

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

From Chambers' Papers for the People.

JEWISH LIFE IN CENTRAL EUROPE.

It is admitted on all hands that the Jews are one of the most remarkable people on earth. They are as identified with the preservation and propagation of a purer morality and more rational notions on religion than were ever entertained by any heathenish people—as the ancient Greeks were with the progress of science in general, and the Romans with the development of jurisprudence. It was reserved to modern times to bring portions of the Jews prominently forward in another region. They have assumed a political and social significance which is said to exercise a considerable influence on the fate of Central Europe. In the countries which we are wont to consider the seats of learning, they have generally ranged themselves with the progressive party; and how far they interested themselves in the recent continental struggles for popular rights is abundantly clear. The greater part of the German press is said to be in their hands.

The appearance of this population in a political character must be considered as an extraordinary phenomenon; for not only do they not appear, by their past history, to have been destined for such a part, but they were, two generations ago, avowedly so far behind what is regarded as European learning, that few of them were able to write the language of their country. It may therefore not be uninteresting to give a sketch of Jewish life as it was a score of years ago, in those districts of Central Europe, where the Jewish settlements are for centuries objects of a special legislation; and where, consequently, their peculiarities had ample time to develop themselves, and strongly to impress their character upon all the relations of life. A reflecting reader will perhaps be able to trace the lineaments of the present conduct of that section of Jews in their outbursts of wild fervor and enthusiasm—in their extraordinary versatility of mind—in their peculiar training—and, lastly, in the cruel oppression and deep degradation to which they were subjected for centuries, and which will be depicted in as far as they enter into the plan of these pages. The humane will no doubt be gratified to learn that this oppression has, in consequence of the recent revolutions throughout Germany—Bavaria excepted—been succeeded by the full emancipation of this ill-treated race.

We propose that our sketch shall to some extent consist of a review of the life and social relations of an individual male Jew; and first of his entrance into the world.

Birth.—The rational anxiety for the safety of the babe, (which will be removed by the birth of a male, (the other sex being supposed to be a boy)) an irrational one for the life of the offspring quickly takes possession of the parental heart. The family are haunted with the dread lest the Mureth (*cursed ones*) might use, or rather abuse, the power supposed to be possessed by them over male infants during the period which elapses between their birth and admission into the Abrahamic covenant, (Gen. 17: 12); by either carrying it off and substituting for it a misshapen deaf and dumb idiot, a changeling, a kind of Caliban.

It would be a mistake to fancy these "cursed ones" as evil spirits, delighting by nature in mischief, like the tribe of hobgoblins. They are human beings to every intent and purpose—unlucky wights, high and low, young and old, married and single, Jew and Gentile, who, in an unguarded moment, have fallen under the dominion of the ruthless Lilith, (Isa. 34: 14) whose cruel behests they must implicitly execute whatever their reluctance. At the bidding of the superior, the "cursed one" must leave her nightly couch with the view of clandestinely introducing herself into the room of the babe, which is generally that of the mother. For this purpose the evil messenger is endowed with the power of assuming the form of various animals; the favorite shape under which she generally makes her appearance being that of a black cat.

The most dangerous period for the infant, when Lilith is most intent upon its destruction, is the seventh night after its birth; for this reason the babe is watched during that night with the greatest anxiety, and by the side of the mother lies a carving knife, ready to be used for the defense of her offspring. Woe to the cat which would, during that time, approach the infant! The dangerous weapon would certainly be flung at it; not with the view of killing, but rather with the design of releasing it from its thralldom; for, according to the popular superstition, on the slightest injury being inflicted, Lilith loses her hold on the metamorphosed human being, and in a twinkling of an eye, like the monster in "Beauty and the Beast," she assumes her former shape, never more to change it for any other. An attempt is also made to keep the enemy "at arm's length," by fastening on the walls of the room contiguous to that of the babe various scraps of paper curiously incised with cabalistic signs, or charms. These, we make no doubt, inspire the fiend with a most wholesome dread, as in every instance which has come to our knowledge they proved perfectly successful.

The Abrahamic Covenant.—The rite of admission into the Jewish body is considered as a most sacred act, and is supposed to be attended by the prophet Elijah as the Angel of the Covenant (Malachi 3: 1) on which occasion the infant receives its name, which is that of a deceased relative, and is usually a Biblical one, but occasionally of Gentile origin. This name is generally only used for religious purposes, and sometimes in domestic life; but in the intercourse with the Christian world a Gentile name is often substituted and registered. Thus, for instance, if the name received at the occasion alluded to, be 'Aaron,' it is likely that it will only be used in affairs connected with religion; as when a prayer is offered up for the party in question; or when he is summoned at synagogue to the reading; while in social intercourse he will

probably go by the name of "Augustus," or "Adolph," &c., with which name he will also sign all letters and documents in the regular course of business.

The performance of this initiatory rite is generally celebrated with a banquet, to which all relations and friends are invited, and which concludes with a special prayer inserted in the usual grace offered up after meals for the new Jewish member.

The Redemption of the First-Born Son.—As soon as the infant has attained the age of thirty days, the father, conformably to Exodus 13: 11, is obliged to redeem it. He invites for this purpose on the following day a descendant of Aaron, and some other guests, acquaints the former with the fact of his wife having been delivered of her first-born son, and offers him to the priest. On his, however, preferring the alternative of receiving the redemption price, the sum mentioned in Numbers iii. 47, (about 12s.), is paid to him by the father, who at the same time pronounces an appropriate benediction. It rests with the priest whether he will return the money to the parent.

The Ghetto.—The Jews on the continent were, and are still in many countries confined to Ghettos, which are generally surrounded by walls, and furnished with gates, through which the communication with the other parts of the town are kept up. These gates are closed at a certain hour in the evening, and not opened until the next morning, so that during the night the Jewish population are kept prisoners within their own domiciles. With the exception of one or two of the principal streets, which are of a tolerable size, the Ghetto usually consists of a maze of gloomy and crooked lanes, lined on both sides by high dingy walls. No steamers carrying Irish paupers to Liverpool can be more closely packed than a house in the Ghetto. It is in such a house—perhaps in one of those vaults, the walls of which are constantly oozing out a slimy moisture, as though shedding tears at the misery of the tenants, and the darkening interior of which is never cheered, not even at noon, by the visit of a straggling ray of the sun—that the infant draws its first breath, tainted with miasm and effluvia. It is surprising, nevertheless, how far care and solicitude will go in protecting infant life. Jewish parents generally make up by this for the local disadvantages under which they labor.

Education.—Let us suppose the period to have arrived when the babe is capable of uttering words. The first sentence which the infant is taught to pronounce will be one from Scripture—as, for instance, "Hear, O Israel, the Lord our God is one;" or, "The law which Moses commanded us is an inheritance, of the assembly of Jacob;" or, "Hear, my son, the instruction of thy father, and forsake not the doctrine of thy mother." These are taught in Hebrew to the young.

By mere words of mouth, and by practice, that morality is inculcated. No scholar of those Jewish seminaries could give a methodically-arranged account of his duties, for he has never been taught such; but his whole day may be considered as passing in the performance of what he is taught to regard as meritorious acts. In his earliest infancy it is the scriptural precept—"The beginning of wisdom is fear of God"—which is enjoined on him. Reverence for his parents and teachers are represented as most sacred duties; and thus the behests of the parent are generally received with submission, and implicitly obeyed. A Jewish youth will scarcely ever sit down in the presence of his father, and even in his absence he will not occupy the chair upon which his parent is in the habit of resting. Prudence, economy, abstemiousness, control of temper, modesty, and chastity, are virtues which the child acquires merely from seeing them habitually exercised by those around him: Nor is cleanliness, so far as at least, as ablutions are concerned, neglected. To the performance of these Jews of the class we are endeavoring to describe are inducted, perhaps, less by their intrinsic value than by certain peculiar views. They believe that every night the soul leaves the body; in order to give an account in heaven of the manner in which the day was spent; and that during its absence an evil spirit takes possession of the body; therefore, their very first act in the morning, on awaking, is to return thanks in a short formal prayer, to the Almighty for having restored the soul. They, however, take care in that prayer not to pronounce the sacred name of God, as this would be unbecomingly whilst in a state of uncleanness; for they are of opinion that as long as they have not performed the morning ablution, they are still under the influence of the evil spirit. Similar ablutions of the hands are also prescribed before prayers, and before every meal.

