

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. 44.

NEW YORK, FIFTH-DAY, APRIL 17, 1851.

WHOLE NO. 356.

The Sabbath Recorder.

THE EQUALITY OF THE RACES.

Reply to D. E. Maxson. [Continued.]

In order to overthrow the authority of Scripture, or at least to make it clash with historical testimony, a class of infidel writers, of whom we may instance Volney, boldly assumed that Egypt was peopled by emigrant Negroes from Ethiopia, and consequently that the biblical accounts of the deluge, the descent of Noah from the ark, and the dispersion of mankind from the plains of Shinar, could not be correct, since, in the period from Noah to Abraham, no such extensive emigrations could have taken place, considering the primitive character of the times, and the insurmountable difficulties of the route; to say nothing of the centuries required to effect their transmutation into Negroes through the influence of climate, and other extraneous causes. These writers, to establish their position, quoted largely from Herodotus, sometimes correctly, sometimes incorrectly, lauding at the same time the learning, accuracy, and veracity of the Greek; but every word uttered in his praise was designed to disparage the Scriptures, because, from the very nature of things, both could not possibly be correct. Subsequently the same erroneous statements found a place in the writings of others, who made quotations without sufficient examination of their authenticity, or a due consideration of their immediate tendency.

In 1816 a new era opened in Egyptian History. The Rosetta Stone was overturned, and Champollion, with his associates, the scientific engineer corps attached to the French army under Bonaparte, gathered around it. Upon this stone was written an inscription in three different characters—one Greek, another Coptic, a third the ancient hieroglyphical language of Egypt. From the explication of the Greek, the Coptic could be understood; from the Coptic, the hieroglyphics. It proved to be the ancient history of Egypt, and from that moment the Rosetta Stone became the focus of interest to the learned world. Its value as an account of Egypt, written by the Egyptians themselves, was the least part of its importance. Christianity would be vitally affected by the decision. If Egypt was a Negro colony, and peopled from African Ethiopia, the chronology of Scripture, and the relation of the dispersion of mankind from the plains of Shinar, must be abandoned. If Egypt was peopled by Caucasians from Assyria, the authenticity of the holy text was completely established. The reader may anticipate the result. It was clearly proven, that the Delta was as old as the flood; that Lower Egypt was first inhabited; that the inhabitants were the Caucasian children of Ham; and that the scriptural accounts were correct. It was clearly proven, that Menes was the first king of Egypt; that Memphis was the oldest city; that this city was in Lower Egypt; and that the descendants of Ham, coming from Asia, and spreading over the Nilotic valley, considered Lower Egypt as the most eligible site for a metropolis, for great works, and for the primitive seat of monarchical government. Upon this subject a volume might be written. I refer the reader, however, to the writings of Champollion; himself, and to Gliddon's new work on Egypt, where the above accounts are abundantly substantiated.

We will now show that the testimony of Herodotus is not above all criticism, and that it is not of itself sufficient to establish any point. This Greek historian visited Egypt about 430 years B. C., during the dominion of the Persians, and when the country had much deteriorated from its pristine greatness. Though a learned and respectable man, he was in Egypt a stranger; and it is evident from his own writings, that he chiefly associated with the Greek and Persian conquerors. He tells us, indeed, that he visited Upper Egypt as far as the first cataract; yet we must hope (for his own sake) that he did not, since he left Thebes undescribed, and repeated the idle tale that the sources of the Nile were at Elephantine. In his day five hundred years of decline had been deteriorating the priest-caste, the only depositaries of history in Egypt. Manetho had not yet written his Chronicles of the Kings of Egypt in Greek. Consequently Herodotus could have no history to consult written by the Egyptians themselves, in a language with which he was familiar. He must have been dependent on interpreters for the information which he derived from their histories, and if, as we have a fair right to do, we judge of the interpreters of that day by those of the present in the same country, we should not expect him to derive much authentic information from them. Like some English and other modern writers, who compose volumes on that misrepresented country, that are, like Hedge's razors, only made to sell, Herodotus prepared his work to read at the Olympic games, to Grecian audiences, more ignorant in those days on Egyptian affairs than even Europeans of modern times are generally; and it was necessary to interlard

his discourse with "travelers' tales." Since the true history of Egypt has been made known to us from the explication of the hieroglyphics, the inconsistencies, misstatements, misconceptions, misrepresentations and absurdities, that are continually exposed in the accounts of Herodotus, strongly remind one of Sir Walter Raleigh, who professed to discover the Anthropophagi in South America. Go, ask the merest school-boy whether the sources of the Nile are at Elephantine, and then judge whether the accounts of Herodotus are above all criticism, and whether his testimony alone is sufficient to establish any point. Gliddon says that the representations of the Greeks, and their pupils the Romans, concerning ancient Egypt as a country, and the ancient Egyptians as a people, are even more erroneous than the accounts of English travelers concerning our own country.

That the reader may fully understand this point, I consider it necessary to refer for the second time to the chronology of Scripture. From the descent of Noah from the ark, there is a fraction over three hundred years; but let us remember, that for nearly two hundred years of that period all mankind were resident upon the plains of Shinar, which proves, in the first place, that their increase could not have been much greater than it is now; and, in the second place, that if nearly two centuries were required to people Assyria, the remaining period from Mizraim to Abraham, being but a fraction over one hundred years, would be utterly insufficient to transport them, their flocks, their herds, and their families, from the land of Shinar, whatever might be the route, to the island of Merve in Ethiopia, there wait for them to invent the arts, to be transmitted from Caucasians into Negroes, (for I must repeat it again, that if they were Negroes from the first, it was not climate that effected the change,) and thence to descend the Nile, and people Lower Egypt, since it is indisputable, according to the testimony of Scripture, that Lower Egypt was inhabited in the time of Abraham, whose journey from the plain of Moreh to the former country was neither long nor difficult of accomplishment. Let us remember, also, that although the shortness of that period utterly precludes the transportation of these events, there is an abundant space of time for them, journeying as they did towards the west, to enter Egypt spread over the valley of the Nile, and acquire the appearance of prosperity that they exhibited, according to the holy text, in the patriarch's time. Let the reader give this subject a candid and impartial examination, and decide on either theory by the measure of its probability. The accounts of many modern travelers, like those of Trollope, Maryatt, and Dickens, on American affairs, seem designed to caricature and defame a country chiefly venerable for its antiquity; and, bearing within themselves the impress of absurdity, are really too puerile and silly to require a refutation, as they cannot possibly mislead any intelligent and sensible person. Indeed, what better could be expected of tourists, who, from a two weeks' residence in modern Cairo, an occasional conversation with an Arab Reis, a donkey-driver, or hotel-keeper, consider themselves as perfectly competent to decide upon all the contested points of Egyptian history?

In short, those who describe the ancient Egyptians as Negroes, describe them differently from what they have represented themselves on the most ancient monuments. See Belzoni, Champollion, Morton, and Gliddon—names well known in all literary circles. And however unwilling those who contend for the equality of the races may be to admit it, it is nevertheless a well-established fact, that the African theories are based upon no critical examination of early history—are founded upon no scriptural authority for early migrations—are supported by no monumental evidence—or hieroglyphical data—and cannot be borne out or admitted by practical common sense. Instead of originating from Africa, civilization has but partially penetrated into that benighted country, either in ancient or modern times; instead of springing from Negro races, it has never as yet made any permanent impression upon one of the letters addressed to her son, while yet a boy of twelve years old, in Europe; says she, "I would rather see you laid in your grave, than that you should grow up a profane and graceless boy." After I returned to Washington, I went over to Mr. Adams' seat, one day, and said, "Mr. Adams, I have found out who made you!"

"What do you mean?" said he. "I said, 'I have been reading the letters of your mother!'"

If I had named that dear name to some little boy, who had been for weeks away from his dear mother, his eye could not have flashed more brightly, or his face glowed more quickly, than did the eye and face of that venerable old man when I pronounced the name of his mother. He started up, in his peculiar manner, and emphatically said,

"Yes, Mr. Briggs, all that is good in me I owe to my mother."

Oh, what a testimony was that, from this venerable old man to his mother, who had in his remembrance all the scenes of his manhood! "All that is good in me I owe to my mother!" Mothers! think of this when your bright-eyed little boys about you! Mothers make the first impressions upon the minds of your children, and those impressions will be the last—the last to be effaced.

AN OLD MAN'S REBUKE.—A good old man was once in company with a gentleman who occasionally introduced into conversation the words "devil," "duces," etc., and who, at last took the name of God in vain. "Stop, sir," said the old man, "I said nothing while you only used freedom with the name of your own master, but I insist upon it that you shall use no freedom with the name of mine."

quarter, is not improbable; but the hypothesis that they came from Ethiopia in Africa, is utterly untenable, unless we abandon Scripture. "To history be the decision referred"—not to "travelers' tales." Let the reader consult all the authorities to whom I have referred him, and then judge who has "reared the man of straw," and who, moreover, seems endowed with miraculous power of vision, to behold Negro nations where none of that kind ever existed.

TAMAR DAVIS.

N. B. Will my friend please to designate those Negro tribes who are assuming Caucasian characteristics with their changes in locality? The assumption that the Phenicians were Negroes is too utterly absurd to require a refutation, and every one in the least acquainted with history must be apprized of the fact. Their being Canaanites has nothing to do with the question. Who has assumed that all the descendants of Canaan were Negroes? Not me, nor Lawrence, nor Bishop Sumner. Like his brethren, he was a Caucasian, and a white man indisputably, before the pronouncement of Noah's prophetic malediction, whatever he might have been subsequently, and such being the case, a proportion of his descendants might have been free from its consequences. For my own part, I incline to the opinion that the events of Babel produced the diversity in the human race; but even there it was only upon a part of the Cushites and a part of the Canaanites that the wrath of the Almighty descended. As a large proportion of my friend's last article is a tissue of evasion, misrepresentation, and misconception, I shall take no further notice of it than to refer the reader to a second perusal of my former articles. T. D.

BIBLE DESTITUTION.

A colporteur writes to the *Baptist Recorder* some remarkable instances of destitution that have come under his observation in Central New York. In one town, where an aged Christian said he did not know of any destitute families, the colporteur found three of the man's own children married, and living without an entire copy of the Scriptures. In some towns one-sixth of the families were destitute. Do not take it for granted that any one is supplied without inquiry. He says:—

"I called on a family consisting of five persons, viz: The parents, their two children, and a niece, who was fifteen years of age. The man was absent. I proposed to sell some books to his wife. She replied that she had no money, and should she buy books she could not read them. Cannot your husband read? I asked. 'Not much,' was her reply. Have you any good books? 'No.' Have you a Bible? 'No.' Have you a Testament? 'No.' Have you any book? 'No.' Have you ever heard the Gospel preached? 'When young I heard ministers preach.' Have you heard the Bible read? 'While living at my father's I heard it read.' Have you any recollection of what you heard read from the Bible or heard ministers preach? 'No.' Do you believe there is a heaven and a hell? 'Yes.' Can you tell me how a person can be saved from hell and go to heaven? 'No.' Have you ever heard of Jesus Christ, of his sufferings and death, that sinners might be saved? 'I have no recollection that I have heard of him.' The niece manifested, if possible, still greater ignorance, having no remembrance of ever having had a sermon or a chapter read from the Bible."

