

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 "The Church" for January, 1851.
THE SABBATH QUESTION.

Messrs. Editors.—Your correspondent who furnished an article in your last issue to a letter from "An Inquirer after Truth," has confined himself within such narrow limits as to be unable to meet fully the arguments he opposes. I have, therefore, ventured to send you a few lines, that I may help to supply what has been left undone. I, for one, am glad that "Inquirer" has written. I am sorry that he holds the views he advocates; but, since he holds them, it is honest to declare them.

The main positions of "Inquirer" are—that the moral law is abrogated—that not only the Jewish, but the patriarchal and paradisaical observances are done away, and that, consequently, although the Sabbath was one of the precepts engraven on stones, and although found amongst the usages of earlier times, it has passed away with the introduction of the gospel dispensation.

In reply, I would observe—1. That Christ said he came not to destroy the law, but to fulfill it. (Matt. 5: 17.) He could not mean the ceremonial law; that was repealed. (Col. 2: 14.) Much less could he refer to the ceremonial as distinguished from the moral law. The eighteenth verse confirms this interpretation. "Till heaven and earth pass," continues the divine teacher, "one jot or one tittle shall in no wise pass from the law." See also Rom. 3: 31.

"Inquirer" has endeavored to parry the force of these words by saying that Christ refers to the moral law of the universe. Suppose so, then it is the moral law of this world, and the moral law of the grave stones. Indeed, "Inquirer" says, the decalogue was a national declaration of this universal moral law. That is, this law was gathered up, concentrated, and exhibited in the decalogue. They are, then, essentially the same. If, therefore, this moral law of the universe remains undestroyed or unrepealed by Christ, so does the moral law of the decalogue.

2. "Inquirer" has assumed that the passage in 2 Cor. 3: 7, teaches the absolute abrogation of the moral law. How any such sense arises from the verse adduced, it is hard to conceive. Even if the word *covenant* be supplied from the sixth verse, no such meaning is given. Adding the eighth verse to complete the sentence, the passage would then read, "But if the ministration" (of the covenant) "of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, (which glory was to be done away,) how shall not the ministration of the covenant of the Spirit be rather glorious?"

The truth taught here is, that the old ministration or covenant of death had less glory than belongs to the ministration or covenant of the Spirit. The eleventh verse speaks of the glory of something that is done away, and the greater glory of something that remains; and, so far as the language of the whole passage is concerned, the apostle appears to be placing in opposition the ministration of the two economies. He magnifies his office. He shows that the *ministry* of the gospel, and not of the law, was committed to him and his fellow laborers. They were able ministers of the New Testament.

Dr. Bloomfield thus paraphrases the 7th and 8th verses: "If the *ministry* or office of promulgating a covenant which, in the letter," (when written on tables of stone,) "brought nothing but death with it, was glorious," (namely, by the appearance of angels with the cloud of glory,) "and so glorious, that the children of Israel were not able to look at the face of Moses, because of his countenance, which glory was soon to vanish, how much more shall not the ministration of the spiritual or the spirit-giving dispensation" (i. e. the Gospel) "be glorious?" If, then, we apply the words "done away," found in the 11th verse, to the whole passage, the sense would appear to be, that the *ministry* of the old covenant had been superseded by the *ministry* of the new.

I will not, however, insist that this is the meaning of the passage. Many ancient, and several eminent modern commentators, suppose that the opposition is between the two dispensations, and think that some term ought to be supplied or understood which would give this meaning. On one thing, however, it is fair to insist, viz., that the words, "written and engraven on stones," shall not be taken to designate the moral law as distinguished from other parts of the Mosaic economy. We must supply, not moral law, but *dispensation, economy, or, more properly, covenant. We must supply that which was the subject of the ancient ministry.* And who doubts that the old covenant had been displaced by the new?

3. Your correspondent does not help his argument by asserting that patriarchal and paradisaical usages have been abrogated with those which are Jewish. "That which was imperfect," he says, "in all these times, has given place to that which is perfect." To this statement I have no objection, but maintain that certain things, which could not be shaken, remain. Say, for illustration, that sacrifices were offered by Adam, by Abraham, and by Moses; these offerings must have ceased; but it does not follow that certain moral and abiding requirements might not have been associated with these things that pass away.

This point was argued in Mr. Young's communication in your October number, the drift of which your correspondent seems to have misconceived. In a foot-note he says, "I cannot help pointing out what strikes me as an error in the article in your last number. 'A man,' says Mr. Young, 'is put to death for gathering sticks on the Sabbath day, which would not be done in gospel times. Does it follow that the Sabbath itself cannot belong to this dispensation?' The answer is obvious. It follows that it does not belong to this dispensation as an enactment in the Jewish

law. If attended to on account of the enactment in Jewish law, the whole law must be obeyed." Now, that the Sabbath was binding as a Jewish enactment was the very reverse of Mr. Young's conclusion. I understood him to argue, and I would argue with him, that the Sabbath was in force before it became a Jewish enactment, and independently of it. But if I do not hold a moral precept to be binding as a Jewish enactment, I hold that it may be in force notwithstanding it has been a Jewish enactment; and so must "Inquirer," according to his own showing. "The horns of the dilemma," then, are not for Mr. Young, but for him.

"The decalogue," "Inquirer" says, "was a national declaration of the moral law of the universe." Then it became a Jewish enactment. Yet as a universal law it is binding on all peoples. *In being placed, therefore, under the moral law of the universe, all men are placed under what has been a Jewish enactment.* For instance, a primary article of this universal law must be, "Thou shalt love the Lord thy God." I cannot conceive of moral law for moral and intelligent creatures without such a requirement. Yet this was actually written and engraven on stones. As a part of the moral law of the universe, it must have been binding on Adam, Abraham, Moses, and Paul. And, since Christ came not to destroy it, it must now be binding on "Inquirer." Now, seeing that this has been a Jewish enactment, "Inquirer" must, according to his reasoning, either take the whole law and obey it, or allow me, that moral requirements may outlive certain observances with which they may have been temporarily associated.

I am, dear sirs, very truly yours,
A BAPTIST MINISTER.

From "The Church" for February, 1851.
The Sabbath Question.

We had intended this month closing the already too long continued discussion of this question. We have received many interesting and able letters, which we have been compelled reluctantly to pass by. We hope, however, that all our correspondents will have found their opinions expressed more or less fully already. We defer the close of the discussion for another month, only that we may insert the following letter, which expresses the views of a respectable class of Christians—larger in America than in England—with which, therefore, many of our readers may like to become acquainted. Our own concluding observations we hope to insert in our next number. EDITOR OF THE CHURCH.

Messrs. Editors.—It has given me much pleasure to see the subject of the Sabbath introduced into your pages, and I agree with your correspondent T. W. B. in regretting that this important question is so seldom allowed to come fully before the public. The great liberality which you always manifest in matters of discussion, and especially in this, induces me to offer a few remarks on this much controverted subject, and I wish it were in my power more ably to advocate the views which I hold to be those taught in the Word of God; but I will refer your readers to the works of Bamfield, Stennett, Cornthwaite, &c., in England, and many others in America, who have, and are still most successfully setting forth the claims of the seventh-day Sabbath in such a light as I think unanswerable.

I would just make a few observations upon a passage or two in the article by Mr. Owen. He says, (after proving that the day which is now observed amongst most Christians is not the Sabbath which God has commanded,) in answer to the queries of T. W. B., "The only weekly Sabbath God ever appointed is not the first day of the week, but the seventh." Then, why is that day on which God rested from his work of creation, and gave to our first parents to enjoy, and again enjoined on the children of Israel at Sinai, (not as a new law, for he says, "Remember the Sabbath day," which implies that they had known it before, for he refers, in this command, to his own resting and hallowing the day,) to be now laid aside, and another substituted for it? I say that no law can, or ever has, set aside the law given at the mountain; our Lord never set it aside, for he says, "Think not that I am come to destroy the law or the prophets; for I am not come to destroy, but to fulfill; for a man say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 17, 18); and the apostle Paul, speaking of the law, says, "I had not known sin, except the law had said, 'Thou shalt not covet.'" (Rom. 7: 7); and again, "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3: 31). Surely he recognized the command in the same code which says, "Remember the Sabbath day to keep it holy." The apostle James also says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2: 10); and the beloved disciple, John, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2: 4).