Let us now suppose our infant grown up to boyhood, duly initiated into the intricacies of the Talmud, merrily gesticulating and singing over its contents, and let us throw a glance into his domestic life. Childhood is proverbially for his happiness; but, alas! the Jewish children have no childhood. They may be children in body, but not in mind. The stern earnest of life around them, the habitual sigh of misery, and of the hard struggles of those nearest to them in order to obtain a scanty living, make them men and women when they have ceased to be infants. It is not merry nursery rhymes and frolicsome songs which are the first strains delighting the ears of the infant, and giving it a cheerful turn of mind; it is the recital of some bygone woe, or pending libel, (*false accusation*), which sadly strikes the ears of the child, and overcasts its mind with a gloomy shadow for life. For our own part, we have a perfect recollection, when a mere stripling, how we used to hang on the lips of an old Jew, who could not have been less than eighty-five years of age, imbibing with the eagerness of childhood the accounts of the days of yore. We remember being horror-struck at the recital of the misery of an old Jewess, who, maintaining herself by baking bread for the workpeople who were engaged in building a church, was accused of having endeavored to cast a customer into the heated oven; how, upon this trumpety charge, the accused, a sickly creature of seventy

years—in order to expiate the pretended crime, dragging along her heavy chains, was compelled to perform the hard labor of a carrier of stones for the completion of the place of worship; how a young Jew, who had accidentally hit a stone crucifix, escaped a cruel death only by embracing the religion of the country. We used to cry with rage when he related to us how the squire forced the Jews on his estate to buy of him, for hard cash, fowl fish, and all kinds of offal, for which he had no use; and how the tax-gatherer made it a rule to intrude upon them on Friday nights, and when not instantly satisfied, how he carried away the Sabbath-lamp, (the lighting of which on Sabbath eve is considered as a duty); or the food prepared for the Sabbath, knowing, as he did, that they would rather starve than desecrate the day of rest by preparing a meal. However, to return from this digression, let us see how our young Jew spends his day.

Daily Prayers—Phylacteries—Fringes—Meals.—Having performed his morning ablution, he begins to dress. Among his wearing apparel only one article deserves special attention. It consists of two pieces of cotton, or any other material of square form, fastened to two bands of the same material, which pass over the shoulders like braces, so that one of these square pieces fall over the chest, and the other over the back. Each of the four corners of this article, called Arba Kanfoth, (*four corners*), contains a hole through which woolen fringes are passed, and which are worn in commemoration of the fringes ordered in Numbers 15: 38. He next recites certain prayers, preparatory to attending the morning service at synagogue; and without tasting any food, (the satisfaction of the cravings of nature previous to the discharge of the duty of prayer he would consider as a kind of sacrilege), he hurries off to synagogue. The signal for going there is generally given him by three severe blows of a hammer, struck on the house-door of each family by an individual paid for that purpose. The service commences rather early in the morning, as the believer is taught that a particular portion of the prayer is most acceptable to the Almighty when recited not later than a certain hour in the day. Thither the faithful is seen hastening with a large bag in his hand, and a smaller one in his pocket. The larger contains a quadrangular woolen or silk scarf, furnished on the four corners with fringes identical with those just described, and in which he wraps himself, sometimes oddly enough, whilst at prayers. The smaller bag contains the phylacteries (Exodus 13: 16; Deut. 6: 8—11: 18). These consist of two square blackened leathern cases sheltering certain parchment rolls, on which particular portions of the Pentateuch are written. These cases are fixed to long and slender leathern thongs, blackened the cases on the forehead, surrounding the head like a bandelet, and the other on the left arm next to the skin, opposite the heart.

After the performance of another ablution within the precincts of the synagogue, the faithful attires himself with his talith (*scarf*) and tephilin (*phylacteries*), devoutly pronouncing certain benedictions expressive of the command of God to perform these rites; and now, having, on entering the synagogue, reverentially bowed before the ark containing the scrolls of the law, and recited certain appropriate scriptural verses, he commences his prayers, which are all in Hebrew. These he offers up with a fervor which cannot be imagined by those who have not witnessed it. He is convinced that by using the proper devotion in the recital of certain portions, he will obtain a part in the world to come, and bring down blessings upon himself and others. His enthusiasm reaches the highest pitch when reaching "Hear, O Israel, the Lord our God is one!" In his imagination he is ready to sacrifice everything for the unity of God; and whilst dwelling upon the word "one," he is taught to review in his mind the sufferings and glory of those co-religionists who incurred martyrdom for the unity of God. He bends his body backwards and forwards, he screams, he shouts, and all that without the least sense of impropriety. This noise very strangely contrasts with the stillness which prevails a little while after the recital of the prayers called Shemoneh Esrah (Eighteen); so called because it originally consisted of eighteen benedictions. It must be offered up in a standing posture; every one of the faithful turning his face towards the side containing ark—namely, the east—in which direction, as it is known, Jerusalem lies; and with his feet closely drawn together, without stirring from the spot, as if riveted to the ground, he reads the prayer in solemn silence and with great devotion. The idea of sacredness attached to this prayer will become apparent to the reader when he is told that, according to the teachings of the rabbis, the faithful should not interrupt himself whilst reciting this portion of the service, not even if a snake were to wind round his heels.

After service, breakfast is taken; but previous to sitting down to this meal, another ablution of hands is performed, the 23d Psalm and a short benediction are said, and on breaking the first morsel of bread, the following blessing is offered up by each individual—"Blessed art thou, O Lord our God, who bringest forth bread from the ground." After breakfast grace is said, which forms a very long prayer. In short, there is not any kind of enjoyment, however trivial, the partaking of which is not preceded by a prayer; nay, before drinking a drop of water, the strict Jew will say, "Blessed art thou, O Lord our God, through whose word everything was formed." The most religious are anxious to offer up a hundred benedictions every day, and thus they found upon a certain fanciful interpretation put upon Deuteronomy 10: 12. No religious rite, however, is performed with the head uncovered. The young student is now sent off to school. These, with the exception of the dinner-hour, when the observances as described at breakfast, are repeated, he usually remains until the evening service, which is followed by night services. The labors of the day being now completed, supper preceded and followed

by the usual prayers, is taken, and the day is finally closed by devoutly kissing the Mesusah, (which will be explained hereafter), and by reciting another long prayer. On retiring to rest, the strict orthodox rarely forgets to caution her son against loosening the strings of the nightcap which she ties round his head, as she considers the sleeping without such covering as irreligious; she further looks whether the tape is still fastened, which she likewise, from religious motives, has tied next to his shirt around his waist. [To be Continued.]

DO A GOOD TURN WHEN YOU CAN.

BY CHARLES SWAIN.

It needs not great wealth a kind heart to display; If the hand be but willing, it soon finds a way. And the poorest one yet, in the humblest abode, May lend a poor brother a step on the road.

Oh! whatever the fortune a man may have won; A kindness depends on the way it is done; And though poor be our purse, and though narrow our span, Let us all try to do a good turn when we can.

The fair bloom of pleasure, may charm for a while, But its beauty is frail, and inconstant its smile; Whilst the beauty of kindness, immortal in bloom, Sheds a sweetness o'er life, and a grace o'er the tomb.

Then if we enjoy life, why the next thing to do, Is to see that another enjoys his life too; And though poor be our purse, and though narrow our span, Let us all try to do a good turn when we can.

From the Presbyterian of the West.

A WORD ABOUT GIVING.

"That is not for me, I have nothing to give." Nothing? If you have nothing, then nothing is required. The Bible rule is, that "each one is to give as the Lord has prospered him." If you have not been at all prospered, you have nothing to give. But if you have any thing, the Lord has given it, and he requires you to give in proportion. When you say you have nothing to give, you mean that you have nothing which you want to spare, nothing that you can't make use of some other way, or nothing left after you have accomplished certain designs. Some men manage to keep always a little in debt, or at least to keep very little money on hand. They add farm to farm, or they are making one improvement after another—one speculation, or investment, or another keeps them constantly poor and embarrassed, and when a contribution is asked they are very much embarrassed or in debt. I know a farmer, whose family is amply provided for, and who is laying by in some form not less than a thousand dollars a year, who yet does not give ten dollars a year to all the Boards of the Church. Can that man, with the Bible in his hand, persuade himself that he loves Christ and his cause? He may; for he when it is read, there are many things to choke it. The heart is very deceitful; but yet it does seem strange that a man who loves the world supremely, can persuade himself that the love of God is in his heart.

But others besides the rich make the world their idol, and "withhold" from the treasury of benevolence, "a more than its meet." People of very small means frequently suppose the rich should give, but they may be excused. But the Head of the Church kindly permits and requires the poor as well as the rich to give. The widow's two mites are accepted, and the self-denying spirit which gave them is commended. "As the Lord hath prospered, each one" is to give. Paul directs the poor to "labor, working with their hands" that they may have something to give. His spirit and that of his Master was very different from what we often see manifested in the Church now. There are many, alas! many, in the Church, who show very plainly that they "have not the spirit of Christ," concerning whom his infallible decision is, that "they are none of his."