MATERNAL INFLUENCE.

Gov. Briggs, in a lecture on Popular Education, recently delivered, related the following impressive incident:—

I remember, twelve or fifteen years ago, I left Washington three or four weeks during the spring. While at home, I for the first time possessed myself of the letters of Mr. Adams' mother, and read them with exceeding interest. I remember an expression in one of the letters addressed to her son, while yet a boy of twelve years old, in Europe; says she, "I would rather see you laid in your grave, than that you should grow up a profane and graceless boy." After I returned to Washington, I went over to Mr. Adams' seat, one day, and said, "Mr. Adams, I have found out who made you!"

"What do you mean?" said he. "I said, 'I have been reading the letters of your mother!'"

If I had named that dear name to some little boy, who had been for weeks away from his dear mother, his eye could not have flashed more brightly, or his face glowed more quickly, than did the eye and face of that venerable old man when I pronounced the name of his mother. He started up, in his peculiar manner, and emphatically said,

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day
Or e'en an hour may bring me,
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On Him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hand!
Pale poverty, or wealth,
Corroding care, or calm repose,
Spring's balmy breath, or Winter's snows,
Sickness, or buoyant health—
Whatever betide,
If God provide,
Tis for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pass in flame,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a friend,
Till time shall end,
Unchangeably the same; in Thee all beauties blend.

My times are in Thy hand!
Many or few my days
I leave with Thee, Thy will only pray,
That by Thy grace, I every day
Devoting to Thy praise,
May ready be
To welcome Thee,
Where'er Thou comest to set my spirit free.

My times are in Thy hand!
Howe'er those times may end,
Sudden, or slow, my soul's release,
Must anguish, frenzy, or in peace,
I am safe with Christ, my Friend!
If He is nigh,
Howe'er I die,
T'will be the dawn of heavenly ecstasy.

My times are in Thy hand!
To Thee I can entrust
My slumbering joy, till Thy command
Bids all the dead before Thee stand,
Awaking from the dust.
Beholding Thee,
What bliss 'twill be
With all Thy saints to spend Eternity!

To spend Eternity
In Heaven's unclouded light—
From sorrow, sin, and frailty free—
Beholding and resembling Thee—
O, too transporting sight!
For flesh to bear!
Haste! Haste, my Lord! and soon transport me there!

Through the kindness of a valued friend, who has taken the trouble to transcribe a dozen of pages, for me, from a very interesting work, with an equally attractive title, *The Ministry of the Beautiful*, which has recently been re-published, at my own suggestion, from the London copy, by Mr. A. Hart, of the late firm of Cary & Hart, Philadelphia, I am enabled to send the following extract for insertion in the *Recorder*, the work having been gotten up too beautifully to be risked on the cost of a printing office. The article, *The Sacred Lake*, affords an excellent moral, even to professing Christians; and the book from which it is taken I cheerfully add, as a work of rare merit, in these days of degenerate literature—one of elevated purpose and holy aims—a work worthy of the careful and repeated perusal of every one who aspires to the enjoyment of our higher nature—to the sublime emotions awakened by the beautiful in nature, and the profound adoration which it is the mission of the beautiful in nature to inspire in the heart of man for the Framers of the Universe and the Maker of our Spirits. W. M. F.

THE SACRED LAKE.

There was once a land where the priests had no faith; they performed all the ceremonies of religion, told all the stories of the gods, and received their full share of the good things of the world, as heretofore, but their religion was dead, and there was no life in anything they did. And the people of that land grew discontented, and some believed nothing, and walked in divers evil ways; and others believed in herds, flocks, merchandise, and gold, which they gave all their diligence to increase, and they thought only of being wealthy, and having dominion over their fellow men. Now it came to pass, after a long time, that some inhabitants of the land took counsel together, and said, "Behold now we have no religion and no gods, for they whom our fathers worshiped are dead, if indeed they were ever alive at all and not the fancies of a distempered brain. Let us go forth in search of a religion and a god, for never was a state great that did not dedicate its worship to some mighty power, able to protect and cherish it."

Now, while they were deliberating, one appeared among them, and said, "Forty days' journey across the wilderness, and through the dark forests, is a valley among the mountains; very precipitous are its sides, and so lofty that they shut out the light of day; huge rocks are at its entrance, and rough with blocks of broken stone is the path that winds through it. No tree waves its branches across the dark stream that rushes through the midst, and in which the stars flash with inconstant light; nor is any moss upon its banks, neither any bird nor beast, for it is a valley of desolation. The quick waters pass by without any noise; and when they strike against a stone, a misty spray is thrown into the air, but no sound is heard, for it is a valley of silence. Seven days' journey up the valley of Desolation and Silence is the source of the mysterious stream, a small lake, girt round with jagged and tremendous rocks, and fed by slender brooks that descend from the eternal snows that crown the summit of the lofty mountain. When the clouds are rent, the eyes can soar upward through the deep immeasurable blue ether, but far beyond its ken stands the top of the mountain, and upon it is built the everlasting Throne of Heaven. Whosoever reaches the lake and looks steadfastly in its waters shall behold the image of his god, and the rites and services of religion shall be revealed to him on its shores. If any one would seek the valley of Revelation, let him journey forty days to the east of the city, and then he shall find a raven sitting upon an ash tree, and she will guide him to its gloomy gates."

Then the people wished to ask questions of their unexpected visitor, but he was gone from among them. And they drew lots who should go forth in search of the valley and its wondrous lake; and it fell upon one of the elders of the city, who had made much money, and thought nothing so good as gold. He journeyed forty days without much adventure, and came to the raven sitting upon the ash; and the raven arose and flew slowly, and he followed her, and at last she perched on a distant rock at the foot of the

mountain; and when he came to the spot, the raven croaked thrice and flew away. Then the elder found himself at the entrance of the valley. He looked back towards the city, and the sun was shining brilliantly, and bright clouds were careering through the joyous sky, and on every tree were birds caroling and making their untaken melody. Then he looked before him down the valley; but not far could he see through the thick evening gloom, but discerned huge masses of cold grey rock dimly looming through the shade, and saw the foaming billows of the silent stream. His heart almost failed him, but he felt a secret impulse that urged him on. The further he penetrated, into the valley the deeper grew the gloom; and in the dimly-flashing water he beheld, as it were, torn and scattered fragments of pale starlight. He turned his eye upward, and the heavens were almost black, and studded with stars, which moved and changed as he advanced; there was no wind, and not a sound met his ear; even his own footsteps fell silently on the hard and rugged rocks he trod. When he judged by the changing stars that seven days and nights had passed away, there stood before him a great wall of mighty rocks, over which fell in a broad sheet, and casting up much spray, the waters of the silent stream. He sat down on a rock, and looked up at the craggy height from which the river fell, and wondered how he should be able to ascend.

At length, he saw rough uneven steps, and with much toil he got up them, and reached the shores of a small lake girt round with stupendous crags, which rendered further ascent impossible, and gave a wild and fearful aspect to the scene. He looked up, and through a rent in the clouds he saw the mountain towering to the skies; but in vain did he endeavor to behold its summit. The snow on its lofty sides stood like a pillar of dazzling light amid the dark blue sky, and round it clustered the planets and stars.

He looked steadfastly into the water of the lake, and a mist seemed to rise from its bosom, which caused him to sink down upon the bank in a deep sleep. As he slept, it seemed that the curtains of the mist drew away and suffered him to behold the surface of the lake, in which he saw reflected a splendid city, in the center of which was a mart, where all manner of rich produce was bought and sold. In the midst of the mart a throne of ivory and sandal-wood, overlaid with filigree work of gold, and blazing with a thousand gems. On the throne sat an idol whose face was of furnished gold, and whose limbs were clothed in a tissue of rubies and pearls. The eyes flashed like carbuncles, and the mouth was of great size and constantly open. The idol had a crown upon its head, and instead of a scepter a large gold key, upon which was inscribed, in all the languages of the earth, "This is the key of life, and of the gates of heaven."

Throughout the city the poor worshiped the rich, and served them with fear and trembling. The rich worshiped the idol that was set in the midst, and every morning each one brought the hearts of poor men and cast them into the mouth of the idol; and he who cast in most prospered for that day, and for him the golden key opened the palaces of life and heaven.

The wanderer asked to see these sacred abodes. He was told that no mortal could behold them; but he was conducted to the gates, and they were of pearl, and had emerald locks.

While he was gazing at the beautiful gates, there came a party of the spirits of men who had just died; and they were taken before a judge, who inquired how much money they had made upon earth. The richest was received with much honor, and for him the idol allowed the golden key to open the gates of heaven.

Some were conducted to the mart, and told to finish there the work of wealth; others, who had made nothing on earth, were told their good deeds were of no value, and would not pass current in the land of spirits; and they were given to be slaves to the rich men, who took their hearts and cast them into the idol's mouth.

Then the wanderer awoke, and heard voices saying, "Mammon is the true god, and gold is the key of life and heaven." When he returned to the city, he told those things to the elders; and there was much rejoicing among the rich men of the city; and they grew richer every day, and built altars to Mammon, and sacrificed the hearts of the poor.

Nevertheless, there were much anxiety to know what the joys of the rich man's heaven were, and many thought that the old man ought to have contrived to look through the pearly gates. And it came to pass that they determined to send another traveler, who should endeavor, were it only to get a peep through a chink; but there was much difficulty in finding one bold enough to go through the valley of Desolation and Silence.

Now, in order to determine who should go, they cast lots again, and the lot fell upon a valiant soldier, a captain of the bravest band, who forthwith set out upon his journey. He found the raven, and journeyed up the silent valley, and came to the rocky steps, and ascended to the mysterious lake. He too beheld the mountain towering out of sight in the clear blue sky, and saw its crown of shining stars. Before him rose the mist, and he sank on the shore in a deep sleep. The mist drew aside like the curtains of a tent, and he beheld a mighty warrior seated on a splendid horse. The armor of the warrior was black, and over the helmet was a regal crown. In his hand he held a mighty sword, which he waved towards all corners of the earth, and it sprinkled the nations with blood. Upon the blade was traced, in characters of flame, "The god of battles is omnipotent, and the sword opens the gates of heaven."

Then came officers and troops flushed with victory; and they poured the blood of the

vainquished at the warrior's feet, who received them with honor; and for them the sword opened the gates of heaven, which were of iron and brass; but the soldier pilgrim was not permitted to look through them.

Then he awoke, and heard voices saying, "The god of war is omnipotent, and the sword prevails over earth and heaven."

Now, when the soldier returned and told his tale, it was heard with murmuring; and the rich men would not believe it: Nevertheless, the fighting men received it, and smote many of the rich and took their wealth. Moreover, they built altars to the god of war, and every day they poured blood upon them. And there was strife between the worshippers of the two gods.