It is argued by some, that the decalogue was purely national, to be done away with at the coming of Christ, and a new covenant introduced; this is shown to be a great mistake, in a few lines which I will quote from a very excellent tract. "Admitting," says the author, "that it was delivered immediately to them [the Jewish nation] in the form of a national covenant, this does not in the least imply that it was not equally binding, as a rule of obedience, upon other portions of the human family. We might as well argue that the New Testament belonged merely to the primitive Christians, because it was delivered directly to them, and constituted the rule of their conduct, and the basis of their hopes. Yea, we might as well suppose that no nation except the Jews were bound not to have any other gods before the Lord, not to kill, not to commit adultery, not to steal, not to bear false witness, as to suppose that the decalogue was

purely of a national character, and binding merely on that people during their continuance as a national church; and as the decalogue was not merely national as a whole, so there was nothing national in the fourth commandment." Those who hold the perpetual obligation of the Decalogue, are driven to the expedient that, under christianity, the Sabbath has been changed from the seventh to the first day of the week. Here, then, is their weak point. What law, what authority have they for their assertion? Show us the command, and we will obey it; until another positive law, in so many express terms is given to us, we must consider that the command of God standeth fast; no pretended example of the apostles, no traditions of the church, are of any authority. As Mr. Owen very properly observes, "I cannot see how those Protestants who hold the Sabbath to have been transferred by God the seventh day to the first, can answer him [the Papist] who relies on the authority of his church for the command to keep the first day of the week." Mr. Owen sees no command for it; neither do I. Then, upon what loose ground does he stand, when he rests upon "the examples of the apostles and the churches they planted, in conducting church affairs on this day, (Acts 20: 7; 1 Cor. 16: 1, 2), together with the resurrection of Christ, and his repeated visits to the disciples in their assembly on it, and especially in the second week, there being no recorded appearance of Christ to them, from the day he rose till that day week, and the giving of the Holy Spirit at Pentecost on that day." I will endeavor to show, as concisely as I can, the mistake into which Mr. Owen has fallen, in supposing that any thing of a sacred character is imputed by the apostles to that day.

In the first place, "the examples of the apostles, and the churches they planted, in conducting church affairs on this day" (Acts 20: 7; 1 Cor. 16: 1, 2.) The first of these passages mentions a meeting of Christians "to break bread" on the first day of the week; but if the reader will refer to the common translation, he will find that there is no authority for the word *day*; why, then, might it not be the first night of the week? which would, according to Scripture reckoning, be the evening after the Sabbath—a continuation of their Sabbath meeting. Paul was ready to depart on the morrow, (the first day,) and the brethren were anxious to obtain as much of his counsel and comfort as they could; he, therefore, continued his speech until midnight, in order that he might continue his journey at the break of day, i. e. the first day of the week. But even if this is thought to be a strained explanation of the passage, his breaking bread amongst them carries no proof that they were sanctifying the day; for it is said in Acts 2: 46, that they did so daily; and what was done daily, could not be peculiar to the Sabbath.

The second passage that Mr. Owen quotes is, 1 Cor. 16: 1, 2. Here, again, there is no proof of the christians meeting together for any religious purpose; on the contrary, it was their temporal affairs that the apostle wished them to attend to. The common English reader does not perceive that the original much more distinctly expresses the private nature of the command; but it would be better translated thus, "Let each of you by himself," &c., i. e. at home, not in the treasury of the church, as is sometimes asserted. This proves that they were attending to their secular business on the first day, and therefore I shall dismiss this passage as containing no proof whatever.

2. "The resurrection of Christ" on that day. Where does Mr. Owen find that our Saviour rose on the first day of the week? In Luke 24: 1, 2, we find, "Now, upon the first day of the week, very early in the morning, they [the women] came unto the sepulchre, bringing the spices which they had prepared;" and in John 20: 1, "The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre;" and in Matt. 28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene." A very good translation of this latter passage, I quote from a review by the Rev. W. H. Black. "The true rendering is," mentioning this verse, "at the end of the week, on [the night] which shone towards the first [day] of the week." The word *sabbaton* occurs alike in each place, and certainly in the plural form, without an article, it means *week*, not *Sabbath*. Besides, the moon was at the full, and shone all night. These two facts appear to have been generally overlooked by translators and critics. All these passages tend to prove that the Saviour had risen before the first day had begun, and at the end of the Sabbath; therefore they have no ground to stand upon who rely for the observation of the first day upon the supposition that the resurrection took place on that day.

3. "His repeated visits to the disciples in their assembly on it, and especially in the second week; there being no recorded appearance of Christ to them from the day he rose till that day week." The first appearance of the Saviour to his disciples I find to be to two of them, as they were going to Emmaus the first day of the week. Surely they could not have attached any sanctity to the day, for they were going a distance of "threescore furlongs," which was more than a Sabbath day's journey; and no doubt our Lord would have up-braided them if they had thus broken the Sabbath. Mr. Owen says, "especially in the second week." I suppose he refers to where it is said our Lord appeared to them after eight days; what proof is there that that was the next following first day? Can eight days after the first day mean the first day itself? I take it to be the second, or third, or any day after.

4. "The giving of the Holy Spirit at Pentecost on that day." It is far from being conclusively proved (says the author of the tract before alluded to) that this event occurred on the first day of the week. It is much more likely to have occurred either on the fifth or the seventh. Indeed, it is quite manifest, from the best calculations that can be made, from the time of eating the pasover

supper, the first paschal Sabbath, the crucifixion, and the resurrection, that it occurred on one or the other of these days." (Page 21.) Thus, I hope, I have proved satisfactorily to the minds of some of your readers, that the example of the apostles does not warrant the change of the day; and the perpetuity of the moral law has been fully proved by Mr. Young, in your number for October.

In conclusion, I cannot help referring to a passage by "A sincere Inquirer after Divine Truth," where he says, "If there was a permanent Sabbath law issued at the creation as commemorative of the resting of Jehovah from his works, it is time we went back to the old practice, for, according to our present custom, we do not obey it." I wish, indeed, the old practice were restored; and I hope the author, who is a "friend of truth," will soon see the untenableness of his views, and return to the good old way. One remark must be made on the assertion of Mr. Leigh in the December number: "He is a bold and dangerous innovator who would now tell us, after 1800 years, that the 'faithful in Christ Jesus' have, during that lengthened period, mistaken their Lord's will with regard to such an important matter as the observance of the Sabbath." The argument, I think, by a Pædobaptist, might be turned against him, in his observance of believers' baptism, (which, I suppose, most contributors to "The Church" practice,) that he must be a bold and dangerous innovator, if he tells the "faithful in Christ Jesus," who think differently from him, that they have mistaken their Lord's will, in observing infant sprinkling instead of believers' baptism. I am, dear sirs, yours truly,
A SEVENTH-DAY BAPTIST.

LONDON.

ON DEATH.

Translated for the Independent from an ancient German Hymn.

My God! I know too well that I must die;
I am but man who soon departeth.
I here inherit no property
That long and fast abideth.
Now therefore show me graciously,
How I may meet my death happily.

My God! I know not when I must
Away, no moment gives security.
How soon a potherbed fades into dust!
The flower—it fades how easily!
Therefore but make me ever ready
Now in time for my eternity.

My God! I know not how I am to die,
For death is ways hath variously.
To one there is a lighter severance of life's tie;
Another passeth off most peacefully,
Still as thou wilt; grant me only this,
My end may be not reasonable.

My God! I know not where I am to die,
Nor what's the sand 'neath which my grave shall lie;
Still let that to thy blessed heirship be,
That thy good Word to life shall awaken me;
Then take I gladly any crime whatever,
For all the earth is time in every part forever.
Now, dearest God! if I indeed must die,
Then take my spirit, and take my spirit,
Christ's blood is only both and merit.
And have I Jesus only to my sigh,
Then 'tis all one to my poor heart,
When, how, and where I must depart.

THE JOYFUL SURPRISE.

In an English village, the name of which is unnecessary for me to give, there dwelt, till lately, an old man whom I shall call John Roberts. Although poor, he was rich in faith, and had acquired an influence which gold could not have bought. He was unwearied in doing good, and particularly in that kind of it which consists in visiting and ministering to the sick. However infectious the disorder, John Roberts shrunk not from the errand of mercy. Where others quailed he went boldly forward, giving consolation to the dying believer, and leading the penitent sinner away from dependence upon himself to a trust on the crucified One.

Flesh and blood will sometimes shrink, however, and murmuringly imagine that no good is done, when no fruit is seen. After a course of usefulness, John Roberts was at one time disposed to grow weary and faint in his mind. How often does such a temptation beset the Christian! How often does he think the precious seed lost, when it is but hid in the ground, ready to spring forth and fructify.

One evening, when betrayed into this state of mind, our hero (for does not such a man deserve the title?) was invited by a friend to call upon a sick man, in a neighboring village. John half doubted the utility of his errand, but at last shook off the temptation. "I will go," he said to himself—"let us not be weary in well-doing; in due season we shall reap, if we faint not."

Arrived at the village, he was not long in finding the place of his destination. It was an ordinary cottage, with a neat plot of garden-ground before it. On knocking, the door was opened by a respectful-looking woman, to whom John explained his errand.

"Come in, sir; he will be so happy to see you, I am sure. The doctor has just left, and has said that he cannot live out the night."

The sick man was found reclining on a bed, which, like the other furniture of the apartment, was plain, but at the same time scrupulously clean.

"My friend," said John, after a few kind inquiries of a general nature, "it is a solemn thing to lie as you now do, with the prospect of so soon going before a holy God, to give in an account of the deeds done in the body."

"And how long," said the gratified visitor, "is it since you first knew the Lord?"

"About twenty years ago. Ah, sir!" continued the sick man, turning his eyes full on the visitor; "my conversion was a wonderful one. It was wrought, do you know, by a miracle."

"A miracle!" said John; "all true conversions are miracles. It is as great a wonder for a man dead in trespasses and in sins to be born again by the Holy Ghost, as for a corpse to be brought to life."