But still there is some improvement in the Church regarding this thing. This is hopeful. Men and women can't now maintain a good standing and reputation in the Church and give nothing to objects of benevolence, (unless they have nothing). It was not always so. Though there may be many who give nothing, or next to nothing, and yet are not excluded, it is in vain for them to expect to have a good reputation among the true followers of Christ.

But if men only knew the blessedness of giving, they would not be so backward in this duty. Could they but know the happiness of deep and heartfelt sympathy with Christ and his cause, of cheerful giving to sustain it, how grateful they would be for the opportunity and privilege of giving.

THE KING SHALL HAVE HIS OWN AGAIN.

In the first chapter of the Revelation, our Saviour is entitled "the Prince of the kings of the earth." To him belongs the primacy over all monarchs in point of dignity and power. He is King of kings and Lord of lords. The whole world is his territory, and to him pertains absolute dominion over all persons and things therein contained. The earth is the Lord's, and the fullness thereof.

It is true, that for the present, and for a long time past, he has been excluded from his just sovereignty over the greater part of his wide domain, and his authority is but imperfectly obeyed in any part of it. Yet he is truly King and Lord of all in point of right, if not in point of fact; and it is also true that in the fullness of time, he will recover entire possession of his rightful empire, and receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. However discouraging the present aspect of his kingdom and its affairs may be to human view, every loyal subject of his divine crown is bound to believe most fully in the promised restoration of his spiritual power over the whole earth; and also to pray without ceasing, and toil without fainting, to hasten that day of glory.

When Oliver Cromwell was in possession of Great Britain and its dependencies, the vigilance and energy of his rule so effectually put down all the resources of the royal party

that it would seem that they must have utterly despaired of the restoration of the Stuarts. And yet with boundless devotion to the fortunes of that house; of worthless tyrants, of cavaliers, whether suppressed at home, or wandering in exile abroad, still cherished the confident assurance of the return of their idolized monarchs to power. "Wherever they dared, they sang an enthusiastic song of which the oft repeated burden was,—'the King shall have his own again!'" This confidence of theirs, thus hoping against hope, greatly helped to bring about the event for which they sighed; and the banished Stuarts at last, for a while, resumed the ancestral throne they were so unworthy and incapable of filling.

Oh, that among the followers of Jesus the great King, there were a like enthusiastic feeling in this case most worthy and desirably excited, that "the King shall have his own again!" that he must have it—that he will have it—until every knee shall bow in homage to him, and every tongue shall own him Lord, and pronounce solemn oath of allegiance sealed at the sacramental board—until he shall be King of saints and nations, and shall sit supreme with undisputed sway upon his holy hill of Zion. What a blessed anticipation! "Our King shall have his own again." We see, on the review of the history of the world, that the great event draws nigh. As Coleridge has nobly said: "The whole march of nature and history from the first impregnation of chaos by the Spirit, converges toward this kingdom as the final cause of the world." It was for the setting up of this kingdom on the western hemisphere, that our Pilgrim Fathers crossed the deep, so terrible to them. It is for this their descendants are planting the banner of his cross all the way from the Atlantic to the Pacific shores. It is for this that so many of their sons and daughters, inheriting their loyalty, and faith, and zeal, are going forth as missionaries to proclaim him king among the Gentile nations, and to say unto Zion everywhere, "Thy God reigneth!" Yes, Jesus shall reign. The King shall receive his own again! [Parian Recorder.]

UNCONSCIOUS INFLUENCE.

The account of Mr. Daniel Murray, written by F. S. Key, Esq., and published some years ago by the American Tract Society, furnishes a curious instance of the unconscious influence of the mother of a little boy. Speaking of Mr. Murray's faultless character in early life, Mr. Key says:—

"The difficulties, however, that I had felt from this appreciation of his early character were all cleared up at the death-bed of my friend. On my first seeing him he said, 'You are indebted to me.' 'Now I owe it all to you, though I never told you, and you never knew it.' Shortly after this, when I will tell you what I never told you or any one. When we first met, and you were a little boy, your good mother had taught you a hymn, which you used to repeat aloud every night on getting into bed. That hymn made a remarkable and deep impression on me, which was never effaced. Without your knowing it I got it by heart from hearing you repeat it, and from that time to this I have never gone to my rest at night without repeating to myself that hymn and praying. This had a most salutary effect upon me all my life. When at sea, I never under any circumstances omitted it; and under the influence produced by it, I remember that when I was once for a short time in command of a small brig we had captured from the French in the Mediterranean, one of the first orders I gave was for the regular meeting of all hands for reading and prayer, which was well received and had a good effect.' He then repeated it to me, and I took a pencil and wrote it down. I had forgotten every word of it.

"Here then I saw the true source of all that had so charmed and surprised me in his life. What I attributed to the impulse of a gentle and noble nature, was the 'fruits of the Spirit,' and the excellence that shone forth in his conduct and character was 'the beauty of holiness.' This he acknowledged with all thankfulness and with the deepest humility; speaking of it as an infinite and undeserved mercy, which he had not improved as he ought. It now seems strange that I have never discovered this, but I was walking in darkness, and therefore perceived not the light by which he was directed.

"Surely God has here shown us some of the doings of his wonder-working hand. A pious mother teaches her child a hymn. It makes no impression upon his heart, and is soon effaced from his memory. But its work is done, and its fruits appear in the heart and life of another."

Mr. Key was himself brought by other influences to embrace the truth that his mother unsuccessfully sought to impress upon his heart by means of that hymn! [Vt. Chron.]

TRUE HONESTY.—Some years ago, two aged men, near Marshall, traded, or, according to Virginia parlance, swapped horses; on this condition—that on that day week the one who thought he had the best bargain, should pay the other two bushels of wheat. The day came, and as luck would have it, they met half way between their respective homes.

"Where art thou going?" said one.

"To my house with the wheat," answered the other. "And whither art thou riding?"

"Truly," replied the first, "I was taking the wheat to thy house."

Each, pleased with his bargain, had thought the wheat justly due to his neighbor; and was going to pay it.

We should be careful to practice, and treat the humblest mental with courtesy as delicate, as we would show the children of affluence and honor. So shall we transmute in them a corresponding refinement, which will tend to make them more elevated in spirit, and more devoted in spirit.

The Sabbath Recorder.

New York, June 19, 1851.

TO OUR READERS.

In commencing a new volume of the Sabbath Recorder, we are constrained to urge our patrons generally the importance of doing something to increase our subscription list. We ask them to do it, not so much for the sake of saving the concern from pecuniary embarrassment, as for the sake of the cause we advocate. What we particularly suggest, therefore, is that an effort be made to obtain a larger number of subscribers among first-day people. The Recorder was started for the express purpose of advocating the claims of the Bible Sabbath. With this leading object before us, we have endeavored to notice whatever has been said or written by others in opposition to our views, and to keep our readers advised of the various aspects which the question has assumed among different classes of people, as well as of all the movements, political, social, and ecclesiastical, which have seemed to have any important bearing upon the subject. We claim that our paper is emphatically a register of Sabbath matter. Those who take the pains to preserve it on file, will, after a few years, find it to be a store-house of valuable information upon all points relating to the Sabbath controversy—a source of reference indispensable to every man who wishes to be well posted up in this branch of religious history. Important it is, no doubt, that our own people should be put in possession of this information for the confirmation of their faith, especially that those of them who may be called to stand forth publicly in defense of our views should not be deficient in it; but it is also very desirable to have it laid before those who differ from us. It is desirable that they should know how the question stands, what are the various phases which it assumes, the political and social agitations to which it gives rise, and what is the real strength of the cause which they will have to combat if they continue to repudiate the claims of the seventh day. The necessity of special effort to get this information before them, is but imperfectly apprehended by our people. They have but a faint conception of the thick darkness which rests upon the Christian world in regard to this question. Hundreds—yes, we shall speak within bounds if we say thousands—of ministers of the gospel have never given it a serious investigation. They take the popular opinion upon trust, adhere to it, preach it, and die in it, never dreaming but what it rests upon a 'thus saith the Lord.' Never called to defend their practice, they scarcely think it worth while to inquire whether it is tenable or not. And we venture the assertion, that not one in a hundred of

to get our paper into the hands of those who might be benefited by it, we think that our labor might be more profitably directed; and we shall accordingly have to modify our sermons to suit the congregation that hears us, or else find a more useful field of labor.

