, heretofore, entered college, were established in their religious

principles previous to entering. They have had so many difficulties to encounter, that they were not prepared to enter until advanced far towards the prime of life. But the cause of education is onward in our denomination, as well as in the rest of the world, and our young men will be ready to enter college at an earlier age than formerly, and consequently cannot be expected to be as well prepared to withstand the temptations of college life.

Please to take the following illustrations as a practical view of the subject:—Some of those who have been scattered among different Institutions, have found themselves hundreds of miles from any known Seventh-day Baptist. They were virtually obliged, by the rules of the Institution, to keep two days each week, and make up the time, thus lost by studying more severely during the five already over-taxed days; and, though poor as Pharaoh's lean-fleshed kine, were, nevertheless, prevented from doing any thing towards defraying their expenses, while others, who had six days to labor in, could do much towards paying their way. One was compelled to fight, inch by inch, for the truths he held sacred, contending, day after day, with learned and grave Professors, who ought to have been guides to truth, rather than error. He was obliged to neglect his other duties to frame arguments to meet their subtleties—obliged to hear the Seventh-day Baptists taunted and ridiculed as a set of perfect ignoramuses, if they might be judged by their writings, while his relations as a student would not permit him to reply to such language in a manner which it deserved—obliged to meet remarks and actions that said: "Poor thing, we pity you for belonging to a denomination that has no college of its own, so that you are compelled to forsake all of your Christian associations to obtain an education; we do really hope your denomination will be better off one of these days." Then it was that he prayed, earnestly prayed, that this reproach might be removed from us, and solemnly consecrated himself to that object. Another, in a different Institution, was offered station, preference, and honor, if he would but forsake the Sabbath of the Lord. The struggle between conscience and the temptation presented, was long and severe; but, after many prayers and tears, conscience prevailed. Another—if report is true—has forsaken the Sabbath, at least as long as he may remain in college. In times past, there have been instances of young men forsaking the Sabbath, and becoming eminent in other denominations. The truth is, that the young are more easily swayed by persuasion and kindness than by abstract truth; hence, when they meet with kind and hearty receptions—when they are presented with bright prospects of usefulness, and entreated to accept of such offers, it is not strange if they should occasionally yield to the temptation.

This thrusting our youth out to contend, "single-handed and alone," with errors in high places, before they are prepared for it, reminds one of the gladiatorial contests of ancient Rome. If they fall in the contest, and yield their former belief, do we not virtually say, "thumbs back—let them go—they are too feeble-minded to be worth anything to us;" but if they gain the victory, then "thumbs, hands up—they are worthy of our honor!" This, too, without giving them that previous preparatory training that was granted to gladiatorial combatants. Would not such a course be more like those nations where the father looks coolly on, and sees his son perish, rather than help him; but if he gains the victory, "single-handed and alone," lavishes unnumbered favors upon him?

Again, if this argument for sending our youth to other colleges, is of weight, it will apply with much of its force to our academies. Suppose we should hear one arguing, that "our academies cost money, cost labor to support them, while the warmest sectarian academies will permit the enjoyment of the Sabbath unmolested. There are academies where our youth may vindicate the truth wholly unrestrained, and be more honored for many adherence to principle, and where the indigent may share equally with others the benefits of benevolence and State funds. Shall we then exhaust our energies, and slight public provisions made ready at our hands, which belong as really to us as to any other citizens? Must we have a little sanctum of our own, where we may shut up the light which Heaven has put into our hands to emblazon abroad?" It would not take long or deep investigation to discover the fallacy of such reasoning in respect to our academies. Why, then, should it be regarded a college?

If this scattering system is so much preferable to concentration, why have not some other denominations, that have faithfully tried both, discovered long ere this its benefits? Instead of this, we find those denominations that have the greatest influence taking the most pains to establish denominational Institutions. We find single individuals giving their thousands and tens of thousands for this purpose. They find, that by this system their young men, as a mass, are better educated. Their ministers are so educated as better to advance the interests of the denomination. Their missionary enterprises thrive better; more men are furnished for foreign fields. In short, all of the important aggressive and progressive movements of the denomination are promoted by a denominational system of education. If such a system works well in other denominations, why would it not in our own?

If we mean to advance; if we wish to educate our youth in a way that will best promote the interests of the denomination; if we wish to raise up and send forth missionaries; if we wish to hold up the Sabbath to the world in a manner that will claim its observance; if we wish to exert a commanding influence—we must have a College and Theological Seminary.

A FRIEND OF PROGRESS.

MISSIONARY OPERATIONS.—The Executive Board of the Seventh-day Baptist Missionary Society held their regular quarterly meeting at Plainfield, N. J., on the 1st inst. Letters were read from brethren Carpenter and Gardner, of Shanghai, China, written in December and January last, from which it appears that they are prosecuting their missionary work with vigor, and meet with much encouragement. At their last communion season they enjoyed the company of a Chinaman who had recently been baptized, after having given satisfactory evidence of his conversion to Christ. They urge the importance of erecting a chapel at Shanghai in a more eligible location than that at present occupied. The Board, satisfied of the feasibility of the plan, have determined to make an effort to raise the necessary funds, and have appointed Eld. Thomas B. Brown an agent for that special purpose. Letters were also read from Eld. Samuel Davison, missionary of the Society in Illinois, who represents the prospects on his field of labor as quite flattering.

FREETOWN, SIERRA LEONE.—Freetown is the chief missionary station in the English Colony of Sierra Leone—a settlement commenced many years since for the poor Negroes recaptured by British ships of war, and thus delivered from slavery. It is there a numerous smaller towns in the colony, occupied chiefly by these re-captured Africans. Missionary efforts were commenced in Sierra Leone by the English Episcopal Church Missionary Society forty-five years ago, and by the English Wesleyan Missionary Society thirty-two years ago. Their missions have been crowned with success. The former society reported last year 2100 communicants. Upwards of 7500 scholars were receiving instruction in the mission schools. The Episcopal Society has twenty-two European laborers, male and female, in its West African Missions; besides a large number of native laborers. In former years these missions suffered severely from the sickness and death of their numbers. We note, therefore, with the greatest pleasure, a statement in the last annual report of the Society, that "seven years have now elapsed since any Missionary or Catechist of the Society has died in the Colony of Sierra Leone."

SOCIALISM IN FRANCE.—Speaking of the activity of the French Socialists in view of the approaching election, one of the papers says that the Government has restrained their licentiousness in some degree by suppressing their meetings, at one of which the well-known Abbé Chatel turned the Scriptures into ridicule, and observed, that the Christian Religion had made a grievous mistake in setting bounds to the gratification of the passions. He advocated in strong terms the full and unrestricted gratification of all human appetites, and maintained, that in the most sensual materialism was placed the supreme felicity of man. "I know no God," he said, "except the Sun, and him only because he is visible." The speaker then affirmed the declaration by adding, that no doubt he spoke of the Sun as the symbol of another still more powerful.

DECEASE OF CLERGYMEN.—At Barkhamstead, Conn., 4th ult., Rev. Aaron Gates, aged 60, a graduate of Williams College in 1804, and pastor, successively, of Congregational Churches in Montague and Amherst, Mass., and Hartland, Conn. At Providence, R. I., 19th ult., Rev. Seth Chapin, in his 67th year, a graduate of Brown University in 1808, and pastor, successively, of Congregational Churches in Hillsborough, N. H., Hanover, Mass., and Granville, Mass. At Gilmanton, N. H., Rev. William Cogswell, D. D., aged 62, a graduate of Dartmouth College in 1811, sometime pastor of the South Congregational Church, in Dedham, and afterward, successively, Secretary of the American Education Society, Prof. of History and National Education in Dartmouth College, and President of Gilmanton Theological Seminary.

SUNDAY MEETING FOR THE BOYS.—Handbills were recently posted up in different parts of New York, calling a "Boys' Meeting" for Sunday afternoon. At the time and place indicated, about 150 boys assembled, and were entertained by several gentlemen who had volunteered for the occasion. Prayer, singing, and addresses, were listened to with respectful attention, considering the character of the audience. It is said that the meetings are to be continued, and that they are intended for the same class of persons as are trained in the Ragged Schools of London.

SUNDAY TRAVEL IN PENNSYLVANIA.—The question of stopping Sunday trains on the Pennsylvania Railroad has been thoroughly discussed for a few weeks past, and finally voted upon by the stockholders. The result shows a majority of over five thousand and six hundred shares in favor of the Sunday trains. Of course they will at once be resumed. The decision in this case will no doubt exert an extensive and salutary influence.