"Ay, ay, sir," said the dying man, "that is very true; I don't mean that; mine was a real miracle; as much as any in the Old or New Testament."

"Impossible, impossible, my friend," said John, incredulously; for he was now afraid that, after all, the invalid must have been resting on some delusion.

"You may think so, at first, I dare say; but you won't, I am sure, when you have heard me out," rejoined the invalid. "About twenty years ago, I was living a very ungodly life; I had no fear of God before my eyes. I was a burden to myself and others. I drank, I swore, I profaned the Sabbath. It happened, however, that I was one day sent into a field to mow some hay. I had made an engagement in the evening to meet some companions in the ale-house, and have a night of folly. Well, as I was saying, I went into the field and took my dinner with me, for it was some distance to walk home again. It was only some bread and cheese, for I was kept too poor by drinking to buy any thing better. When I got to the field, I looked about for some place to put it in, and taking my handkerchief, I wrapped it up, and hid it in a hole in the hedge. There was nobody in the field but myself; of that I am quite sure. Well, dinner time came, and I went away to get my bread and cheese. There was the bundle as I had left it. I opened it, all unconcerned, and inside, to my astonishment, lay a little tract. I could not believe my eyes at first, but there it was. I opened it and read it, trembling all over as I did so. I knew that no one else had been in the field, or I must have seen him! God himself must have sent some angel with it, I thought. So I read, and as I began to read it, it told me of my lost and sinful condition, and warned me to flee from the wrath to come. I fell down on my knees then and there, and prayed, 'God be merciful to me a sinner!' I resolved that as he had sent down this tract to me, I would henceforth give myself to my Saviour, and lead a new life. I did not go to the ale-house that night, you may be sure. It was long before I got any peace or hope; but at last I was able to believe in the Lord Jesus Christ, and was filled with joy, and peace, and love. Ever since then, I have been, I trust, a new creature; and soon I hope to be with him and praise him for all his mercies to me. Now, sir, was I not right in saying that my conversion was caused by a real miracle?"

As he concluded, the old man looked at John Roberts. The countenance of the latter seemed strangely agitated by the narrative. "How long did you say it was since this happened?" he inquired.

"Twenty years ago, come Michaelmas next," said the old man.

"Was not the field called Ponder's Bush, and did it not belong to farmer Jones?" continued Roberts, in an eager voice. "Praised be God! I can explain your miracle. That morning I myself had gone out to walk along the footpath near that field, when I happened to see through the hedge a man in the neighboring field, looking about as if he wanted to hide something. I was curious to know what it could be, thinking, at first, he had been doing something wrong; and, standing still, I watched till I saw where he put his bundle. On getting nearer I found it was only his dinner; and had a mind to leave it and walk on. Having some tracts in my pocket, however, I said, 'It can do no harm to leave him one.' So I slipped in the tract, and left it; for, thought I, who knows but God may bless it to the man when he comes to read it?"

We must leave our readers to imagine the scene that followed; the tears of pleasure that ran down John's cheeks as he thus found the good seed returned to him after many days; the wondering and yet grateful feelings of the poor man as the mystery that so long had puzzled his simple intellect was thus cleared up. He died shortly afterwards, filled with joy and peace in believing. John Roberts returned home, re-animated and encouraged in his work and labor of love, for he had indeed had a joyful surprise.

A CONVERSION AT MADRAS.

V. Sreenavassa Charry, a young Brahmin of the highest or Iyenger caste, unsolicited, and without any intercourse with missionaries or other professors of the Gospel faith on the subject of religion, has spontaneously and deliberately embraced it. He received his education at the Madras University, where theological subjects are not introduced; but being obliged by his narrow circumstances to seek for employment, he entered about three years since into that of Mr. V. Seth Sam, as a Tamil and Telooquo Translator. While thus engaged he had free access to Mr. Sam's library, of which he gladly availed himself, but we are positively assured that no attempt was made by that gentleman to convert him. His own convictions, formed on the Scriptural truths which he had studied, alone brought him, under Divine grace, to forsake the idolatry of his countrymen, and to lay hold on the Christian faith. Obedient to his new convictions, Mr. V. Sreenavassa Charry left his home and family on the evening of the 3d instant, and placed himself under the charge of Rev. Mr. Symonds, for the purpose of obtaining baptism; which rite was administered to him. Mr. Symonds having fully satisfied himself of the sincerity of the convert, and of his fitness for admission into the Christian church, indeed the members of his caste in general, of course, powerfully agitated by his renunciation of Hindooism, which is the greater blow to them, that they cannot attribute it, as is usually done, to the acts and persuasions of missionary zeal. Every effort has been made

by them to win him back from the true faith, although his having broken caste in the most decisive manner, places him, we imagine, irreparably without the pale of his quondam religion. Very painful meetings have taken place between himself and family; but notwithstanding the distress occasioned to him by their sorrows, he was enabled to hold fast the good profession he had made. His great desire, we believe, is to become a messenger of Christ to his countrymen, and especially to those of his own caste. [Madras Spectator.

SOLACE OF THE GOSPEL.

The Paris correspondent of the London *Christian Times* relates an instance of the happy effects produced by the gospel of our blessed Lord upon a very poor and wretched old peasant woman, who earns a scanty living by weeding gardens in a town some leagues from the metropolis:—

"Since I embraced the Protestant faith," she said one day, "I have been perfectly happy. Before that, I used to be constantly complaining and unhappy at my condition, saying I was an unfortunate woman, and envying all who were better dressed and better fed than myself. Now, just as I am, I am happy to the bottom of my soul, and I would change conditions with no one; for since it has pleased our God and dear Saviour to make me what I am, I know it is for my good, and I only ask to do the will of my Heavenly Father. There are some who pretend to say that there should be no rich people; I do not think so now; for I see in the gospel that there always have been rich folk; but I do not wish to be one of them, for it is very difficult for the rich to enter into the kingdom of heaven. I have also heard that there are people unhappy enough to say there is no God? How dreadful! The beautiful sun that lightens me—this rose-tree that I am now clearing—but above all, my heart, my soul, cry aloud that he creates all things, directs all things, and all out of love to us, who are, alas! so bad and ungrateful!" Thus hastid these things from the wise and prudent, and had revealed them unto babes.

REMINISCENCE OF PRES. EDWARDS.

A correspondent of *Zion's Herald*, in writing from Enfield, Ct., makes the following reference to a well-known occurrence in the life of President Edwards:—

"This place is situated in the town of Enfield, in the north-western corner of Connecticut, and on the banks of the beautiful river which gives name to the State, eighteen miles from Hartford, and eight miles from Springfield, Mass. It was in the Congregationalist church in this town, now situated about a mile and a half from this village, that Jonathan Edwards, of Northampton, during 'the great awakening,' July 8th, 1742, preached his famous sermon on 'Sinners in the hands of an angry God,' from Deut. 32: 35—'Their foot shall slide in due time.' At this time, the revival, which had commenced in Northampton eight years before, had not reached this place; and previous to the contemplated visit of Mr. Edwards, much prayer was offered by the friends of the work, and the neighboring society, for a blessing on his labors on this occasion. When he commenced, the audience was as gay and thoughtless, and as undevout as well could be; but before he closed, loud sobs and cries for mercy broke forth from all parts of the house; while the old pastor, who was with him in the pulpit, alarmed and terrified beyond measure, not so much at what he saw, as by the doctrine of the sermon, was seen standing by his side, exclaiming, 'O, Mr. Edwards, is not God a merciful God?'"

THE LIGHT OF NATURE.

The celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature, and the no less celebrated Robertson wrote on the necessity of revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent in conversing on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccommodated clearness and power. Whether Hume was convinced by his reasonings, or not, we cannot tell; but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman, and as he was about to depart, he bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show the way. Hume was still facing the door: "Oh! sir," said he to Robertson, "I find the light of nature always sufficient;" and he continued, "Pray, do not trouble yourself, sir," and so he bowed on. The street door was open, and presently, as he bowed along in the entry, he stumbled over some thing concealed, and pitched down stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered, "You had better have a little light from above, friend Hume." And raising him up, he bade him good night, and returned to his friends.

MORE FREQUENT PREACHING.—I would encourage theological students to preach more frequently than they generally do. I would not have them neglect their studies. But an important branch of studies should be the composition and delivery of sermons; and the maxim that "practice makes perfect," applies to no more truly than to a minister. I shall never forget the remark made to me, when I was a young preacher. When once putting the day of preaching afar off, under feelings of unfitness and despondency, my honored tutor observed: "The way to learn to preach, is to preach." Those words have come to my mind at distant intervals for more than forty years; and I am more confirmed in their truth than when they were first delivered. I would have young men study prayerfully, diligently, patiently, perseveringly. I would have them meditate on all good and appropriate knowledge; but until they acquire themselves to the utterance of the proper capacity to do so. "The way to learn to preach, is to preach." [Rev. Dr. Sharp.

*The American Sabbath Tract Society's Tract No. 3, p. 10.

*The Scriptural Calendar and Chronological Reformer, for 1849, p. 30.

The Sabbath Recorder.

New York, August 28, 1851.