But we have another thing to suggest. In almost every church will be found some families who are too poor to supply themselves with the Recorder. Some, it is true, will plead poverty, who are abundantly able to subscribe, and pay for it. But there will always be a few, who cannot do so without manifest injustice to themselves. Is it not the duty of the church to raise a fund, which shall suffice to place the Recorder in the hands of every poor family belonging to the congregation? We think this ought to be done. We do not believe that there is any necessity, that even one Seventh-day Baptist should be deprived of the privilege of reading our denominational paper. With a little effort, in the spirit of benevolence, it might be placed in every house where there is a Seventh-day Baptist to read it.

RAIL-ROADS, PLANK-ROADS, &C.

WAITING AT A RAILROAD STATION, Rome, N. Y., June 18, 1851.

MR. EDITOR,—What a relief for a person who has long been accustomed to write with the idea before him of several thousand readers, to pen a letter now and then for one reader—for "Mr. Editor." He feels that the responsibility is thus divided, and made to rest in part upon the man whose prerogative it is to accept or reject. If newspaper correspondents generally understood their privilege in this respect, it is likely that editors would fare much better at their hands. There are two classes of correspondents, entirely unlike in most points, who agree in one thing, and that is in giving to editors a great deal of labor and trouble. The members of one class are in the habit of jotting down from time to time, in a very careless style, their most common place thoughts, which are dispatched to the Editor, in expectation that if they are entirely worthless he will throw them under the table, or that, if they will pass muster after numerous corrections and alterations, he will give them the finishing touches. In most cases, these good-natured, easy souls, are not particularly inclined to find fault, and of course make but little trouble in that way; but they often impose an unreasonable amount of severe and exhausting labor upon him who has business of his own to do. The other class is made up of persons who never send the editor a communication without considering well the subject, and giving scrupulous attention to the manner of developing it, but who, if their production should chance to be withheld, no matter for how good a reason, consider its suppression a personal offense, which they are never to forget, and for which resentment. Of the two classes, it is difficult to say which is the more troublesome. One thing is certain—if correspondents considered well the duty of fully preparing for the press what they undertake to prepare, and then appreciated the privilege of having their work reviewed and passed upon by one who is likely to be free from the bias to which they are exposed, the representatives of either class would be scarce.

Pardon the digression, Mr. Editor, into which the penning of your official title has led me. I brought out my writing materials with a view of telling you something about the facilities for travel in this region. Several months ago it was announced that with the opening of Spring business, the rail-roads between Albany and Buffalo would greatly reduce their fares, and add to their facilities. This promise has been well redeemed. The fare on most of the roads is now reduced to two cents a mile, and even less for "through passengers." Seven trains of passenger cars leave Albany daily for the West, at hours well suited to accommodate every class of travelers. The Express Trains start at seven o'clock morning and evening, and reach Buffalo in about twelve hours. Each of these heavy trains is preceded by a light accommodation train, which takes up and sets down passengers at all the stations, and enables persons starting from the unimportant stations, at which the express trains do not stop, to get on board those trains at the proper places, without loss of time. The mail train leaves Albany at 9 o'clock A. M., and is the pleasantest train for the leisure tourist. There is also a train from Albany at 2 o'clock P. M., which stops at all the stations on the line to Buffalo. It is a pleasant indication of progress to contrast the present arrangement with that of only a few years ago, when a person reaching Albany too late for the morning train West was compelled to lie over till evening, and thus lose a whole day. Many influences are operating to make the officers of the line of railroad through Central New York, particularly anxious to accommodate the public. The proposition to build a road from Schenectady to Utica on the west side of the Mohawk river, has probably had some weight. But the completion of the Erie Railroad, which opens a direct communication between New York City and the Great West, has doubtless done more than any thing else to produce this desirable result. One convenience, which might be supplied at a trifling cost, is still much needed on this line, as well as on other lines, and that is a card or handbill, for general distribution, which would show the times at which the several trains arrive at each of the stations. Such a programme would aid materially in the transaction of business at places along the roads, and would save an incalculable amount of time now lost at the stations in waiting for trains.

Plank Roads have increased wonderfully in this section within a few years. From Rome there are roads of this kind to Oswego, to Western, to Taberg, to Madison, and I know not in how many other directions. From Utica, one may drive east, west, north, or south, on plank. The cost of these roads ranges from twelve hundred to two thousand dollars per mile, according to the amount of grading required. The road from Rome to Madison cost only \$1,300 per mile, while there is one running from Utica southward, which cost \$2,100 per mile. The toll amounts to about three-quarters of a cent per mile for a one-horse team, and twice that for a double team. This is found adequate, in most cases, to keep the roads in repair, and pay a dividend of seven to ten per cent annually on the stock. Instances have occurred in which the dividends were as high as forty per cent. The stock is principally owned by farmers along the roads, and by the business men of the villages through which they pass. If there were never any profits to divide, the stockholders would probably realize the worth of their investment in the increase of business, and the saving of wear and tear on teams. The Rome and Watertown Railroad is rapidly hastening to completion. It is now open to Pierpont Manor, five miles South of Adams, and nineteen miles from Watertown. The present season will probably suffice to finish the track for the iron horse to Watertown—a village, by the way, which has the air and bustle of a city, and is destined to figure largely in the business operations of Northern New York.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

NUMBER TEN.

SHANGHAI, November, 1850. I have told you that the Chinese dwellings are not warmed, even in the coldest weather, by fires. Like all general rules, this has its exceptions. Foot stoves and hand stoves are much used in winter, and sometimes also a pan of burning coal may be seen placed in the center of the room, but this is rare. A curious invention is that which supplies fuel for these little foot and hand stoves. A quantity of pulverized charcoal is moistened with its due proportions of rice gruel, or paste, and pressed into a small brass mold, varying from an inch and a half to two or more inches in diameter. These little balls, called *tan kits*, are then thoroughly dried, after which they may be easily ignited; and being placed in the center of the stove, upon a thick stratum of ashes, with which also they are slightly covered, they preserve an equal and constant heat for the half or whole day together, according to their size. Sometimes the dust of the anthracite coal is used, in which case it is cemented with clay; but it constitutes a very inferior article, is easily crumbled, and hardly worth the buying. No invention I have ever known, designed to answer the same purpose, can equal this for economy and comfort, the expense not necessarily exceeding four cash per day, or about one penny for four days.

We must yield to the natives the palm of economy on many points. That "nature's wants are few and easily supplied," they have thoroughly learned. Kitchen, parlor, and dormitory, alike give evidence of this. With respect to the kitchen, any accommodations for baking seems uncalled for, where pastry is so little used, and that little can be so much more easily supplied, and economically obtained, at the baker's, than prepared at home, whether the prudential considerations have reference to time, labor, or expense. The family "cook-ricer man" must have a comparatively easy life of it. The breakfast—"tea-sing," as it is called—consists of a few cakes, or small pieces, of the size of an apple, which rarely, if ever, exceed the penny-worth. This, with occasional drafts upon the tea-pot, suffices till the mid-day meal; and many abstain entirely from food until that time. This is called the great or noon rice, and consists of that article as the principal, accompanied with such condiments as fancy or economy dictate. Pork and fish are eaten in abundance; but in superabundance is consumed the garlic, and a species of cabbage called "sean-pah-tsee." This may be boiled with or without the rice, but when used they are invariably mixed in the eating. "Have you dined?" is the most common of compliments at meeting. "What kind of greens did you eat?" is a very proper as well as common supplement to the inquiry; for the variety of "greens" are many, although the "sean-pah-tsee," from its abundance, is most economical, and therefore most generally used.

Beans should hold an almost equal rank, in the enumeration of their articles of vegetable diet, being used in great abundance, in their native state, as well as in the ever-abounding forms of oil and soy. If any proof can be drawn from analogy of the origin of the Chinese, the expert traveler, who is said to have found himself able to detect the Jews of Egypt, even in the dark, by their strong odor of sesame, might think proper to confer the title of brotherhood upon the Chinese by the same odoriferous sign. This is not last or least among the aromatic nuisances, which so annoy us in our walks, being constantly used in their cooking, and that too, as I have already told you, in such fearful proximity to the narrow lanes, which are dignified with the names of streets, that pedestrians find themselves driven to the necessity of preserving the order of single file in their march. One soon learns to associate bean oil with every thing national in China, until it becomes, in fact, as much a part of the Celestial Empire as its porcelian towers, or the great wall itself. If they to whom the smell of bean oil is as savory as were the garments of Jacob to his satisfied parent, still find it necessary, in threading their

own highways, to keep their senses well appeased by the counter influences of charms and amulets, how much more should we, who, in addition to all that heathenism itself can loathe, have this to combat, which is at once their glory and our abhorrence. Even the fumes of the tobacco pipe, offensive as they are to our uncultivated senses, become a desideratum amid the indispensables of our Chinese domestics, and we cheerfully leave them to the enjoyment of that, which may thus in part serve as an antidote to those evils, which are not likely soon to cure themselves.

