

The Sabbath Recorder.

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

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. VII—NO. 41.

NEW YORK, FIFTH-DAY, MARCH 27, 1851.

WHOLE NO. 353.

The Sabbath Recorder.

"EQUALITY OF THE RACES."

Reply to Tamar Davis.

In proof of my position, that the different races of mankind are "psychologically identical," I have shown, by reference to the Ethiopian and Egyptian nations, that the Negro race has produced examples of mental development equal to other races; from which it follows, that this race possesses equal "mental endowment" with other races. To avoid this conclusion, my esteemed friend denies that these nations were Negroes, and makes me to base my whole argument on the single fact that they were black. She remarks, "But not the least shadow of historical testimony does he bring, to prove that the nations in question have ever been, either in ancient or modern times, identified by naturalists as exhibiting any Negro characteristics of physical structure, not shared in common with some varieties of the Caucasian type." The writer, in her zeal to demolish something, has reared a man straw, and she is welcome to the task of demolishing it. I have rested my argument upon no such contracted basis. Such a misrepresentation is hardly necessary in advocating a good cause. The partial reading which the writer seems to have given to my historical references demands a re-reading.

I have shown, by indisputable historical testimony, that the Egyptians were descendants of the Ethiopians. Whatever description, then, applies to one, applies also to the other, in the early history of these nations. I have quoted ancient Greek and Hebrew writers, who declare that they were black. Herodotus says, "They have the most woolly hair of all nations." Lucian says, "Besides being black, he had projecting lips, and his hair brushed up in curls." Denon says, "The cheeks of the Egyptians are round and thick, the lips full, the mouth large, displaying, in short, the African character, of which the Negro is the original type." Now, if all these characteristics "are shared in common with some varieties of the Caucasian type," then verily "some varieties of the Caucasian type" are Negroes.

I consider these quotations from the most learned and renowned historians and antiquaries to abundantly substantiate my position. But lest my friend should still see nothing but "black" about them, I will add the best testimony of the scientific world, which I have purposely held in reserve. My opponent has described the Negro through the pen of Hugh Murray. She denies that the Ethiopian has these characteristics. Hear Mary Somerville, (Phys. Geo. p. 438),—"The Ethiopians occupy all Africa south of the great desert. . . Their distinguishing characteristics are, a black complexion, black woolly hair, thick lips, projecting jaws, high cheek bones, and large prominent eyes." Verily, these men look very much like Hugh Murray's Negroes! Reese (in his Elements of Zoology) describes the African tribes, of which the Ethiopian is the most prominent—"Their eyes and skin are dark—the hair black and woolly—the skull looks as if it had been compressed laterally, so as to cause the face and back head to project—the forehead is low, narrow, and slanting—the jaws projecting—the nose broad and flat—the lips thick." This author, as do most of the others, includes the Ethiopians under the general term "Negroes."

Let us now consider "in what latitude the word Ethiopian is employed by Blumenbach." In his excellent work, (De Generi Humani Varietate Nativa), as quoted by the most eminent naturalist, Dr. Good, he divides the human family into five races—the Caucasian, Mongolian, American, Ethiopian, and Malay. He says, "The color of the Ethiopian varies from a deep tawny to a pitch or perfect jet. The head is narrow; the face narrow, projecting towards the lower part; the forehead arched; the eyes projecting; the nose thick, almost intermixed with the cheeks; the hair black, frizzled, and woolly." Such were the characteristics which Blumenbach said predominated in the Egyptian mummies. My friend, however, thinks "even this would make the Caucasian predominate in his constitution." It would make rather a queer-looking Caucasian after all. Probably such an one would hardly find admittance to the parlors of certain "white inhabitants," who "are too well acquainted with the character and habits of Negroes to feel much of the spirit of abolitionism."

I hope my friend will now be able to find in the Ethiopians some "Negro characteristics not shared in common with some varieties of the Caucasian type."

If it should be doubted that the Ethiopians were descended from the Ethiopians, it may be further substantiated by reference to Rotteck's History of the World—page 64—"Egypt received its most ancient inhabitants, and the greater part of its population, from Ethiopia." Again, page 74, vol. 1, "The land of the population of Egypt was derived from Ethiopia, as Herodotus' description of their corporeal structure proves, which corresponds with that of the Negro race." This quotation is full of instruction. It teaches—1st. That Egypt was an Ethiopian colony; 2d. That by the description of Herodotus the Egyptians were Negroes; and, 3d. That the inhabitants of Ethiopia, whence they came, were Negroes. Herodotus was truly styled the father of historians. None were ever more noted for accuracy. He spent several years in Egypt, studying her manners and characteristics. His testimony alone on this point may justly challenge all criticism. The same historian, in classifying the human family, gives as his third class "the Ethiopian or Negro race." Reese, as we have said, uses these terms thus interchangeably. Dr. Good uses them thus; and so do most naturalists and historians. These terms, then, are not only synonymous in literal signification, but also in common acceptance. An Ethiopian is a Negro, and a Negro is an Ethiopian of the world over.

It might be interesting just here to inquire, (admitting my friend's distinction between Ethiopians and Negroes) whether the slaves of our country are Negroes or Ethiopians? To my friend's first article on the Fugitive Slave Bill, be the decision referred. She there calls them "Ethiopians." This is an involuntary witness against her own position, that "Ethiopians are not Negroes;" for every one knows, that the slaves of this country, (whose original type is not lost by amalgamation with the Caucasian), bears the description given by Hugh Murray to Negroes. If, as the writer says, they are Ethiopians, then the Ethiopians are Negroes.

That Negroes are descendants of Canaan, is true. It is equally true, that Negroes are likewise descendants of Cush, the brother of Canaan. Such, as we have shown, were the Ethiopians. The descendants of Ham, through Cush, according to ancient Greek and Hebrew writers, settled in Arabia, on the east side of the Red Sea, and thence, by successive tides of emigration, peopled Africa. To this testimony we may add that of Dr. Adam Clarke, Scott, Henry, and a host of learned biblical commentators. Hence the various Negro tribes of Africa, the parent stock of which inhabited Ethiopia. We read, also, that the Canaanites settled on the western coast of Africa. Hence, also, many of the Negro tribes of that country. Thus, as we defined the Negroes in a previous article, they are the descendants of Ham, through his sons Cush, Canaan, and Mizraim.

But, to gratify my friend's partiality for Canaan as the exclusive father of the Negroes, I will grant it for a time. Now, have there been no illustrious nations of Canaanites? "To history be the decision referred." If we mistake not, all those great and powerful nations which inhabited the land of Canaan before it was possessed by the Israelites, were Negroes, (sons of Canaan.) The great extent of their territories, at a very early date, may be learned from the 10th chapter of Genesis. At a later date, we find the Phœnicians, one of the most renowned nations of antiquity. See Tyler's History, p. 22. "The Phœnicians (the Canaanites) were a commercial people in the days of Abraham. Their first settlements were Cyprus and Rhodes; thence they passed into Greece, Sicily, Sardinia, and Spain, and formed settlements on the western coast of Africa. They were among the most civilized nations of the east. We are indebted to them for the invention of writing, and for the first attempts at commercial navigation." Rotteck's History of the World—

"The Phœnicians, as a race kindred to the Canaanites, are said to have descended from Ham, and to have come to the coast of Syria from the shores of the Red Sea before Abraham. They soon obtained a great advantage over the other Syrians (descendants of Shem—Caucasians) in commercial fame, and in all the arts of life, and made their little barren country on the sea one of the most remarkable upon the earth." "By the genius and industry of its inhabitants, it made tributary to itself the greater part of the coasts of the Mediterranean, many of the ocean, and large inland kingdoms. We gladly turn our views to a nation which built its greatness, not by the sword, but by the instruments of pacific art. This nation formed not one but several States, as Sidon, Tyre, Aradus, Byblus, Berytus, Sarepta, and Tripolis. Carthage, the empress of the sea, and many other colonies, were founded by Phœnicians. Thus many colonies give proof of the commercial greatness of the Phœnicians, and their political importance. They built also Utica, and Adrumetum in North Africa." The magnificence of this Negro nation has been sung by poets and lauded by historians, time almost out of mind.

The foregoing extracts from the most reliable histories are all that time will allow me to make. Thus history, from every page, demonstrates the equality of the races in mental endowment, and heaps withering rebukes upon the defamers of God's image, as stamped in living lineaments on every human being. Let the learned and most renowned naturalist, Dr. Good, speak on this subject. After commenting upon the present depressed condition of the Negro races, he says, "But let the man who would argue from this single fact, that the race of Negroes must necessarily be an inferior species, distinct from the rest of the world, compare the taste, the talents, the genius, the erudition, that have at different periods blazed forth in different individuals of this despised people, when placed under the fostering providence of kindness and cultivation, with his own, or those of the generality of his own countrymen, and let him blush for the mistake he has made, and the injury he has committed." He then gives individual examples of Negro greatness. "Freidig of Vienna, was an excellent architect, and a capital performer on the violin; Hannibal was not only a colonel in the Russian service, but deeply skilled in the mathematical and physical

sciences; so too was Lislet, of the Isle of France, who was in consequence made a member of the French Academy; and Arno, who was honored with a diploma of Doctor of Philosophy by the University of Wurtemberg, in 1734. Let us add to these the names of Vasa and Ignatius Lauro, whose tastes and genius have enriched the polite literature of our own country; and with such examples as these of Negro power before us, it is possible to do otherwise than to adopt the very just observation of a quaint orator, who has told us, that "the Negro, like the white man, is still God's image, although carved in ebony?" The same author continues, "Nor is it to a few casual individuals among the black tribes, appearing in distant countries, and at distant eras, that we have to look for the clearest proofs of human intelligence. At this moment, scattered like their own vases over the eastern and western deserts of Africa, multitudes of little principalities of Negroes are still existing—multitudes whose national virtues would do honor to the most polished states of Europe; while at Timbucto, the most eastern of those principalities, we meet with one of the wealthiest, perhaps one of the most populous and best governed cities in the world—its sovereign a Negro, its army Negroes, its people Negroes—a city which is the general mart for the commerce of Western Africa, and where trade and manufactures seem to be equally esteemed and protected." "We know not the antiquity of this kingdom, but there can be no doubt of its having claim to a very high origin; and it is possible that, at the very period when our own ancestors, (Caucasians), as described by Julius Caesar, were naked, and smeared over with paint, or merely clothed with the skins of wild beasts, living in huts, and worshipping the mistletoe, the black kingdom of Bambarra, of which Timbucto is the capital, was as completely established and as flourishing as at the present time."