THE MEETING-HOUSE AND THE GRAVE-YARD.

It is well known, that we have no particular reverence for the wood, brick, and mortar, of which a church edifice is composed, nor do we consider them any more holy than similar materials laid into any other building.

We have been prompted to these remarks by seeing the shameful neglect with which houses of worship are sometimes treated, even by those who have built them and set them apart for the service of God.

Akin to this is the neglect of the Grave-Yard. It does strike us as a sort of profanity to treat the last resting place of the dead as some do.

thers and sisters, and wives and children, were dear to us while they lived. And who does not love to linger about the spot where lies entombed the body which was once the lodging place of a soul whom we loved?

We are not sure whether these remarks will hit any of our Seventh-day Baptist churches. But if there is any of them whose meeting-house finds a daguerreotype in our description, or whose grave-yard answers the forlorn picture we have given, we hope that our remarks will serve to stir them up to duty.

BRITISH CORRESPONDENCE.

The Crystal Palace on Sundays—Sunday-keeping in Paris—Jesuits in Ireland and England—The Anti-Popery Bill—Church Property.

A correspondent of the Times complained lately, that friends of the Commissioners were admitted free, in large numbers, to the Crystal Palace on Sundays, and that photographs were on that day taken of various pieces of statuary and other objects, without the knowledge or concurrence of the exhibitors.

The Lord Mayor of London and civic authorities, with nearly five thousand friends, having left London for Paris, and been feted there, serious complaint is made by the friends of Sunday observance, that Sunday was included among the days of amusement, when 100,000 persons went to Versailles, and his Lordship did not duly maintain the sanctity of the day in the French capital.

A return was presented at the close of last month to the House of Lords of the number of Jesuits resident in England and Ireland, (omitting Scotland, we know not why.) From this return it would appear that not a few in this country are members of this dangerous Society, who have not been known as such.

The Ecclesiastical Titles Assumption Bill has received the Royal Assent, and is now, therefore, the law of the land. What effect it will have remains to be seen; but with such will as Dr. Newman, just referred to, and

with a church which holds that the end sanctifies the means, we have no other expectation than that the law will be evaded, as, indeed, it is said, Wiseman, by anticipation, did by the manner in which he contrived to consecrate two English Bishops on the 25th of last month.

The Episcopal and Capitular Estates Management Bill had reached to a third reading in the House of Commons, but was then negatived by a majority of 45 against 34. The amount of Church property in one form and another is great, and its management is far from being perfect.

On the 29th of last month, the House of Commons, by a majority of 75 against 47, addressed Her Majesty the Queen, praying her that measures be taken to preserve the Crystal Palace until the 1st of May, with a view of ascertaining if it could be adapted to purposes of public utility and recreation.

NATIONAL TEMPERANCE CONVENTION.

There was a great gathering of temperance men at Saratoga on the fourth and fifth days of last week for a National Convention. Hon. Reuben H. Walworth presided on the occasion, and among the speakers were some of the most distinguished advocates of the Temperance Cause.

Resolved, That the evils of intemperance cannot be prevented while the traffic in intoxicating liquors is used as a beverage is continued, and that it is the right and duty of the people, in self-defense, by legislation and other suitable means, to bring such traffic to an end.

Resolved, That the recent discussion and action in the Legislatures of New Hampshire, Massachusetts, Connecticut, Vermont, Illinois, and Indiana, on this subject—the constitutional exclusion of all licenses in Michigan and Ohio—and the entire outlaw of the traffic in spirituous and intoxicating liquors, as a beverage, in Iowa and Maine, are gratifying tokens of advance in public sentiment, and give reason to hope that, with the divine blessing on judicious and persevering efforts, this immoral and pernicious traffic will ere long be done away.

Resolved, That the principle assumed and carried out in the Maine law, that spirituous and intoxicating liquor, kept for sale as a beverage, should be destroyed by the State, as a public evil, meets the approbation of this Convention, as consonant with the destruction of the implements of gambling and counterfeiting, of poisonous food, infectious hides, and weapons of war in the hands of an enemy; that if the liquor destroyed is private property, it is only so as are the implements of the counterfeiter, dangerous and deadly to the interests of the community; that its destruction is no waste of the bounties of Providence, more than the destruction of noxious weeds, while its very destruction enriches the State exceeding the amount for which it could have been sold; that it tends to put an end to all subterfuges, frauds, and secret sales, and to the demands for it in the community; that it makes the State a perfect asylum for the inebriate; it is a solemn manifestation to the world of the vile and worthless nature of the article destroyed, and an unmistakable token to the vender of the end to which a righteous public sentiment will ultimately bring his business.

The Temperance Law is operating much more favorably than was anticipated. There is less resistance on the part of the sellers, and a strong determination with the authorities to drive the whole family of rum from the State. Should the law be supported, it will no doubt lead to its adoption throughout New-England.

The Maine Liquor Law.—The enactment of laws, on the part of Maine Legislature, excluding rum, as a beverage, from the State limits, can no longer be considered as an experiment of doubtful issue.

COLORED PEOPLE IN INDIANA.

We grieve to say, that the people of Indiana, at their late election, have by a special vote ratified the following, and made it part and parcel of their New Constitution:—

- Sec. 1. No negro or mulatto shall come into or settle in this State after the adoption of this Constitution.
Sec. 2. All contracts made with any negro or mulatto coming into this State contrary to the foregoing section, shall be void; and all persons who shall employ, or otherwise encourage such negro or mulatto to remain in this State, shall be fined in any sum of not less than ten dollars nor more than five hundred dollars.
Sec. 3. All fines which may be collected for a violation of the provisions of the above article, or any law which may hereafter be passed for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such negroes and mulattoes, and their descendants, as may be in the State at the adoption of this Constitution and may be willing to emigrate.
Sec. 4. The General Assembly shall pass laws to carry out the provisions of this article.

THE SLAVE TRADE.

In the British Parliament, recently, while a vote of £60,000 for expenses under the acts for the abolition of the slave trade was under consideration, Lord Palmerston made the following very gratifying statements, from which it appears that there is good reason to expect the speedy termination of the Slave Trade:—

“On the coast of Africa, by the great vigilance of our cruisers; by the treaties with native chiefs, which had been observed with great fidelity; by the progress made by the colony of Liberia; by the co-operation of the authorities in the Portuguese settlements, and by the active and friendly assistance of the French and American officers, a great impression has been made on the slave trade on that coast, and, as far as the Line, it might be said to be at present almost extinguished. On the coast of Brazil, the British cruisers having been more concentrated, their operations were becoming more effectual, whilst the Brazilian Government, which had passed a law declaring the slave trade piracy, had at last exerted a proper degree of vigilance and power in enforcing its regulations, and the result had been that, in the course of eight months, they had almost extinguished the Brazilian slave trade.”

CHURCH RATES IN ENGLAND.

Rev. Isaac Dosey, a Congregational minister, whose goods had been seized and sold for church rates, has published a correspondence between himself and the Archbishop of Canterbury on the subject. Mr. Dosey wrote at considerable length, with much directness and Christian simplicity. We copy from the Independent the last paragraph of his letter, and the very curious archiepiscopal letter in reply:—

“I only need remind you that no legislation can make that right which is wrong per se. Probably this outrage is according to law, (though of this I am rather doubtful), but the real character of the act is not thereby altered in the sight of God. And whether the Saviour can regard with pleasure the consecration of a week in commemoration of his last sufferings, and the desecration of one day of that week by so gross a violation of his laws, in the legal robbery of one of the humblest of his followers, I leave you to determine.”

“Praying that all concerned in this unchristian transaction may receive pardon from our God, and in heart exercising it toward them,

“I beg to subscribe myself,
“Your Grace's injured brother in Christ,
“Isaac Dosey.”

“LAMBETH, April 22, 1851.
“SIR:—I beg to acknowledge the receipt of your letter, treating on a subject which you will hardly expect me to argue with you. But pardon me if I observe, that though you cite several texts from Scripture, there is one passage which you have overlooked, and which, if duly pondered, may perhaps in future justify you in your own opinion, if you submit to similar demands, even while they object to the principle or right by which they are enforced. I allude to Matt. 5: 40—41.
“And remain, Sir, your obedient humble servant,
“Mr. I. Dosey.”

“ATTENTION TO LITTLE MATTERS.”—The following paragraph from an article on this subject by the editor of the Western Watchman, speaks our sentiments exactly:—

“Nothing so clearly marks a truly honest man as honesty in little things. ‘He that is faithful in little is faithful also in much, but he that is unjust in little is unjust also in much,’ says the Saviour of the world. A truly honest man will never ask to have his paper discontinued till all arrears are paid. He will never refuse to take his paper from the office till he has paid up fully, as law and justice require.”

BAPTIST STATISTICS.—The Baptist Almanac for 1852 (just published) makes the total number of Baptist communicants in the United States 784,028, of whom 62,738 are anti-mission. Baptisms in one year, 52,398. There are 614 Associations, 10,895 churches, 6,406 ordained ministers, 1,211 licentiates. In the State of New York there are 42 Associations, 803 churches, 738 ordained ministers, 91 licentiates, 85,858 communicants, and 3,058 baptized within a year.