"Tea-table chat" might perhaps include all the chatting that is done in the Empire; for the man that has friends can hardly be said to show himself friendly, but over the contents of the steaming tea-cup, and the absence of fire in the house furnishes no excuse for a default, in case of sudden or unexpected calls, hot-water depots being always at hand, and they are, in fact, to this tea-drinking nation, about as indispensable as are the Croton Water Works to the good people of New York. The most neighborly calls must begin and end with a cup of tea, if one would not be thought unpardonably recreant to the rites of hospitality; the tobacco pipe being considered its alternate, or its substitute, if you decline the tea.

But if you would see tea-sipping in its perfection, you must enter the public tea-shops, which are as frequent as are the victualing houses of your own city. You encounter the spacious stalls at every turn. Their roofs are low, and their open fronts stand temptingly contiguous to the narrow streets. The tile, or earthen floor, is thickly strewn with stools, alternating with the small square tables of the nation, just large enough to accommodate four persons. Servants are in waiting, who hand you the covered cup, with its quota of tea leaves, upon which the boiling water has just been poured; and this is from time to time replenished, from a circulating tea-kettle, until the last vestige of the original aroma is extracted and swallowed, and as much longer as the voracious consumer chooses to drain the tasteless fluid from the equally tasteless dregs, fearful lest he should fail to secure the full worth of his four copper cash, the appraised value of the precious beverage.

Like every thing else in China, these tea-parties are just the reverse of what would pass under the same nomenclature at home. Ladies have no part nor lot in the matter, and the lordly bearing of creation's lords is well displayed in the dignified politeness, the pompous courtesy, with which their tea is sipped, the news of the day discussed, the jest banded, the cash deposited, and the satisfied recipient of its cheaply-bought pleasures resigns his seat, his table, and his cup, in favor of some more thirsty successor.

A particular description of the far-famed tea-cup would like the thrice-told tale, be void of interest to you; so I pass it by. I will, however, say that I think writers have generally mistaken the use of the small saucer-like lid, which I have never yet seen a native use as a substitute for the saucer, however prone foreigners may be to do so, as I have sometimes known them to do and be sure to get, for its awkwardness, only the ill-suppressed smile of sarcastic surprise, from some one or more of the initiated gentry around them. The nature of the case makes these lids quite indispensable in their place, the heat which is by this process secured being only adequate to the extracting of the aroma from the tea-leaves, the whole process of steeping being thus carried on in the cup.

As there is no family fireside, there is, strictly speaking, no family board in China. True, the bowls of steaming rice, heaped and piled until there is barely room to lay the indispensable chop-sticks across their edge, may be placed in any number upon one common table; but they are soon monopolized, and taken away to be eaten at pleasure, in the remote recesses of the room, or, which is, I think, still more common, at the entrance of the house, or even outside the doorway. Thus may we often see, in our evening walks, a multitude of men, women, and children, crowding about the doors, perhaps on the inner, perhaps on the outer side, holding their bowl of rice, with the left hand, in a horizontal position to the mouth, and with their pair of chop-sticks in the right, lifting the contents most dexterously to the edge, whence it seems to leap to the lips as if by magic, accompanied by a sound which is any thing but agreeable to our unaccustomed ears. This social way of eating separately, must go far to do away the rigors of that custom which prevents the male and female members of the family from eating at the same table, except among the nearest relatives. Of course I speak not now of the higher classes, whose rank or wealth entitle them to all the luxuries of the closest confinement, and among whom, if any where, must be found the enforcement of the custom, which you have learned from books to consider as a regulation of society, requiring that all the tribes of the land should eat, every family apart, and their wives apart.

NOTICE TO MEMBERS OF THE SHILOH CHURCH.—The following Resolution was adopted by the Seventh-day Baptist Church at Shiloh, Cumberland Co., N. J., 4th mo. 27, 1851:—Resolved, That every member of this church be requested to report himself or herself at least once a year, either personally or by letter, to this church; and in case of a failure to comply with this resolution, such will be subject to a loss of membership. Resolved, That this resolution be read before the church quarterly, and published in the Sabbath Recorder.

By order of the Church. ABEL S. RANDOLPH, Church Clerk.

REVISING AND ABRIDGING THE LAW.

"Jesus Christ came into the world, not only to expound the moral law, but to revise and abridge it."

Although we were once pretty thoroughly schooled in what are termed good old fashioned Baptist sentiments, we confess that we had forgotten this part of our Baptist catechism, until we heard it lately from the lips of a preacher of that denomination. The idea appeared new, and awakened a few thoughts respecting the object of Christ's coming into the world.

According to the preacher, Jesus Christ came into the world to revise and get up a new edition of the law. But, according to Christ himself, he came "not to destroy the law, but to fulfill." One of the prophets said that he would "magnify the law and make it honorable." Paul says that "the law is spiritual;" if so, how does it become necessary to abolish a part and retain a part? Christ came to redeem us from the curse of a violated law, not to free us from obedience to the law. The moral law as a whole, and every particular of it, is a rule of right, and unalterable, according to the Saviour's own words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

We cannot help suspecting the tendency of such a sentiment, viz., to weaken confidence in the Fourth Commandment, and add weight to the practice of sanctifying the first day of the week as a holy day. It is possible that the preacher meant it to apply to the no-sabbath doctrine. Be that as it may, we are glad that, now and then, our opponents do expose the ground-work of their no-sabbath and first-day Sabbath sentiments. We have only time to add, that the doctrine attributes to Christ a work which, we believe, is no where claimed for Him in the Bible. "The law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart."

"A BILL OF SALE OF A D. D."

A minister of the gospel upon whom the University of Heidelberg had conferred the title of Doctor of Divinity, being in Europe at the time the fugitive slave law went into operation, was obliged to remain there, lest, if he should return to this country where it is politically confessed that "all men are created equal," he should suddenly discover that he is not a man, but a thing—a chattel personal. Our readers will be interested to know that he will be permitted to return, and still cherish the delusion that he is a human being. The Rev. Dr. Pennington, alias Jim Pembroke, "a first-rate blacksmith, and well worth a thousand dollars," has obtained a legal title to his own body and soul. The way in which this has been brought about, will be learned from the following very interesting letter, which we find in the last number of the Independent.

HARTFORD, CONN., June 3, 1851.

Messrs. Editors:—It will probably interest most of your readers to know that the "chattel personal" generally called Rev. Dr. Pennington, is in a fair way of becoming a man.

Dr. P. was born the slave of Frisbie Tilghman, of Hagerstown, Maryland, by whom he was educated a blacksmith, though an important branch of his education was forgotten—that of teaching him his letters. At the age of 21 he was regularly graduated in the "peculiar institution;" and his late master certified to me in a writing which I now have in my possession, and which we may regard as his diploma, that at this time, "Jim was a first-rate blacksmith, and well worth a thousand dollars." At this age, feeling a desire to see something of the world before he decided where to settle, he one night took hasty leave and struck for the North Star; and finding himself more advantageously elsewhere, he has never returned to "the paternal roof." His experience of the "institution" satisfied him that it was "a first-rate place to emigrate from."

After his escape he found protection and assistance in a Quaker family in Pennsylvania, with whom he remained some time, and whose kindness he has ever since remembered with inexpressible gratitude. Here he began those studies which, ever since pursued with unremitting ardor and industry, have made him a man of intelligence and a scholar. He had stolen from Heaven a Promethean fire which made the chattel a living man.

After pursuing his studies for some years he entered upon the Christian ministry, and as a Congregational preacher was settled some years in Hartford, and since in New York. His history during the last half of this time is well known to the public. About the year 1844 Mr. P. disclosed to me the fact that he was a fugitive from slavery. He did it under the most solemn injunction of secrecy, and told me at the time that he had never before divulged the fact to any living person except his Quaker friends in Pennsylvania—not even to his wife so great was his fear that by some misadventure the fact would get abroad and expose him to danger. It was withheld from his wife, however, mainly to save her from disquieting fears. He informed me that in his studies in his domestic life, and in the discharge of his parochial duties, he was constantly burdened with harassing apprehensions of being seized and carried back to slavery. The name which he bore was an assumed one; that of the chattel was James Pembroke, or more commonly the "household word" Jim. He disclosed the fact to me that I might attempt a negotiation with his master, for the purchase of his freedom. I accordingly wrote to Mr. Tilghman to ascertain on what terms he would manumit him, taking care to give him no intimation of his present name, or of his residence. Mr. T. soon after wrote me that "with regard to the ungrateful servant of whom" I had written him—as servants were then very high in the market—he could not take less than \$500; adding in a postscript, "Jim is a first-rate blacksmith and well worth \$1000." As Mr. P. could not raise so large a sum, and as it was an exorbitant price for "a bird in the bush," he decided to pursue the negotiation no further. Mr. Tilghman died soon after.