THE CONVENTION AT BERLIN.—The Sabbath Convention at Berlin, Rensselaer Co., N. Y., is to be held on the fourth and fifth days of the week, May 15th and 16th. We are requested to state, that a conveyance for friends from abroad on their way to the Convention, will leave Congress Hall, Troy, on the morning of Third-day, May 14.

A CONCESSION.—It is stated that Rev. Mr. Hastings, of Boston, has been appointed by Mr. Cass, Chaplain to the United States Legislature at Rome, and the Government sanctions his preaching every Sunday at the embassy—a concession which the English have endeavored to obtain for the last sixty years.

UNIVERSITY FOR MECHANICS.—A Society of Mechanics at Lockport, N. Y., have issued an address to their brethren throughout the State in favor of establishing a sort of University, on the manual labor plan, in which their children may be qualified for eminence as Artisans, Architects, and Engineers. The cost of establishing such an institution, completing the necessary buildings, and fitting it out with furniture, provisions, preceptors, and assistants, for one year, is estimated at \$100,000, or less than \$1 to each mechanic in the State of New York. The plan is very well laid out in the address; and if it can be accomplished—as no doubt it can be—will prove of incalculable service to the class by whom it is originated.

GOVERNOR OF CONNECTICUT.—On the 2d inst., Thomas H. Seymour was elected Governor of Connecticut, on a joint ballot of the Senate and House of Representatives of that State. On the following day he was inaugurated, and forthwith delivered his Message. He recommends the enactment of a general law under which corporations or associations for banking purposes may be formed—the abolition of the death penalty, and the substitution thereof of imprisonment for life—the passing of a law to exempt the homestead from sale on execution—the modification of the existing laws for the suppression of the liquor traffic, so as to do away with their objectionable features—the adoption of a law making ten hours constitute a legal day's labor, in cases where no previous contract has been made to labor for any specific time during a day—the repeal of the usury laws—the retrenchment of State expenses, and the payment of the State debt.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, April 29. The Senate talked about the Polar Expedition of Mr. Grinnell, and the Public Printing; passed a bill authorizing the negotiation of treaties with the Indians South and West of the Missouri River; took up the bill, granting alternate sections of public land to the State of Illinois, to aid in the construction of the Central Railroad; listened to a long debate upon the general principle of appropriating lands for works of internal improvement; and, without coming to any conclusion, adjourned at a quarter past four o'clock.

House of Representatives. The House agreed to make the proposition giving bounty lands to soldiers in all our wars a special order for the third Tuesday in June. A resolution of inquiry relative to the printing of Congress, was adopted. Then followed a debate on the Census Bill, in which Messrs. Moore of Penn., Kaufman of Texas, Clark of New York, Woodward of South Carolina, Carter of Ohio, and King of N. Y., participated.

In Senate. THURSDAY, April 30. Mr. Seward presented several anti-slavery petitions. Mr. Hunter, from the Finance Committee, reported a bill in relation to Mints, the object of which was to facilitate the coinage of bullion, which was, by unanimous consent, taken up for consideration. An amendment reported from the Committee, making provision for the exchange of coin, in any required amount, for all bullion which may be presented, was adopted, and the bill was passed.

The bill granting lands to aid in the construction of the Central Railroad, was taken up, and a long debate ensued on the subject of granting public lands for the construction of railroads, which continued till the Senate adjourned.

House of Representatives. After the appointment of a committee to investigate the causes of delays and abuses of the public printing, the House took up the Census Bill. Mr. Vinton, of Ohio, suggested two amendments—one of which determines beforehand, that the House shall for the next ten years consist of two hundred members, with such additions as may be required by the admission of new States into the Union; so that each State may proceed, upon the publication of the Census, to determine its proper quota of members, and provide for their election, without waiting for the passage of an apportionment bill by Congress; the other would authorize the President, in 1860, 1870, and every ten years thereafter, to proceed to take the Census, without awaiting the passage of a special act by Congress.

In Senate. FOURTH-DAY, May 1. The bill to increase the rank and file of the army, and to encourage enlistments, was taken up and passed. The bill to aid Mr. Grinnell's expedition in search of Sir John Franklin and his companions was passed.

House of Representatives. The House spent the day on the Census Bill, and decided not to strike out the sections which provide for collecting statistics of production, wealth, &c.; the vote stood 98 to 44, or more than two to one. No other amendments were acted upon.

In Senate. FIFTH-DAY, May 2. Several unimportant private bills were passed, after which the bill granting right of way and a quantity of land to the State of Illinois, to construct the Central Railroad, was taken up, and, after a lengthy discussion, passed. The Senate then adjourned over to Second-day.

House of Representatives. The House talked about changing our Geographical Meridian, and then about the free navigation of the St. Lawrence, but in either case to no purpose; after which it took up, in Committee of the Whole, the Census Bill, and voted on several amendments.

House of Representatives. SIXTH-DAY, May 3. The House spent some three hours in Committee of the Whole on amendments to the Census Bill, when the bill was laid aside, and Mr. Wilcox made a strong speech in favor of the Proviso and the admission of California. Adjourned over till Second-day.

General Intelligence.

TWO WEEKS LATER FROM EUROPE.

Two steamers from Liverpool, the Cambria and the Canada, have arrived since our last, bringing two weeks later news from all parts of Europe, the substance of which will be found below.

The English Ministry has been defeated in Parliament on two or three minor questions, which gives force to the general belief, that they will be compelled to resign.

The Bishop of Exeter has brought the Gorham case before a Court of Law.

On the Continent, things remain very quiet; but reports from France indicate rather a critical state of affairs. The Socialists, as the elections draw near, evince the most deadly hatred toward the present Government. They have nominated Etienne Suz as their candidate for Paris.

The Greek question has not been adjusted, and in the event of the failure of the friendly offices of France, there is every reason to apprehend serious difficulty between England and Russia, as the former, in the event stated, has given Admiral Parker express orders to enforce a complete blockade of the coast of Greece. Should he do so, the emperor of Russia has given positive assurances of his intention to advance to the assistance of King Otho. The Greek commerce, it is said, has already suffered by the English blockade to the amount of two millions sterling, which, with the destruction of the crop by frost, will cause a large falling off in the revenue, and is calculated to increase the growing discontent of the people.

The Pope has returned to Rome. It is said that there was no pomp or display, beyond the necessary guard. A triumphal arch erected at Valletta, in honor of the return, was burned by the people.

From Malta we have news that the Roman Catholic religion has been proclaimed as the predominant religion of the Island.

A frightful loss of life occurred at Angiers, France, on Monday, by the breaking down of a suspension bridge over the Loire, by which about 300 of the 11th Regiment of Light Infantry were drowned. Serious outbreaks had occurred at Angiers, and one regiment had been altogether broken up.

The leaders of the Hungarian revolution, having three months ago been summoned to surrender within ninety days, all who have not done so have been sentenced to death for contumacy. Among them are Kossuth, Zebeski, and others.

A Turkish frigate arrived at Malta on the 8th, with about 200 refugees on board. They proceeded to Belgium and thence to England and the United States.

The probable peaceful settlement of the Schleswig quarrel is growing daily more remote. The army of Schleswig-Holstein is making active preparations for deciding the matter by hard knocks.

The Overland Mail from India and China had arrived, bringing dates from Bombay to the 16th March, and Calcutta to the 7th, Hong-Kong 27th February. The expedition under Sir Colin Campbell, sent from Peshawar against the Hill tribes, has been defeated, with the loss of over one hundred men. The Hindoo and Musselman population in the city of Mierapor had risen against each other, under the influence of religious fanaticism, and the city was destroyed by fire.

By the new Postal Treaty between France and England, the postage on all letters from the United States, as well as those passing through England from the United States, or elsewhere, is to be reduced from twenty to six pence. There is also to be an assimilation of weights similar to what exists between England and the United States.

Recently, in the course of a trial at the Yorkshire assizes, it became a question as to what was a proper charge to be made by a railway engineer for his "professional" services, and an eminent engineer in that country was asked how much he charged per day as consulting engineer. The reply was, "That varies from 10 guineas to 100, according to circumstances." [Laughter.]

A female monkey in the Hill Zoological Gardens lately produced a cub, the fourth which she has brought forth in those gardens, at intervals of about two years, and all the four are alive and thriving. It is said that there is no other known instance of a monkey having borne even a second cub in this country.

For the first time since the Reformation, a Roman Catholic gentleman has been selected as high sheriff for the county of Suffolk, in the person of Sir Thomas Rookwood Gage, Bart, of Hengravehall, near Bury St. Edmund's, a member of one of the oldest Roman Catholic nobility.