At length, a priest arose, and said that he would go and bring back a true account of the religion and worship which ought to prevail in the land. So the priest went and found the raven, and was conducted to the valley and ascended to the lake. He also looked up and saw the mountain with its snows and stars; but the summit was far beyond his ken. Then the mist arose from the lake, and the priest fell asleep. The mist seemed to float over the water of the lake, and gradually assumed the form of a stately temple. In it were windows of the richest colors, and great store of sculpture, and the most entrancing pictures. Solemn music rolled through the building, and priests, in robes of velvet, adorned with lace and gold, and gems, performed a stately sacrifice, and walked in long procession through the aisles. As they went along they trod on the necks of the prostrate crowd, and they chanted, "High and mighty is the god of priestcraft, terrible to his enemies, and giving to the priests alone the key of heaven."

And then came crowds of people, and they brought their wealth to the priests, who waved it before the altar to a terrible idol, surrounded by dark sulphurous clouds, and then enjoyed it themselves.

Then the pilgrim priest awoke, and voices said, "Serve the priests, for they alone have the key of heaven." He felt much grieved that he had not been allowed to look into heaven; but went his way home, and prevailed much with the people, and drew away the greater part from the gods of money and of war; for he blessed the banners of the soldiers, and the gains of the dealers, whenever they presented him with a share of the spoil, and allowed them to impute the attributes of their own deities to the one he revealed to them. But there were still unquiet spirits in the land, and these were the poor, who had no part in the heaven of the rich man or the warrior, and who could not afford to offer much to the priests, and likewise many learned men, who passed their lives in reading the volume of the stars, contemplating the bowels of the earth, and studying the properties of minerals and herbs, and who felt strong misgivings as to what religion ought to prevail in the land.

At length, one of these men set out, telling neither the priests, nor the rich men, nor the soldier, whether he was going, for all of them, in their hearts, hated the philosophers.

Now, the philosopher had a little child, and she went with him to the valley of Revelation, which they reached in the same manner as those had done who had gone before them. They looked up towards the summit of the mountain, but far beyond their view it was lost in a blaze of the purest light, which made the brilliant stars look pale. The mist arose, and they both slept on the bank of the lake.

An angel came to the philosopher, and showed him the foundations of the world, and led him from star to star, explaining the mysteries of every constellation. The angel showed him no idol, but made him feel the spirit of the universe, and told him that, "Wisdom and knowledge are the keys of heaven."

An angel came also to the child, and she felt a warmer love glowing upon her than she had ever known before; every angry passion seemed to melt away, and the hospitable and kindest forms gathered around; and the child awoke, hearing voices singing, "The pure and simple of heart shall enter the gates of heaven."

When both awoke, each told the vision of his dream, and the philosopher pondered the matter well in his heart; and beheld, as they journeyed home, the valley was full of life, and glad sounds arose from it. At the entrance was a beautiful shape, who thus addressed them: "Marvel not at the result of your visit to the Sacred Lake, or at the tales of those who have gone before you; few can see more in its mysterious waters than the reflections of their own hearts. Knowledge and wisdom are, indeed, keys of heaven, but to these must be added faith and love. The heaven of the rich man, of the philosopher, vary in value, and in the depth of their disappointments; but when wisdom and knowledge are joined, to faith and love, be it in the bosom of rich or poor, priest or philosopher, to him shall the true and eternal heaven be opened by the Lord of Life."

THE CHARM OF AN OLD HOUSE.

I love old houses best, for the sake of the odd closets and old cupboards, and good thick walls that don't let the wind blow in, and little out-of-the-way polygonal rooms, with great beams running across the ceiling—old heart of oak, that has outlasted half a score of generations—and chimney-pieces with the date of the year carved above them, and huge fire-places that warmed the shins of Englishmen before the house of Hanover came over. The most delightful associations that ever made me feel, and think, and fall asleep, are excited by old buildings—not absolute ruins, but in a state of decline. Even the clipped yews interest me; and if I found one in any garden that should be come mine, in the shape of a peacock, I should be as proud to keep his tail well spread as the man who first carried him.

The Sabbath Recorder.

New York, April 17, 1851.

AIMING AT AN OBJECT IN PREACHING.

We hold it as truth not to be disputed, that a minister of the gospel should never stand up to preach without having some definite object in view. If any consider us harsh in our judgment, we cannot help it. But we suspect that some ministers approach their pulpits, without aiming at anything more than the delivery of a speech of about the usual length. The time comes round, and they know that it is expected that they will have something to say. They do indeed say it, and perhaps what they say is all true. They preach nothing but what is in strict accordance with the word of God, it may be. But if they were asked what particular object they had been aiming at, it is not unlikely that they would be constrained to acknowledge, that their principal object had been the performance of a task, which they knew that they could not, with credit to themselves, omit. Alas! how sad the thought that any minister of Jesus Christ can so far forget the nature of his calling! Sad as it is, however, there are those upon whom this sin is chargeable, not as an occasional fault, but as a confirmed habit.

When the sportsman betakes himself to the forest with his gun, he has not some object distinctly before him? What he wishes to do—what he means to do, if possible—is to secure game. He charges his piece, therefore, with ammunition adapted for the purpose. He looks out with careful step; and when the animal which he wishes to secure passes within range of his gun, immediately he takes sure aim, and fires. He does not occupy his time in loading his piece, and discharging it at nothing. That would be boys-play. He has an object, and fires his gun only for the sake of accomplishing that object. But does not the minister too often fire at nothing? O how much boys-play does the Searcher of Hearts behold in the pulpit exercises of those who claim to be his ministers!

Let the minister of Jesus Christ aim at an object. He may declaim against sin in general terms, year after year, setting forth its dangerous consequences and the necessity of fleeing to Christ as the only Refuge. But this is not enough. He must preach, not only about sin, but to sinners. The guilty must be made to feel themselves personally concerned in what he says. A great outcry is sometimes made because the preacher is too personal in his remarks. But he who fails to expose the specific forms in which sin manifests itself among the people of his charge, and deals altogether in general propositions, lest some one should write and take offense, is any thing but a faithful minister. "Show unto the people all their abominations," was God's command to the prophet. God meant that Ezekiel should take up the particular forms of wickedness which abounded in the land, and dwell upon them, till the guilty should feel themselves personally reproved. So when Nathan was sent to David, he did not talk to him about the evil of sin in general terms, but set forth the heinousness of the particular crime of which the king had been guilty, and then says, "Thou art the man." In fact, the most of the preaching of which we have any account in the Bible, was direct and personal. With what directness did the prophets inveigh against the specific forms of transgression which obtained among the Jews. If the people committed adultery, and "neighed every one after his neighbor's wife," they were told of it without any mealy-mouthedness, and warned that God would be "avenged on such a nation." If they dealt in "scant measure," or with "the wicked balances and the bag of deceitful weights," they were held up to reproof in the most pointed manner. If the "poor was sold for silver, and the needy for a pair of shoes," if the rich gave forth their money upon usury, if the priest and the prophet "erred through strong drink," if "their feet ran to evil, and they made haste to shed innocent blood," if "truth fell in the street," and "judgment was turned away," and the orphan and the widow were defrauded, God's ministers exposed all these abominations with searching hand. Not less direct was the preaching of our Saviour. The ostentatious hypocrisy of the Pharisees, their extortions from widows under the cloak of long prayers, their outside righteousness covering over the most abominable iniquity, and all their deliberate and adroitly-planned efforts to keep men out of the kingdom of heaven, were laid open in such a manner as to show that He, who spake as never man spake, never preached without having some specific object to accomplish. Equally direct should be the preaching of all his ministers.

But who is he that can preach thus? The pastor, who knows nothing of the spiritual condition of those under his charge, will find it impossible. But let him inquire into their state, and he will find cases requiring to be treated in a particular manner. One will have fallen under heavy affliction, and the exercises of his mind in that state will be peculiar, according to his peculiar constitution, or according to the principles and maxims in which he has been educated. Another will have come into contact with heresy in some form, and his views have become darkened and perverted. A third will have been affected in some peculiar manner by his business, and, as a consequence, his mind is in an unhappy state. A fourth will have had

some unpleasant altercation with his neighbor. A fifth will have been beguiled into some place of sinful amusement, and so on. These varied cases require varied treatment, and the investigation of them will be such a fruitful source of topics for pulpit discussion, that the pastor will always have some important object before him, when he stands up to preach Christ. But the slothful pastor, or the one who is so worldly minded as to have no heart for pastoral duties, will become so barren of topics that he will always be under the necessity of dealing only in what are called fundamental and general principles. And what is much to be lamented, the people too often "love to have it so."

BRITISH CORRESPONDENCE—No. 31.

GLASGOW, March 28th, 1851.

The Pope's appointment of Bishops for England has not, as was affirmed by his Archbishop, restored our country to the Papal orbit. The English reject his claims, and refuse to believe that his priests come laden with blessings to them. We look abroad upon lands that are fully under the influence of the system, and see nothing to recommend it; we look at the character of those amongst ourselves who are its subjects and its victims, and dread the effect of farther encouragement. The Papal Aggression Bill was therefore read a second time in the House of Commons three nights ago, by the large majority of 438 to 95. It will go into Committee after the holidays; when we hope it will be strengthened. The discussion has been much prolonged; but this has not served the Papal cause, as the majority on the second reading has proved greater than on the first. The discussion has indeed served to show that some of our leading statesmen, if they have not a real love for Popery, have at least too little dread and dislike of it. There is little reason to doubt, however, that the Protestant feeling has been strengthened by several recent instances of Papal fraud, duplicity, and covetousness, of unmistakable character. The Duke of Wellington was obliged to give public contradiction to the assertion that he had promised to an Irish priest to support the prayer of a petition against the Bill—which petition the Duke had even declined to present. But the case which has most excited attention is that of Miss Talbot, who is in a Nunnery, and who, even from the statement of the Romish Bishop of the district in which it is situated, was clearly doomed to be a nun, although she herself never designed such a thing. The Bishop has publicly declared that she is a postulant (a nun in prospective.) She herself says she is not. Miss Talbot will soon (on reaching majority) be entitled to about £80,000; and the Bishop was calculating on the whole or principal part being applied to the purposes of his church. But, happily for the young lady, she is a ward of Chancery; and although designed, by relatives of the Romish faith, to have been sacrificed for the aggrandizement of the Church, the Lord Chancellor has interfered and ordered her removal from the Nunnery, having provided lodgings for her with a lady in London. As Miss T. has declared to the Chancellor her desire to return to society, the priesthood are likely to be balked of the prize which seemed to them so secure; while the case, with another shameless one in which an old miserly Frenchman in London was on his death-bed made to assign over £7,000 for Romish purposes, has drawn such attention to their proceedings as may be useful in diminishing their future success.