The voice of the present chimes with that of the past, in redeeming from calumny a long-despised race. Verily, it needs no champion to vindicate its honor, but only to unravel the misty cobwebs of prejudice woven around its history. I trust my friend has now learned "what nations, both in ancient and modern times, have been Negroes."

There seems yet to be one difficulty. My friend confesses herself ignorant of any law changing the color of the races. There are very many who are not ignorant of it. Hamilton was not ignorant of it. In his "Description de l'Egypte," speaking of the pictures, in the temples, of black and red men together, he says, "These pictures can mean nothing else than that the red Egyptians were in fact descended from the black Ethiopians." This elegant author recognized a law adequate to change the human face from black to red. From these red men the Copts, Gypsies, &c., descended. They were consequently red, like their ancestors. Reese was not ignorant of this law, who says, "A series of nations may be traced in Africa, whose common origin can scarcely be questioned, which lose one Negro characteristic after another, until a very close approximation is manifest to the character of the white races." Rotteck understood this law. "Climate and other external circumstances," says he, "produce the changes and diversities of the human family." Godman's Natural History says, "The action of external causes is capable of producing considerable variation in the appearance of individuals and tribes." Harris well understood this law. "History, in connection with Physical Geography, evinces that the diversities of mankind are resolvable into the prolonged action of external causes, producing and perpetuating them. The color of the eyes and skin is so dependent on external conditions as to be useless as a characteristic mark of races. The Jews of Germany, Portugal, and Cochinchina, are so far assimilated to the native population of these countries, as to be light-complexioned in the first, dark colored in the second, and black in the third." Dr. Good was far from being ignorant of this law. "All the deepest colors of men, beasts, birds, fishes, reptiles, and vegetables, are in hot climates, and all the lightest those of the cold. We perceive daily, that an exposure to the sun's rays turns the skin from its natural whiteness to a deep brown or tan, and a seclusion from the sun keeps it fair and unrefined." This point is most ably elucidated in Good's Book of Nature, where the author proves conclusively, that the varieties of appearance are due to circumstances, and change with them. In the brute creation, for example, the swine is changed from black to white by a change of place; his size is doubled, and even his divided hoof becomes solid. Good says, "The whole difference between the cranium of a Negro and a European, is not greater than that of the wild and domestic swine." Change of condition merely has produced the difference. Blumenbach, in a most lively and effective manner, has elucidated this well-known law of change incident to men and animals. This law was known to the inspired writer, who said, "Look not on me, for I am black, for the sun hath looked on me." For the philosophy of this law, the reader is referred to Good's Book of Nature, where it is most ably illustrated. But very few indeed are ignorant of a law so universal, and so manifest in every-day life. My friend says, "Gibson was ignorant of this law, for two thousand years are insufficient to change the color of the human face." What does such a statement amount to, when every sane man knows that two weeks of exposure to the sun is sufficient to change the "color of the human face" so as to be scarcely recognizable. Hugh Murray says, "The Abyssinian, in the same latitude with the Negro, has retained from time immemorial the Caucasian form and physiognomy." What has this to do with the question? The Abyssinian has retained his locality as long as he has his characteristics. If he were to move to Guinea, and remain as long as he is in his present location, his characteristics would

change. He differs from the Negro in characteristics, because he differs in locality. Dr. Good says, "The Abyssinians differ from adjacent Negro tribes, because, though their latitude is nearly the same, their physical climate differs essentially, their country being much higher, and its temperature much lower." The wandering Gypsies can prove nothing against this law, for they have no locality, and stay in no one place long enough to receive any permanent impress. My friend asks, "If the Egyptians were Negroes, and are turning white, why is not the same phenomenon exhibited by other Negro tribes?" I answer, *It is*. "There are," says Dr. Good, "multitudes of tribes among the black tribes of Africa, exhibiting nothing more than the red or copper color, with lamp-black hair." Their peculiarities of climate, habit, food, &c., are abundantly sufficient to account for their degeneracy from the parent stock. We have already quoted Reese, who says there are many Negro tribes who are gradually assuming Caucasian characteristics, and losing their Negro traits.

An interesting chapter of inquiries might here be instituted. If there is no law at work producing these changes of the human countenance and structure, whence come they? Every one knows that there is an endless variety. In the tribes of Shem, some are black, some red, some white; so of the sons of Ham; and so of Japhet. Now certainly Shem was not white, red, and black, at the same time. These varieties in his descendants, then, came not by hereditary descent. How then came they? To this question there can be but one answer. That answer the scientific world has given, and that law of change all scientific writers have well appreciated. D. E. MAXSON.

"SABBATH DESECRATION."

To the Editors of the Sabbath Recorder.

An article in the Recorder of Jan. 23, professing to be an explanation of a former article on "Sabbath Desecration," contained arguments that may be, and doubtless are, used to justify any disregard of the Sabbath, and indeed of the law of God in general, which the individual concerned may choose to sanctify with the convenient position, that as he saw things different from others, he must be left free to act for himself. Who shall dictate to me my rule of conduct? You may answer, The law of God. But I must interpret that law for myself; and if I, by choice or unavoidably, come to a different conclusion from my covenant brethren, who may interfere with my freedom? "The Report," it is said, "was not rejected because it condemned journeying, harvesting, &c., but that it unjustly placed 'cheesemaking' in the same category, and hence the odium justly attached to the former, unjustly attaches to the latter." Let us look a moment at the other side. Suppose a brother, quite a distance from home, on his return, comes aboard of a steambot just pushing off, and pays his passage through. In a few days the Sabbath greets him. What shall he do? A family of small children are depending on his daily exertions for support, and will probably need every cent he can save. Now, shall he leave the boat, lose what he has paid, run the risk of finding another conveyance, and incur additional expense as well as waste of time? Would such a course be consistent with the declaration of the Apostle, who considered it worse than "denying the faith," to neglect one's family? "Journeying," in this case, was not "a doctrine of gain, but of saving," what his family needed.

The business of a majority of the farmers throughout the more Western States, is raising wheat, which, by many, is their sole dependence for meeting their engagements, and supporting their families. It sometimes happens, that we have so much rain during harvest as to endanger the crop, if not to ruin it entirely; and perhaps on the Sabbath the wheat is in the best order it has been since reaping, though much injured, and there is a prospect of a storm at hand. Now, what shall we do? The Bible enjoins, the payment of our debts, and if our wheat is destroyed, we cannot pay them, and our families must suffer. "Here let us be distinctly understood, that the doctrine is not one of gain, but of saving"—of saving, too, what "nature, unsought, placed in our possession, as truly as she placed milk in the possession of our brethren of the dairy. Our wheat was not 'cut on the Sabbath,' yet it may be as 'naturally incapable of lying over' (through another storm) 'without damage, or absolute loss,' as the dairyman's milk. I am unable, as yet, to see the 'odium' attached to saving wheat, hay, or the sap for sugar, that would not as 'justly attach' to 'cheesemaking.' How does it happen, that the dairy is a business of gain on each of the working days, but on the Sabbath is only one of 'saving'? Is not the cheese made on that day just as large and saleable? If it is merely a business of 'saving' on every day, would it not be better to sell the cows, and engage in a more profitable business for a livelihood, thus averting the responsibility of employing a portion of each rest-day in labor, the lawfulness of which is at least doubtful?

Observation and experience would dictate to any person acquainted with the business, that to strain the milk into vessels, made

ready the day before, to stand undisturbed till evening, would be much more consistent with the rest and sacredness of the Sabbath, than to go through the whole process of making cheese, thus employing the time perhaps till 9 or 10 o'clock in the morning. The objection is frequently offered, "We have not dishes enough to set the milk." Allow me to suggest, that they have, at least, a cheese-tub, which would hold one milking, and it would not cost a large fortune to buy pans sufficient to hold the other. I once heard a worthy minister, (since gone to his rest), who was engaged in the dairy business, remark, that while he was able to own a sufficient number of cows to make the business profitable, he should consider himself able to own pans to set the milk during the Sabbath; and if he could command no other means, he would sell one of his cows for that object. If it is objected to setting the milk for butter, still it need not be thrown away. Our swine need feeding each day, and some new milk, as a treat, on the Sabbath, would be quite acceptable to them; and as they require some kind of food, the milk might thus be saved, better than to displease God by "doing your pleasure on his holy day." Isa. 58:13, 14.