The passage of the late Fugitive Slave law found Mr. P. in Scotland; and with the arrests of fugitives under it, of which he received frequent intelligence, filled him with new apprehensions as to his own fate on his return to New York—then immediately contemplated—particularly as he had made the fact public in England that he was a fugitive slave. In these circumstances he wrote to me for my advice as to the risk he would incur by returning; and I advised him to remain for the present. Soon after some friends of his in the village of Dunse, in Berwickshire, determined to take the matter in hand, and raise the necessary funds to secure his freedom, whatever might be the amount required, and appointed a committee to correspond with me on the subject. This was some four or five months ago, and I have since that time been negotiating with the administrator of Mr. Tilghman, until at last an arrangement was made for his purchase for the sum of \$150. The administrator having no power to manumit, it was necessary for him to sell him to a third person, and for the vendee to execute the deed of manumission. I accordingly directed the bill of sale to be made to me. The money was remitted, and I have to-day received the bill of sale making over James Pembroke to me as my own property forever, to all intents and purposes whatsoever. I remarked at the opening of my letter that Dr. P. was in "a fair way of becoming a man." He is not yet completely one. The title to him still rests in me, and it remains for me, by deed under my hand and seal, to "create him a Peer of the Realm." I shall however defer the execution of this instrument for half an hour, till I have walked up and down the whole length of Maine street, to see how it seems to be a slaveholder, especially to own a Doctor of Divinity. Possibly during the walk I may change my mind and think it best to send him to a sugar plantation.

Very Respectfully yours, JOHN HOOKER.

P. S.—I have returned from my walk. The deed is executed. Jim Pembroke is merged in Rev. Dr. Pennington. The slave is free—the chattel is a man.

I spoke of half an hour's walk. I must confess that my return was a little hastened by the thought which suddenly struck me on my way, that perhaps the "legal relation" I had rashly assumed was a "malum in se." I thought for a moment of going for consolation to one of the "lower law" divines, but feared that it might end in me sending the Reverend Doctor to the auction-block.

THE METHODIST CHURCH CASE.

The law suit between the two bodies of the Methodist Church, the North and the South, which has been on trial in this city is terminated. The case is now in the hands of the court, and a decision is expected in a few days. Judge Nelson remarked at the close of the argument, that the court would not be able to render a decision for some time; and he hoped meanwhile, that the suggestions of counsel on both sides, would be adopted, and the affair brought to an amicable compromise and agreement.

The argument in this law-suit has been urged on both sides with great ability; Daniel Lord and Reverdy Johnson for the South, Geo. Wood and Rufus Choate for the North. The former being the plaintiffs, contend not that they are the Church, and entitled to the whole property, but that they are Methodist Episcopalians in the United States, and have never separated or seceded from the Church; that the General Conference by its action on slavery, made it necessary for them to form a Southern General Conference, but they are still in connection, and have a right to have a fair share of the property which they helped to create. On the other hand, the defendants, North, contend that the members of the Southern Annual Conferences or districts, who left the General Conference in 1844, and subsequently formed a new General Conference and a separate ecclesiastical jurisdiction, under the name of the Methodist Episcopal Church South, seceded and separated from the Methodist Episcopal Church, and are no longer in connection with the Methodist Episcopal Church, which is now composed of that portion of the former members who remained in it, and are identified with it, and therefore by their own act deprived themselves of all right and title to the property which is held as a sacred trust for the relief of disabled preachers in the connection.

COMMENCEMENT.—The Providence Journal

says:—By the new arrangement the commencement of the Brown University will be held on the 9th of July, being the second Wednesday of the month. This change removes the commencement from the end of the long vacation to the beginning. Its advantage is that the members of the graduating class to whom parts are assigned, and who live far from the city, are saved the expense and inconvenience of a journey home and back, or of remaining here during the vacation. The number of students affected by this is very small, not probably more than a dozen each year. The disadvantage of the change is that it spoils commencement.

THE NEXT VESSEL FOR LIBERIA.—The

Colonization Herald states that a vessel will leave Baltimore for Liberia about the 1st of July. The Pennsylvania Colonization Society proposes to send by this vessel Charles L. Still and Joseph E. Gardner, of Reading, Rev. L. A. Williams and wife, and C. Johnson, wife, and six children, of Columbia, and perhaps a few more. Most of them know some mechanical art. They design locating at the new town of "Cresson," near Bassa, at which place Mr. Gardner is under appointment to open a school for the gratuitous tuition of the children of the colonists and natives—the entire expense being borne by persons in Philadelphia.

THE LONDON PEACE SOCIETY held its annual

meeting on the 20th of May, at which addresses were delivered in French, Italian, German, and English. Mr. Elihu Burritt, of Massachusetts, was one of the speakers. The report speaks in encouraging terms of the cause. Over \$2,000 were contributed, to be applied in peace publications, which are to be printed in the above-named languages and distributed to the visitors to the Industrial Exhibition.

Miscellaneous.

AN EDICT AGAINST CHRISTIANITY.

The following curious and interesting Chinese document against Christianity is the production of a Government Official—a Prefect of the department of Kea-ying Chau, in the Canton Province, China.

Wan, acting Prefect of the independent Chow of Kea-ying, who has been raised ten steps, and recorded ten times, issues an earnest proclamation—to rectify the hearts of men, and assert the dignity of the laws.

Among the nations of the West, there is a religion, called that of the Lord of Heaven, which began with Jesus. Into the transmission and practice of it among the barbarians of those regions themselves, their expositions of its books, and observance of its ceremonies, it does not belong to us to inquire.

Throughout this Chow, the doctrines of our established literature are highly prized; the manners and customs of the people are famed for their excellence; the fragrance of their learning has rested on many families for generations—we are not going to forsake the doctrines of the sages and worthies of the Middle Kingdom, and run ignorantly to those of that religion.

Be it known to you all, that Jesus was born in the time of the Emperor Gae of the Han dynasty. He was barely able to save people by curing their diseases, and is to be ranked only with such persons as Hwa, To, and Chuh Yew.

In the Hae Kwoh T'oo Che, we find that Mary, the mother of Jesus, had a husband named Joseph, but that Jesus cast away his father and broke off all intercourse with him, saying that he had been born by his mother, while she was a virgin, and falsely calling himself the Lord who made the heavens.

Let (the heads of) those families, on which the fragrance of their learning has rested for generations, determine on the (necessary) regulations, and suspend them in their ancestral temples. Parties who enter this religion cut themselves off by the act from their forefathers, and ought to be publicly and by common consent driven from among their kindred, and immediately reported to the magistrates—to maintain the rectitude of the social bonds and relations.

Lord of heaven were good men, accumulating acts of virtue—they ought to be visited with misery. Never have the principles on which virtue is rewarded and vice punished been turned upside down and confounded in such a manner.

Moreover, the expressions about "heaven's hall" and "earth's prison," (which the followers of Jesus use,) are nothing more than a plagiarism of the most miserable stories and superabundant spume of the Buddhists, and yet they turn round and revile the Buddhists, saying that they fall forever into hell.

Still further, I find that, among all the nations beyond the seas, there is not one so distinguished for its faith in the Lord of heaven as Germany. That kingdom, notwithstanding, has been torn in pieces, and broken down, and more than one portion of it has been taken and is held by (strangers).

As to the reverencing of the cross—we find the cross spoken of in the tablet of the "Illustrious Religion." "He determined the four quarters according to the figure of a cross." I do not know at what time this religion devised the story of the crucifixion on the cross, but supposing the thing really took place, for the followers of Jesus to honor and reverence the instrument on which he suffered punishment, and to say that it is Jesus, and not to dare to tread upon it or walk across it, is to me inexplicable.

Now, though a recent regulation permits the barbarians to explain their books to one another, it does not permit them confusedly to enter the Inner Land and propagate their doctrines. If there be any pretending to be barbarians, or if persons of the Inner Land invite men of distant parts, and, joining in league with them, excite and deceive the people, invite women, and commit bad practices in violation of the laws, they are to be dealt with as in former times, according to the prescribed statutes.