But we are far from believing that either the Prime Minister's Bill for repelling the aggression, or any measures likely to be adopted, will prove of avail for preventing the extension of Popery amongst us. The secret of the success of this and of every other false system, is the means provided for appeasing awakened consciences without the need of dealing with the Holy One. As vital religion decays in the land, the encouragement to such fallacious hopes will increase, as being more required. Already is Puseyism taking Rome's place, to a large extent, in this very matter, and comparatively little is being done to arrest it. A few persons have been arrested in the attempt to remove all distinction between the English episcopacy and the Romish hierarchy, and many more have passed over from the one to the other; but it is understood, that 1,700 clergymen of the English Church are, in the fullest sense of the words, Puseyistic or Tractarian—essentially they are Papists. It is true that the Bishop of London has been compelled by public opinion, and, perhaps, the constraints of higher influences, to require the resignation of the priest of St. Barnabas, at Pimlico; but although Mr. Bennett preached farweld discourses on Sunday last, and completed the deed of resignation two days afterward, his well-instructed congregations, both of St. Pauls and St. Barnabas, prize fully the "historical" he introduced, have tendered their protest against the decision which removes him. There are, besides, other churches within the diocese of the Bishop of London in little less need of purification, which his Lordship seems little disposed to correct. In reference to one such chapel a correspondence has taken place between the Bishop and Sir Benjamin Hall, M. P., which exhibits the former in a very unfavorable light. As the conclusion of the correspondence, the Knight calls upon the Bishop, if unable to restrain the Romishizing practices of his clergy, to resign, and allow his place to be filled by some one more able or willing to do so. It is, indeed, reported,

that the Archbishop of Canterbury, having invited all the prelates to a conference at Lambeth upon the Papal question, they have resolved to issue some test for the detection of Puseyism, but which the *Morning Chronicle* (a paper in the interest of the Puseyites,) seems to think will be set at naught by the party. Mr. Bennett, it is stated, has been appointed to a charge on the island of Cumbræ, transferring his historicities from the Thames to the Clyde. But we have in Scotland so much of Puseyism in the Episcopal Church, that any importation seems a work of supererogation. A correspondence has been established between a Mr. Dorsey, one of the plants here of this degenerate vine, and his diocesan, the Bishop of Glasgow; for no Bill has prevented these Scottish dissenters from the Presbyterian Establishment from taking territorial titles—arising out of the historicities practiced by the former, even at our doors. This man not only defends his praying with his face to the east, on the ground of its antiquity, as "a venerable practice," but because "it beautifully represents our looking to the source of light—the scriptural type and title of our Lord;" just as the Papist and the Pagan plead that they use the image as a help to their devotions.

The roof of the Crystal Palace is found not to be proof against the rains of our climate, and is giving some anxiety from the danger which this defect may occasion to the goods placed under it. We fear, indeed, that evil rather than good may come from this Exhibition in other respects. "The Philosopher's Mite to the Great Exhibition of 1851," sounds alarm of danger from such numbers being gathered together—tracing the Black Death, the Sweating Sickness, Plague, and other alarming diseases which have prevailed, to the numbers, in former ages, which were convened at Ecclesiastical Synods. There may be no truth in this, and yet there may be error in the motives and danger in the result of the Exhibition. By the middle of the present month, 5,000 season tickets had been sold.

In consequence of the numerous murders which have of late been committed by the administration of arsenic, the Earl of Carlisle has brought into the House of Lords a Bill to regulate the sale of that poison; while into another Bill, Lord Campbell has introduced a clause for the punishment of the criminal use of chloroform, which has been resorted to for facilitating robbery and other crimes.

From a recent statement in the *London Atlas*, it appears that in the whole of London, including institutions that are really metropolitan, though situated at a little distance, such as Greenwich Hospital, &c., there are 491 charitable institutions, exclusive of mere local endowments and trusts, parochial and local schools, &c. These charities annually disburse, in aid of their respective objects, the sum of £1,764,736, of which £1,000,000 is raised annually by voluntary contributions, the remainder being derived from funded property and sale of publications, &c. J. A. BEGG.

"SABBATH DESECRATION."

To the Editors of the Sabbath Recorder.—It is not my object, in this article, to enter the field as a disputant in regard to the question of "Sabbath Desecration," or to throw a straw in the way of those who choose to do so. I am, on the other hand, pleased to see the subject agitated, not only in regard to Sabbath-breaking in general, but with respect to "cheese-making" in particular; and if the position taken by the 1st Church of Alfred in regard to this matter be not correct, God grant that it may be shown, and that the Church may see their error and reform. Your correspondent L. M. AXRES, whose communication appeared in the *Recorder* of March 27th, has seen fit to offer some criticism upon the reasons given by the Church above mentioned for their conduct in this matter; and as I am certain that your correspondent wishes to treat the subject fairly, I thought it proper to call his (or her) attention to the fact that the real sentiments of the article criticised do not seem to be apprehended. I will therefore re-state some of the most prominent:—

1. If a law of nature required the cutting of hay or grain on the Sabbath, then the plain inference would be, that they might be gathered also on the Sabbath. But there is no such law of nature; therefore hay and grain may not be gathered on the Sabbath. But there is a law of nature requiring us to milk our cows upon the Sabbath; therefore milk may be saved upon the Sabbath. And, farther, the question of "saving" or "gaining" is with respect to property of this kind, and not with respect to property in general, except where property in general may be exposed to loss by accident.

2. The remark in the article under consideration—"The idea that the righteousness of a certain course must not be questioned because a large majority are in favor of it"—is a glaring misstatement of the question under consideration. The remark to which reference is had is as follows:—"Against the whole system of resolutions defining the meaning of Scripture, upon which definitions discipline may be predicated, it was urged," &c.

Other points might be mentioned, but these being some of the principal, may be sufficient; only saying, let the reviewer read carefully the original articles, and observe the points where they are at issue, and then see to it that there be no raising of new issues, which is always a deceitful method of argument. N. V. HULL. ALFRED CENTER, April 6, 1851.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 6.

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

Arrival at Massaya—The Market—Stores—Deserted by our Guide—Torch-light Procession and Fireworks—Unexpected Intrusion at Night—Lamentations for the Dead—Grenada—Festival of the Virgin Mary—Boat founded—Try again—Compelled to return.

A ride of four miles, through a cultivated plain, brought us to Massaya, a city with a population of about thirty thousand. An American had come out to meet us half way from Managua, to induce us to go to the house which he had fitted for our accommodation; but we went in a body to the house of a native, according to our resolution to have no more to do with our own countrymen than was unavoidable. It was about an hour before noon when we passed the plaza—the *sine qua non* of Spanish towns—and it was the hour when the producing classes congregate to vend their wares. Hundreds of Indian women, with blue checked skirts, little white shirts partly covering the chest, and palm-leaf hats on their heads, were offering their little stock in trade, which rarely consisted of more than a pound or two of chocolate, a small basket of corn, a grass hammock or two, a few quarts of coconos, or a couple of calabash shells curiously wrought (of dishes). The square presented a very animated appearance, though the buyers seemed few; but, as we afterward learned, they carry on an interchange of goods without the use of a circulating medium. The stores for retailing foreign goods are chiefly around the plaza, and the contents of any one of them, consisting of the cheapest kind of fancy articles, calicoes, &c., might be stowed into a common-sized cupboard. A game-cock, tied by the leg at the door of each store, was the only external sign which pointed them out.

About three miles from this town is the celebrated volcano, which bears its name, and which threatened its destruction in the latter part of the last century; since which the wells have been dry, and all the water used in the city is brought on the heads of the inhabitants, from a lake said to be formed at the time of the eruption, three miles distant, and very difficult of access on account of the volcanic rock surrounding it. Having only fifteen miles to go to reach Grenada—the terminus of our land journey—after dinner we sent for the guide to get the horses ready; but both guide and horses were missing. The former was found, after two or three hours, dressed in a clean suit, and playing the agreeable among the ladies. Some of the party were so indignant that they would have collared him *sans cérémonie*, but he put in his irresistible plea for time—"poco tiempo"—and we could do no better than to make the most of a delay. It was too late in the day to undertake the ascent of the volcano, and after an ineffectual attempt to descend to the lake, we resumed our sitting at the inn, and regaled ourselves with fruit, which was nowhere finer than we found here. In the evening my attention was drawn to the street by the noise of firearms and a great outcry. A large number of boys were coming down the street, with long faggots of pitchy wood on fire, which they were swinging about their heads; then followed a long procession of people, bearing torches, and firing small rockets, with which it seemed that every one was supplied; in the midst of these was borne a palanquin in which was seated the mitered head of the church. The procession passed on to the cathedral; those bearing torches entered, and the fireworks continued to whizz, blaze and snap outside. The conclusion of the ceremony in the church was announced by letting off a piece of fireworks stretching around the plaza; and exploding at the distance of every foot; and at the same time a great number of variously-colored rockets were fired simultaneously, and, starting from the same point, shot their vivid arcs over the sky. I thought it a very respectable religious-military performance. In a few moments the streets were silent as before, and I wondered whether the throng had retired with their faith strengthened, or with an increased attachment to ceremonies that captivate the senses. Certain it is, that the enthusiasm of the juvenile portion of the population in the ordinances gives a guaranty for their future life.

The room I occupied that night was a small one, having a double door opening into the street, large enough for a loaded team to enter, and had been occupied by the family; but now I was the only tenant. The room adjoining communicated with this only by the open space over the partition wall. Our landlady's daughter was lying sick there, and her moans kept me awake for some time; and when at length I had fallen asleep, I was roused by the creaking of the ponderous doors, and a man entered, bearing a large lantern on a pole, followed by a priest with shaved and uncovered head, muttering rapidly in a monotone. They passed through into the portico, and soon after I heard the same tone in the adjoining room, until sleep again overpowered me. The first sounds that greeted me in the morning were those of bereavement—the wild woe of the poor widow, whose solace had been taken from her, and the outpourings of whose heart were unrestrained by pride or religion. They were sounds to which I had become a stranger. For two years I had not seen one tear or heard one sob of grief at the death-bed or the grave.

Another guide appeared, and conducted us to Grenada. Before leaving Massaya, I purchased a scarlet macaw, or "lapa," as they are called by the natives. He was said to be gentle, but the terrible effects of his bite made me glad to part with him, after carrying him to Grenada tied at the extremity of a long pole.

Grenada is said to be the oldest town in Central America. It is near the head of Lake Nicaragua, and has more of a business aspect than any other that I visited. There were no boats to take us down the Lake, and so we took lodgings at the Spanish Hotel

to wait. The most intolerable thing in this country is the cooking. Garlic is the indispensable savor, and a certain seed is added to give a brick-red color to almost every dish. A roasted monkey was served up each day at our table, and those who ate of it said it was good—though I never found it necessary to form an opinion from my own experience. Chocolate is made of a fine quality, and is prepared with ground corn to give it consistency. The day of our arrival was the anniversary of the arrival of the Virgin of Guadalupe, and upon every house was posted a bill in large capitals—*Viva Santa Maria, Virgen de Guadalupe*. It is said that this divinity came up the river and crossed the lake in a square box, without oars or sail, and the fishermen were unable to overtake her with their boats. The evening was celebrated as was the one before it.