The principle laid down in the article in question is this—"that we are to pursue that course which best excludes waste, coupled with the least labor; and that 'cheesemaking' was as unobjectionable as any other form." This apology looks much like seeking to dispose of the milk in a manner to produce the greatest profit. We read of a man who anciently acted upon this saving principle, and who, when met by a prophet, blessed him, and said, "I have performed the commandment of the Lord." But what said the prophet? "Behold, to oxen is better than sacrifices." 1 Sam. 15:13, 22.

The apology further says, "that the Report was an unjust interference with the lawful business of a large class of citizens, whose business is of vital importance to the community at large." An occupation may be not only lawful but laudable and necessary on the six days of labor, which would be quite unlawful on the Sabbath. A business may be lawful in the sight of men, which would be an abomination before God. Certainly, to have made the greatest quantity of cheese possible in the "community," cannot be of more "vital importance" than to possess a treasure in heaven, and become "rich towards God." The idea that the righteousness of a certain course must not be questioned because a large majority are in favor of it, savors so strongly of Romanism, that I am surprised to see it countenanced by a Seventh-day Baptist. The theology of Rome teaches or countenances the notion, that any practice, however wrong or criminal, by being introduced or favored by a majority of the community, becomes a custom, and is therefore right; also, that any act, entirely wrong or criminal in itself, however it is opposed to the law of God, when it has been the custom of a community for ten years, becomes lawful and right; that there is no sin in working on the Sabbath, if we do not become fatigued, and if we do, there is no sin in it customary, especially if we should suffer a temporal loss by refraining from labor. (See Synopsis of Ligorio's Theology of the Church of Rome, pp. 182-4, 209-18.) Our brethren seem very cautious of imitating Rome in permitting others to interpret the Bible for them. This is as it should be. But while they shun error, may they not fall into one as egregious on the opposite extreme? Our brethren claim the privilege to be their own judges of what is right, "as for himself each must give account to his God." They deem it their privilege to employ quite a share of holy time in ordinary business or labor. Suppose this labor, together with necessary chores, should occupy one-fourth of the rest-day; this, in a year, would amount to thirteen Sabbaths! Who can tell how many souls might have been won to Christ, had those lost Sabbaths been spent in humble but importunate prayer? Who can tell how many humble penitents, almost persuaded to be Christians, have concluded, from such examples, that they were already as good as lost their anxiety for a new heart, and sunk to ruin? Who can say that there have not been many inexperienced youth, following on to know the Lord, who, encouraged by such examples, have become loose in principle, forsaken the house of prayer, and mingled with companions whose ways lead to death? What a meagre compensation for the loss of a soul would the gain of a few dollars appear in the day of reckoning! The arguments referred to become a strong support to those who love gain more than the commandments of God, and are glad to find encouragement in the practice and arguments of a church. I have already heard of one who rejoices in such a sanction. Suppose I choose to work three-fourths, or even the whole of every Sabbath; who may interfere with my freedom? If admonished that the law is plain, my reply would be, that law is under an obsolete dispensation; the gospel reads, "Let no man judge you . . . of Sabbath days." If discipline were enforced by the church of which I am a member, "dissatisfaction and division would ensue, which would threaten the existence of the church." Permit me to inquire, What is the advantage of a church combination, and in what case could there be church discipline on the above principle? L. M. ARAZ.

Lewis, Ill., Feb. 14, 1851.

"I CAN'T PRAY, BUT I'LL SING."

Bro. R. was the best singer in town. And he had the best choir of all the churches. All the young people came to the Baptist church, because their singing was better than in any other. And Bro. R. prided himself in the great good he was doing for the cause of religion, especially among the Baptists. "But Bro. R.'s religion consisted only in singing." He could not pray, nor exhort. For eighteen years he had belonged to the church, but had not prayed. The other brethren did the praying, and he the singing. The truth was, he could not pray. For a number of years, for some reason, Bro. R. had not attended the communion. He loved the church, rejoiced in its prosperity, sung with all his soul every Sunday, defended the Baptist as the true gospel church; but he felt too unworthy to attend the communion. Brother R. had a very interesting family of sons and daughters, and one of his daughters, it was believed, had been converted; but she would not acknowledge it. She was known to go alone and pray, and once said, "Oh, I wish father would pray at our house."

The Baptist church of which Bro. R. was a member had a new minister, whose labors were blessed, and some signs of revival appeared. The prayer meetings were better attended, and one evening the chorister was there. He came the next, and the next; and our new minister thought he saw Bro. R. weeping. Just before the close of the meeting, Bro. R. was called upon to pray. There was a long pause. He had knelt down. The minister said nothing. Bro. R. was in a dreadful state. At last the spell was broken by our chorister saying, "I can't pray, but I'll sing." And true enough he roared out—

I'll try to prove faithful,
Faithful, faithful, faithful,
I'll try to prove faithful,
I'll try to prove faithful,
Till we all shall meet above.

The singing was so unexpected, that no one could join in it, and Bro. R., as he sang only the bass, made it go rather roughly; and beside this, his body shook so much that his voice trembled most unaccountably. The next Sunday evening, our minister preached to backsliders, and after sermon requested all in the house, backsliders and impenitent, who were now willing to seek God's face and favor, to rise up. The very first to rise was Bro. R., who came forward immediately to the front seat, turned around, and begged the church to forgive him, the world to forgive him, and his dear family, his wife, his children, to forgive him. He made a most penitent confession. "Brethren," he exclaimed, "I can pray," and he knelt down, and a crowd of sinners crying for mercy, among whom were his own children, and sent up a most feeling and earnest prayer.

From this evening the work moved on with great power. His own children, with the exception of a young son, were all converted, and one of his daughters, before an accomplished and gay young lady, is now contemplating a missionary life among the heathen. Since that night the voice of prayer and praise has been heard uninterruptedly, morning and evening, at the house of our chorister; and no one is more punctual at the Lord's Table, or active in the prayer-meeting, than Bro. R. [N. Y. Chronicle.

A HUNDRED YEARS AGO.

Cook had not then navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveler had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmapootra was unknown, even by name, among the rivers of India. The language and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir Wm. Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from Western philologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago, there were neither Protestant Missionary Societies nor Protestant Missions, save only those which had been formed by the propagation of the gospel in the American Colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success, in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable. [London Patriot.

THE GOSPEL ITS OWN WITNESS.

When the celebrated Tennent was traveling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the Scriptures. "Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning, alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After stating some of the common objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, 'When you can not even read the Bible, how can you know that it is the word of God?' After reflecting a moment, the negro replied, 'You ask me, sir, how I know that the Bible is the word of God—I know it by its effect upon my own heart!'

The Sabbath Recorder.

New York, March 27, 1851.

"OBLIGATION OF THE SABBATH."

As we are under the necessity of intermitting the Sabbath Discussion for a week or two, in order to make room for our correspondents, we would offer a few strictures upon the article from the *Chronicle* published in our last.

The acknowledgment of "J. N. B.," that the discussion is "seasonable, practical, and, in its relations to the Law and the Gospel, fundamental and all-pervading," we hail with satisfaction. Would that every one could feel so! We should then hope that discussion would not cease, till the Church of God were thoroughly convinced of the sandy foundation on which the popular observance rests. How many times have our attempts to excite the spirit of inquiry been rebuffed with the insinuation, that it was a question of no importance! Indeed, we suspect that "J. N. B." himself would not be slow to avail himself of such a retreat, were the discussion between him and a genuine Bible Sabbath keeper.

It is our conviction, that the seventh day is vital to the institution; so that one who does not keep it, but substitutes another day in lieu of it, does in reality destroy the Sabbath. He destroys it, because, when another day is substituted, the Sabbath no longer witnesses to the world what the Creator intended that it should. The Creator's intention was, that it should serve as a standing witness against Atheism and Idolatry. It is a monument, upon which God's own finger wrote the inscription, as follows: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." It was intended, that every passer-by should read the inscription, and be convinced that the worlds sprang not into existence by chance, as the Atheist teaches, but were framed by the word of God. The acknowledgment and worship of the one true God, as the Creator of all things, lies at the very foundation of all religion. The whole law of God grows out of this fact, and consequently there would be no obligation to obey it, if the fact should be disproved. The next consequence would be freedom from all obligation to the gospel; for the gospel becomes a farce the moment that the law ceases to be obligatory. It is of the utmost importance to religion, therefore, that the commemoration of God's work in creation should be perpetuated. We should judge, that "J. N. B." was fully sensible of this, from the earnestness with which he battles his anti-sabbatarian opponent. But he never seems to suspect himself of being quite as much an enemy of the Sabbath as the one he so valiantly opposes. Having, in defiance of all just rules of interpretation, assumed that the seventh day of the Decalogue means any seventh day, he fancies himself to be quite a champion for the Sabbath of the Bible. But in what respect is his Sabbath a witness against Atheism? In what respect is it a commemoration of the fact, that the worlds were framed by the word of God? It commemorates no such thing. It does not even pretend to do so, "J. N. B." himself being witness.

"The work of Christ in our Redemption, in its eternal results, must, in the esteem of all Christians, be of far higher and sweeter import. The day that sealed the certainty of that glorious work, and of the 'new heavens and earth' for the redeemed, must, therefore, of necessity, be more sacred and joyful to believers than that which commemorated the creation of this visible globe."

To commemorate creation, then, in the opinion of this writer, is no longer of any importance! To continue to hold up, in our weekly celebrations, a fact which testifies emphatically against every atheistic notion concerning the origin and formation of the world, is not called for, since Christ has died! We see not but what it follows from his own principles, therefore, that his Sabbath on the first day of the week is not that Sabbath which bears testimony against Atheism. But the Sabbath of the Decalogue is that Sabbath which bears testimony against Atheism. Therefore the Sabbath of "J. N. B." is not the Sabbath of the Decalogue. He is as much an enemy of the Decalogue Sabbath as "Exodus" is.