Letters have been received from Stoperton, giving a most painful account of the decaying health of the poet Moore, whose death was daily apprehended. For three months past Mr. Moore had not left his room, and altogether his condition was considered hopeless.

The Norfolk Chronicle announces that Dr. Wolf has volunteered to Lady Franklin to accompany the expedition to the North Pole, or to go by land with the Esquimaux, among whom some of his countrymen are missionaries, in search of Sir John Franklin.

Lately, at the Gainsborough County Court, the vicar of Gainsborough successfully sued a person for marriage fees. The bridegroom had borrowed the money, but, when the ceremony was completed, refused to pay, and spent the money at a neighboring public house.

The Times intimates that the Archbishop of Canterbury will hold a special visitation in the diocese of Exeter, in his capacity of metropolitan, for the purpose of instituting Mr. Gorham.

A new machine, capable of making 25,000 perfect bricks per hour, at the cost of about one guinea, has recently been exhibited by the Messrs. Harts, engineers of London, and was highly approved of.

Sixteen human skeletons supposed to be the remains of warriors who fell in battle centuries ago, have been discovered in a field

at Long Sutton, by a man employed in digging a ditch.

A valuable silver mine has been found on Ell Bridge Estate, parish of Landulph, near Saltash, County of Cornwall. The ore is in great abundance, and near the surface.

It is understood that a council of such English Bishops as hold the doctrine of baptismal regeneration will shortly be held.

It is said to be in contemplation to build several model lodging-houses in Oxford, under the auspices of the parochial clergy.

STEAMBOAT EXPLOSION AND LOSS OF LIFE.

About 1 o'clock on Sunday morning, April 28, the steamer Anthony Wayne, on her way from Sandusky to Cleveland, burst her boilers, dividing the cabin and hurricane-deck in two parts. The life-boat was jammed between the wheel-house and cabin, and was got out with difficulty, and when launched, half-filled, and floated off with no one in it. The Captain gave those about him some directions, sprang into the water, and reached the boat, and with five others made for the shore in search of assistance. The mate, with some dozen others in the yawl, espied a vessel in the distance, made for it, and at last succeeded in reaching the schooner Elmira, which immediately commenced beating down to the wreck, which she reached about half-past 7 A. M., and took off the uninjured, scalded and dead from the deck.

When the hull went down, the cabin broke in two pieces, the smaller remaining attached to the mast by the shrouds, and the latter to the stern, by the tiller ropes. On the first were Messrs. Mollen and Pettinger, and some six or eight others—on the latter, Mr. Eddy, 13 others uninjured, 1 badly scalded, and three dead. The cabin floated, but the doors, panels, &c. being carried away, it rose as close to the top or hurricane deck as bedding, chairs, &c. would allow, leaving the deck about two feet above water. On this deck the survivors and the dead remained during six long hours, while this frail support heaved with every undulation of the lake, shaping itself to the waves. Four women and two children were on the wreck, and they bore up nobly. Those on the forward portion were most exposed to the action of water, and were nearly frozen.

The total number of lives lost is estimated at 75. Of the crew, 11 are known to have been lost, and 15 were saved.

AFFECTING INCIDENT.—

The case of Mr. Archer Brackney is of thrilling interest. He was on his way from Lafayette, La., to Philadelphia, with the remains of his wife and child, recently deceased. Both of the corpses were enclosed in one box. When the explosion took place, he succeeded in dragging his two living children from their rooms, and with them plunged into the water. After swimming around for a short time, he came in contact with the box containing his wife and child. Upon this he succeeded for some time in keeping himself and children from drowning, although every wave would roll his frail support, and plunge them in the water, until at last his little boy, two years old, was drowned in his arms. After becoming satisfied that his boy was dead, he reluctantly parted with the body, and turned his attention to the rescue of the remaining child, who was clinging around his neck, crying, "Papa! we shall drown!" He finally succeeded in gaining the floating part of the wreck, with his little daughter, and both were saved.

INDIAN MASSACRE.

From the St. Paul (Minnesota) Chronicle, April 6.

Our community has just been startled with the painful intelligence of another of those sanguinary scenes, so common in the annals of the two powerful tribes of the North-West—the Sioux and the Chippewas. On Wednesday morning last, about sunrise, a war party of Sioux from the villages of Little Crow and Red Wing, surprised a small encampment of Chippewas, on Apple River, Wisconsin, and killed and scalped fourteen of them, without loss or injury to the attacking party. They also took one boy prisoner. A few men were with the party of Chippewas—it being mostly composed of women and children, engaged in making sugar. The fourteen killed comprised three men, three newly grown boys, six females, women and children, and two male children. The attack was upon ground heretofore ceded by the Sioux to the Government, but upon which, by treaty stipulation, they still have the privilege of hunting. The place is 20 or 25 miles north-east of Stillwater.

On Thursday, the Sioux warriors appeared in the streets of Stillwater, and went through the scalp dance, in celebration of their victory—forming a circle round the Chippewa boy—their prisoner—and occasionally striking him on the face with their reeking trophies. The boy, we understand, has already been adopted into one of the families at Little Crow Village.

RAILROAD LIABILITIES.—At a recent trial in the city of Troy, Judge Parker decided, that when a passenger, at one end of a continuous line of railroads, owned by different companies, pays his fare through, and delivers his baggage to the agents of a company at one end of the route, that company is liable for its loss by the way; and that it is no defense, if the loss happened after the baggage was transferred to the agents of another road of the same line; but the undertaking and liability of the company receiving it, is for its safe delivery through the whole distance for which they have taken pay.

The Massachusetts Supreme Court have decided, that a railroad company is liable for a trunk lost or stolen, and for such valuable articles contained in it as may be considered connected with personal apparel, such as a watch and chain, and for so much money as may be considered necessary for traveling expenses, but not for large sums of money or merchandise thus carried unless specially notified. [Northern Journal.]

ILLNESS OF THE POET WORDSWORTH.—A private letter from Ambleside, of March 26, informs the New York Literary World of the dangerous illness of the poet Wordsworth. "Before you receive this," is the language of the letter, "Mr. Wordsworth will have recovered or died—he is very ill to-day, and it is my impression that we are to lose him soon." The poet was born on the 7th of April, 1770, consequently he would complete his eightieth year this present month.

GOLD IN INDIANA.—Relative to the gold in Indiana, of which much has lately been said, the N. Y. Tribune makes the following statement on the authority of a gentleman of high character, who is well acquainted with the facts:—

The gold has been found partly in position in quartz rock, and partly in the sands of Salt and Beanblossom creeks, in the county of Brown, some sixty miles north-west of Madison, and twenty west of Columbus, near the line of the Madison and Indianapolis Railroad. Some of the best specimens of gold in crystallized quartz have been found by the surveying party now locating the Columbus and Bloomington Railroad. Both the streams named have yielded gold on the washing of their sands, but we cannot say to any extent. One gentleman says he washed out seven dollars' worth in the course of an afternoon. There are about one hundred persons now washing, and their number is daily increasing. The people of the surrounding country are allowing themselves to become somewhat excited on the subject, and have named the locality "Little California." We advise them to keep cool. It is very probable that a bed of salt or a quarry of limestone or plaster would have been far more beneficial to them.

NEW STEAMER.—The steamer "City of Glasgow," the first of the New York and Glasgow Line, arrived at New York on the 3d inst., after a passage of 17 days. She is a three-decker, built of iron, of about 1,600 tons measurement, and is propelled by a screw 13 feet in diameter and 18 feet pitch, which is worked by two lever beam engines of 350 horse power. The machinery is all placed so low as to leave the sweep of the decks clear without incumbrance. The total length of the main deck is 237 feet, and the breadth 34 feet. On each side are ranged the state rooms, leaving 16 feet clear in the center. The height between decks is 7 feet. The accommodation for each class of passengers is admirable and complete. She will carry 51 cabin or first class passengers, 85 second class, and 400 steerage emigrants. The crew, including officers, engineers, firemen, stewards, sailors, &c., probably number about 70, so that she will carry a total living cargo of upwards of 600. There is ample storage for 1,200 tons of goods. In addition to the screw motive power, the City of Glasgow is bark-rigged, and will carry an enormous press of canvas.

SUMMARY.

Four persons have been arrested at Boston for the murder and robbery, about six years ago, of Mr. Parker, Tax-Collector of Manchester, N. H. They are the brothers Wentworth, of Saco, Me., and Mr. Clark, a trader in Nashua. Two of the Wentworths have been arrested, but discharged for want of sufficient evidence. Dr. Smith, now in confinement at Saco for murder, is reported to have given information which is very strong.