The next day the *caritas* arrived, and our party were once more together. We engaged a flat-bottomed boat then building on the lake for our party of ten. In the mean time a little schooner of nine tons arrived, and confidence being lost in the little boat, Capt. Tatim and Cathcart took passage in the schooner. The latter, for some cause, after his baggage was on board, did not wish to go, and gave to Mr. Ashby, of Mystic, his place. These two arrived at San Juan, and took passage in the English steamer for Chagres, and to our great grief both died from Chagres fever soon after reaching home. When our boat was completed, our baggage was placed on board; but the captain in charge of it did not appear until the day was too far advanced to start. The next morning at daylight we found the boat swamped, with the baggage left on board. The chief damage fell upon Capt. Titcomb, whose charts, chronometers, &c., were wet. We resolved to wait for another boat to be built. Bungs of enormous size arrived and departed, carrying fifty and sixty persons, until nearly five hundred men had left to go down the lake. A novel sight it was to see the embarkation, or, rather, the packing away of returning adventurers in these enormous canoes. Monkeys, parrots, macaws, blankets, with six days' provisions in bags—O, the scene on that shore was one that is not easily forgotten. Away they went, load after load. Four of us yet remained together, determined to try another Yankee boat, to avoid the crowd and confusion of the larger ones. At length our new boat was launched, and a night was spent on the shore—the town is a mile distant—to be ready when the wind should be most favorable to start. The auspicious breeze came; then the master of the boat did not; when he came, the native that we had shipped for a crew had deserted. It was after noon when we were all ready to pull off from the surf. Then came our crew, with his arms full of strips of fat pork and jerked beef, and threw them in amongst us. The wind had now increased, so that the waves broke into the boat both fore and aft, and our provisions got wet. Having cleared the surf, we attempted to hoist a sail; but the rigging was incompetent, and the sail insufficient to propel the boat. The company now lost confidence in the master, and *mutiny* was threatening, when we voted to return. Thus ended our second attempt; and fortunate we thought ourselves in returning, for a squall came up soon after, that could hardly have failed, in our crowded state, to have sent us all to the bottom. We now bought tickets for the next trip of the schooner, to sail three days hence. The same day the bungs returned for a fresh supply of provisions, having been unable to get beyond "The Islets," a few miles distant, and the town was full of disappointed men, some of them having been but a week in open boats.

The natives were every where kind, and saluted us always in passing—even the little naked ones would say, "Good bye," as we met them, to which the reply would be as readily as any other, "Go to h—ll." This was taken in good part, as it was not understood; and it was very common for the natives to salute us kindly with such phrases as "Good bye—go to h—ll." A few miles to the eastward of Grenada is a lofty volcano, which has a vast crater, with sharp castellated edges, and is said to contain a lake of unknown depth. I set out one day to visit the volcano, but became bewildered in the crooked paths, and seeing a nearer and smaller one, I ascended it. Its crater was a mass of irregular rocks, and had evidently been dormant since a remote period. Having crossed it, I descended on the other side. Just beyond it are several statues half buried in the earth, like those I saw in Managua, and they had evidently been worked from the rock at the base of the mountain. Returning by a circuitous route, I lost my way. The roads throughout this country are no better than cattle paths well trodden. Mine terminated at the gateway to a cottage, and I stopped to reconnoiter. Six dogs were inside, all in full cry, and more coming. A negro woman was next seen, at whose presence the dogs retreated. She expressed great surprise that I should be alone. I told her, as well as I was able, that I had been to the mountain, and that in returning I had lost my "camisa," (the Spanish word for "road" is *camina*; *camisa* means *shirt*;) and that I wanted to go to Grenada. She looked incredulous, and as though it would have been no great loss for that article of apparel was badly torn and dusty from my day's adventures, but to me it was indispensable.

We remained twelve days in and about Grenada, and from the best means I had of judging of the climate, I formed a very favorable opinion. The trade winds are perpetually blowing across the lake, which purifies them from the miasm of the eastern coast, and renders the temperature uniform. I slept constantly in open hammocks, with no other covering than such as I used by day—often in the full current of wind, I saw no sickness among the many hundreds that passed through the country. Fruit was eaten to excess by all, without any bad effects, so far as I learned. Bathing in the lake is practiced daily by the natives, and it is an interesting sight to see a family group of maids, the mother combing the hair of one, while the surf is rolling around them. The water of this lake is soft and warm, being coldest at the surface. It abounds in fish, and the beach for many miles is composed of pure black sand to the depth of several feet. The waves coming in from the lake produce a surf that often destroys the boats. The schooner returned on the morning of the 16th of December, and at 4 o'clock P. M. we were under weigh.

CENTRAL ASSOCIATION MISSION.

To the Churches of the Seventh-day Baptist Central Association:—Your missionary would report that he has continued in the field since the Semi-annual Meeting of the Association to the last of March, though he makes no claim for remuneration for time over the six months for which he was appointed. Four of the Sabbaths have been spent at Otselec, six at Preston, and two at Otego, Otsego County. Considerable of the time on first days and other week days, has been spent among those who observe the first day. In one of these places (in Pharsalia) there has been a very interesting revival. Your missionary has preached fifty-two sermons since the meeting of the Association at Lincklean, made 108 family visits, and attended eight covenant and church meetings, and some prayer meetings.

There is no great alteration at Otselec since my last report. About the same interesting state of feeling remains in the Georgetown Branch. Though I have found but one clear case of new conversion, yet a number who were in a backslidden state are now active, living Christians, and some serious old difficulties are done away.

In regard to Preston, I entertained very sanguine hopes, that after the original difficulty between the two brethren was settled, the old division in the Church would be healed. But, in pursuing my labors with them, I discovered, to my full satisfaction, that there were a few, who would not agree to travel with the Church, let them do what they might. Since that, we have endeavored to get as many into union and fellowship as we could, hoping to be guided by divine counsel in regard to our duty towards the rest.

At Otego, there was no hope of getting Christians to work harmoniously together for a revival without a long course of labor, which I could not stay to perform. The great difficulty is a diversity of sentiment about doctrines and measures. I am not without hope, however, that the precious seed may some time or other bring forth fruit to the glory of God.

I spent two evenings in Sydney—had very interesting meetings, but the anti-effort doctrine is there too. There are, however, many warm-hearted Christians who mourn over it. I hope their prayers will prevail.

I have received nothing more from Otselec. At Preston I have received, since my last report, \$2 57, and from others \$1 50. If any more should be paid in I will give an account of it at the Association, and whatever else may be necessary. Though what Preston has done for the six months past, is rather small, yet they have resolved to sustain me for one half of the time for the year to come, without asking aid from other churches. Otselec and vicinity have subscribed about fifty dollars for the other half, expecting, from what was said at the Association, that the Association will assist in sustaining me. And I concluded to say, that if the churches approved of the course, the Association may make up what it sees fit for the half of my time in Otselec. If any of the churches disapprove, I hope they will write to me, and let me know as soon as may be. I receive my letters at South Otselec, Chango Co., N. Y. Both of these churches would appear, from the minutes, to have much more strength than they really have, on account of members moving away, and not removing their membership. This ought not to be. I hope such members will change their memberships to the churches where they live. All of which is respectfully submitted. ELIAS BUIDICK. April 1st, 1851.

DEDICATION.—The new Seventh-day Baptist Meeting-House at Greenmanville, Conn., was consecrated to the worship of God, April 3d. An appropriate sermon was preached by Bro. Lucius Crandall, from Gen. 28: 22—"And this stone . . . shall be God's house." The choir of the Waterford Church kindly assisted in the exercises, singing several anthems well adapted to the occasion. The house is chaste in its architecture; its gallery over the vestibule has folding doors in front, so that it can easily be converted into an elegant room for conference or prayer. The speaker's desk is a slightly elevated platform, capable of seating some ten persons; in front of the desk is a large area—the whole making a spacious, unimpaired place in and around the pulpit. C. Maxson & Co., of Westerly, R.I., were the builders. This infant church was organized in August last, and promises soon to be strong and vigorous. By its constitution it holds no fellowship with slavery, with the traffic in or use of intoxicating drink, or with Secret Societies, and it maintains congregational singing. COMM.

REVIVAL IN WATSON.—God in his merciful providence has seen fit to revive his work in Watson, Lewis Co., N. Y. He prepared the way by his afflictive providence. At this juncture, Elder Call, a traveling minister, came into the place, and held a series of meetings. The word spoken immediately took effect, and brought forth fruit, in the refreshing of God's people, the reclaiming of the wanderer, and the conversion of sinners. Twenty-three have been added to the Church by baptism, and more are expected. Several have been restored to the church, and some have united from sister churches, making in all thirty who have joined of late. The work has spread into other parts of the town, and many sinners have submitted to the yoke of Christ. A number of difficulties of long standing have been adjusted, and the heaven is still at work. Pray for us, that the work may go on, until all shall know and serve the Lord. HIRSH W. BANCOCK.

ARRIVAL OUT OF MISSIONARIES.—The ship Washington Allston, Capt. Richardson, which sailed from this port July 25, for Maulmain, with a large number of Missionaries, arrived at Amherst, mouth of the river Salween, Jan. 22. The following are the names of the Missionaries on board: Rev. Messrs. J. Wade, and wife; J. H. Vinton, wife, and two children; E. Kincaid, wife and three children; M. Bronson, wife and child; Wm. Ware, and wife; S. M. Whiting, and wife; Dr. John Dawson, wife and two children; Mrs. O. T. Cutter; Miss M. S. Shaw; Miss Bain; Masters Lucien Hayden and James Tripp, (two Assamese); and Miss Barbori, (an Assamese girl).

THE AMERICAN BIBLE SOCIETY.—At the monthly meeting of the Board, held on the 4th inst., Hon. Luther Bradish presiding, interesting letters were presented from several missionaries in China, in regard to the new version of the Chinese Scriptures, and a circular from England on the same subject. Grants were made to the Presbyterian Board of Missions; to the Missionary Society of the Methodist Episcopal Church; to the American Sunday School Union; and to the Baptist Seminary at Rochester, N. Y. A grant was also made to the Methodist Episcopal Church, South, of \$1,000, to aid their missionaries in publishing the Scriptures in China.

HELP FOR JAMAICA.—The Baptist churches in Jamaica have suffered dreadfully from the visitation of Cholera; and it is feared that in many cases ministers and people have suffered privations even to the verge of destitution. The Committee of the English Missionary Society asked for aid to a "Cholera Fund," up to the middle of last month upwards of £1,600 had been contributed. "No pastor in Jamaica has been overlooked in the distribution," says the Committee. The once flourishing Jamaica Mission, it is feared, is wrecked.

WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.—The British correspondent of the Independent says that the Directors of the London Missionary Society recently made a special appeal to the churches in behalf of a fund for Widows and Orphans, suggesting that a sacramental collection should be made, the excess above the average of the monthly collection to be appropriated to this fund. The Directors now acknowledge the receipt of £1,400 so raised.

REVIVAL IN NEW HAVEN.—The New Haven Palladium says that meetings have been held in the Methodist Church in that city for two months or more, as a result of which about three hundred and fifty persons have professed religion, and about two hundred united with the Church. On one Sunday seventy-six persons were baptized by the pastor. The St. John-street M. E. Church has had a large accession of members. In the Second Baptist Church, a revival has been in progress and a large number have joined the society.

Mrs. JUDSON'S RETURN.—Letters from Maulmain state that Mrs. Judson was to leave for Calcutta in January, whence she would sail for the United States via England. Some friends at Calcutta, as a testimony of regard and of their respect for the memory of her lamented husband, spontaneously raised a sum of money to provide for her return voyage in the most agreeable route and in the most comfortable way, without increased expense to the Missionary Union. She will probably arrive in May or early in June. So says the Macedonian.