Alluding to the first Sabbath kept by Adam and Eve in their state of unsullied innocence, the first day after their own creation, he says:—

"My friend makes merry with the idea of that day as a day of holy rest for man. 'In the name of wonder,' he asks, 'rest from what?' It had better become him, had he risen upward in thought to the sublime repose of the Creator over his finished work, and remembered that man was then in perfect communion of spirit with his God."

We think so too; though we do not clearly see how this answers his "friend's" question. But we would remark upon it, that here gleams out the erroneous idea, that man is not properly prepared to keep the Sabbath till after he has first labored. Close upon this follows another idea, that the great design of the sabbatic institution was to secure to man and beast respite from toil. Then follow all those calculations and reasonings, which occupy such a large space in "Sabbath Manuals," and other publications of like complexion, going to show that man cannot endure labor seven days in succession; that it is unprofitable not to observe a day of rest; that he would make more money in the long run, and that life and health and

soundness of intellect depend on a due regard to the day of repose. Seeing, then, that Adam and Eve had not yet given themselves to labor, (as the first Sabbath was but the beginning of their existence,) we are not surprised that "Exodus" asks, in view of the prevalent notion, "Nor are we at all surprised, that the anti-sabbatarian meets all these physiological arguments for a Sabbath, drawn from the natural inability of the creature to endure uninterrupted toil, with the simple common-sense remark, that man needs rest when he is tired, whether after a longer or shorter interval. Common sense shows that a man may, in two or three days, so exhaust himself by excessive labor, as to require a day of repose for his recovery. And common sense shows, that he might, on the other hand, labor so moderately, that a day of rest once in ten days would answer all the purposes of his physical nature. It is, moreover, a dictate of common sense, that the man who works ten hours a day for six days, and rests the seventh, gains no more in the way of rest than the man who works eight hours a day for seven days; in fact, not so much by four hours. In view of which, the anti-sabbatarian judges it a sufficient reply to all these physiological arguments to say, that man sins by working so immoderately; and that what is necessary to correct the evil is, not a Sabbath, but due moderation in labor every day. And as Adam and Eve were not tired, so they needed no rest. But the true doctrine of the Sabbath gives no room for such objections. The true doctrine is, that it is a commemorative institution, reminding us of the fact that in six days God created the world, and rested the seventh. It is not necessary, therefore, that man should have previously labored, and become weary, before he can consistently keep the Sabbath. He can commemorate God's work, whether he has previously labored himself, or not; whether he is weary or not. Adam kept the Sabbath on the first day of his existence, therefore, just as properly as he did after six days of toil. He rested not from toil; he simply celebrated what his Maker had done.

It is this strictly commemorative character of the Sabbath, which renders its observance on the seventh day of the week necessary. Observed on the first day of the week, it does not commemorate a finished creation. Some have endeavored to make it appear, that the first day of the week was validly the day of creation, because on that day matter was brought into existence, and no new matter was afterwards created. They suppose, therefore, that in keeping the first day of the week they are virtually commemorating the work of creation, while at the same time they are celebrating the completion of a work far more glorious. "J. N. B." appears to entertain some such notion, as we judge from the following language:—"Either there are now two Sabbaths, (which 'Exodus' denies), or the one Sabbath of the Creation and of the Decalogue is perpetuated—is exalted by a new association with the work of Redemption, and for that reason, by Divine Authority, attached to the first day of the week in preference to the seventh." But the notion is utterly untenable. He who observes the first day of the week may indeed celebrate so much of the work of creation as was performed on the first day; but that is far from answering the design of the sabbatic institution. The real design of it was to celebrate creation as a finished work. Otherwise it is no testimony against Atheism. Atheism is effectually refuted by showing, that all the works of God are wisely contrived, adapted to useful ends, and fitted for the comfort and happiness of the creature. It was, therefore, very wisely ordered, that the Sabbath should be on the weekly recurrence of that day from which the Creator looked back and "saw every thing which he had made, and beheld it was all very good." And this is the reason why we maintain, that he who does not keep the seventh day of the week, but substitutes another in lieu of it, does in reality destroy the Sabbath. He blots out the very thing which God designed to be a witness against Infidelity, and all under pretense of exalting the work of Redemption. And when we find "J. N. B." quoting with approbation the language of Montalembert to the French Assembly, that "the public profanation of the Sabbath is like a public profession of Atheism," we feel a good deal like saying, "Physician, heal thyself."

REVIVALS IN OHIO.—Our exchanges bring interesting accounts of revivals in various parts of Ohio. At Canaan, the Old School Presbyterian Church has been revived, and some thirty persons added to it. At Kingston, near Chillicothe, a revival of about two weeks' continuance has been enjoyed, in which 27 have already been received to the church, and 16 to 20 more are expected. The academy of the Columbus Presbytery shared the blessing, and at least eight young men are expecting to prepare for the ministry. At Oxford, where there is a college with 100 students, and a female seminary with a like number, it is stated that "God has answered the prayers of his people, and cast the salt of his grace into these institutions. A large number of young men have professedly given themselves to the Lord. At one time, forty-one persons made a profession, chiefly students." "The town of Circleville is unusually favored with the presence of the Lord. Revivals are in progress in the Presbyterian and the Methodist churches. Refreshing times from the presence of the Lord are still enjoyed in the Brethren church."

BRITISH CORRESPONDENCE—No. 31.

GLASGOW, March 7th, 1851.

The British Government has been in a disorganized condition for a fortnight. The Ministry resigned, being, or supposing themselves to be, incapable of carrying the measures which they had resolved to propose. After Lord Stanley had failed in organizing a Conservative Government, and Lord John Russell had also failed in obtaining such alterations in his Cabinet as would have been to himself satisfactory, the latter noble Lord has been urged by the Queen to resume the helm of State with the colleagues he formerly had, and to do as best he can in the case. The first result of these circumstances, there is reason to fear, will be a weakening down of the already too weak proposed Bill for the Repression of Papal Aggression—which is to be again introduced, in the House of Commons, this afternoon.

The Marriage Affinity Bill, which proposed to legalize marriage with the sister of a deceased wife, was again brought before the House of Lords, at this early period of a Parliamentary Session, and negatived by a majority of 50 against 16, although even the prelates were not unanimous as to such marriages being condemned by the Word of God.

If the Ministry be enabled to act with vigor, one of the great questions with which the present Parliament must be engaged will be that of Education. Lord Melgund has brought in his Bill into the Commons, (but slightly altered since it was thrown out last Session), "to Reform and Extend the School Establishments of Scotland." It does not, however, even with its amendments, find much favor from any party here. In the agitation of the subject last year, the Rev. Dr. Bacon, of New Haven, Connecticut, highly extolled the School System of the United States; and at the Manchester Educational Association meeting, in October last, Mr. Cobden spoke decidedly for the New England plan, and avowed a determination to "agitate" for its adoption. But I fear that Mr. Cobden could be content to dispense with religion in the education of the Family as well as in that of the School. Some of the leading men in the Free Church have addressed to the Privy Council a scheme of their own, in a form to save Parliament almost all trouble in adopting it as a law. They make provision for the Scriptures being read in the schools; but they equally require that the Westminster Assembly's Shorter Catechism shall be taught also—the Catechism, that is, which asserts that since the Resurrection of Christ the first day of the week is the Christian Sabbath; and has appended to the false proposition, what purports to be proofs that it is so. The Free Church have taken a very active part, since leaving the Establishment, in the promotion of Education, and have even been allowed considerable influence in regard to it. They even succeeded in prevailing upon Government to cancel a recent appointment of Dr. Gunn of Edinburgh—one of the members of their own church—as an Inspector of Scottish Schools; but another of their members, obnoxious to the same party, on the same grounds—Dr. Cummings of Glasgow—then received the appointment.

The Universities of Oxford, Cambridge, and Dublin, are included in the plans of government revision. Last year Commissioners were appointed to inquire into the state of education within them, with the avowed design of considering whether they could be better adapted to the existing state of the country. The proposal excited much displeasure on the part of those who considered their wealth or influence likely to be affected by changes which might be determined upon; and some such parties are stated to have refused to furnish the evidence required by the Commissioners. Resistance they will probably find to be vain; and great abuses are almost sure to be discovered and exposed. The Universities are composed of a large number of colleges, separately endowed by their munificent founders for "poor scholars;" but are now, and have long been, almost exclusively filled with the sons of the rich. They were intended as nurseries of religion, as well as seminaries of good literature; but their value for both purposes has been sadly marred. Sixteen years ago the London University was instituted to supply one of the defects of the older establishments, by receiving and giving equal advantages to students refusing to recognize as correct the doctrines taught by the Church of England. It had been well if even then the lesson had been learned of the need of thorough reform—for previously the observant could perceive, that veneration for antiquity would not screen long palpable perversion, where there seemed neither purpose nor promise to amend.