If parties, however, present themselves to the magistrate, repenting of their guilt, and will walk over a crucifix, the degree of their criminality shall be determined, and a portion of the punishment remitted according to a scale. The laws of the kingdom are severe, and yet they have never refused to allow men to repent of their errors.

Let (the heads of) those families, on which the fragrance of their learning has rested for generations, determine on the (necessary) regulations, and suspend them in their ancestral temples. Parties who enter this religion cut themselves off by the act from their forefathers, and ought to be publicly and by common consent driven from among their kindred, and immediately reported to the magistrates—to maintain the rectitude of the social bonds and relations.

THE POPE'S PALACE AT ROME. A correspondent of the St. Louis Republic gives the following account of the priceless treasures of Art which the Popes have in the course of a thousand years gathered in the famed Vatican, so that it is now incomparably the first Palace in the world.

In a former letter I made allusion to the Vatican, the Grand Palace of the Pope, adjoining St. Peter's. This is probably the most interesting palace in the world. It has been used for more than a thousand years, and how much longer is not certainly known. Charlemagne, it is said, resided here at the time he was crowned by Leo 3d, in the 8th century. Its length is eleven hundred and fifty-one English feet—about five times as long as the Planters' House at St. Louis, and its breadth is seven hundred and sixty-seven feet. It has no regularity or outward architectural beauty to recommend it, for it has received so many additions on different plans, and undergone so many changes during the reign of its numerous occupants, each of whom has pulled down or built up according to his own taste, that the most you can say of its exterior is, that it is a huge pile. But its museums of antiquities and exquisite works of art are unrivalled. The number of paintings, frescoes and mosaics, to say nothing of the relics of past ages that are garnered here, is almost incredible. No labor or expense has been spared to make this the depository of every thing that is beautiful in art or wonderful and interesting in antiquity. It has, as I have mentioned, four thousand four hundred and twenty-two apartments, and one of these, the Hall of the Candalaria, is one thousand feet long. Not only are the walls

of the various rooms covered with rich paintings, but the ceiling overhead is adorned with many of the finest frescoes in the world. Every scene, almost, described in the Bible, you will find here represented in tapestry, mosaic, fresco or oils, and the historical events of ages, with the heroes of every age and all the mythological and allegorical figures of classic lore, are all embodied before you. In the Gallery Lapidary, you almost feel that you are walking through a cemetery. Embedded in the walls on the sides of the room, are all the marble inscriptions that have been removed from the ruined tombs and columbaria to the number of three thousand or more. On one side are the Pagan inscriptions, and on the other are those of the early Christians, in Greek or Latin, many of them originally found in the catacombs.

I was greatly interested in the Hall of Busts. Here I saw Alexander Severus, Marcus Aurelius, Cato, Septimus Severus, Nero, Adrian, Julia, the daughter of Titus, &c.

In the Hall of the Greek Cross are two sarcophagi of great beauty. They are made of porphyry and are of immense size. One contains the remains of St. Constantia, and the other of the Empress Helena.

The Library contains manuscripts, Greek, Latin, and Oriental, to the amount of twenty-three thousand five hundred and eighty. There is no other such collection in the world. The number of printed books is only thirty thousand. Among the treasures of the Library is a Virgil of the 4th century, with a portrait of Virgil himself; a large Hebrew Bible, in folio, for which the Jews of Venice once offered its weight in gold; seventeen letters of Henry the VIII to Anne Boleyn, nine in French and eight in English; several manuscripts of Luther, and numberless other literary curiosities.

UNCLE SAM'S CROCHET.

AND HOW HE GOT RID OF IT.

I always regarded Uncle Sam as a very worthy man. I liked to be in his family. He had a wife, and a house full of promising children. Everything went to go on very harmoniously. Uncle Sam's word was of course a law to them all. They loved to have it so; for he was among the most reasonable and considerate of men, and they were sure of prosperity and pleasant times, so long as they could have him at the head of the family affairs.

So it used to be when I was a boy. I remember but one exception to this happy course of things. Whether Uncle Sam had got the gout, or the toothache, or an indigestion, or how it came to pass, I never could certainly learn; but so it was that he came home one day with a most unaccountable crocheting in his hand, that threw the whole family into a state of perplexity and utter amazement. He began by abruptly ordering my cousin Tom, who had just made a bow and arrow which he was quite proud of, to throw them into the fire.

My aunt held up both hands in astonishment; and when the order was repeated she ventured very gently to interpose a word in favor of the plaything. Tom was a pleasant boy; he had been amusing himself quietly; it was really a good thing every way for him to have a bow and arrow; why should he, just as he got them finished, be obliged to burn them up? Children must obey their parents, roared Uncle Sam at the top of his voice. And the bow and arrow were burned.

To pass over the particulars of this dark time, my poor Uncle was every hour making some such absurd and cruel requisition. The children bore up under it wonderfully; for their love and respect were boundless. At length, however, even the elastic and ingenious spirit of boyhood gave way. Tom and his brothers grew less frank and open—they began to contrive ways to avoid their father's orders—they would shun his presence; and as they could not enjoy themselves in the old way they more and more chose their own path, and paid less and less regard to the spirit and intent of his commands. It satisfied them if they could contrive to avoid a direct and open rupture.

This state of things grieved my aunt to the heart; she saw that the principles of the boys were in a fair way to be utterly ruined; and finally, with the courage of mingled affection and despair, she met Uncle Sam with a decided remonstrance against some unreasonable command, at war alike with the happiness and the character of the children; for the fact was that my poor Uncle had partially lost that quick sense of justice and honor that we all used so pleasantly and rejoicingly to confide in.

This remonstrance brought things to a crisis. Uncle Sam stormed and fretted the whole day—day after day, indeed, for I know not how long, he was like a cage of unclean beasts—his heart seemed a mere mass of feasting sourness and ill-temper.

My aunt was at her wit's end. To endure this—that herself and her children should live so, seemed a trial too severe to be thought of. Whether she had ever read the "Taming of the Shrew," or where she got her first hint, I do not know; but when he appeared at breakfast one morning, she despatched the breakfast table upon him. The first salutation, and in a tone of mingled vinegar and pepper, was, "Husbands, love your wives. And with every varying style of prebendness and ill-humor that female ingenuity could suggest, Husbands, love your wives, was dinned in Uncle Sam's astonished ear from morn till dewy eve. He tried to expostulate; but her tongue was the quickest, and her tones the keenest; and if the man's brow lowered, the woman's whole face and person seemed transformed of a sudden into a meek organ of whatever is—not lovely.

Uncle Sam did not sleep that night. The terrible sound, indeed, was hushed; but the words seemed still to ring in his wearied ears, and trembled through his tortured brain. The next morning Uncle Sam was calm. He met his family with a serious, but certainly not an angry look. My aunt's eye told her at once what had been going on, and she was silent. At length with some effort, Uncle Sam opened his heart. He had been wrong, he said. The command to children to obey their parents was a wise one, and obligatory; but he had not considered, as he ought, the duty of the parent to take care that his commands were such as ought to be given. The authority was given to the parent, because in a family such authority must be lodged somewhere, for the sake of harmony; and of course it should be with those who have the requisite knowledge, experience, and power. Throughout the universe, the principle of submission to authority

obtains. The child comes into being immortal; and it will be his duty to reverence and obey forever and ever. He is placed in circumstances best calculated to form the habit of reverence and obedience from the earliest development of his powers. The superior knowledge and power, and the affectionate care of parents, naturally lead to a loving and confiding obedience; such, my Uncle said with emotion, as had so long rendered his own family harmonious and happy. He was convinced that the parent ought to be as careful about his command, as the child about his obedience; for the great object, after all, is to cultivate the spirit of the child, that he may love and reverently obey for ever.

And Tom, my Uncle added, you are old enough to understand how this applies to larger communities as well as to the family. The citizen must obey the commands, that is, the laws, of the State. But those laws ought to be good. Those who form them are under the highest obligations to set before us no laws but such as a well-disposed citizen will instinctively respect and rejoice to obey.

And, my dear, said he at last, turning with a smile and a moistened eye to my aunt—(whose face had been concealed, I noticed, while he was speaking)—you are quite right in saying that husbands ought to love their wives; nor can I blame you, when I remember the circumstances, for making me feel, as I never felt before, that, in order to justify that love, wives ought to be lovely.

THE FLAX MOVEMENT.

Its National Importance and Advantages, with Directions for the Preparation of Flax Cotton, and the Cultivation of Flax: By the Chevalier Claussen.