The Albany Freeholder announces that a trial was to have taken place during the last week at Kingston, to test the validity of a title to about 300,000 acres of land lying in Sullivan and Delaware counties. It was formerly known as the grant to the town of Rochester. It is brought by Mr. Neal Benson as an action for trespass, and to recover possession of the whole tract.

The break in the Erie Canal, near Syracuse, has occasioned great delay and inconvenience. One day last week, a Syracuse paper stated, that there were 1,600 boats lying in that vicinity, manned by three times that number of hands, and twice the number of horses—hay \$16 per ton, and oats from four to six shillings. The string on the eastern section extended a distance of nine miles. The break is repaired.

There was a great freshet in the Hudson River above Albany last week, several of the booms in its upper branches having given way, causing great destruction to property. The thawing of the heavy snows North produced the freshet.

Five persons lost their lives by the falling of the wall in Water-st., N. Y., on the 29th ult. The case has been examined by a Coroner's Jury, who say they cannot attach any blame to the city authorities, fire department, or to parties interested in the building or goods in it.

Thomas Schoonmaker was so hurt at Ulsterville, Ulster Co., recently, by the bursting of a griststone, that he died soon after. The stone weighed 2,600 lbs., and was running at the rate of 400 revolutions a minute. He was grinding scythes, a trade he had followed for 20 years.

The wife of Mr. Peter Bender of Erie recently became the mother of three children at a birth, all daughters, and doing well. This woman, we are told, is about 23 years of age, and has six children living, after burying one. Her husband is said to be 37 years old.

At the Circuit held at Schenectady recently, Helen M. Thatcher obtained a verdict of \$1,200 against Mr. Lewis, the proprietor of a line of stages between Schenectady and Saratoga Springs, for injuries sustained by the upsetting of the stage in which she was a passenger.

The anniversary of the Battle of Bunker Hill, 17th June, is to be celebrated at Charleston. Hon. Edward Everett has been invited to deliver the oration, and President Taylor has been invited to be present. The city authorities of Charleston have voted an appropriation of \$1,000 toward the celebration.

The Louisville Journal of the 26th ult. says: The steamer Empire State burst off a cylinder-head and shot a piston rod against the mud-valve on the 15th, about 300 miles above Vicksburg, by which several deck passengers were scalded, one of them very severely.

Col. C. G. De Russy and his three sons, all of age, were drowned in Sibley's Lake, in the neighborhood of Natchitoches, a few days since. They had gone out in a small boat fishing, and were caught in a squall—the boat upset, and they were drowned.

It was calculated that at the beginning of April there was not more fodder in Pictou country than would keep alive one-half of the stock for three weeks.

A letter dated Lowell, Mass., April 26th, says: The Directors of the Suffolk Cotton Mills have decided to stop making cloth at the present ruinous prices, and have to-day given notice to the 500 persons employed by the Company, that the services of one-half of their number must be forthwith dispensed with. It is stated, on good authority, that a similar disposition will be made of those employed by the "Boot," "Tremont," and "Massachusetts" Cotton Mills, which Corporations employ 3,200 persons, and represent a capital of \$3,500,000.

An extra from the office of the True Democrat announces that the steamer Anthony Wayne blew up opposite Vermilion on the 21st ult. The Wayne came to Sandusky with 10 steerage passengers and 20 in the cabin. At Sandusky she took from the train 24 passengers, which, together with her crew, made 74 in all. The number of lost and missing is 35 to 40. Nineteen of the crew and 30 of the passengers were saved, and are in a fair way of recovery.

The Directors of the Watertown & Rome Railroad have resolved to complete the road from Rome to Cape Vincent in 1851. A meeting of the stockholders of the Sackets Harbor and Ellisburgh Railroad is called for the 13th May. This road is also to be built with all practicable dispatch, and completed within 18 months. These Railroads will connect at two points the lake coast of Jefferson County with the thoroughfare leading to New York and Boston.

A correspondent of the Tribune says that it is a somewhat singular fact, that no colored persons, either free or slaves, are offering to emigrate to Liberia, this Spring, from Maryland. For some years past, enough have volunteered to fill two or three vessels annually, and frequently the Colonization Society has been unable to send out all who desired to go. Why it is so, remains a mystery.

Hon. John W. Davis, Consul at Canton, in one of his letters to the State Department, alludes to a memorandum which he had obtained of the vessels which had sailed from Hong Kong to California. Eighteen vessels, with cargoes valued at over half a million of dollars, had left that port for that trade within three months.

The steamer Confidence, built to run between New York and Shrewsbury, sails in a few days for San Francisco, via the Straits of Magellan, touching at Panama for passengers, as she has been fitted up to carry 180 persons. She is intended to ply between San Francisco and Sacramento City.

The quotation for Land Warrants is very irregular, and will continue so until Congress comes to some decision on the question of giving away Public Lands to emigrants, settlers, &c. Buyers are offering only \$115 a \$118 for regular Warrants.

A glaring proof of the immorality of the Viennese is furnished by the return of births during the past year. The total number of children born was 19,241; of these 10,300 were illegitimate. Munich and Paris have hitherto borne the worst characters in this respect, but this return throws them in the shade.

An effort is in progress in Poughkeepsie, to establish a chair manufactory upon the principle of associated labor. From twenty to thirty practical men, acquainted with the various departments of the trade, are each to invest one hundred dollars, appoint one of their number the business man, and all labor and share the profits.

A law has created the old house at Newburgh, N. Y., known as Washington's Headquarters, a homestead for the people, and appropriations have been made to lay out the ground, &c. It is under charge of the Trustees at Newburgh, who appoint a steward, to be paid at the rate of not more than \$100 a year for his services.

Intelligence has been received at the Indian Bureau, Washington, from Col. Calhoun, Agent at Santa Fé, that Miss White, who was carried away by the Indians, after the latter had cruelly murdered her mother, had also been murdered by them.

Gov. Slade of Vermont arrived at Buffalo on Monday evening. The Buffalo Republic says he is accompanied by twenty-three young ladies, whom he is escorting to the Western States, where they will be employed as teachers.

In Edgartown, Mass., the support of the poor is let out to the lowest bidder. Mr. William Vincent got the job this year at \$1,175. Of course he goes into the matter as a speculation; the nearer the recipients of this public "charity" come to starving, the larger the profits of the speculation.

The mail from Norwich to Utica, N. Y., was recently cut open and robbed of most of its contents. The robbery was not discovered until the mail was deposited in the Utica office.

The funeral of Mr. Calhoun took place at Charleston, S. C., on Thursday, April 25. Business was suspended, banks, stores and public-offices closed, and the buildings along the streets arrayed in mourning.

On the 2d inst., the Chemung River Bridge, at Elmira, N. Y., and a store each side, were consumed by fire. Loss about \$50,000. It was thought to be the work of an incendiary, as camphens were found poured across the bridge.

The "Knocking Spirits" has appeared at Barnesville, Conn., and has commenced throwing silver spoons at Mr. Matthews. He says he has no objections to the knockings, if they will only throw five more spoons, and make up the set.

The celebrated and prolific novelist, Countess Hahn-Hahn, has become a convert to the Roman Catholic faith. She publicly renounced Protestantism in the Church of St. Hedwig, in the presence of a large concourse of friends and admirers.

"New-Graefenberg" is the title of the new Post-Office established at the Water-Cure establishment near Utica; Richard Holland, Postmaster.

Green cucumbers were selling in Cincinnati, last week, at 15 cents a piece.

There were seven inches of snow at St. Louis on the 14th ult.

A little girl about four years old, daughter of a Mr. Davis, was recently burned to death in Darien, Conn., by her clothes taking fire.

In Baltimore, the other day, a Mr. William Ward went into a chamber in which his wife was lying bed-ridden, and after boring a gimlet into the wood-work over a closet door, deliberately hung himself directly before her eyes by a rope attached to the gimlet. The wife could do nothing but scream, which brought other females to her assistance, but before any males arrived the man was entirely dead.

Nova Scotia papers to the 29th ult. contain very distressing accounts from the settlements to the eastward of Halifax. There had been great mortality among the cattle, owing to the failure of the hay crop last season and the severity of the winter. The ground was covered with snow to such a depth that the cattle could find no subsistence outside the barns, and numbers had perished for want of food.