Confessedly, Oxford, as a University, is of great antiquity, whatever becomes of the tradition that it owes its foundation to Alfred the Great. Nearly six centuries ago, according to the annalist, 30,000 scholars attended in 300 halls—while now its students number only about 1,500. The Reformation greatly diminished the number of such scholars, as it affected the abbays and monasteries from which very many of them came. In 1651, the number of students was 3,247, but there was soon after a great decrease. Besides the colleges, which are all endowed, there are halls, which are not endowed, the students in which hire their chambers and pay for their diet to the Principal. The property belonging to these halls is held in trust by the University. The University of Oxford

has always enjoyed self-government; and in the reign of Charles I. an adjusted code of its statutes, known as the "Caroline Statutes," was compiled. Belonging to the colleges there are 400 fellowships, 500 scholarships, and 450 adwosons. The University is said to depend chiefly for revenue on fees, the profits of its printing press, and other fluctuating sources of income. Some of the fellowships are worth as much as £700 a year; and perhaps on an average £300 each—the aggregate income, it is said, being about £120,000 annually. The highest University Office is the Chancellorship, which till the middle of the 15th century was always filled by a churchman. J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 3.

From a Journal of Dr. J. D. B. STILLMAN of New York.

At the landing stood a group of copper-colored men, with dirty white cotton clothing, and old flint-lock muskets, representing custom-house officers. Near by was a large one-storied adobe building, with a tile roof like all that I had seen in South America. A few boxes were scattered about, and idlers in great plenty. Our baggage was stowed on the heads of some natives, who led the way up to the town, and we followed on by a row of thatched cottages, half concealed by the trees and cactus, for the distance of half a mile, when we found ourselves in a town of considerable size, but irregular, filthy, and ruinous.

Rialejo was destroyed by a party of Buccaneers in the seventeenth century. Dampier, the celebrated voyager, was one of this number. Their chief object was the capture of the city of Leon, fifty leagues distant. The traces of former greatness and wealth meet you at every step. Here a regular, substantial pavement, now disused; and every where the foundations of large strong walls of masonry, whose superstructure has given place to thatched cottages; a few of the better class have adobe walls. The ruins of a large convent, whose solid masonry has withstood the storms of nearly two centuries, still lift their broken arches and dome, assailed by fire and earthquakes. Time is rendering them more imperishable, by binding them up with climbing trees and vines, that cover them like the meshes of a net.

The hotel where our baggage was carried was of modern and improved construction, having a second story, open on all sides, which was used for a sleeping room. This was called the "American," and I recognized as the host Mr. Mulhodo, formerly of San Francisco, and late of Sacramento. Tickets were furnished at the bar for dinner, which in due time was served up, with a parsimony better suited to a "prospecting" party at the mines, than to a country overflowing with its abundance. The charges were extortionate. It is unfortunate when one rises from his dinner in bad humor, for then every thing else goes ill. I went out regretting that I could not talk the language of the country, as it made me in a measure dependent on these scamps; when chance led me to an old church, whose walls were crumbling with age, and covered with lichens and grass. The niches in the front, where formerly statues had been placed, were almost obliterated. In a little thatched shed near by were three bells, which had evidently suffered the ordeal of fire, and were badly broken, but were still made to ring out their matins and vespers, as when they hung in the tower of the convent two hundred years ago. This church was accidentally left undestroyed by the pirates. The roof was of tile, supported on rude rafters, and the floor of square bricks. Notwithstanding the rude display of sculptured wood and gilded ornaments, upon the altars and walls, it had a gloomy, saddening appearance. On one side was a variety of gay flowers, decking the image and shrine of the Virgin; some were in wreaths or festoons; others were made into small bouquets, and introduced into the mouths of broken glass bottles or earthen ware. Opposite to this, where hung the wooden image of the Saviour crucified, was an old dusty skull, and other human bones. Within the chancel was another altar, upon which were various toys, fruits, and flowers, little offerings of piety, such as school children bring to a favorite instructress. While I stood with uncovered head in this rude but solemn temple, a half-cad female entered, and knelt in the middle of the floor. Fearing that my presence might be regarded as an intrusion, I removed my unsanctified feet from the floor, and picking a large cluster of purple flowers that grew in the threshold, I put it in a button-hole of my coat, and walked out into somebody's garden. Having helped myself plentifully to fruit, I returned to the hotel, and engaged a hammock for the night. At the time of the discovery of America, hammocks were in general use by the people of the country, and at this day they are the most conspicuous article of furniture in every house. They are beautifully woven from a species of native grass, and are both large and elastic. For comfort and cleanliness, I preferred them to any sleeping accommodations which I saw here. Between the annoyance of musketoes and the disturbance occasioned by disorderly travelers, my first night on shore was passed very uncomfortably.

Several companies of men, who have served an apprenticeship in California, have been formed here to forward passengers through to San Juan; and every assurance that may be necessary, and promises without stint, are made to convince the traveler that he will

be forwarded through with greater economy and despatch by committing himself to their care; yet a more graceless set of swindlers never infested a country. There are two modes of conveyance. One is by a clumsy two-wheeled vehicle, called a *carrita*, covered with skins, and drawn by four oxen. The wheels are transverse sections of large trees, and about six inches thick. To the end of the tongue is fastened a cross-piece, which is lashed to the horns of the wheel oxen; so that the carrita cannot capsize without lifting one of the oxen from his feet. When the floor is covered with baggage, there is just room for two or three men to crawl in between it and the raw-hide top. Six men are furnished with one of these, and a driver, who sits on the carita, armed with a long sharp gait, which he thrusts into the animals till they bleed; while another boy, ten or twelve years old, precedes them as guide, carrying a machita, or long knife, which is worn by nearly all the natives while on the road, and which serves the three-fold purpose of sword, axe, and eating knife, and without which it would be difficult to penetrate the thickets. In this manner transportation is performed to Granada, and the price asked is six dollars for each person. The other mode is by horses, which are provided for those who would ride at twelve dollars, which is the value of a good horse in this country. In this case, a guide is furnished, who is to provide for the animals, and return with them. I chose the latter method, and sent my little baggage on in a carita, in the care of some friends. I obtained a good horse, and prepared to set out on the morning of Dec. 2d, with one companion. When about to start, my attention was arrested by the humiliating spectacle of an American, who had died on the previous night from a debauch, carried along on a cart, like a dead dog, by the natives, unattended by a white man, and uncovered to the sun and dust. To any one at all sensible of the responsibilities of the people of the United States to their less civilized neighbors, a journey in the path of California adventure will furnish many a humiliating lesson, if it does not cover him with shame. It is with pain that I think of the brutal conduct of many of my countrymen, as it was exhibited during the whole route through Central America. The character which the nation enjoys, they arrogate to themselves, and abuse the confidence which it inspires. With less claims as individuals to a character for refinement, they perpetrate the most indecent outrages upon a people whom they call unenlightened, but who are greatly their superiors in every virtue that gives value to civilization. It is to be hoped, that an enlightened public sentiment will hold such to a strict accountability for their conduct.

Leaving the town behind us, we urged our horses at a quick pace through the narrow and thickly-wooded road, in hope of finding a more open, or at least a dryer one. We passed companies of girls, dressed with calico skirts, secured just above the hips, leaving them otherwise naked, carrying various kinds of produce upon their heads, or fowls in their hands—an extraordinary demand having been created for these last by the fastidious tastes of Californians, and no table could be considered as set for them unless it was supplied with eggs and chickens. We fell in soon after with two natives, one of whom, by the peculiarity and elegance of his dress, we knew to be a priest; and as we had heard much of the dangers of the road, though we had formidable looking pistols in our belts, we still thought it might not be amiss to have one of his order in our company; but from some cause he did not see fit to cherish a reciprocal regard for our society, and quickened his speed. At this time we should probably have parted company, when by one of those fortuitous circumstances which so often pervert the ways of men, the animals were otherwise disposed. They had been trained to travel in companies, and when one went faster, the other was sure to follow; and to the infinite mortification of both parties, they would not separate, until an unfortunate slip of the priest's horse nearly threw him from his saddle, and left his sacerdotal headgear lying in the mud. The road here was wide, and much broken by the recent rains and cart-wheels, but there was much to interest us, especially the strange birds, flowers, and heavy forest trees. The morning-glory covered the weeds and bushes along the road, and often climbed the tallest trees, and a beautiful species of parrot screamed discordantly.

We arrived about 10 A. M. at Chinandega, after a ride of three leagues, over a much frequented road, but through a country that is a wilderness of forests. The land lies well, and is very rich, but it is held by a people without ambition. We had been furnished with a way-bill to the agent for the men who owned the horses, and now presented it at the Falcon House, and riding through the great door-way in the front, we dismounted in the court, after the fashion in all Spanish houses. At this place we were obliged to wait until the next day for a guide and a larger company. After dinner, I strolled about the town, which contains a population of about 10,000, and is regularly laid out on the Rialejo river, which is a mere brook at this point. The houses are mostly built of thatch from the cocoa-nut tree, though many on the principal streets are of adobe, with tile roofs and brick floors. The fences, as in Rialejo, are of a very tall and cylindrical species of cactus; they sometimes grow thirty feet high, and are of the very uniform diameter of six or eight inches. They are set in compact rows, and when one of these perishes, its place is supplied by cutting off a part of one unnecessarily long, and planting the cutting as a post, where it takes root and flourishes. It seemed impossible for art to have contrived a fence of greater durability, beauty, and strength. Within these enclosures are cultivated bananas, oranges, and nearly all that the people require for their support. The whole town has a cleanly and quiet appearance, much in harmony with the character of the people. They are mostly Indians, but kind, especially to Americans; indeed, it is difficult to find a bad creature among them. Their conduct towards each other is uniformly courteous and gentle; but in those respects by which we judge a people rich, they are very poor. They cultivate no more than to meet their own consumption, and the plan is to them what bread is to us. The