MR. REMINGTON AND THE BIBLE UNION.—Rev. Stephen Remington, of New York, has resigned his seat in the Board of the American Bible Union giving as his principal reason, the fact that the Union has not confined its attention to the procuring of an English translation, (the object which alone he thinks justified its formation,) but has made appropriations for the foreign field, thus coming into collision with the American and Foreign Bible Society.

BIBLE CONTRIBUTIONS AMONG THE BAPTISTS.—Fears have frequently been expressed that the organization of the American Bible Union (the new-union society) would operate unfavorably on the receipts of the American and Foreign Bible Society. But such seems not to have been the case; for it is now stated, that the receipts of the latter society for the year ending with March, exceeded those of the previous year by a considerable amount.

BAPTIST MISSION RECEIPTS.—The contributions to the Baptist Missionary Union for the month of March were \$37,920 37, making the whole amount for the year from all sources, a little more than \$120,000, or upwards of \$15,000 more than the whole amount received the year ending with March, 1850.

REVIVAL AT MILLBURY, MASS.—A correspondent of the Congregationalist gives some account of a revival at Millbury, Mass., in the progress of which the whole town has been moved, as it never was before; the Baptist, Methodist, and three Congregational churches, have been greatly refreshed and strengthened; about 200 converts are numbered, from the age of 81 to the child of 10 years.

THE REVIVAL AT SHILOH, N. J.—Six persons were baptized at Shiloh, N. J., on Sabbath, 6th inst., making twenty-four recently baptized in that church. Eleven have been baptized at the Marlboro Church.

Seven Days Later from Europe. The steamer Africa arrived at New York on the 10th inst., bringing Liverpool dates to March 29th.

The Papal Aggression Bill has passed to a second reading in the House of Commons by a very large majority, and will no doubt be as successful on the final trial.

Lord John Russell has brought in his bill for the Reform of the Court of Chancery, and a very faint and moderate reform it is. Lord Lyndhurst, in the House of Lords, has called up the subject of the Revolutionary Societies of Italians, Germans and Hungarians in England. He thought something ought to be done to check their operations. Earl Grey, in behalf of the Government, replied that they had been thinking of it, and if new laws were absolutely wanting, they might act for them.

A letter from Stockholm, of March 1st, states that the Committee charged by the General Diet of the Kingdom to examine the propositions for granting to the Jews the same civil and political rights as are enjoyed by other subjects not belonging to the Lutheran Church, has decided by a large majority in favor of the motion. Five of the members of the Committee have proposed the complete emancipation of Swedish Jews.

The court martial of Padua, Italy, on the 8th ult., sentenced the curate of Ceregano, in the province of Polesine, to two years' arrest in a fortress, for having, on the 18th August, 1850, being the birthday of the Emperor, neglected to read after mass the prayer for the preservation and prosperity of his Imperial Majesty. The sentence was confirmed by the military commandant of the city and province of Padua on the 10th, and received immediate execution.

A large expedition left Manila in December last for the purpose of chastising the pirates of the Archipelago in their stronghold at Mindanao, and at the same time to subject Suloo to the Spanish yoke. This attempt to subjugate Suloo has most signally failed.

Twenty Days Later from California. Two steamers from Chagres have arrived since our last, bringing a large number of passengers, one million five hundred thousand dollars in gold dust, and California news to March 5th.

From the Isthmus we have news that three of the murderers of the passengers on the boat on the Chagres river had been arrested, tried, and sentenced to be shot. The captain of the band of robbers who attacked the train of Messrs. Howland & Aspinwall, not long since, was also under sentence of death.

There was much excitement at Panama on the 20th of March, caused by a report that the British Silver Train had been robbed. There was over \$1,000,000, and some of the reports represented the whole of it as being captured by the robbers. The facts of the case, however, proved to be, that only one male was taken, and being led into the wood was shot, when the robbers took possession of his load; but after carrying the silver bars some half a mile they found them too heavy, and had to abandon them. The silver was recovered, but no clue has been obtained of the robbers.

The Legislature of California has failed to elect a Senator in the place of Col. Fremont. After one hundred and forty-four ballots, the Joint Convention in effect adjourned sine die. The general tenor of the news from the interior of California is decidedly favorable to the miners. The Quartz Mines are being worked with much success, and the stories heretofore published of the richness of the placers at Trinidad Bay are corroborated by this arrival. Miners were going to the Gold Bluff in great numbers.

In Sacramento City there has been a painful tragedy enacted. A desperado engaged in a street brawl, wantonly took the life of an inoffensive bystander, was arrested, tried by a People's Jury under the Lynch Code, and immediately hung.

A similar scene was near being enacted in San Francisco. There, also, a People's Jury tried a person accused of an attempt to commit murder, but luckily three of the Jury were possessed of consciences, and resisted the demands of the populace. Their firmness saved the life of the culprit, and he was eventually handed over to the officers of justice, to be legally tried.

A gang of thieves, detected in stealing horses at Foster's Bar, were fired at by the miners, and one of them killed. Two others were taken prisoners, and immediately hung! At Napa City, the miners lynched a man who had killed a Justice of the Peace.

An Indian, at Dobbin's Ranch, was severely horsewhipped by the miners for stealing a calf.

A Mexican, by the name of Antonio Torres, who was caught stealing a cloak from the store of Mr. Huntington, at San Francisco, came very near being lynched by the enraged citizens. He was, however, taken from their custody, after a desperate struggle, and carried off to the station house.

Thomas Jones was detected in carrying off two ducks from the Central House in San Francisco. A crowd immediately gathered around, and were about to inflict summary punishment, when they were restrained by the approach of Officer Eadie, who took the offender into custody, and marched him off to the calaboose.

The Sacramento Times says, on the authority of a gentleman from Redding's Diggings, that a large number of miners have perished in the snow upon the mountains in that vicinity, a heavy fall of snow having covered men and mules as they were crossing the mountains.

The marshes between Sacramento City and Marysville are covered with the finest ducks and geese. The miner unstraps his rifle from his shoulder as he passes, and soon bags a sufficient number to make a hearty meal for his party.

They are amusing themselves with races at Sacramento City. On the 3d of March they had a poney race, a donkey race, and a trial of speed between two full-blooded California horses.

A man who was fined \$40 in the Recorder's Court at San Francisco, for a misdemeanor, very coolly offered to give his note

for one month as payment of the fine! The Recorder referred him to the Marshal, and the Marshal referred him to the "lock up."

A man was lately fined \$100 for being drunk and disorderly in the streets of San Francisco. The Courier says: "A good smart murderer might have been committed last week for that money."

The Recorder of San Francisco lately sentenced a Mexican to ten days hard labor in the chain gang. When the hombre began to understand the sentence, he asked to be let off on the payment of \$10 in cash. It had been so long since a ten dollar piece had jingled in the city treasury, that the magistrate commuted the punishment at once for the coin.

Agriculture, which has hitherto been a very subordinate interest in California, now bids fair to assume its proper position in relation to our prosperous community. The high prices of agricultural produce of all kinds have induced large numbers to undertake the cultivation of the earth, and the fertile lands of the river bottoms and valleys are being rapidly settled by industrious and energetic farmers. The prospects for an abundant yield of every description of produce were very excellent, until the long continued and unusual drought has induced apprehensions that the crops in many parts will be a total failure.

The Placer Times tells of three brothers who crossed the Plains in October, 1849. One went to the mines, the other two turned their attention to agriculture. The miner, at the end of January, 1851, had saved less than \$1,000, while the farmers had netted \$9,000 each.

RELIGIOUS EXCITEMENT AT MILWAUKEE.—There was much excitement at Milwaukee, Wis., last week, growing of the anti-papist lectures of Rev. Mr. Leakey, the reformed monk of Lattrepe. He was advertised to lecture on Sunday evening, March 6th. A large crowd assembled, about a third of them females. He had not spoken five minutes when there was a rush at the door, and a gang of men came in armed with clubs, and they tore off the rails from the pews and laid about them with great violence; several persons were struck on the head and badly injured—the scene was one of the wildest confusion—pews were torn down, chandeliers smashed, and the shouts of the rioters and screams of the women were fearful. The audience gradually got out of the windows and doors; some few persons stood around the speaker and protected him. The Mayor commanded peace, and promised that Mr. Leakey should leave the town in the morning. The crowd did not disperse till a late hour, and many persons followed the preacher and his escort to the hotel, breaking with bricks some of the windows. Subsequently letters were sent to the Mayor, threatening to tear down the church if Mr. Leakey was allowed to speak there again. Letters were also sent to the proprietors of the City Hotel, threatening to fire the building unless Mr. L. was discharged. A very numerous law-and-order meeting was held, at which the expression of public opinion against the rioters was so overwhelming as to hold them in check.

CHINA AND JAPAN.—The Boston Courier learns from Capt. Jennings, of the bark Auckland, which arrived in that port March 6, in 70 days from China, that about 500 miles off the coast of Japan, he fell in with a Japanese junk, which was completely water-logged. The crew, consisting of 17 persons, were taken off by Capt. Jennings, and are now on board his vessel. They had been 50 days on the wreck, and were in great distress, having exhausted their provisions. No communication, of course, had been had with them, beyond what could be accomplished by signs, but they appear exceedingly grateful for the assistance and kind treatment received from the Captain. On approaching land, they exhibited striking evidences of joy and devotion. A box belonging to them, which they have presented to Capt. Jennings, contains what are probably the junk's register, &c., a chart, which we understand to be a very curious affair, and a compass differing entirely from those in use among us, and some gold and silver Japanese coins. This would seem to afford a good opportunity for attempting to open an intercourse with Japan. These persons should be well treated, and sent back in one of our ships of war, the commander of which should be authorized to make overtures to the Japanese Government.

FORTUNATE ESCAPE.—The most providential escape that we know of or have ever known says the Alexandria (Va.) Gazette, occurred on Saturday last in this place. A house in New York had shipped on board the schooner Empire, Capt. Banker, a box of oil clothing, to Mr. John Tatsapough, which the bill of lading described as merchandise. It was stowed in the hold, and upon it were placed seventeen kegs of powder, and around it some three hundred more. The Empire cleared at New York on Monday afternoon, 1st inst., and arrived at this port on Friday, making the passage in five days. Upon opening the box it was found that the clothing was completely charred through, and the box much scorched, from spontaneous combustion! Had the box remained in the hold a few hours longer, it is probable that a fearful explosion would have been the consequence.

SLAVE HUNTING IN WISCONSIN.—The Milwaukee Democrat says that a slave-hunter has been prowling about the habitations of the colored people in that city in search of prey. He entered the dwelling of a colored person, and questioned the woman very closely, and if they were not related to some other person named. The Democrat thinks that if the husband had been at home there would have been work for a Coroner's inquest, had the slave-catcher been as impertinent to him as he was to his wife. The colored men go armed, although they have no occasion for alarm, the people of Wisconsin being almost unanimous in their opposition to kidnapping and slave-catching.