Merchant on one of the wharves in Boston has sold eight thousand casks of peas, this season, for the purpose of being burnt and ground with coffee; and they are probably now selling as pure Java, Sumatra, &c. In the market report of a New York paper, we find the following significant sentence:—"Canadian peas are dull, in consequence of a decline in coffee."

Dr. Alexandra, from Paris, the inventor of the artificial leech, has lately brought out another wonderful invention; this is nothing more nor less than a sub-marine boat, in which a company of persons can go down to the bottom, perform any sort of work by digging or otherwise, and return to the surface at will.

The brig Garland, from Para, April 6, announces that the yellow fever was raging there with great virulence, and that large numbers, both of foreigners and natives, had died. Mr. Richard Ryan, the British Consul, died April 2. Much alarm prevailed.

M. G. Hubbard, of Hume, N. Y., has obtained a patent for improvement in hanging carriage bodies. Says the inventor, "I claim the combination of cross-reaches and spring, substantially in the manner and for the purpose set forth."

In the Municipal Court of Boston, Judge Hoar sentenced Owen Lyons, for a violation of the license law, to pay a fine of \$110, or, if not paid, to imprisonment in the House of Correction for three months and twenty-five days.

The City of Quincy, Ill., has determined, by election, that no license to keep a liquor or beer shop shall be granted in that city. About one half of the votes were polled—600—of which only 45 were in favor of the license.

A vessel, which has arrived in the Thames from Hamburg, has brought 311 packages of horse radish, the growth of the Hanseatic States, as a portion of her cargo.

Rev. John T. Sargeant was on Sunday chosen delegate from Theodore Parker's Society to the "World's Peace Convention," to be held at Frankfurt, Germany, in the month of August next.

The trunk of Mr. Thompson, who had taken passage by the steamer Crescent City for Chagres, was broken open on board that vessel, and two thousand dollars in gold were abstracted.

Dr. Dana Hyde, of West Townsend, Vt., and his son, a lad twelve years old, were recently drowned in a branch of West River, in the town of Jamaica, one mile east of North Wardaboro' village.

Henry Clay, Jr., son of Lieut. Col. Clay, of the Kentucky Volunteers, killed at Buena Vista, has been appointed a Cadet in the United States Military Academy.

The Steubenville Daily Messenger is now owned, worked and edited by an Association of Printers.

An Irishman, named Isaac Curry, has been held to bail at Fredericksburg, Va., for circulating abolition documents.

It is estimated that the expenses of the late Webster trial will not be less than \$3,000.

New York Markets—May 6, 1850.

Wheat—Small sales of Puts and Peas at \$5 62. Flour and Meal—The market for Flour is heavy; State and Michigan ranged from 5 12 to 5 62; pure Genesee 5 75 to 5 87. Rye Flour 2 12 to 2 94. Jersey Meal 2 87. Grain—Not much doing in Wheat, buyers waiting for lower prices; prices nominally as last reported. Rye 59c. Barley is wanted at 70 to 73c. Oats, 39 to 40c. for Jersey, 42 to 44c. for Northern. Corn 59 to 60c. Provisions—Pork, 8 62 for Prime, 10 25 for Mess. Beef, 5 25 to 6 25 for Prime, 5 50 to 9 75 for Mess. Butter is becoming more plenty; new Western 16 to 18c. Cheese 9 3 to 8c.

MARRIED.

In North Brookfield, N. Y., April 21st, by A. M. Covey, Esq., Mr. W. B. PALMER to Miss ELIZABETH ELLIS, both of Hamilton, Madison Co.

On the 27th of April, by Samuel P. Marsh, Esquire, CHARLES KNIGHT to Miss CAROLINA, daughter of Moses Poppleton, Esq., all of Verona, Oneida Co., N. Y.

DIED.

In Alfred, N. Y., April 20th, SILAS CRANDALL, aged 82 years, 1 month, and 6 days. He embraced religion in early life, and united with the Waterford Church, of which he remained a worthy member until his death, being sustained to the latest moment by the presence of his Saviour and a hope of blessed immortality. N. Y. H.

In Genesee, N. Y., April 20th, of pleurisy, Mr. RICHARD S. SANFORD, aged forty-nine years. He has left a widow and one son to deplore the loss which they have to suffer; but they mourn not as those without hope, for they have the evidence that their loss is his eternal gain. The friends and neighbors mourn the loss of this worthy member of society.

At her home in Harrisburgh, Lewis Co., N. Y., April 17th, JULIA BICKFORD, wife of Clark Bickford.

LETTERS.

L. H. Babcock, John Snowberger, A. M. Covey, O. P. Irish, Azor Estes, James H. Cochran, A. M. Dunham, N. Y. Hill, John Green, Elias I. Maxson (will send a parcel).

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:— J. Snowberger, Wayneboro, Pa. \$8 00 to vol. 8 No. 26. Welcome Prosser, Hopk'n, E. I. 2 00 " 7 " 46. Milton Saunders, 2 00 " 7 " 46. R. F. Randolph, N. Market, N. J. 2 00 " 6 " 52. Austin Ross, 2 00 " 6 " 52. H. W. Maxson, Sackets Harbor, 2 00 " 6 " 52. Welcome Clarke, 2 00 " 6 " 52. Mrs. M. Sanford, W. Genesee, 2 00 " 7 " 25. BENEDIKT W. ROGERS, Treasurer.

DAVID G. GREEN, Postmaster at Alfred Center, Allegany Co., N. Y., has consented to act as agent for the Recorder in receiving and transmitting subscriptions.

FULTON HOTEL, ON THE EUROPEAN PLAN, BY JOHNSON & ROGERS, NO. 144 FULTON STREET, (NEAR BROADWAY), NEW YORK. J. E. JOHNSON, CLARK ROGERS. Rooms \$2 and \$3 per Week. 27 1/2 cents per Night.

The National Preacher for May, CONTAINING excellent discourses from Rev. J. H. Dowling, D. D. and Rev. M. W. Jacobs, is now ready. Clergymen and others, visiting the city during the anniversary season, are invited to call and examine this work. Although it has attained the age of nearly a quarter of a century, it will be found to be as acceptable and readable as ever it was in its earlier youth. The old friends of the National Preacher will please not confound this work with a new publication of a similar title, but established on a very different doctrinal basis. Yearly subscribers to the National Preacher \$1.00. Bound vols. each \$1.25. D. A. WOODWORTH, Publisher, 118 Nassau St. New York.

Christian Psalmody—Pocket Edition. In compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them more convenient for carrying in the pocket. The price is also reduced 12 1/2 cents per copy. Those wishing books of either edition, can now be supplied. Price of the larger edition from 75 cents to \$1.50, according to the style of binding. The smaller edition is 50 cents. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Medical Notice. DR. R. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he has frequently used no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Sabbath Convention. A CONVENTION will be held at Berlin, Rensselaer Co., N. Y., on the 15th and 16th days of May, to consider and discuss the nature of the Sabbath and the proper day and manner of its observance. A general attendance is invited.

Central Association. THE next session of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., on the fourth day of the week before the second Sabbath in June, (5th day of the month), 1850.

Eastern Association. THE Annual Session of the Seventh-day Baptist Eastern Association will be held, by the leave of Providence, with the church at Shiloh, Cumberland Co., N. J., on the fifth day of the week before the fourth Sabbath in May, (23rd day of the month), commencing at 10 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

Executive Committee—Eastern Association. THE second semi-annual session of the Executive Committee of the Eastern Association will be held at Shiloh, N. J., on the fourth day of the week preceding the fourth Sabbath in May, at 10 o'clock A. M. S. S. GRISWOLD, Clerk of Com. HOPKINSON, R. I., April 25, 1850.

To Albany by Railroad and Steamboat. PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4 1/2 o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, \$2.

New York and Albany Steamboats. THE steamers OREGON, Capt. A. F. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany, without landing, from pier foot of Cortlandt street. The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M. The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850. PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortlandt-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWNS.—Leave White House at 6.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.30 A. M. and 2.30 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 1

Miscellaneous.

EARLY TO BED AND EARLY TO RISE.

"Early to bed, and early to rise"—
Aye, note it down in your brain,
For it helpeth to make the foolish wise.

INCREASE OF GAMBLING.

It is a deplorable fact, that there is now
more gaming in New York than ever before,
and the vice is certain to increase unless a
powerful check is at once interposed.