dishes used by the masses grow also in their gardens, being made from the calabash; but knives and forks are as yet a rarity, even in the hotels. Smoking tobacco is a practice universal among men, women, and children. They have few foreign luxuries, and but little gold and silver. The most of the coin in circulation is American dimes, eight of which are taken for a dollar more readily than the same number of Spanish eightths of a dollar. The dress of the females is much as before mentioned, with a sort of shirt in embryo, reaching about four inches on the arms, and to within the same distance of the skirt. As in all the Spanish colonies, bonnets are never worn. Children go naked till the age of puberty; and it is no uncommon sight to see a boy in a state of nature, with the exception of a palm-leaf hat on his head, walking the street with a cigar in his mouth. The day was nearly spent in rambling and trying to sketch some views that appeared to me peculiar. While passing to the cathedral, just before sundown, I crossed the public square, and met a party of a dozen soldiers conducting a chain-gang of two convicts to the guard-house. One of them was a fat, jovial-looking fellow, smoking a cigar, and looking the very personification of contentment, wearing his chains with the dignity of a commander. As I passed him, he asked me for another cigar. The officer in command grinned, and said, "Good morning," although it was evening. On my return, I passed the guard-house, where they were drawn up in line, with arms at "support," when the same officer again shouted out, to the extent of his voice, "Good morning." The whole State of Nicaragua is overrun with lean yellow dogs, and every household in Chinandega has more dogs than children—so numerous that they cannot find food for the necessities of life; and I found that to be literally true here, which I had always regarded as a hyperbole, that the dogs were compelled to lean against the houses to bark.

LYNCHING A MISSIONARY IN KENTUCKY.—Rev. Edward Mathews has been for some time preaching and lecturing in the South-Western States, under the patronage of the American Baptist Free Mission Society. On the 18th of February, in the vicinity of Richmond, Kentucky, he was mobbed and subjected to most brutal and barbarous treatment, at the hands of persons who probably supposed that the Union, or something else, was endangered by the manner in which he exposed the evils of slavery. To save his life, he was compelled to give a pledge that he would leave Kentucky, and not return.

METHODIST MISSIONARY FUNDS.—It is said that in raising money for missionary purposes, some of the Southern Methodist Conferences have manifested a spirit of great liberality. From the returns it appears that during the past year the Alabama Conference contributed \$11,700, Georgia Conference \$12,000, and South Carolina Conference \$17,700. Query—How much of this money was received from men who buy and sell their brethren, and live upon the avails of their unpaid labor?

MISSIONARIES FOR OREGON AND CALIFORNIA.—The Methodist Missionary Board, at a late meeting in New York, recommended that five more missionaries be sent to Oregon and California, as early as the Bishop having charge of the Foreign Missions finds it practicable. Those five will be in addition to the five already appointed and announced, and who will sail on the 13th of March, viz. Rev. Messrs. Woodward and Kingley for Oregon, and Messrs. Bateman, Dryden, and Maclay, for California.

REVIVAL AT SHILOH, N. J.—From Shiloh, N. J., we learn that an interesting state of things is in progress with the church in that place. The dedication of their new house of worship was followed by a series of meetings, and, at the last accounts, some thirty or forty professed to be under concern of mind, six had been baptized, and more were expected the next Sabbath. Thus writes Bro. Jones, under date of March 4th, and promises to communicate with us again.

HEALTH OF MRS. JUDSON.—The *Baptist Register* says that a letter just received from Mrs. Judson, ("Fanny Forrester,") of the 13th of October last, gives the melancholy intelligence that her health has become so impaired "by continued disease for the last five months," that "there is but little hope of a permanent relief except in a return to America." "The mission," she also says, "is enfeebled by sickness and death."

METHODISM GROWING "WORLDLY."—A statement is going the rounds, to the effect that a Methodist Church has just been completed in Louisville, Ky., which is one of the most costly and elegant Methodist churches in the world. It is ninety feet long, sixty wide, and forty high. The pews are circular, and finished in sofa style. The fresco painting is said to be in fine taste.

EPISCOPAL MISSION IN CHINA.—The *Independent* says that the Episcopal Board of Missions have obtained a very reasonable and valuable reinforcement to their China Mission, in Rev. Robert Nelson, of Lexington, Va., who has resigned his parish to accept the appointment of missionary to Shanghai.

LIBERAL DONATIONS.—The Boston correspondent of the *Newburyport Herald* says:—"The sum of twenty thousand dollars has been subscribed and paid, within the past few weeks, by the Unitarians in this city, in aid of the Theological School in Meadville, near Lake Erie, in Pennsylvania. One of the western friends of this institution, H. J. Hildekoper, Esq., offered to make a donation of ten thousand dollars on condition that the further sum of forty thousand was obtained. Twenty-six thousand dollars of this amount has been obtained in New England."

Miscellaneous.

Try Again. There's always something in the breast, Which whispers, clear and plain, "There's work to do; why idly rest? Up, up, and try again."

Three Ships Burnt at Sea.

We have been furnished, says the Boston Journal, with the following highly interesting letter, giving the particulars of the destruction by fire at sea of three coal-laden ships, a brief account of which we have already published.

I will now commence my narrative. After we left Baltimore, we proceeded on our voyage pleasantly, and I assure you I never enjoyed myself more. Nothing occurred to mar our enjoyment until we were about in the latitude of the River Platte, when William discovered smoke issuing from the after hatch, and then the startling truth flashed upon our minds that the ship was on fire.

Imagine our situation—eight hundred miles from land, on board a burning ship, with very inclement weather, so rough that boats like ours could not possibly live for any length of time. There was no other way but to smother the fire as much as possible, and bear up for the nearest land—the Falkland Islands.

Presently the high rocks, called the Volunteer Rocks, which make off two miles, began to heave in sight, and I can assure you those barren rocks presented to us a most welcome appearance. We ran into a little cove, under the lee of the land, and anchored that night, for it was blowing a close-revealed, topsail breeze, right down the harbor.

The next day we beat up to the settlement, called Port Stanley, an English colony, consisting of 400 people. We had a survey upon the ship—opened her hatches, and found her all on fire. We commenced throwing water into the hold with an engine, but the fire still increasing there was no alternative left but to run the ship on shore and scuttle her.

After the business was all settled we should have come directly home, but the island being very little frequented by vessels, we might have remained there a year perhaps before an opportunity would have enabled us to return. There was in port a Scotch ship from Dundee, bound for Valparaiso, whence we should be more likely to have an opportunity of returning home.

We were at this time seventy miles from land, and immediately made preparations to take to the boats, preferring to take our chance of gaining the land, although it was an inhospitable coast, inhabited only by savages. Just at this moment a sail bore in sight. We hoisted a signal of distress, and she bore down for us. She proved to be an English ship called the Symetry, loaded with coal, bound to Acapulco.

We remained on board the Symetry 12 days, when a large ship bore in sight, and in answer to our signals hoisted. She proved

to be the American ship Fanchon, of Newburyport, Captain Lunt, bound to San Francisco. She loaded at Baltimore with coal at the same time we did. The Captain invited us to come on board his fine ship, and we at once accepted the invitation. The ship was 1,000 tons burthen, and had in 1,200 tons of coal. On the 25th of December, when we were in the Pacific, 1,200 miles from land, we discovered the Fanchon to be on fire! Efforts were immediately made to make her as tight as possible, and Captain Lunt shaped his course for the main land.

We were on board this burning ship three weeks, and imagination cannot conceive the anxiety of our minds during this time. We never saw a sail of any kind from the time the fire was first discovered until we saw the land, and then nothing but those little "Catamarans."

Capt. Lunt ran the ship into a small bay, called the Bay of Sechura, anchored about two miles from the shore, at 4 o'clock P. M. He immediately commenced landing the dunnage in the surf on a good sandy beach. A tent was built, and after taking everything off the ship's deck, they opened the hatches, and no sooner were they raised than she was one sheet of flame below. The hatches were put on again, and she was run on shore and scuttled, but the flames were too far advanced to prevent her from burning. And there lay that noble ship in this lonely bay, and burned to the water's edge.

The Deaf and Dumb.

From the Annual Reports of the Institutions for the Deaf and Dumb in Pennsylvania, Indiana, and Illinois, a writer for the N. Y. Tribune makes up the following account of their present condition and prospects:—

In the Pennsylvania Institution there were 134 pupils at the close of 1850, of whom 44 were admitted during that year; 14 had left, and 3 had died. Ninety-two were supported by Pennsylvania, 8 by New Jersey, 18 by Maryland, 3 by Delaware, and 13 by their friends. The pupils are divided into seven classes, of nineteen each. Trades are taught them, and their understandings are assiduously cultivated. Of the number admitted during the year, 29 were born deaf; a number lost their hearing by scarlet fever at an early age; others by whooping-cough, measles, etc. None are admitted into this Institution under ten years of age.

In the Indiana Institution, under the care of Mr. J. S. Brown, the mutes of that State have been afforded a comfortable and spacious home, which is unsurpassed by any kindred institution in the Union. The new buildings were completed in the summer of 1850, and were occupied on the 2d of October last. The number of pupils in attendance in January, 1851, was 125; total number enrolled, 141. The Agricultural Department in this Institution has been placed on a very satisfactory footing, by the employment of an experienced scientific farmer. The land belonging to the State, for the use of the Asylum, amounts to one hundred and twenty acres. By a legislative enactment, all the mutes of the State are alike entitled to the privileges of the Asylum, free of charge. Indiana has the proud distinction of being the first State in the Union to adopt this principle. Illinois was the first to follow the example, and it is believed that Ohio will adopt the same course, at least, in part of her benevolent Institutions.