The new ship E. C. Scranton, 1250 tons burden, launched on the 1st inst., from the yard of Messrs. Geo. Greenman & Co., of Greenmount, Ct., was towed to this city last week. She is spoken of as a very fine vessel.

JENNY LIND AND THE SUNDAY.—The Baltimore (Md.) Watchman and Observer, in announcing the fact that Miss Lind refused to violate the Sunday by traveling on that day, says:—

"Jenny Lind either did not refuse, or else her refusal availed nothing, to leave this city on Saturday night with the design of traveling on Sunday. These are parallel cases, and we set the one against the other. It is very possible, however, that the danger to which she and her attendants were subjected on their way to Charleston, in consequence of Sunday traveling, may have had its influence in preventing her leaving New Orleans on Sunday. If so, she is to be commended, for the heed which she has given to the indications of Providence."

BOILER EXPLOSION.—Fourteen persons were killed at Stockport, near Liverpool, on the 17th ult., by the explosion of a boiler in Mr. Moreland's cotton factory. The boiler, a huge cylinder, 40 feet long and about 12 inches in diameter, weighing 11 tons, and having its fire in the center of one end, suddenly gave way from the pressure of steam it contained, rose from the immense bed of brickwork in which it had been fixed, and shot like an arrow a distance of from 40 to 45 yards, through a wall of immense thickness, about twelve feet, destroying a large portion of the building, and causing portions of the floors and machinery to fall through on the top of it. To add to the calamity, before many of the hands not killed could be extricated, the boiler, which carried a mass of fire with it, set the building in flames, and these spreading, completed the work of destruction.

THE BRAZILIAN SLAVE TRADE.—Private advices from Rio Janeiro say: "The Government is perilling its very existence in its efforts to suppress the Slave Trade. The once notorious slave steamer, the Serpente, (now the Golfinho of the Brazilian navy,) has made several captures. Last week she carried off 200 newly-imported negroes from the island of Marambala. They are supposed to have belonged to Joaquim Breves, the well-known and opulent slave dealer. This man is the owner of ten large fazendas, and the master of some 2,500 slaves. His large possessions give him great political influence, and this seizure of his slaves shows plainly the energy and determination of the Government.

SUMMARY.

The National Intelligencer announces the death of the Hon. Ransom Halloway, late a member of the 31st Congress from the State of New York, who died at Mount Pleasant, in Prince George's County, Maryland, and who had gone on a visit to his wife's relations, prior to his return home, on the night of the 6th inst., of typhoid fever and inflammation of the bowels, after an illness of about two weeks.

The prisoners lately taken by the Turks among the insurgents in Bosnia, were marched from Belgrade under escort, bound together by twenties, with a heavy chain, some two inches in diameter, fastened to an iron ring around the neck of each. Those at each end of the chain had big padlocks on their breasts, with which the chain was fastened. So heavy was the chain, that each prisoner had to hold up his piece in order not to be dragged by the others to the ground.

A dispatch dated Pittsburg, Pa., Thursday, April 10, says the ex-Mayor was convicted to-day of riot and misdemeanor while in office, and was sentenced to five months' imprisonment, beside paying a fine of \$3,000. Before the Judge sentenced him, Mr. Barker harangued a large crowd from the Court-house steps, abusing the Judges and lawyers without stint. His friends now promise to make him Sheriff.

A dispatch dated Detroit, Wednesday, April 10, says: The gallant and venerable Gen. Hugh Brady, of that city, is dead. He was killed a few moments since by a fall from his carriage in the upper part of this city. He was upward of 80 years of age, and universally beloved.

Hon. Orville Hungerford, formerly Member of Congress from Jefferson Co., died at Watertown on Sunday, aged 61. He was the candidate against Millard Fillmore for Controller in 1847. He was a gentleman of large property, and great business capacities.

On Sixth-day morning, April 11, a fire broke out in a store at the corner of John-st. and Broadway, New York, which was not subdued until property to the value of \$350,000 had been destroyed. Messrs. Hudson and Robertson, in whose store the fire originated, were the principal losers.

The force engaged in the completion of the Erie Railroad is large at various points, and the track will be completed within the contemplated time, as the extensions of the Erie Road always have been. Regular trains will doubtless run over the whole track from the Hudson to Lake Erie during the first week in May.

A Joint Committee of the Legislature of Pennsylvania, to whom the subject was referred, estimate the value of the present annual yield of the coal-mines of Pennsylvania at \$17,000,000, and the annual product of furnaces, forges and rolling-mills, at not less than \$28,000,000.

From Berlin excursions to the World's Fair are advertised for 100 thalers, (\$72). The excursions can go any time between May 1 and Oct. 1, by way of Ostende or Hamburg, and stay a week in London.

Major Frazer, of the Germantown Telegraph, recently recovered \$22 50 from Jacob Haas, for twelve years subscription to his paper. The defendant did not wish to "pay up," because the paper had been left at his butcher's stall, instead of his residence.

The Emperor of Russia has presented to the King of Prussia the chain of brilliant belonging to the order of St. Andrew. The order itself the Emperor retains. The chain is worth a million thalers, (\$720,000).

A dispatch dated Salem, Monday, April 7, says, the bark John Swazey, from Cincinnati, direct, arrived at this port on Saturday with a full cargo of Western produce.

Resolutions have been adopted by the authorities of Wilmington, N. C., prescribing a penalty of \$1,000 against the captain of any vessel, or other person, who shall be instrumental in introducing a pauper or vagrant into that town, and a penalty of \$5,000 against the corporation or owner of a vessel, steamboat, or railroad, who shall be guilty of the same offense.

The Erie Railroad is rapidly approaching completion. One half the section between Cuba, the present western terminus, and Dunkirk, is completed, the iron being all laid. The iron on the remaining half of the section, if not already laid, will be in a few days.

The Rio Grande Sentinel, of the 5th inst., states that "one of the men—the leader—who robbed the party of three Californians, some eight months since," was recently "shot from his horse, near a place known as Los Porteras, where he had been circulating threats of vengeance against his accusers." After being secured, he was suspended to the limb of a neighboring tree, by the neck, and in that condition left as a warning to others.

The Toledo Blade states that the Lake is gradually falling to its minimum level—an event that occurs, it thinks, every twelve or fourteen years. The stage of water in the river at Toledo is considerable lower now than it has been in any previous year since 1837, when the water in the Bay was barely sufficient to float the larger class of steam vessels afloat at that time.

Obadiah Archer died at his residence in Marion, Wayne Co., on the 7th inst. He was in the 92d year of his age, went through three campaigns in the Revolution, voted at every Presidential election, from the organization of the government—first for George Washington and last for Zachary Taylor.

Gov. Hunt has appointed Benjamin P. Johnson, Esq., Sec. of the N. Y. State Agricultural Society, Agent of the State to the World's Fair. Mr. Johnson is to depart for London in the steamer Baltic, on the 16th inst.

The steamship Niagara, which arrived at Boston January 6, from Liverpool, paid \$200,000 duties, one of the largest amounts ever paid by the Cunard line.

It is said that the roof of the Crystal Palace proves to be leaky in several places, and that it is doubtful whether the building can be made perfectly water-tight.

Ephraim Littlefield has retired from his post as Janitor at the Medical College, and gone to live on a farm in Vermont, which he purchased with his reward for discovering Dr. Parkman's remains.

Married, in Cambridge, Mass., 2d instant, Mr. S. W. Dabney, of Fayal, Azores, and Miss Harriet W., daughter of the late Professor Webster, of Cambridge.

MARRIED. In Lincoln, N. Y., March 8th, by Eld. R. G. Burdick, Mr. CHARLES ROGERS, of Otsego, to Miss CHARLES R. DIX, of Lincoln.

DIED. In Alfred, N. Y., April 7th, of apoplexy, Mrs. SARAH LANGWORTHY, wife of Dea. John Langworthy, in the fourteenth year of her age. In her young sister Langworthy became a subject of saving grace, and united with a first-day Baptist Church. Soon after this she embraced the Sabbath of our God, and united with the First Seventh-day Baptist Church of Hopkinton, N. Y., of which she remained a member for a number of years. But on the organization of the Church at Hopkinton City, or soon after, she united with that Church. A number of years since, she removed with her husband to Alfred, Allegany County, whither several of their children had previously removed. On setting in the office of the Board of Missions, she was by her husband united with said Church, of which she remained a faithful and devoted member until her death. It is not too much to say of this mother in Israel, that in every situation in life she manifested in a remarkable degree the graces of our holy religion, and by her meekness of temper and unobtrusive piety, she has lastingly endeared herself to all that knew her. s. v. n.

In Lincoln, N. Y., March 27, 1851, ELIZABETH W. WHITFORD, wife of Wm. G. Whitford, in the 23d year of her age. The death of sister Whitford is one of our mysterious providences that are so inscrutable to our earth-bound vision. She had long and sedulously labored to qualify herself for usefulness, and was intending to offer herself to the Board as a recruit to our foreign mission. But God's ways are not as our ways. Early in the past summer there were indications of declining health, but her case was not regarded as alarming till late in autumn. Then a change of atmosphere seemed a last hope, and brother W. left college and accompanied her to the prairie. The fatal malady had however, become so strongly entrenched, that no change was of permanent benefit. She returned only in time to die and be buried with her kindred. Death was disrobed of its terror, and though she had looked on the life of an inviting field, she contentedly resigned the privilege of leading the heathen to Christ, for the higher privilege of being with Christ and celebrating his praises with the redeemed in the blissful abode of eternal glory. May her life and death be as seed sown in the garden of our God! J. R. L.

In Waterford, Conn., on the 7th inst., at the residence of her son-in-law, Dea. David Rogers, Mrs. MARY MAXWELL, widow of Asa Maxwell, of Adams, N. Y., and also relict of George Potter, of Westery, R. I., in the 90th year of her age. She embraced religion in early life, and united with the 1st Seventh-day Baptist Church in Hopkinton, R. I., and has ever manifested a deep interest in the prosperity of Zion. Having spent a long life in the service of her Redeemer, she has at last been gathered home, as a shock of corn fully ripe.

LETTERS. Elias Burdick, Nathan Gilbert, Wm. Maxson, E. I. Maxson, S. S. Griswold, G. H. Babcock, N. V. Hill, T. Edwards, C. Cranford, R. G. Burdick, J. R. Irish, W. O. Whitford, J. Whipple, Wm. Tew, D. E. Lewis, H. W. Babcock, James Hubbard, Heman Harris, Daniel Ooon.