First, the laws against gaming, in several
of the Southern and Western States, are so
severe that the gamblers find it dangerous
and unprofitable to pursue their profession
there, and have sought refuge in the States
east of Pennsylvania, where the laws are
more lenient; and especially do they throng
this city, where the laws against gaming
are seldom enforced, and where so many of
the profession hold offices of honor, profit,
and trust, merely because they belong to a
large, unscrupulous, and powerful class of
citizens, whose influence and votes are nec-
essary to the elevation of political dema-
gogues. New York has long been the head-
quarters for the gambling fraternity, and
will continue to be, until the laws compel
them to leave the State or pursue an honest
calling.

For the second cause, we must look to
California. The discoveries in that region
have led thousands of our young men to seek
their fortunes among the golden hills and
valleys of that distant land; and when we
reflect that the very business of mining is a
matter of chance, strongly partaking of the
nature of gaming, we cannot be surprised,
that when the toils of the day or the mining
season are over, the adventurer should
pursue his luck at the Faro or Monte table;
and hence it is, that California is at present
a vast gaming hell, where almost every man
plays, or is either directly or indirectly in-
terested in some gaming establishment.
The natural result of such a state of society
must be deplorable indeed. Men who go
there with the prejudices of education
against gaming and gamblers, soon lose
their abhorrence of both, and then naturally
enough find their way to the gaming table,
where they form a taste and love for play,
which time or change of circumstances
rarely if ever destroys; and thus it is that a
large proportion of those who return come
back imbued with the habits and principles
of the gambler, and as they distribute them-
selves over the country they sow the seeds
of vice, which should be rooted out before
they have time to grow into rank weeds.

New York already presents some striking
facts illustrative of this view of the subject.
Shortly after the news of the golden dis-
coveries in California reached New York, a
man who was a sort of amateur gambler, or,
I might rather say, a gambler's victim, raised
a few hundred dollars, and employed a
broken but smart professional blackleg, to
go with him to San Francisco and the dig-
gings, for the purpose of winning at Faro
or Monte the hard earnings of the miners.
They were entirely successful, and returned
in a few months with some thirty or forty
thousand dollars worth of gold dust, as
the proceeds of their robbing expedition.
The professional gentleman purchased a
house and a few billiard tables, together
with all the paraphernalia of an extensive
and complete gaming establishment, and
returned with them to San Francisco, where
it is said he is rapidly amassing a large for-
tune. His associate, having more taste for
the refinements of social life, remained in
New York, and is now a vendor of lottery
tickets, and the proprietor of a number of
policy offices, by which means he daily ex-
tracts large sums of money from the poor
and ignorant who are infatuated with this
deperate game. Thousands of these poor
people pledge the last article of dress they
can spare, for a few pennies to buy a policy,
and when this resource fails them, beg or
steal enough to purchase a favorite "horse"
or "gig," which they have dreamed will
surely be drawn the next day.

The celebrated gaming house in Park-
place, known as "Jack Harrison's," was re-
cently closed in consequence of Harrison's
death; he having died on Sunday morning,
the 10th ult., in his gaming house, a few
hours after the closing of his Faro Bank,
and the dispersion of the players, who had
made the night hideous by their blasphemous
over the gaming table, while death was
doing its work in an adjoining room. Of
this unfortunate individual I shall have noth-
ing to say, except, that as a man, he was
superior to most of his class, and that he
deserved a better fate. It was hoped that
his death would forever close the doors of his
house against the idle and vicious, who had
for years resorted to it; but not so—the
grave had scarcely closed over the remains
of the deceased gamester, before a man,
who, a few months previous, was a common
thimble-rigger, or a "capper in," for some
of that thievish gang in New York, and who
had just returned from California with an
abundance of gold, proposed to take Har-
rison's interest. The proposition was ac-

cepted, and the house was reopened with
additional capital, and the work of destruc-
tion proceeded with renewed vigor.

Again; another low blackleg has recently
returned from San Francisco with a large
amount of gold, who, as I understand, con-
templates opening in New York the most
extensive and splendid gaming establishment
in this country, with a capital more than
equal to that of all the other Faro banks in
the city combined. This is intended to be
the great gaming house of the Union, and of
course will exert a powerful influence for
evil.

DEATH BY HANGING.

Hanging has prevailed more universally
than any single mode of execution—nay,
more, perhaps, than all other methods com-
bined. Recommended by simplicity, and
the absence of blood-shed, it is, at the same
time, a death from which imagination revolts.
None would, prior to experience, be con-
ceived more distressing, for the agony might
be expected to realize to utmost intensity
in the sudden transition from the vigor of
health to a forced, and yet not immediate,
death. Many, indeed, fancy that the fall of
the body dislocates the neck, when the con-
sequent injury to the spinal cord would an-
nihilate life at the instant of the shock. But
this is among the number of vulgar errors.
Though a possible result, it very rarely oc-
curs, unless a special manoeuvre is employed
to produce it. Before revolutionary genius
had discarded the gibbet in France, Louis,
the eminent professor, struck with the cir-
cumstance that the criminals in Paris were
some instants in dying, while those of Lyons
hung a lifeless mass the moment the rope
was strained by their weight, learned from
the executioner the trick of trade which
spared his victims a struggle. In flinging
them from the ladder, he steadied with one
hand the head, and with the other imparted
to the body a rotary movement which gave
a wrench to the neck. The veritable Jack
Ketch, of the reign of James II., who has
transmitted his name to all the inheritors of
his office, may be conjectured, from a story
current at the time, to have been in the se-
cret, for it was the boast of his wife, that,
though the assistant could manage to get
through the business, her husband alone was
possessed of the art to make a culprit "die
sweetly." Where the fall is great, or the
person corpulent, dislocation might take
place without further interference, but, with
an occasional exception, those who are hang-
ed perish simply by suffocation. There is
nothing in that circumstance to occasion spe-
cial regret. An immense number of persons
have recovered their sensations, and agree
in their report that an easier end could not
be desired. An acquaintance of Lord Bacon,
who meant to hang himself partially,
lost his footing, and was cut down at the
last extremity, having nearly paid for his curi-
osity with his life. He declared that he felt
no pain, and his only sensation was of fire
before his eyes, which changed first to black
and then to sky-blue. These colors are even
a source of pleasure. A Captain Montagnac,
who was hanged in France during the
religious wars, and rescued from the gibbet
at the intercession of Viscount Turenne,
complained, that having lost all pain in an
instant, he had been taken from a light of
which the charm defied description. Another
criminal, who escaped by the breaking of the
cord, said that, after a second of suffering,
a fire appeared, and across it the most
beautiful avenue of trees. Henry IV., of
France, sent his physician to question him,
and when mention was made of a pardon,
the man answered coldly, that it was not
worth the asking. The uniformity of the
description renders it useless to multiply in-
stances. They fill pages in every book of
medical jurisprudence. All agree that the
uneasiness is quite momentary, that a pleas-
urable feeling immediately succeeds, that
colors of various hue start up before the
sight, and that these having been gazed on
for a trivial space, the rest is oblivion. The
mind, averted from the reality of the situa-
tion, is engaged in scenes the most remote
from that which fills the eye of the spectator
—the vile rattle, the hideous gallows, and
the struggling form that swings in the wind.
Formerly, in England, the friends of the
criminal, in the natural belief, that while
there was life there was pain, throw them-
selves upon his legs as the cart drove away,
that the addition of their weight might
shorten his pangs. A more sad satisfaction
for all the parties concerned, could not well
be conceived.

There crossed the Missouri river last
Spring more than 6,000 wagons, 40,000 cat-
tle, and 10,000 people, for California. Not
more than 200 wagons and 3,000 cattle ever
reached their destination. On the people,
the cholera, the dysentery and the scurvy
have done their work. Half a dozen graves
a day met our frequent observation. Many
who have got through will have to mourn
over broken constitutions, loss of property,
and dissipation of all their golden dreams.

cattle, and sleeping on the cold ground with
a single blanket under me and another over
me, my only shelter from the wind and
weather—this, together with the changeable-
ness of climate, the clouds of dust we had
to inhale, as well as the quality and quantity
of our provisions, which we were unfortu-
nate in procuring, brought upon me, toward
the latter part of our journey, the scurvy.

The effect of this disease upon me was a
general disarrangement of the whole sys-
tem, a swelling, soreness and stiffness of the
limbs, and a weakness of the whole body.
On the 4th of October we crossed the sum-
mit of the Sierra Nevada, or what is termed
the Northern route. From this point, in-
stead of the pleasant valleys we supposed
were before us, we had a succession of
rocky roads (the worst of the whole route)
over mountains and through ravines and
morasses for 200 or 300 miles. Much of
this distance we were surrounded by timber
of an immense size, and many of the emi-
grants had their cattle stolen by the Indians.