MADISON UNIVERSITY.—The Commencement Exercises of Madison University, at Hamilton, Madison Co., N. Y., were held last week. On Sunday evening Rev. Dr. Dowling of New York preached before the Society of Inquiry, on the subject of Missions. The following evening was occupied with an address before the Literary Societies, by Wm. Tracy, Esq. of Utica, followed by a Poem from Wm. H. Burleigh of Syracuse. The next morning Rev. Robert Turnbull preached before the Education Society, and in the evening Rev. S. D. Burchard addressed the Alumni. On Fourth-day came the orations of the graduating class; after which a large number of persons received the title of A. M., and that of D. D. was conferred upon Revs. J. L. Hodge, S. D. Burchard, and R. Turnbull.

COMMENCEMENT AT LEWISBURG, PA.—The first annual Commencement of the University at Lewisburg was celebrated last week. The performances of the graduating class (seven in number) were highly creditable to themselves and to the institution. The degree of Doctor of Divinity was conferred upon the Rev. Horatio G. Jones of Lower Merion. After the conferring of degrees, Professor Bliss delivered his Inaugural Address as Professor of Languages, and the Rev. Dr. Malcom was installed as President of the University. The occasion was one of deep interest to the patrons and friends of the institution.

A MISSIONARY SHIP.—Some two years ago the juvenile friends of missions in England made a contribution, and purchased a missionary ship, which they named the “John Williams.” She sailed recently from one of the English ports, taking out seven missionaries and 5000 copies of the Bible in the language of Rarotonga. One of the missionaries, Mr. Darling, has been engaged in the work thirty-five years; another, Mr. Bazacott, has translated the entire Scriptures. Of the others, Mr. William Gill is appointed to Mangaia, Mr. Geo. Spencer and Mr. Ling to Tahiti, and Mr. Law to Samoa.

SUNDAY OMBUSES.—Williamsburgh, L. I., is the scene of quite a controversy in relation to running omnibuses on Sunday. It seems that the Board of Trustees licensed one line to run on Sunday, whereupon other lines commenced running on that day so as not to be outdone. This induced the Trustees to pass an ordinance imposing a fine of \$25 for each offense. Since then numerous petitions, pro and con, have been sent in, and it is uncertain how the scale will finally turn.

A NEW COLLEGE PROPOSED.—The denomination known as “Christians” propose to establish a Literary Institution to be called “Antich College.” The funds are to be raised by subscriptions and scholarships; and it is said that more than \$10,000 have already been subscribed in and about the beautiful village of West Dresden, twelve miles south of Geneva, N. Y., on the west shore of Seneca Lake, and strong hopes are entertained of securing the location of the College at that place.

BRITISH ANTI-SLAVERY SOCIETY.—The British and Foreign Anti-Slavery Society held its annual meeting at Exeter Hall, London, on the 21st of July, Samuel Gurney presiding. Among those on the platform were Revs. Messrs. Beckwith, Eddy, Dresser, Garnet, and Henson, from the United States. The report stated the whole number of slaves to be 7,450,000, the increase in the Spanish Colonies, Brazil, and the United States, being 1,650,000, or 550,000 more than have been emancipated by Great Britain, France, Denmark, and Sweden united.

SCIENTIFIC CONVENTION.—The American Association for the Advancement of Science held its Annual Meeting at Albany last week. Papers on scientific questions were read by a number of distinguished scholars, among whom were Prof. Henry Agassiz, Pierce, Rogers, and Hosford, Lieut. Maury, E. G. Squier, Dr. LeConte, and Dr. W. I. Burdette. The People and the Authorities of the city seem to have paid considerable attention to the scientific visitors from abroad, entertaining them very hospitably, and showing them round to whatever is curious or interesting in the neighborhood.

EDUCATIONAL CONVENTION.—The American Association for the Advancement of Education met at Cleveland, Ohio, last week. The session is represented by those in attendance as one of unusual interest. The new system of Collegiate Education recently introduced in Brown and Cleveland Universities, was the subject of much discussion. Pres. Mahan, of Cleveland, read a paper explaining and vindicating it. This led to a nine-hour debate between President Mahan, Prof. Green of Brown University, and others on one side, and Dr. Sutherland of Philadelphia, Prof. Agnew, Rev. Dr. Duffield of Detroit, Rev. Dr. Anderson of Miami University, Rev. President Manly of the University of Alabama, Bishop Potter, &c., upon the other. The new system was vigorously assailed, but not less vigorously defended.

OUR ANNIVERSARIES.—A letter from A. B. Spaulding informs us that arrangements have been made with Messrs. Allen & Co., stage proprietors, to convey delegates from Utica to Leonardsville—fare 62 cents. Delegates from the East should leave New York on the evening of Third-day, Sept. 9, which will bring them to Utica at 11 o'clock A. M. of Fourth-day, and to Leonardsville that afternoon. Delegates from Allegany County and vicinity, who come by public conveyance, will find the route by Elmira, Geneva, and Utica, the pleasantest and most economical.

ECCLESIASTICAL RIGHTS.—The decision of the referees in the libel suit between Rev. Mr. Fairchild and Rev. Dr. Adams, of Boston, has been rendered, and is regarded with much interest by the Congregational Churches, as deciding some important points of ecclesiastical polity. The referees were men of character and ability, whose deliberate decision will have great weight in the action of councils and churches. The suit was brought against Dr. Adams, first, for oral slander in stating in an Ecclesiastical Council his belief of the guilt of the plaintiff in the matter for which he was on trial before that body; secondly, for libel in publishing, as Scribe of the Council, the vote of the Council which excommunicated Mr. F. from the Church for that crime. Dr. Adams pleaded his right to express his opinion in an ecclesiastical trial, and to publish the proceedings of an ecclesiastical body. The referees decide that a person acting in the discharge of any duty, legal or moral, and in good faith, is privileged in making accusations against another without being held to prove their truth, if made on proper occasions; and that every Christian body has a right to use all requisite means for maintaining its discipline, and to make known its decisions by publication, even though that publication affect the character or standing of the accused. Dr. Adams was, therefore, acquitted on each charge.

ENGLISH BISHOPS.—We find a statement in the papers showing the annual salaries of the Bishops of the English Established Church to be as follows: Archbishop of Canterbury, \$217,000; Archbishop of York, \$135,520; Bishop of Durham \$140,200; Bishop of London, \$296,400; the remaining 25 Bishops, \$725,000. Making the enormous aggregate of \$1,614,100 annually plundered from the people of England, by a single order of the priesthood of the Established Church of that country. Of this vast sum \$789,000 is paid to four individuals, making \$197,025 each, a salary seven-fold greater than that of the President of the United States. The remaining sum of \$725,000 is divided among twenty-five persons, affording each an annual salary of \$29,000, which is greater than the pay of the first political officer of this nation.

COLORED PEOPLE IN CANADA.—The Board of the Baptist Missionary Convention of the State of New-York have recently sent Messrs. Wheelock and Sheldon, as a deputation to ascertain the condition of the colored people in Canada West, particularly those belonging to Baptist churches. They report the number of colored people in Canada West at about 30,000; and say that the white inhabitants represent them generally as moral, industrious, and good citizens, with no greater proportion of the ignorant and vicious than among whites. They report their Baptist brethren there as worthy of being assisted by the Convention in maintaining schools and the ordinances of religion.

CHINESE IN CALIFORNIA.—The British ship Henrietta arrived at San Francisco, June 25. She is last from Hong Kong, and brings 523 Chinese passengers, a list of whom is before us. The Herald exclaims:—

“What a collection of Amung, Atings, and Achows! Of the 523 names, 190 commence with the letter A, usually terminating with G, or a Y, and in every instance, two syllables in length. But the most singular circumstance connected with this cargo of celestialists, is, that out of the whole number, 221 are shoemakers, one a doctor, and one a merchant. Here is destruction to the sons of St. Crispin. Two hundred and twenty-one Chinese cobblers! The idea is terrible! Where, in the name of their patron saint, are the understandings to come from upon which they are to exercise their skill.”

FIRST IMPRESSIONS OF THE PAPAL STATES.—Horace Greeley, writing from Civita Vecchia, thus describes his first impressions of Italian industry:—

“Aside from those engaged in fleecing us, I saw but three sorts of men in Civita Vecchia—or, rather, men pursuing three different avocations—those of Priests, Soldiers, and Beggars. Some united two of these callings. A number of brown, bare-headed, wretched-looking women were washing clothes in the hot sun of the sea-side, but I saw no trace of masculine industry other than what I have described, and the place contains 7,000 inhabitants.”

CHEAP RELIGIOUS NEWSPAPERS.—The New York Observer, one of the oldest religious papers in the country, speaking of the present mania for cheap papers, remarks:—

“We have a right to know something of the cost of newspapers, and will give the result of some experience in the matter of getting them up. The proposition to make and publish a newspaper to compare and compete with the present religious newspapers, and at the rate of one dollar a year, is as idle and preposterous as would be the proposal to bridge the Atlantic.”