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Ichabod Babcock, Townsend, O.	\$3 00	vol. 9 No. 26
Francis Greenman,	2 00	" 7 " 52
H. Hull, Namahkuk, Wis.	2 00	" 8 " 44
J. F. Brown, Berlin, Wis.	2 00	" 4 " 40
D. Babcock, Rock Prairie, Wis.	5 00	" 8 " 52
D. F. Larkin, Westery, R. I.	2 00	" 7 " 52
Wm. E. Palmer, Hopkinton, R. I.	1 00	" 8 " 17
M. Kimpton, Metuchen, N. J.	2 00	" 8 " 42
J. N. Odell, East Rodman,	2 39	" 7 " 44
Nathan Gilbert,	2 61	" 8 " 16
G. J. Laphar, Watson,	2 00	" 8 " 40
Maisey Shilman,	2 00	" 8 " 40
M. Sanford, West Genesee,	1 00	" 8 " 52
Luke Green, Alfred Center,	2 00	" 8 " 52
R. M. Pattengill, Hornellville,	1 00	" 8 " 42
Janna Pratt, Scott,	2 00	" 8 " 40
Oren Lewis, Peterburg,	2 00	" 7 " 52
D. L. Wells,	2 00	" 7 " 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

Hiram W. Babcock, Watson,	\$3 00
D. W. Rogers,	25

BENEDICT W. ROGERS, Treasurer. BILLS.—We are sending out Bills to those who owe for the Sabbath Recorder. If they are erroneous in any respect, please inform us, that we may correct them. If they are right, please forward the money at your earliest convenience, either through our local agents or through the Postmaster. The volume number eight will go to-day. According to our published terms, subscriptions not paid at that time are liable to an addition of fifty cents.

New York Markets—April 17, 1851. Ashes—Pots \$5 00; Pearls 5 75. Flour and Meal—Flour 4 44 56 a 62 for common; 4 56 a 4 75 for Michigan and Indiana, 4 94 a 5 00 for pure Genesee. Rye Flour 3 75. Meal 3 00 a 3 25. Grain—Wheat is more active for a while, but quite changeable; Ohio sells at 1 00, and prime Genesee is held at 1 18. Barley is in demand at 1 10 a 1 12. Rye 75c. Oats 45 a 47c for Jersey, 48 a 50c for Northern. Corn 67 a 68c for Jersey and Southern yellow.

Daguerrean Gallery. CURNEYS'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery, and added to it a new room, and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process, are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Morning Line for Albany. THE new and elegant steamer RINDEER, Capt. J. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany Tuesday, Thursday, and Saturday, at the same hour, making four sailings each way. Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

For Boston via Newport and Fall River. THE steamers BAY STATE and STATE OF MAINE leave Pier No. 3 North River, at 5 o'clock P. M. daily. Bay State, via Wm. Brown, on Tuesdays, Thursdays, and Saturdays; State of Maine, Capt. Thos. G. Jewett, on Mondays, Wednesdays, and Fridays. This is the only direct line to Newport. A steamer in connection with this line runs to and from Providence. TISDALE & BORDEN, Agents, 70 and 71 West-st.

New York and Erie Railroad. THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5 1/2 A. M. for Otisville, Piermont, and all the intermediate stations, returning at 11 o'clock daily. Evening Way Train at 7 1/2 A. M. for Otisville, Piermont, and all the intermediate stations, returning at 11 o'clock daily. NIGHT EXPRESS TRAIN at 6 P. M. CHAS. MINOT, Superintendent.

New York and Boston Steamboat. REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. The steamers C. VANDEBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazer, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, except on Sundays, at 8 o'clock P. M., from pier 2 North River, first wharf above Battery Place, at 8 o'clock P. M., and returning, leave from Boston, Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. Leave Providence Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey. Summer Arrangements. THIS Road extends from Elizabeth 35 miles to White Horse, N. J., reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat Red Jacket, Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortlandt-st. at 4 30 A. M. and 9 A. M. Trains U.—Leave New York by steamboat Red Jacket, Pier No. 1 North River, at 9 A. M. passenger; 1 P. M. freight, and at 5 P. M. passenger, and by N. J. Railroad, foot of Cortlandt-st., at 9 A. M. and at 2 and 5 1/2 P. M. Trains V.—Leave White Horse and other places for New York as follows:— White Horse at 4 30 A. M. Freight; at 5 40 A. M. Passenger; at 1 40 P. M. Somerville at 4 30 A. M. Freight; at 6 35 A. M. Passenger; at 2 05 P. M. Mount Pleasant at 4 50 A. M. Freight; at 6 15 A. M. Passenger; at 2 15 P. M. Plainfield at 5 20 A. M. Freight; at 6 35 A. M. Passenger; at 2 35 P. M. Westfield at 5 50 A. M. Freight; at 6 50 A. M. Passenger; at 2 50 P. M. Elizabeth at 6 15 A. M. Freight; at 10 30 A. M. Passenger; at 3 15 P. M. Elizabethtown at 7 30 A. M. Freight; at 10 45 A. M. Passenger; at 3 30 P. M. N. B.—All Baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

Bibliotheca Sacra, and American Biblical Repository. [Conducted by B. B. EDWARDS, E. A. PARK, and M. STUART, of Andover; Dr. ROBINSON, and H. B. SMITH, New York.]

Published at Andover, Massachusetts, by New York, on the first Monday of April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly. The publication will embrace Theology in its widest acceptance, as comprehending the literature of the Scriptures, and the history and development of Theology, Church History, with the History of the Christian Doctrines and Sacred Rhetoric. It will also include, to a limited extent, Mental and Moral Philosophy, Classical Literature and Biography. Special prominence will be given to Sacred Literature. It will be the aim to procure for every number two or three articles of at least explanatory or illustrative of the Scriptures, direct expositions of the text, or discussions in the rich field of Biblical Criticism. Articles will be sought which will be valuable twenty or fifty years hence, in preference to those of a local, temporary, or merely popular character. It should be the great object of the conductors of this publication, will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed with esteem and honor by the scholars of the United States, and which will directly advance the interests of sound learning and pure religion.

The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity; for the promotion of the highest and most elevated of the standard of American scholarship. The united work will leave no field unoccupied, which either work has heretofore filled. The large increase of subscriptions which has been received in the short time which has elapsed, since the union was made public, and the success of the prospectus of the meeting, which the publisher is daily receiving through the press and from private sources, place beyond doubt the practicability of the plan, and fully justify the anticipated benefits of the increased strength and stability naturally resulting from such a combination. The increased patronage secured by this union has encouraged the Publisher to enlarge the present volume, and will, it is hoped, justify other improvements which will materially add to the value and interest of the work, while it will continue to be furnished at a lower rate than any similar Periodical has ever been offered in this country. If paid in advance, and sent by mail, \$3 00 per copy, in payment be delayed, \$4 00. A few complete

Miscellaneous.

Visit to an English Dairy.

A writer in Dickens' Household Words gives a graphic sketch of a visit made by him to an English Dairy Farm, in the neighborhood of London, on "a bright sunny morning in September."

We will now descend this broad and populous slope, and pay a visit to Friern Manor Dairy Farm, to which all these acres—some two hundred and fifty—belong, together with all these "horned beauties."

We were surprised to hear of so great a quantity, but this was something abated by a consideration of the rich, varied, and abundant supply of food afforded to these cows, besides the air, attendance, and other favorable circumstances.

Prof. Mapes, in the Working Farmer, says: "We have continually urged the use of six bushels of common salt to the acre, as a preventive against grubs, wire-worms, &c., and our practice has been to use this quantity on every acre of our land each year, applying it broadcast, either in the fall or early spring."

It is now some years since some successful and valuable experiments were reported by a Norfolk farmer upon the uses of the rape-cake drilled with the seed, in preventing the ravages and destroying the wire-worm—an insect perhaps the most tenacious of life of any with which we have to contend.

Instead of proceeding directly down the sloping field toward the Dairy Farm, we made a detour of about half a mile, and passed through a field well inclosed, in which were about a dozen cows, attended by one man, who sat beneath a tree.

From what has already been seen, the reader will not be astonished on his arrival with us at the Dairy Farm, to find every arrangement in accordance with the fine condition of the cows, and the enviable (to all other cows) circumstances in which they

live. The cow-sheds are divided into fifty stalls, each; and the appearance presented reminded me of the neatness and order of cavalry stables. Each stall is marked with a number, a corresponding number is marked on one horn of the cow to whom it belongs; and, in winter time, or any inclement season (for they all sleep out in fine weather) each cow finds out, and walks into her own stall.

The milk is all passed through several strainers, and then placed in great tin cans, barred across the top and sealed. They are deposited in a van, which starts from the Farm about three in the morning, and arrives at the dairy, in Farringdon-street, London, between three and four.

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Butter.

Milk is the most natural and common food of man. Out of milk two other common articles of food are obtained, viz., cheese and butter; butter exists in the form of very small globules, and out of 100 parts of cow's milk, 3/75 parts of butter are obtained.

It was much used as a pomatum both by the Greek and Roman ladies. Pliny recommends it to be mixed with honey and rubbed over the gums to ease the pain of teething, and for ulcers in the mouth—a hint that may not be useless to us moderns.

The great secret of making good butter, is cleanliness and plenty of elbow grease. In some parts of Ireland, but especially in Devonshire, England, and Ayrshire, Scotland, the butter made has had a world-wide fame.

Rancid butter can be completely cured of its bad taste and smell, by melting it in a clean tin dish, adding some saleratus, and straining it through a clean cloth. After this it appears of a different form; it crystallizes in soft round crystals, and has no taste like what it would have had, if made well at the first operation.

Borrow, in his new work, "Lavengro," relates the following curious incident, connected with the power of fascination:—"It happened that my brother and myself were playing one evening in a sandy lane; our mother was at a slight distance.

It made no resistance; I felt not even the slightest struggle; but now my brother began to scream and shriek like one possessed. "O mother, mother!" said he, "the viper!—my mother has a viper in his hand!" He then, like one frantic, made an effort to snatch the creature away from me.

possess an inherent power, or fascination, over certain creatures, otherwise I should be unable to account for many feats which I have witnessed, and, indeed, borne a share in, connected with the taming of brutes and reptiles.

A Strange Story. A few days since a medical man named Philippe died in a village near Paris, where he had resided many years, and had acquired a great reputation for skill and probity.

The Working Farmer says that the English Government are ever ready to lend judicious aid to their farming interest. As an example:—by long experience it has been ascertained that by thorough under-draining, an acre of land will produce one-third more net results to the owner, and therefore the Government have enacted laws and appropriated funds to be used for this purpose.

Twenty years ago, this one butchered, that one made candles; another sold cheese and butter, a fourth carried on a distillery, and another was a contractor on canals; others were merchants and mechanics.

Slavery at Mocha. A correspondent of the Salem Register is describing the state of things around the Red Sea and in the kingdom of Muscat. The following is an extract:—"Slavery is but nominal at Mocha, although many of the population are owned by the wealthy through purchase.

NATURAL CLAIRVOYANCE.—We witnessed, on Monday, some most remarkable experiments in Natural Clairvoyance, as we must call it for want of a better name. We had a visit from M. Gaudon, of Paris, and his nephew, M. Guhenant, between whom there apparently exists a magnetic sympathy of an intimate character.

CONTENTMENT.—In Vienna a magnificent house was built by a nobleman, on the front of which is a stone with this inscription:—"This house was erected by Count D—, to be given to the first man who can prove that he is really contented."

A survivor of the Boston Tea-Party, in his 115th year, is now living in Chicago.

A Relic of Witchcraft.

The Newburyport Herald of the 3d inst., gives an account of an old house, about to be demolished in that town, with which some interesting associations are connected.

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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. 28 pp.

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