On the night of the first of November the
first snow came down upon us while we
were yet among the celebrated mountains of
California, and it soon attained to the depth
of five feet. Then, brother, there was suf-
fering, despair and death among those who
had left comfortable and happy homes to
better their fortunes in this far-off region.
Here, as well as on the eastern side of the
Sierra Nevada, our road was strewn with
dead cattle—in one space of 20 miles I es-
timated 50 to a mile. We had been estimat-
ed by loss of cattle to abandon one of our
wagons on the other side of the mountains,
and here we were forced to leave the other;
being reduced to two oxen, and these we
packed, with a small amount of our most
necessary baggage upon their backs, to the
first settlement—the rest we had to throw
away. During this part of the journey my
complaint was rather hard upon me, and my
fare was very short, and the extent of my
strength was to get in and out of the wag-
gon; but when compelled to leave that, I
had no alternative but to pursue my way on
foot or remain behind. In four days I ac-
complished the distance of fifteen miles, and
reached the first house or rancho (a mud one
in California. Our party (of five) were all
well, and had preceded me, some of them
three weeks.

MINERAL RICHES OF SOUTHERN ILLINOIS.
The Morgan County Journal says that
the little County of Hardin contains iron ore
enough to build the Pacific Railroad fifty
times over; and the adjoining Counties of
Gallatin and Salina could furnish the State
with coal for a thousand years. Several
other Counties are also rich in coal. Pope
County has mines of iron which are of a
kind easily prepared for the furnace, being
the brown hematite. Hardin County is also
rich in solid bodies of lead ore, which is al-
most pure galena. There is also another
mineral of great importance. We copy what
relates to it:

Zinc is also found in great quantities in
this same region, and frequently in the same
mine with the lead. The ore is that called
zinc blende—being a sulphuret of zinc.
We have seen this ore lying in such quanti-
ties at a single spot, that a large steamboat
could have been loaded down with it. At
one point, only half a mile from the Ohio, it
occurs in the same pit with lead, though in
a separate body, in immense blocks of pure
crystallized ore, weighing, in some instances,
a ton each. The art of reducing this ore, by
a cheap process, is unknown in this coun-
try, chiefly to a very few; and this ore has
been chiefly used for making brass, by fusing
it with the ore of copper. Yet there can
be no doubt that it might at this place be
made very profitable, being far more valua-
ble for the preparation of "zinc white," a
carbonate of zinc, which is destined to su-
percede the white lead as a paint. It is
also free from the poisonous qualities pos-
sessed by preparations of lead, which render
its effects upon the workmen who use it so
disastrous.

As being interesting to the mineralogist,
there are also found here ores of antimony,
arsenic, copper, cobalt and cadmium; though
none of them in any considerable quantity.
There are also (in Pope County) large beds
of very pure lithomarge, or rock-marrow,
an interesting mineral, very rare in this
country.

HARROWING WHEAT.

In the Patent Office Report for 1847,
speaking of wheat culture in Germany, the
writer remarks:—
"Harrowing in the spring is very common.
After a few days of fine weather, when the
soil has sufficiently dried up, and the wheat
begins to show itself, the crop is well har-
rowed with heavy iron harrows."
In the back volumes of the Cultivator and
Genesee Farmer the practice is often re-
commended.
"I have practiced it myself for ten or
twenty years," says a correspondent of
Moore's Rural New-Yorker, "and have al-
ways found it beneficial. I do not sow my
clover seed until the soil is in order for
working, and then harrow it in. I prefer
this course to sowing clover seed early upon
the snow, as we frequently find clover in-
jured by the cold dry weather which often pre-
vails in April. When the ground is dry and
warm, in good working order for plowing
and harrowing, I harrow it thoroughly,
both ways, with a heavy iron harrow—pul-
verizing the crust which is formed upon the
surface. I have harrowed wheat in every
variety of condition—when it has been
winter-killed, and scarcely a green sprout to
be seen; I have harrowed it when the wheat
was very thick and rank; and never yet saw
any ill effects from it, but on the contrary
have always found it beneficial. There is
but one exception which I would make to
harrowing wheat, and that is when the field
has been seeded to clover, and there has
been sufficient warmth to sprout it. In this
case harrowing wheat would be very likely
to spoil the clover. I believe thoroughly
harrowing all our wheat fields would add
from two to five bushels per acre."

MARRIAGE AMONG THE ST. JOHN INDIANS.

The Eastport (Me.) Sentinel publishes the
following under the head of "Inkings of a
recent trip up the St. John River:—
"Perhaps all of my readers are not aware
of the peculiar custom of this tribe, in re-
gard to marriage. On passing through their
village, near Frederickton, I learned that
their manner of wooing (or rather no-wooing)
and wedding, was in this wise: When a
young Indian wishes to take a wife—at
which time he has no idea who his copper-
colored companion will be—he makes his
wish known to his parents. The old couple
then consult with the chiefs and matrons of
the village, who discuss the matter, and de-
cide upon the bride. Feasting and "pow-
wows" now commence, during which the
candidates for matrimony are brought to-
gether, the bride so velleed that neither she
nor her husband recognize each other.
After marriage, which is attended with great
ceremony, the couple are separated for the
space of five days—when, the feasting, &c.
being over, they unite as man and wife, and
for the first time each knows to whom he
or she has been linked by the fates. I believe
this custom approximates very much to that
of the Chinese. Frequently, in both cases,
I believe, the parents of the bridegroom are
obliged to pay a price, as per bargain, to the
parents who furnish the bride.

TORNADO IN THE WEST INDIES.—The
Nassau (N. P.) Gazette has the following
particulars of a terrific tornado which visited
that Island on the 30th of March:—
>About 1 o'clock on that day, (it says,) the
tornado came up from the south-west, de-
molishing houses and walls, and rooting up
trees as a child would do his ninepins.
In the southern suburbs of the island of
New Providence, including Grant's Town,
Delancy's Town, and Rain's Town, there
are known to have been six persons killed;
seventy-four buildings were totally destruy-
ed; three were materially injured, and six
slightly. In the harbor, during the storm,
the schooner Union was upset while at an-
chor. The sloop Teazer was also upset
about the same time. The schooner Re-
pulse was caught in the gale near Delaporte,
and both her masts had to be cut away to
save her.
The diameter of this dreadful power
seems to have been from twenty to thirty
yards. And its force is proved in the ease
with which it overturned stone pillars, and
smote into ruins houses of great strength.
We have heard that it lifted one woman to
a considerable height from the ground, and
that her arm was broken by her fall. Sev-
enty-four houses, it appears, were totally de-
molished in the southern suburbs, and some
of them were carried quite away, so that no
remains or fragments of them have been
found. A scene of more utter desolation
than that presented in the path of the tor-
nado, is it almost impossible to conceive.
It caused the death of eight individuals,
three men, three children, and two women.
One man had his head completely severed
from the body; others their skulls fractured,
so as to cause instant death.

FIGHTING ON EQUAL TERMS.—I will tell
you a little incident that occurred in Georgia
many years ago. Judge T., a celebrated
duelist, who had lost a leg, and who was
known to be a dead shot, challenged Col. D.,
a gentleman of great humor and attainments.
The friends tried to prevent the meeting, but
to no effect. The parties met on the
ground, when Col. D. was asked if he was
ready.
"No, sir," he replied.
"What are you waiting for, then?" in-
quired Judge T.'s second.
"Why, sir," said Col. D., "I have sent
my boy into the woods to hunt a bee gum to
put my leg in, for I don't intend to give the
Judge any advantage over me. You see he
has a wooden leg!"
The whole party roared with laughter, and
the thing was so ridiculous that it broke up
the fight. Col. D. was afterwards told that
it would sink his reputation.
"Well," he replied, "it can't sink me
lower than a bullet can."
"But," urged his friends, "the papers will
be filled about you."
"Let," said he, "I would rather fill fifty
papers than fill a coffin!"
No one ever troubled the Colonel after
that.

LONGEVITY.—The Meredith Bridge Ga-
zette states that there are now living in the
town of Northfield, N. H., nearly sixty per-
sons whose individual ages exceed 70 years.
Eleven of this number reside in one school
district, and within one mile of each other.
Of the eleven, several are more than eighty
years old—one is between ninety and a hun-
dred, a hale, hearty old man as can be found
anywhere, and bids fair to live to see a cen-
tury or more. This old gentleman is in the
habit of walking to Sanbornton Bridge, a
distance of two miles, as often as once a
week, and is able to perform considerable
labor on the farm. Another old veteran, 87
years old, is apparently as active and smart
as many men at 30. He has attended the
annual town meetings and cast his favorite
ticket for sixty years in succession.