In the Illinois Asylum, the number of pupils has increased from 77 in 1849, to 95 at the close of 1850. The estimated value of labor performed in this Institution during the year—under the plan of securing physical as well as mental and moral training to its pupils—was above \$2,330. A large amount of manual labor has also been performed on the grounds of the Institution. The yearly expenses of the Asylum exceed \$120,000; the ratio of expense per pupil is \$120 to \$125 annually. The Superintendent is Mr. Thomas Oger. Pupils are not admitted under the age of 10; natives of the State are admitted free of charge, while those from other States pay \$100 in advance. Missouri, Iowa, and Wisconsin, having no provision for the instruction of this class of persons, send their pupils to the Illinois Asylum. There are now in that Institution 11 from Illinois, 2 from Iowa, and 1 from Wisconsin.

It is gratifying to learn that the pupils of these excellent Institutions manifest a commendable spirit of industry, both in their courses of study, and in the various branches of useful labor which are taught them. The importance of trades is urged by the Superintendents with great earnestness, as a preparation for the pupil's future life. The necessity of a careful selection of the kind of reading provided for the Deaf and Dumb is also commended to the consideration of parents, guardians, and friends. "A mute," says one Report, "reads no work which he fully understands, without drinking in much of its spirit, and living over in imagination the scenes which it depicts. Hundreds of books that might be named, which would produce but a slight effect on others, will prove positively injurious to them."

The World's Fair.

The great London Exhibition is to be opened in May. The conditions of admission are described in the following paragraph from the London Times of Feb. 11th:—"Tickets of the first class are to be saleable at three guineas for a gentleman's and two for a lady's ticket, and these vouchers will procure admission at all times when the Exhibition is open to the public. On the first day of all, the right of entrance will belong to the holders of these 'season tickets' exclusively, no offer or money being receivable at the doors on this occasion. On the second and third days, the price of admission, for the day only, will be £1; and on the fourth day 5s., at which sum the entrance-fee will continue stationary for the space of three weeks. On the 22d day the price will fall to 1s., so to remain during the period of exhibition, with the exception of the Fridays and Saturdays in each week, on the former of which days the cost of admission will be always 2s. 6d., and on the latter 5s.

Clover and Gypsum.

Clover was cultivated first, we believe, among the Dutch and Flemish farmers, and formed one of the leading causes of the great superiority of the husbandry of the Netherlands over that of the countries around it. From thence it was introduced into Great Britain in the 16th century, where it has been instrumental in converting some of the most barren and worthless soils into the most fertile and profitable. Clover and gypsum were brought into the United States about 1770, from Germany, where the benefits resulting from the application of the latter in the growth of the former had been discovered by accident. And often thus are facts of vast importance brought to light—facts whose application in practice exerts an immeasurable influence upon the prosperity of a country.

From the analysis of clover may be seen at a glance the reason why gypsum, or plaster of Paris, is so useful in promoting its growth. In 100 parts of the ash of clover hay there are of the salts of magnesia and lime 56.00; and of silica 4.90. The constituents of gypsum furnish nearly one-half of these elements.

But this is not the only or the most important of its modes of action. "Gypsum," says Liebig, "has the power of fixing in the soil the ammonia of the atmosphere, which would otherwise be volatilized with the water which evaporates." But we will not enter upon the disputed question of the way in which plaster acts upon plants, but rather speak of the manner in which we may avail ourselves of its unquestioned power to further our interests.

In restoring worn-out soils to fertility, clover and plaster fill an important part in the management and economy of the thorough farmer. Profitable as a crop, and cheap and easy in application, clover is perhaps the best manure, for soils suited to its growth, with which we are acquainted. Mr. Cropp, a Georgia farmer, estimates a good clover ley as equal in its effects to a broadcast manuring of stable compost; while other judicious agriculturists, from their own experience, think the benefit resulting equal to two such manurings.

Clover makes but slight demand upon the constituents of fertility in the surface soil—drawing freely upon the atmosphere, while its large and numerous roots, as well as extensive stalks and abundant leaves, supply much vegetable matter. A luxuriant growth of clover is an excellent preparation for any and every crop. The soil is loosened deeply and finely by its roots, which bring to their support, and to the surface, the valuable salts in the subsoil, not usually pressed into service. This, too, is the reason why clover so delights in a deep and vigorous soil—and why, where the subsoil plow has been used, such abundant crops are sure to follow.

The usual method of seeding with clover is to sow it early in the spring upon winter grain, to be followed in May by a top dressing of one or two bushels of gypsum to the acre. It is sometimes sown with barley or oats—but whenever or wherever, it should have its dressing of plaster. Lime, ashes, and salt, are also valuable adjuncts in its production. But so universal is its culture, and so well understood its importance, that we hardly need add farther, and perhaps unnecessary remarks upon the subject.

[Rural New Yorker.]

Printing by Water Power.

The proprietors of the Boston Traveler have just introduced, in connection with their fast press, a new motive power as applied to a printing press. Mr. Samuel Huse, an ingenious mechanic of Boston, has recently invented a wheel, which, driven by a two-inch stream of water, fed by a lead pipe, produces a force of three horse power. This machine was originally invented as a water measurer; and this is the first application of it as a motive power, it being found to possess this power in a most unexpected and extraordinary degree. It is simple, yet wonderfully efficient. It consists of a hollow cylinder, 10 inches wide and 16 inches in diameter; inside of which is a flange cylinder, about 6 inches in diameter. This inner cylinder has flanges, on which are four valves, extending from the one end to the other of the cylinder, and attached to it by hinges. These valves, when folded, or shut into the cylinder, form a little more than half its surface. Upon one side of the metre, the space between the inside of the hollow and the surface of the flange cylinder is so filled as to occupy something more than the width of one of the valves. This filling is made to fit so exactly as to prevent the water from passing. Upon one side of this filling the water enters the metre, and upon the other side is discharged. The metre is so placed that the valves will, by the force of gravity, open as they reverse from under the solid filling, and shut upon the opposite side previous to coming in contact with it. When thus arranged, the water is let into the cylinder, and comes in contact with the open valves; the inner cylinder revolves until the water escapes from the opposite side; and, of course, for every revolution of the interior cylinder, a given quantity of water must pass through the meter. This is carefully marked by means of a clock, which is attached to the cylinder, and which will indicate the precise quantity of water which has passed through the machine in any given time. The revolving flange cylinder is connected, externally, with cog wheels, a shaft and pulley; and from the pulley a belt extends to the driving wheel of the printing machine. This metre, or water-wheel, is driven by the Cochituate pipe, introduced from a six-inch distributing pipe, through a two-inch lead pipe; and the flow of the water is regulated by means of a screw gate near the metre. This wheel, though so small as to occupy only about 24 inches of room, affords about three horse motive power.

The Miracle Machine.

An English paper gives the following recipe for the manufacture of bleeding sponges:—"Take an oil painting of a wounded man, cover the back of the canvas with pitch, cut out a portion of the latter immediately behind the part depicted as a wound, pierce the canvas at that part with several stabs of a cobbler's awl from back to front, place in the opening made by the removed pitch a piece of sponge saturated with blood thinned with water, cover the opening with a plug of pitch, the application of a hot iron removing the appearance of a seam round the plug. The 'miracle' may now be worked by gentle pressure, either from behind or in front of the pictured wound, which, squeezed through the holes made by the cobbler's awl, and trickle out in the most natural and surprising manner, to the edification of all beholders. The 'miracle' is capable of being produced by other means, but upon the same principle. The application of a white handkerchief to the wound, and with some pressure, will assist in establishing the 'miracle.'"

Bedding for Strawberries.

It is an excellent thing to cover the ground around your strawberry plants. It keeps the soil light, warm, and moist, keeps down the weeds, and keeps the fruit from being covered with sand. The Prairie Farmer says:—"The English use straw—hence the name strawberry. Of late, spent tan-bark is much recommended; and where plenty; is no doubt a first-rate article; we have seen it stated somewhere, that it is apt to flavor the fruit. This would be fatal to it: if true to any great extent. Saw-dust—which, by the way, is a first-rate manure—would be unexceptionable, and would be far better employed in mulching lands than in floating down creeks, or going off in smoke to the clouds. Let those who live near saw-mills look out for the saw-dust—it will pay for hauling."

casually you can withdraw his attention from these things, and, when accomplished, you will find him a 'walking bookcase,' so retentive is his memory. He can give you correct dates of our political history during all the administrations; and he was connected personally with all except Washington and the elder Adams. His literary taste and knowledge is of the first class. How lamentable that such a man, now so near the grave, should prostitute his talents, time, and service to sin!"

Private History of the Pope.

The following remarks on the private history of the Pope were made at a Catholic soiree at Carlsruhe, by the Rev. C. Clifton:—"Pope Pius the Ninth, who at present sits in the chair of St. Peter, was born of a noble family, and in his early youth he entered the army. Having been attacked by a serious illness, on his restoration to health, he, in gratitude for his recovery, embraced the ecclesiastical state. For some time he was employed on a mission in South America. After his recall he was appointed Apostolic Nuncio at Naples. By his indefatigable and praiseworthy labors there, particularly during the prevalence of the cholera, he gained the golden opinions of all men. He sold his horses, his carriage, and his furniture, and ministered to the necessities of the sick and dying; and when questioned on this point, he replied, 'It is not fitting that the ministers of Christ should ride in carriages when the poor of Christ's people are dying in the streets.' He was afterwards appointed Bishop of Imola, and on the death of Gregory the Sixteenth he was finally elected Pope. On hearing the news of his election he fainted away, and it was only after the repeated solicitations of the cardinals that he accepted the office. He accepted it, exclaiming, 'Lord, notwithstanding the unworthiness of thy servant, thy will be done.' His tiara has truly proved to him a crown of thorns."