A HINT NOT EASILY MISTAKEN.—A gentleman in New York, who recently received a letter, unpaid, asking information of use only to the inquirer, sent the following reply:—

“Yours asking information in regard to the cotton market is received, and below you have the latest quotations. I am always happy to serve you, but can do so at less cost if you will prepay your letters, for which purpose I enclose a dozen of the new postage stamps.”

COVETOUSNESS.—The Lutheran Synod of Virginia, at its late meeting, passed the following resolution, which other denominations might well adopt:—

Resolved, That it be the duty of each pastor during the synodical year to preach at least one sermon on covetousness which is idolatry.

RELIGIOUS REVIVAL.—The Norfolk Argus states that a great revival in the Methodist church has lately taken place in Nansemond county. Many zealous and able divines were present, and their labors were rewarded by the addition of seventy-five persons to the church.

ITEMS OF RELIGIOUS INTELLIGENCE.

The Annual Report of the Maine Missionary Society, recently published by Dr. Tappan, gives some interesting statistics respecting that State. Of the thirty-two original founders of the Society, in 1807, three only are now living. In little more than a year, three-fourths of the Sewall family, Henry, (et. 79.) Samuel, (et. 78.) and Jotham, (et. 90.) who were all missionaries, have deceased. The Society has kept 90 missionaries in the field, ministering to 104 churches in 30 towns, where no other churches exist—making an aggregate of labor equal to 68 years' service of a single minister.

Rev. Mr. Adlam, pastor of the First Baptist Church of Newport, R. I., issues proposals for the republication of a curious relic of the Baptist persecutions of early times, entitled "Ill News from New-England, an account of the persecution endured by Dr. John Clark, the founder of the Baptist Church, and of John Crandall and Obadiah Holmes, at Lynn and Boston; which resulted in their imprisonment and sentence to be severely whipped; which sentence was publicly inflicted in Boston on one of the party in 1657."

The venerable Dr. Beecher is employing the leisure of his old age in preparing for publication his previously published works, and such sermons and other productions as he desires to be associated with his memory and name. Dr. B. has done good service to his generation—not the least of which is to have reared six sons for the Christian ministry, all of whom are faithfully perpetuating the views and influence of their honored father.

Two Lutheran merchants of Baltimore some time ago resolved upon adopting the plan of laying aside one-tenth of their incomes for benevolent purposes. They had supposed themselves liberal before; but they state in an article in *The Lutheran Observer*, that the system has enabled them to give much more largely as well as wisely; and with such increased facility and comfort that they unite in urging all benevolent persons to adopt the plan.

The Catholic Telegraph claims that, while 650,563 slaves are owned by the various Protestant sects, not a Catholic bishop or priest in the country owns a single slave. On the other hand, *The Presbyterian of the West* affirms that slaves are held in several instances by Catholic religious societies at the South, and that slaveholding is as common among the Roman Catholic laity, in proportion to their number, as among Protestants.

The Lutheran Missionary periodical states that a very encouraging progress has been made during the year among the Churches of the Norwegian and Swedes in the Northwest. Several new Synods have been organized—a religious newspaper in the Norsk language has been started—tracts have been printed and circulated—congregations organized, and churches erected. Large accessions have been made by emigration, including several clergymen of ability and character.

The New York State Colonization Society have decided to send a vessel to Liberia early in September. About forty persons have signified their wish to go out. The *Sea Mew* is daily expected from Africa, and on her arrival every exertion will be made to prepare her to return to Liberia. Donations of farming utensils, seeds, clothing, stationery, books, &c., will be gratefully received at the Colonization Office, Brick Church Chapel, in this city.

There is now going on in Chandlersville, Ohio, a public discussion between Rev. Messrs. Ferguson and Anderson, Old School Presbyterian ministers, and Rev. Mr. Parker, a Methodist clergyman, on the five points of polemics which, from olden time, have been in controversy between Calvinists and A. M. in—Divine Decrees, Extent of the Atonement, Saints' Perseverance, Natural Ability, and Sinless Perfection.

Bishop Chase, of New-Hampshire, states in his recently published Diocesan report, that he administered baptism in the hypothetical form to Rev. Willard Presbury, a prelate of the Diocese of Mississippi, on a visit to his native State. Mr. P. had received baptism in his infancy at the hands of a sectarian minister; but being in doubt whether that baptism was valid, the rite was performed a second time in the hypothetical form.

An elder of the Dutch Reformed Church at Grand Rapids writes to the Board of Missions of that Church that a congregation of 250 Hollanders exists in that place, and a church of 75 members, most of whom have been converted since their residence there. They are now expecting the arrival of a Netherlands minister, who can preach both in English and Dutch.

A great North American Convention of Colored People is summoned at Toronto, on the 11th, 12th and 13th of September next. In Canada and at the Northwest, efforts are making for a numerous and efficient delegation. One of the main topics of consideration is expected to be the important question of Colonization.

Rev. Calvin Durfee, formerly pastor of the Congregational Church in Dedham, Mass., has been on a tour of exploration among the fugitive slave population of Canada West, in behalf of the American Bible Society. He promised a full supply of Bibles wherever they were needed, and the amount required will soon be sent.

The New School Presbyterian Synod of the Western Reserve, at its late meeting, passed a minute condemning the practice of dancing, and enjoining on Church sessions to institute discipline whenever it occurs among their members.

Rev. Dr. Ide, of Philadelphia, has edited and published a work on Baptism, once famous in the annals of polemics—"Infant Baptism, a part and pillar of Popery," by the celebrated Dr. Gill, the Commentator.

Elder John Blain, an eloquent and pious Baptist clergyman, formerly of Providence, has been excommunicated at Buffalo for holding and preaching the doctrine of the final annihilation of the impenitent.

Recent intelligence from a Methodist Missionary in China states that Rev. Mr. Collins, the Superintendent of the Mission at Fuh Chau, has been obliged by ill health to abandon his work.

Rev. William L. Stilwell, thirty-one years pastor of the Methodist church in Chrystie-street, in this city, performed the marriage ceremony nearly 8,000 times, and read the burial service over 7,000 times.

European News.

The steamer Canada arrived at Boston on the 19th inst., bringing Liverpool dates to the 9th.

The British Parliament was prorogued by the Queen in person on the 8th inst., on which occasion Her Majesty delivered a speech, in which were enumerated all the principal measures of the session, but containing no feature of special importance. The prorogation is until the 4th of September.

The revenue returns for the last year show a surplus of three million pounds sterling, which is regarded as affording indisputable evidence of the progress and prosperity of the various branches of trade, especially of the manufacturing interests.

A collision on the London and South-western Railway occurred on the 7th inst., which, although not attended with loss of life, was productive of serious injuries to about 15 or 20 persons.

Late Paris papers are filled with glowing accounts of the brilliant festivals with which the Parisians have welcomed their English visitors.

There is nothing of importance from Rome. Reinforcements of French troops are finding their way into the city. Arrests on political grounds continue to be made.

The Revolution in Cuba.

By the arrival at New York of the steamer Cherokee from Chagres, we learn that another attempt has been made to revolutionize Cuba. Gen. Lopez, with 450 men, landed on the Cuban coast, forty miles west of Havana, on the night of August 10th, since which he is reported to have had several engagements, resulting in the loss of a good many lives. But about his movements there is a great deal of uncertainty. A party of men connected with Lopez's expedition have fallen into the hands of the Spanish authorities. The Spanish war steamer Habanero captured four boat-loads of men—fifty persons in all—at a place called Bahia Honda, about 40 miles west of Havana. It is said that the men were not armed, and that they were steering in the direction of New Orleans. They were brought to Havana by the Habanero, on Saturday morning, at 1 A. M., (Aug. 16), and placed on board a Spanish frigate lying in the harbor. We have not learned whether any form of trial was held. They were executed at 11.15 A. M. of the same morning. They were shot on the public road in Havana. After the execution they were thrown into heaves by six or eight at a time and taken away and buried. About 20,000 spectators were assembled to witness this horrid spectacle. Many of them were negroes, slaves and free, and possessed themselves of the hats and boots and portions of the clothing, and fixing them on sticks marched through the streets with curses upon the "Fillibusteros," the "Pirates," &c. The following are the names of the victims:—

Col. W. S. Clendennan; Capt. F. S. Sewer, Victor Kerr, T. B. Veay; Lieuts. James Brandt, J. O. Bryce, Thomas C. James; Doctors John Fisher and K. A. Tournique; Sergeants J. Whiteheads and A. M. Cotchett; Sgt. R. C. Stanford; Privates M. H. Homes, Samuel Mills, Edward Rulman, George A. Arnold, B. G. Wregy, William Wiseman, Amelmo Torres Hernandez, Patrick Dillon, Thomas Hearsay, Samuel Reed, H. T. Vinne, M. Phillips, James L. Manville, G. M. Green, J. Salmon, Napoleon Collins, N. H. Fisher, Wm. Chilling, G. A. Cook, S. O. Jones, H. B. Hall, James Buxton, Robert Caldwell, C. C. Wm. Smith, A. Ross, P. Brouke, John Christades, Wm. B. Little, Robert Cantley, John G. Lanka, Jas. Stanton, Thomas Harriot, Alex. McLeer, John Stubbs, James Ellis, Wm. Hogan, Charles A. Robinson. Total, fifty.