Such is the full title of a fresh London pamphlet just reprinted in a neat, compact octavo of 46 pages by John Wiley, 304 Broadway. The subject is just now one of deep interest to America as well as England, and portends a speedy and comprehensive revolution in Agriculture, Commerce, and Manufactures. M. Claussen's essay embodies many facts of general interest though it by no means exhausts the topic. It was not needed to convince us that Flax is destined speedily and formidably to rival Cotton, and it was not possible to print within so narrow a compass all the facts and explanations pertinent to the general theme. But the whole ground is gone over, and the conclusions are most encouraging. We copy from it M. Claussen's description of his process for the

PREPARATION OF FLAX COTTON.

The principle of the invention by which flax is adapted for spinning upon cotton, wool, and silk, independent of flax machinery, consists in destroying the cylindrical or tubular character of the fibre, by means of carbonic or other gas, the action of which splits the tubes into a number of ribbon-like filaments, solid in character, and of a gravity less than cotton, the upper and under surfaces of which are ragged and serrated. In order to explain the nature of the process by which this change is effected, it is necessary first to explain the structure of the flax plant. The stem of the plant consists of three parts; the shive or wood; the pure fibre, and the gum, resin, or glutinous matter which causes the fibres to adhere together. In the preparation of the plant for any purpose of fine manufacture, it is necessary first to separate from the pure fibre both the woody part and the glutinous substance. The former of these may be removed by mechanical means, previously referred to, almost as simple as those employed in the threshing of wheat. In order, however, to remove the glutinous substance from the fibre, recourse must be had either to the fermentation process in the steeping process, or to some other chemical agent. The present system of steeping in water, whether cold or hot, is, however, ineffectual for the complete removal of the glutinous substances adhering to the fibres, a large per centage of which is insoluble in water. The first process, therefore, which it is necessary to adopt in the preparation of flax cotton, is to obtain a perfect and complete disintegration of the substance which binds them together.

This is effected by boiling the flax for about three hours, either in the state in which it comes from the field, or in a partially cleaned condition, in water containing about one-half per cent. of common soda. After undergoing this process, the flax is placed in water, slightly acidulated with sulphuric acid; the proportions of acid used being 1 to 500 of water. Any objections urged in the employment of such substances, even in the small proportions above stated, are at once met by the fact that the soda present in the straw after the first process, neutralizes the whole of the acid, and forms a neutral salt, known as sulphate of soda. This process, producing as it does, a complete separation of the integral fibres from each other, is equally adapted for the preparation of long fibre for the linen, or of short fibre for the other branches of textile manufacture. When required to be prepared for linen, all that is necessary after the above process, is to dry and scutch it in the ordinary modes. The advantages which this mode of preparation possesses over any other mode now in use, are stated in the official report of the proceedings at the Royal Agricultural Society, to be the following:

- 1. "That the preparation of long fibre for scutching is effected in less than one day, and is always uniform in strength, and entirely free from color, much facilitating the after process of bleaching, either in yarns or in cloth.
- 2. "That it can be also bleached in the straw at very little additional expense of time or money.
- 3. "That the former tedious and uncertain modes of steeping are superseded by one perfectly certain with ordinary care.
- 4. "That in consequence of a more complete severance of the fibres from each other, and also from the bark and boon, the process of scutching is effected with half the labor usually employed."

Complete, however, as may be the separation produced by this mode of treatment, the fibres, from their tubular and cylindrical character, are still adapted only for the linen or present flax manufactures, as their comparatively harsh and elastic character unfits them for spinning on the ordinary cotton or woolen machinery. At this stage, therefore, it is that the most important part of the invention is brought into operation. The flax,

either before or after undergoing the processes required for the severance of the fibres, is cut by a suitable machine into the required lengths, and saturated in a solution of bi-carbonate of soda (common baking soda), a sufficient length of time to allow of the liquid entering into, and permeating by capillary attraction every part of the small tubes. When sufficiently saturated, the fibres are taken out, immersed in a solution of dilute sulphuric acid of the strength of about one part to two hundred parts of water. The action of the acid on the soda contained in the tube, liberates the carbonic gas which it contains; the expansive power of which causes the fibres to split and produces the result above described. The fibre is then bleached, and after having been dried, and carded in the same manner as cotton, is fit for being spun upon the ordinary cotton or woolen machinery; the material at this stage possessing the qualities described in the Manchester Examiner and Times, and to which allusion has already been made. The practicability of transforming flax into this cotton-like substance, was demonstrated at the last meeting of the Royal Agricultural Society, and the Secretary, Mr. Hudson, referring in his report of the proceedings, to the experiment which then took place, says:—

"Although we have long been practically familiar with the expansive effects of air-form fluids suddenly disengaged chemically from an apparently solid and inert substance, like gunpowder, either in fire-arms or in the blasting of rocks, and with their elastic recoil when released from the pressure of condensation, as in the air gun, or the liquid gasses of Dr. Faraday, we were not prepared for so beautiful an instance of the application of this principle as the one Chevalier Claussen has given us, in the splitting of vegetable fibre, by conveying into its interstices the carbonic acid gas concealed in condensation and chemical alliance with soda, and then setting it free by the addition of acid, which breaks off that alliance by its own superior elective affinity for the alkali. Means shown in their result to be so powerful, and in their operation so gently yet decisive, gave to the simple experiment, made in the presence of the council by Professor Way, more the air of a new instance of natural magic, than the sober reality of an ordinary operation of natural laws, of which the application only was novel; and its effect on the meeting was accordingly both singular and striking, occasioning evident marks of their agreeable surprise and admiration at the result obtained. The flax fibre soaked in the solution of sub-carbonate of soda was no sooner immersed in the vessel containing the acidulated water, than its character became at once changed, from that of a damp rigid aggregate of flax to a light expansive mass of cottony texture, increasing in size like leavening dough, or an expanding sponge. The change was no less striking when this converted mass in its turn was placed in the next vessel which contained the hypo chlorite of magnesia, and became at once bleached, attaining then the color, as it had just before received the texture, of cotton."

MARRIAGE.

God having planted the social principle in the nature of the first man, provided him with a help meet for him—one who should be his companion, his solace, and closest friend—one emphatically a part of himself, and endowed with all the tenderest sympathies of his own nature, even in a pre-emptive degree.

The marriage relationship, therefore, is the most intimate that can be formed, and when based on appropriateness of mental and moral choice, and hallowed by fervent affection, is of all others the most conducive to human comfort and enjoyment.

It is a union, however, that requires wisdom and prudence rightly to form; and much close care and discretion to maintain, in all its kind and sacred associations, unimpaired.

How few seem to be acquainted with its true merits and importance! One is entrusted with a beautiful face or handsome form, and is utterly indifferent as to the mental or the moral qualifications possessed.

Some merely seek a dowry, and are much more wedded to the purse than the person.

And some enter upon it lightly and unadvisedly, as if it were a contract that could be dissolved at will, or broken at pleasure.

This never can be a concern of small import, or of minor moment; it is a life-lease of increased good, that nothing else can give; or of protracted grief and sorrow, that the opening grave alone absorbs.

Be wise, then, in this high concern; enter on its path with care and prudence, and seek that heavenly wisdom may direct thy steps, and give to thee the richest earthly treasure—a wife, affectionate, and virtuous wife.

And woman, let not thy kind and unsuspecting nature supplant that wise and prudent forethought which thou shouldst with circumspection exercise most rigidly, when thou art moved to enter the marriage circle.

To thee, this step, next to the favor of thy God, is all in all.

From henceforth, not thine own, but his whose role will be kind and congenial to thy gentle nature, or rude and violent, and destructive of all thy peace and joy.

Let no foolish thought invade thy mind, that it is not honorable to live, and die unwedded, and make thee anxious the first presented bait to seize. It were better, beyond all compare, if thou hadst many generations here on earth to live, to be consigned to deepest solitude, than dwell with one unfitted for the close endearing kindness, that happy marriages involve.

The wisest, noblest, and happiest of thy sex, have been those women who would not throw their peace and hopes away, where confidence could not be fully placed, or warm affection yielded, with the certainty of a full reciprocated return.

Daguerrotype Gallery. GURNEY'S Daguerrotype 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 by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments of the kind in the city. He 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.

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

Published at Andover, Mass., and at New York, on the first of January, 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 acceptation, as comprehending the literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History, with the History of the Christian Doctrine and Sacraments. 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 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. In short, 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 abroad as doing honor to the scholarship 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 elevation of the highest religious interests, and for the promotion 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 that the Prospectus has been made public, and the universal approbation of the measure which the publisher is daily receiving through the press and from private sources, place beyond a 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.

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