Disciplining Fowls.

The Chinese, living in canal boats, send their ducks ashore, during the day time, to earn their living, and whistle them home at night. The last duck gets a switching; and is, consequently, a duck race—each one trying not to be the last.

Some years back, I kept a few fowls, and among them was a very fine, large, Dominique cock, that would get into my flower garden, and then call all his family about him. There was, of course, great scratching among them until I interrupted the sport by driving them off. The hens would fly in great alarm; not so chattering; but, perching himself on the fence, he would send me a crow of defiance, and as soon as my back was turned, cluck a recall to his hens. This scene was repeated so often that at last I got out of patience with his impudence, and ran him down. When caught, I thought the Chinese method of drilling birds of another feather might have some effect upon my prisoner; so, holding by his legs, I laid him down at his favorite scratching ground, and, with a light switch, whipped him across the wings. After he had been well chastized, I let go of him and arose; but he lay still. I stepped back a foot or two, when he raised his head. At a threatening motion of my switch, however, he laid his head down again. I then retreated some twenty feet, keeping my eye upon him, and holding the switch "in terror." He lay almost perfectly quiet during the time. Occasionally he would raise his head, but the slightest motion of my right arm, at this distance, was sufficient to make him resume his very unnatural position.

Being much amused at the success of my experiment, I held him in this position by the power of whip and eye, for some fifteen minutes, and in the end, had a little difficulty in starting him off. The consequence was a complete reformation in his moral character, and he never afterwards trespassed on grounds that were forbidden him.

Probably some of the farmer boys that read the Evening Post, may like to repeat the experiment; if so, let me advise them not to act cruelly towards what ought to be the pet of the farm-yard. The lightest possible switch should be used—a blade of grass will almost answer. It is not the pain he suffers, but the degradation, that has effect.

Variety.

In the "Statistics of Lowell Manufactures," it is stated that there are twelve corporations of different kinds, which employ 8,274 females and 3,702 males, and consume 575,400 lbs. of cotton and 69,000 lbs. of wool per week. The average wages of females, clear of board, per week, is \$2, and of males \$4 80; the average per spindle, yards per day, 1 1/2. There are other manufactures in the same place than those specified above, of a value of \$1,500,000, employing a capital of \$400,000, and about 1,500 hands.

People, says Geste, are always talking about originality, but what do they mean? As soon as we are born the world begins to work upon us, and this goes on to the end. And, after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favor.

A loin of mutton was on the table, and the gentleman opposite took the carver in his hand. "Shall I cut it siddewise?" he asked. "You had better cut it bridewise," said his neighbor, "for then we shall all have a better chance to get a bit in our mouths!"

One of the best means to arrest dueling, suggests the Albany Dutchman, would be to pass a law forbidding the parties to have seconds. Men are so fond of applause, that they will not even make fools of themselves, unless there be somebody present to admire the manner.

A man with eleven daughters, was complaining that he found it difficult to live. "You must husband your time," said another, "and then you will do well enough." "I could do much better," was the reply, "if I could husband my daughters."

An Eastern caliph being sorely afflicted with ennui, was advised that an exchange of shirts with a man who was perfectly happy, would cure him. After a long search he discovered such a man, but was informed that the happy fellow had no shirt.

To a Bereaved Mother.

From the International Magazine. BY HERMAN. Its smile and happy laugh are lost to thee, Earth must his mother and his pillow be. W. G. CLARK. Mother, now thy task is done, Of thy night ended, With the coming of the sun, Grief and joy are blended. Grief that thus thy flower of love From its stem is riven; Joy that it will bloom above, Midst the bowers of Heaven.

Modern Church Life.

It is said that in Sweden a physician has discovered a process of applying gradually increasing degrees of gold to all kinds of animals, from lizards up to man; and thus reducing them to a perfectly torpid state, without destroying life. Some culprits of the government have been taken through these different stages, and so long as kept at the proper temperature, preserved insensible for weeks, months, and even years; after which, by restoring warmth, they have been brought back to consciousness.

The fellowship of church members thus exists, all petrified and frozen up for long periods. It is not dead. It is there. It is alive; but only now and then, after months and years of torpor, is it thawed out in consciousness and activity. There is in our churches a mysterious energy, that only needs waking up. There is a real life, a something between which and the spiritual death of false and formal systems of religion, there is placed an immeasurable and impassable gulf. Still it is only a spark of life. It wants waking up, drawing out, and fanning to a flame. [Curtis.]

IMPORTANT GEOGRAPHICAL DISCOVERY.

At a late meeting of the Royal Geographical Society at London, it was announced that Rev. D. Livingstone, of the London Missionary Society, had discovered another large lake in South Africa, about 200 miles north of Lake Ngami, which he recently made known to the world. The new lake contains several large islands, and is connected with the Ngami by a rapid stream called the Teage. At the date of the last advices, Mr. Livingstone was proceeding northward. If he carries out his plan of exploration some important questions in African geography will be solved. [Bos. Trav.]

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 29 pp. No. 2. Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3. Authority for the Change of the Day of the Sabbath. 28 pp. No. 4. The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp. No. 5. A Christian's Care to the Old and New Sabbatharians. 4 pp. No. 6. Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7. Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8. The Sabbath Controversy. The True Issue. 4 pp. No. 9. The Fourth Commandment. False Exposition. 4 pp. No. 10. The True Sabbath. Embraced and Observed. 16 pp. No. 11. Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12. Abuse of the Term Sabbath. 8 pp. No. 13. The Bible Sabbath. 24 pp. The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Steket. First printed in London, in 1656. 60 pp. An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UZZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

THE THIRD EDITION OF "NEW YORK, Past, Present, and Future."

Prepared from Official Sources, PUBLISHED by Prall, Lewis & Co., and for sale by Bookellers throughout the United States and the Canada. The Publishers have made arrangements by which they have bound and will continue to bind with the above: THE AMERICAN ADVERTISER. A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business. PRALL, LEWIS & CO., Publishers, 76 Nassau-st., N. Y.

Local Agents for the Recorder.

- NEW YORK. Adams—Charles Potter. Alfred—Charles D. Langworthy. Alford—Hiram P. Burdick. Altred—George W. Millard. Berlin—John Whitford. Berwick—Andrew Beck. Clarence—Samuel Hunt. Richmond—B. G. Sullivan. Durham—John Barnard. West Edinboro—E. Maxson. Friendship—R. W. Utter. Galesburg—W. F. R. Murray. Honesdale—Wm. Green. Independence—J. P. Livermore. Leavenworth—W. R. Mendenhall. Lincoln—Daniel C. Burdick. Lockport—Leman Arnold. Newport—Abel Stillman. Pottersburg—Geo. Crawford. James Sumnerbell. Fortville—Albert C. Grassall. Fortville—Elbridge Kady. Picaia—Geo. P. Burdick. Preston—J. C. Maxson. Pottersburg—John B. Gilbert. Rodman—Nathan Cottrell. Soho—Rowan Babcock. South—James Hubbard. Verona—Christopher Chester. Watson—Hiram W. Babcock. Galesburg—Wm. Mendenhall. Myrtle—Geo. Greenman. Berlin—Datus L. Lewis. New London—L. Barry. Waterford—Wm. Mendenhall. Waterford—Wm. Mendenhall.

THE AMERICAN ADVERTISER.

A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business. PRALL, LEWIS & CO., Publishers, 76 Nassau-st., N. Y.

Local Agents for the Recorder.

- NEW YORK. Adams—Charles Potter. Alfred—Charles D. Langworthy. Alford—Hiram P. Burdick. Altred—George W. Millard. Berlin—John Whitford. Berwick—Andrew Beck. Clarence—Samuel Hunt. Richmond—B. G. Sullivan. Durham—John Barnard. West Edinboro—E. Maxson. Friendship—R. W. Utter. Galesburg—W. F. R. Murray. Honesdale—Wm. Green. Independence—J. P. Livermore. Leavenworth—W. R. Mendenhall. Lincoln—Daniel C. Burdick. Lockport—Leman Arnold. Newport—Abel Stillman. Pottersburg—Geo. Crawford. James Sumnerbell. Fortville—Albert C. Grassall. Fortville—Elbridge Kady. Picaia—Geo. P. Burdick. Preston—J. C. Maxson. Pottersburg—John B. Gilbert. Rodman—Nathan Cottrell. Soho—Rowan Babcock. South—James Hubbard. Verona—Christopher Chester. Watson—Hiram W. Babcock. Galesburg—Wm. Mendenhall. Myrtle—Geo. Greenman. Berlin—Datus L. Lewis. New London—L. Barry. Waterford—Wm. Mendenhall. Waterford—Wm. Mendenhall.

The Sabbath Recorder.

By the Seventh-day Baptist Publishing Society. AT NO. 9, SPRUCE-ST., NEW YORK. \$2 00 per year, payable in advance. \$2 50 per year will be charged, if the paper is delayed until the close of the year. Payment received will be acknowledged in the paper as to indicate the times to which they reach. No paper discontinued until arrears are paid except at the discretion of the publisher. Communications, orders, and remittances, should be directed to the publishers, No. 9 Spruce-st., New York. Geo. B. UZZER, No. 9 Spruce-st., New York.