Storm and Loss of Life.

A letter in the Burlington (Iowa) Telegraph, dated Muscatine, Iowa, Aug. 11, furnishes a detailed account of a frightful storm and flood at that place, on the night of the 10th inst., which resulted in the loss of four human lives and great destruction of property. It seems that a storm set in about 12 o'clock on the night of the 10th, and that the rain fell in ceaseless torrents till 4 o'clock in the morning, when the Papoose Creek, an ordinarily insignificant stream, which runs through the center of the city, had risen to a height heretofore unknown, becoming a broad and furious torrent, sweeping away houses, fences, and bridges before it. One dwelling, says the letter before us, was completely destroyed, the inhabitants barely escaping with their lives, losing a great portion of their furniture, &c., and one horse was drowned in a stable, from which it was impossible to rescue him.

Near Sixth-st. a small frame building, occupied by a widow woman who supported herself and three small children by her own exertions, was surrounded by the flood, on the lower side sixty feet in width, and four or five feet deep, on the other thirty or forty feet wide, and fifteen feet deep. The cries of the unfortunate woman aroused her nearest neighbors, but they could render no assistance. She had got out of the window, and was supposed in the darkness to be on the roof with her children, and her screams, and the cries of her babes heard in the gloom, amidst the roar of the flood, were heart-rending to the powerless spectators.

A large tree torn from its roots, and fragments of buildings and drift-wood, swept down with violence against her frail home. It stood the shock, but it is inferred that at this juncture the poor woman, losing her presence of mind, and unable to hear what was said from the shore, attempted to stem the flood and escape with her babes. This was her destruction—all perished, the mother and her three children. Her body was found when light came, partially buried in the huge drift-wood, one hundred and thirty yards below her dwelling.

The Ashtabula Telegraph says that large numbers of the fowls of Ohio find their way to the New York market, when they discover themselves to be worth two and sixpence to fifty cents per head, instead of the dime which bought them in their native barn-yard. Three cents a head covers all costs of freight. One week there were shipped in good order from the port of Ashtabula, twelve boxes of chickens, each holding seventy-five—nine hundred in all—and one box of turkeys, all for New York City, and the profits will come up to \$200, to say nothing of the eggs laid by the way.

GROSS OUTRAGE.—On Saturday night, Aug. 16, as we learn from the Albany State Register, the house of Hiram Shaw, of Berlin, Rensselaer Co., was invaded and broken into by fifty or sixty ruffians, who dragged a young lady out of her bed and compelled her to furnish them with a light. They then proceeded to the bedroom of Mr. Shaw and dragged him out by main force. After allowing him to dress, he was taken out of doors, placed in a wagon between two Indians, and amid the yelling and howling of an escort of savages, driven about five miles to the yellow meeting-house in Stephentown. Here they compelled him to strip, and applied to him a plentiful coat of tar; and then, after threatening him with further and greater outrages, if he should ever do any more business for Lansing & Pruyn, and denouncing against him the penalty of death, in case he sold any more sixty-year lease land on which any one lived, they let him go. Mr. Shaw, says the Register, is a highly respectable citizen of Berlin, in the County of Rensselaer, a farmer possessed of considerable property, and has been, for eight years, a magistrate of that town. He has at times acted as agent for Mr. Van Rensselaer and others, and latterly for Messrs. Lansing & Pruyn.

—Since the above was in type, a statement has been put forth that the indignities to Mr. Shaw were not as great as he represented. Gov. Hunt has issued a Proclamation, however, warning citizens against taking part in such outrages, enjoining the magistrates to be diligent in discharging their duty, and offering a "reward of Five Hundred Dollars, to be paid to any of the persons engaged in the commission of the said offense, who shall be the first to make a full disclosure of all the facts relating thereto, giving the names of the conspirators and exposing the particular action of each of them as far as practicable, in the seizure and abduction of said Shaw, which reward shall be paid under the direction of the Court upon the conviction of any of said offenders, and to such persons, not exceeding five, as the Court shall certify to be entitled thereto; and the persons so disclosing and testifying shall be relieved from punishment by the Executive clemency."

THE KINGSTON CALAMITY.—The Kingston (C. W.) Argus, in giving some account of the recent calamity in that vicinity, by which nineteen lives were lost, says:—

"It seems that a party of thirty-four (fifteen of which were ladies), proceeded on a picnic party, in a new sailing boat or yacht just built by Mr. Jenkins. Everything went well until they got within a mile or two of French Creek, (being then about three quarters of a mile from the shore,) the wind light, and consequently carrying full sail. Whether, in the enjoyment of the moment, they were not upon the look-out, but a sudden flaw of wind struck the little vessel, and brought her nearly on her beam ends. The little deck being crowded, the unfortunate passengers naturally were all propelled toward the lower side, which completed in a moment what the wind had begun, and down she went. Our informant, who was one of those saved, informs us, that the females, rushing down to the lower side of the vessel, actually, for the most part, plunged into the water, and disappeared."

DEADLY CASUALTY.—On the morning of Saturday the 8th inst., a man by the name of William Stafford, accidentally shot Mr. David Rea, in Shelby township, Ia. The circumstances are these: Mr. Rea, the day previous, had been into the woods and killed three wild turkeys. When he went home he related his good success to Mr. S., and told him the vicinity in which he killed them. The next morning about daylight they both repaired to the place—neither knowing the design of the other. Mr. Rea got upon the ground first, concealed himself by the side of a log, and commenced squalling, in imitation of the turkey, by blowing through an instrument made for the purpose. Mr. S. being a short distance off, heard him, and looking in the direction of the noise, saw Mr. Rea's head rising above the log. Supposing it to be a turkey, he took Heliberate aim and shot him in the head, producing instant death.

MOB LAW IN COLUMBUS, GA.—A correspondent writes to the N. Y. Tribune, that on the 11th inst., at 4 o'clock P. M., 1,000 persons, principally Irish and rowdies, proceeded to the jail in Columbus, Ga., well armed with every offensive weapon, from a pen-knife to a musket, and proceeded to break open the door. They in fact smashed down three doors, and on reaching the dungeon, dragged forth a negro man, who had been condemned to die for ravishing a white girl. The respectable citizens of Columbus, and of the County at large, had petitioned Gov. Towns to pardon said negro, which he did, but the mob would not let him go. A rope was tied around the negro's neck, by the brother of the girl, and he was carried to the edge of the town on a drag, and hanged, or rather choked, by being tied to the limb of a pine tree. The Sheriff was the only one who offered any resistance.

THE CATERPILLAR.—On Tuesday, says the Charleston Mercury, we noticed the presence of the army-worm in the immediate vicinity of the city; they made their appearance simultaneously in the parishes of St. Andrew and Christ Church, adjoining Charleston on the east and west. They are, not strictly speaking, the cotton worm, being somewhat of an omnivorous character, generally commencing their attacks on the grasses and small grains, and extending thence to young corn, rice, &c. On one plantation every blade of grass in the pasture was destroyed in the course of twenty-four hours from their first appearance. In the cotton-fields they were scarcely less destructive, stripping the plant of leaves, and also perforating the young bolls, which perish immediately.

The Buffalo and New-York City Railroad, as we learn from the Buffalo Commercial Advertiser, is to be put under contract immediately, between Buffalo and Attica. This, says *The Commercial*, settles the question in relation to this section of the road, and secures its early completion through its entire length. Between Attica and Hornellsville the road is now rapidly approaching a readiness for the superstructure along the whole line. We learn that it is the intention of the Company to have the road in operation between Hornellsville and Portage by the 1st of November, and between Portage and Attica by the 1st of January next.

SUMMARY.

There is a female now residing in Clarke County, Georgia, who is 133 years of age. She is quite active, lively and cheerful, converses fluently, reads well without the use of glasses. She says she does not feel the effect of her age, except as regards her hearing—she is slightly deaf. This, too, is partly the result of accident. She has, now living within one mile of her residence, grand-children to the sixth generation. So says *The Augusta Constitutionalist*.

In Concord, Ky., Joseph Moore, 78 years of age, a veteran of the last war with England, was married to Mrs. Tolen, aged 84 years. The magistrate who officiated on the occasion was 72 years old. This union makes the third wife to the groom, and the fifth husband to the bride. Mr. Moore has obtained a land warrant under the act of Congress of 1850, and intends to settle upon it.

The phenomenon of the whirlpool in a funnel always moving in the same direction, if not counteracted, has long been a subject of unsuccessful investigation among scientific men. E. D. Saunders, of Pottsville, Penn., has submitted a demonstration of the principle to the Academy of Natural Sciences of Philadelphia. It traces the cause to the earth's rotation. The demonstration will appear in the next number of the Academy's proceedings.

The slave-catcher, Rust, who knocked down and narrowly escaped killing the negro, Daniel, at Buffalo, was held to answer for an assault and battery. He soon after appeared before the Police Justice, plead guilty, and was let off with a fine of \$50! For helping a fugitive to escape to freedom it costs one thousand dollars, besides imprisonment; but for knocking one down and nearly killing him, when the object is to send him to slavery, it only costs \$50!