THE VALUE OF OIL IN INDIAN CORN.—Ac-
cording to Professor Johnston, the popping
properties of corn depend upon the expan-
sion of the oil, on the application heat. A
barrel of pop corn would give six barrels
of popped corn; while the rice corn, which
contains a still larger proportion of oil, would
give thirty-six barrels of popped corn from
one unpopped; but there are some kinds,
which from the absence of oil would not
pop at all. The structure of grains is a most
important study. It is particularly impor-
tant in its bearing upon the feeding of stock.
The same explanation he applied also to
wheat, which he said contains a smaller pro-
portion of oil than corn.

A PUZZLE.—We find the following in an
exchange paper, with a request to know
what it means:
A lady asked a gentleman for his cypher,
and he sent her the following reply:
You O a b I O thee;
O O no b O O me.
Then let my O thy O be,
And give O O I O thee.

We think we can translate the stanza.
Par example:—
You sigh for a cypher, but I sigh for thee;
O! sigh for no cypher, but O! sigh for me.
Then let my cypher thy cypher be,
And give sigh for sigh, for I sigh for thee.

PORK EATING.—The Jews, Turks, Arab-
ians, and all they who observe the precept
of avoiding blood and swine's flesh, are in-
finitely more free from disease than the Chris-
tians; more especially do they escape those
opprobria of the medical art, scrofula, gout,
consumption, and madness. The Turks eat
great quantities of honey and pastry, and
much sugar; they also eat largely and are
indolent, yet do not suffer from dyspepsia,
as the Christians do. The swine-fed natives
of Christendom suffer greater devastations
from a painful tubercular disease of the
bowels (dysentery) than from any other
cause. Under my own observation, and in
my own experience, those persons who ab-
stain from swine's flesh and blood, are in-
finitely more healthy and free from humors,
granular diseases, dyspepsia and consump-
tion; while in those districts, and among
those classes of men, where the pig makes
the chief article of diet, tubercle in all its
forms of eruption, sore legs, bad eyes, and
abscesses, most prevail. It is a remarkable
coincidence, that Prince Edward's Island
has a climate exactly similar to Great Brit-
ain, yet the inhabitants are not consumptive,
neither is the pig here cultivated. [Parry.

SWEETENING BUTTER.—Tevclgan has com-
municated to the Mechanic's Magazine the
following item of dietetic improvement.
Whilst making some experiments, it occurred
to him that butter either fresh, or salt, pos-
sessed disagreeable effluvia and flavor, might
be rendered sweet by the addition of a little
carbonate of soda, two and a half drachms
to butter three pounds. In making fresh
butter, the soda is to be added after all the
milk is washed out and ready for making
up. This unpleasant smell is produced by
an acid, which, being neutralized by the al-
kali, disperses at the same time the disagre-
able flavor. This acid is generated by pec-
uliarities in the constitution of some cows,
by the condition of certain fodders, by the
length of time cream is kept before being
churned, but too often by the dairy utensils
not being thoroughly clean. Soda produces
the same results when added to the culinary
greases—drippings, lard, &c.

NEW MODE OF RAISING WHEAT.—An ex-
periment has been tried in Iowa, and re-
corded in the Prairie Farmer, by J. A. Ros-
seau, where two bushels of wheat and one
of oats were mixed and sown together in
the fall, on one acre. The oats shot up rap-
idly, and were, of course, cut down by the
frost. They however furnished a warm
covering for the earth, and when the snow
fell among the thick stalks and leaves, they
kept it from blowing away. This covering
prevented the winter-killing of the wheat,
and the oats yielded a rich top-dressing for
the crop the following spring. The result
was, an abundant crop, while land precisely
similar alongside of it, and treated in the
same manner, with the exception of omitting
the oats, was utterly worthless.

YELLOW FEVER IN A NAVAL SHIP.—The
U. Ship Ohio arrived at Boston on the 27th
after a long cruise in the Pacific. Five offi-
cers died on the passage to the United
States, viz: Lieutenants Chas. M. Armstrong
and Henry Eld, Jr.; Assistant Surgeon
Ephraim J. Bee; Midshipman Joseph B.
Miles; Purser's Clerk, Thomas C. John-
stone. These officers, with eleven of the
crew, fell victims to the yellow fever, con-
tracted at Rio Janeiro in the few days which
the Ohio stopped there for the necessary
stores and water. At the end of the third
week after leaving Rio, the fever entirely
disappeared, and the ship, with all on board,
have arrived in a perfectly healthy condition.
There were in all about fifty cases on board.

AN INDIGNITY.—A medical man, who had
just come from setting the broken leg of an
Arab, gave the following anecdote:—The
patient complained more of the accident
which had befallen him, than I thought be-
coming one of his tribe. This remarked
to him, and his answer was truly amusing.
"Do not think, Doctor, I should have ut-
tered one word of complaint, if my own high-
bred colt, in a playful kick, had broken both
my legs; but to have a bone broken by a
brute of a jackass is too bad, and I will
complain."

"IF RICHES INCREASE, SET NOT YOUR
HEART ON THEM."—Of all hallucinations,
that of the rich man living in dread of com-
ing to want is the most pitiful and humiliat-
ing. The present Superintendent of the
Massachusetts Hospital for the insane, says
that in all the cases of insanity that have
come under his notice, produced by fear of
coming to want, the patients have been rich
men! In no case has the man of humble
means been visited by this form of insanity.
Ponder that, ye who hug your gold!

Mr. E. Haven, of Worcester, Mass.,
has invented a very simple, cheap and effectual
method of sustaining windows, and prevent-
ing their jar or shake. A small cylindrical
piece of prepared rubber is set in a hole
bored in the side of the sash, and a round
block of wood placed between the rubber
and the window frame. The elasticity of
the rubber produces sufficient friction to sus-
tain the weight of the sash. The fastener
consists of a pin slid into a hole made in
each sash at their central junction, and is
prevented from falling out by the head of a
screw, which is used as a knob to draw the
pin in.

Among the memorials presented to the
U. S. Senate, on the 15th ult., was one from
Dr. J. H. Pulte, of Cincinnati, who proposes
the construction of a telegraph to connect
the old world with the new, and asks such
action by Congress as may contribute to the
realization of his project. The route pro-
posed is across the continent to some point
in California; thence along the coast to
Behring's straits; thence across those straits,
and through Northern Asia and Europe to
St. Petersburg and the western cities of
Europe.

The Michigan Legislature, at its last ses-
sion, made an appropriation for the purpose
of procuring a block of native copper to be
quarried from the mines on Lake Superior,
and sent as an appropriate offering to the
Washington National Monument. It is to
be 3 feet long, by 1 1/2 feet wide, and 2 feet
deep, polished, and bearing this inscription:
FROM
MICHIGAN.
"AN EMBLEM OF HER TRUST IN THE UNION."

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK
AND BOSTON, via Stonington and Providence,
inland route, without ferry, change of cars or baggage!
The steamers C. VANDEBILT, Capt. Joel Stone, and
COMMODORE, Capt. William H. Truce, in connection
with the Stonington and Providence, and Boston and
Providence Railroads, leaving New York daily, (Sun-
days excepted,) from pier 2 North River, wharf
above Battery Place, at 5 o'clock P. M., and Stonington
at 8 o'clock P. M., or upon the arrival of the mail train
from Boston. The C. Vanderbilt will leave New York
Tuesday, Thursday, and Saturday. Once Stonington
Monday, Wednesday, and Friday. The Commodore
will leave New York Monday, Wednesday, and Friday.
Leave Stonington Tuesday, Thursday, and Saturday.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows,
(Sundays excepted).—Morning Train for Elmira,
Corning and Gettysburg, leaving the pier foot of
Dunest, daily at 7 A. M., arriving there on the
Evening Train for Elmira, Corning, Jefferson, Geneva,
Rochester, Buffalo, and the intermediate places, leave
at 4 P. M., arriving at Buffalo the next evening. Fare
to Buffalo, \$1.50; to Rochester, \$2.15; to Buffalo,
\$10.35. Passengers for Ithaca and Cayuga Lake take
the cars of the Cayuga and Seneca Railroad, R. R. at
Owego. Passengers for Tiooga and Lysander, R. R. at
Corning. A Way Train leaves Port Jervis for New
York, at 6 A. M., and returns at 4 P. M.
JAMES P. KIRKWOOD, Superintendent.

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