Jerry Blake, a clerk in the store of E. Claussen, of Utica, was drowned at the foot of the first flight of stairs, at Trenton Falls, last week. He was there on a visit with his wife, who was ascending the stairs a little before him, and upon turning around to speak to him, she discovered him struggling in the water, from which it was impossible to rescue him.

The Oregon Spectator confirms the report heretofore received of the death of Capt. Stewart, in an action with the Indians. It took place on the 17th of June, at Table Rock, on Rogue River, twelve or fifteen miles from the traveled road. The Indians were lying in ambush, and fired on the riflemen as they passed. A conflict ensued, in which about twenty Indians were killed, and many were wounded.

A Bear was shot a few days ago in the notch of the White Mountains. The day before he was seen to cross the Saco on a log near the Willey House, by a gentleman of New-York and a lad from Boston, as they were fishing for trout. As they had nothing but fish poles in their hands, they suffered him to pass on to meet his doom as above.

Christian Roselius, Esq., of New-Orleans, has just succeeded in recovering the lost \$114,000 of bonds of the First Municipality, with interest coupons attached, which were stolen from the house of the late John McDonogh, shortly after his death. How they were recovered is not stated.

Dr. Wilbur's idiot school at Barre, Mass., is in a flourishing condition, and was visited by a Committee in behalf of the New York State Asylum for Idiots, consisting of Ex-Governor Marcy and John C. Spencer, a few days since, and the result will probably be an invitation for Dr. Wilbur to take charge of the New-York Asylum.

The steamer Union went ashore in a fog on the 5th July, at 3 o'clock A. M., four days out from San Francisco, on St. Quentin's Reef. She is a total wreck. She had 300 passengers on board, and \$300,000 in gold dust. The passengers and dust were all saved. No freight saved.

The Richmond Times understands that the Grand Jury there on Saturday presented John M. Daniel, Esq., editor of *The Examiner*, for sending a hostile message to Edw. W. Johnston, Esq., of *The Wig*, a short time since. Other gentlemen, concerned in bearing the message, were, it is stated, likewise presented.

On Sunday afternoon, August 17th, a severe thunderstorm occurred at New-London, in Chester County, Pa., during which the Methodist church was struck by lightning. The Rev. Mr. Bissey, who was preaching at the time, was struck dead, and several of the members were prostrated by the electric fluid.

The tolls collected upon the New-York Canals up to the 14th of August, show an increase over the amount collected last year to same date, of \$293,761. This rate of increase, says *The Albany Journal*, through the season of navigation, would give an aggregate increase of half a million.

Mr. I. Marsh Denman, of Newark, has raised some figs much superior in size and quality to any raised in this climate that we have ever seen before—demonstrating what may be done here by careful and skillful culture.

The sickness which a few days since assumed such a formidable aspect in the Sing-Sing Prison is disappearing; but four have died, the residue of the sick are convalescent, and but few new cases are occurring.

The British ship Cecrops was lost on the Roman Beach, near Roman River, on the 26th of June. She was on her passage from Jamaica to Truxillo. She was a total wreck, and two lives were lost.

A dispatch dated Chicago, Saturday, Aug. 23, 1851, says: The Cholera has nearly disappeared from our vicinity. The Board of Health report that there was no case yesterday, and none to-day. The weather is very fine, clear and cold.

Commodore Vanderbilt is arranging a regular steamship line from San Francisco via Nicaragua and New-York to Liverpool. His magnificent new steamship Northern Light is to run hence to Liverpool.

The New-York State Canal Revenue Loan was taken last week at a premium of 2 to 5 per cent. \$1,000,000 was advertised, and bids were received for \$4,500,000.

On Saturday morning a man by the name of Kelly was run over and instantly killed by a locomotive of the Long Island Railroad.

The Jeffersonian says: "The Rome and Watertown Railroad is steadily progressing, and will be so far finished that cars will reach this village in the course of three or four weeks. The depot, near this village, is nearly completed, the turn table is nearly ready for use, the engine house is going up rapidly, and the mason work for the bridge across the Black River is being pushed forward with commendable spirit and dispatch."

"Old Bucktooth," a very aged Indian, expired a few days since at his residence, a short distance below the mouth of Little Valley Creek, in Cattaraugus County. He was the last, with the exception of Goy. Blacksnake, of the aged Indians who have lingered so long in the land of the living. One by one, like our own Fathers of the Revolution, have the Indian chieftains passed away, and soon the last will be on his way to the "Spirit Land."

The Kingston Journal of the 13th says that on the morning of that day a number of men were engaged in deepening a well dug last year for R. Gosman. One of them went down; he did not return, and soon another followed, and passed out of sight; then a third, fourth and fifth went down, and the last was seen to reel and fall. The truth soon became known, that the whole five had perished by inhaling the fatal gas so often found in wells.

An accident occurred on the Midland Railway in England on the 19th of May last, in which a Mr. Blake was killed. His wife prosecuted the company, and has just recovered a verdict of \$20,000, for damages sustained by the loss of her husband, it being proved on the trial that the accident was caused by carelessness of the Company's agents.

Last Sixth-day evening a terrific tornado struck in Watertown, Mass., and passed through the villages of West Cambridge, part of Somerville and Medford, to Madden, where it expended itself—its path, about five rods wide, presents a scene of fearful destruction. The total damage is estimated at \$100,000.

It is stated that the Canal Commissioners of Pennsylvania have had an interview with the representatives of a large number of transportation companies, who desire a further reduction of tolls to enable them to compete with the New York Canals and Erie line. The result of the meeting has not transpired.

Josiah B. Williams of Ithaca, Henry Fitzhugh of Oswego, and Genl. Adams of Clyde, have been appointed by the Governor to investigate in reference to the practicability of draining the Cayuga marshes. An appropriation of \$10,000 was made for this purpose, by the last Legislature.

The merchants of New York have presented to Mr. E. K. Collins, the founder of the line of American steamships to Liverpool, an elegant tea set of massive gold plate of great value, made by Ball, Tomkins & Black, as a compliment to his enterprise and success.

Great loss of life and destruction of property occurred at Muscatine, Iowa, on the 11th inst., by a freshet on a creek which occurred at night. Houses were swept off, and in one woman and her three children were drowned. The loss to public works alone is \$10,000.

A steambot speed of eighteen miles an hour will make the voyage from Boston to Liverpool in six days and nine hours. A vessel combining good sea qualities, with the speed of our North River boats, would do it in six days.

The largest deposit of gold dust ever made at the United States Mint at one time, was made by Harnden's Express, for Drew, Robinson & Co., 11,869 oz. 31-100, equivalent to about \$220,000.

Of 100 parcels of wool collected from various parts of the United States, for exhibition at the World's Fair, the palm was awarded to Messrs. Patterson, Bedford county, Virginia.

The dysentery is quite prevalent among children in several towns around Northampton, Mass. Dr. Hillman, of Williamsburg, attended twenty cases in one day, within half a mile of his residence.

Letter envelopes, with three cent stamps on them, are sold in Washington at the rate of thirty for one dollar. A very convenient and cheap arrangement.

The rot has commenced among the potatoes in Vermont, and at so early a period as to excite the apprehension that it will be destructive.

We notice in some of our West Jersey exchanges that indications are beginning to be exhibited of the rot in the potato crop.

We notice in some of our West Jersey exchanges that indications are beginning to be exhibited of the rot in the potato crop.

New York Market—August 25, 1851.

Askes—Pots \$5 12 a 5 18; Peas 5 50.
Flour and Meal—Flour, 3 75 a 4 00 for Michigan, Indiana, and Ohio; 3 87 for State, 4 00 a 4 12 for pure Genesee. Rye Flour 3 44. Corn Meal 2 94 a 3 00 for Jersey, 3 25 for Brandywine.

Grain—Wheat, 82c for red Ohio, 90 a 94c for fair to prime Michigan, 95c for common State, 1 00 for old, and new Genesee mixed. Rye 72c. Oats 37 a 42c. Corn, 55c for western mixed, 57c for round yellow, 58c for round white, 61c for flat white.

Provisions—Pork, 13 00 for prime, 16 00 for mess. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Butter, 8 a 12c for Ohio, 10 a 14c for State. Cheese 4 a 4 1/2.

Wool—Domestic Fleece 37 a 46c. Felled lambs wool 32 a 38c. Extra county pulled 42c.

MARRIED.
On the afternoon of August 12, at Glen Haven Water Cure, by themselves, WILLIAM L. CHAPMAN to Miss THEODORA GILBERT, of that establishment.

DIED.
At Saratoga Springs, on Thursday night, August 21, Dr. JAMES D. BILLINGS, of 95 Avenue C, New York.

In Trivolia, Illinois, August 5th, 1851, of dysentery, MATTHEW, infant son of M. M. and Ann Elizabeth Ellis, aged one year and nine days.

LETTERS.
W. M. Fainstocck, D. F. Randolph, H. I. Garthwaite, A. O. Burdick, C. A. Osgood (sent), S. Davison, H. Whipple, R. Church, J. T. Edwards, J. G. Babcock, G. Randall, J. A. Randall, A. Campbell, M. Saunders (paid to Treas.).

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

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851. J. G. BABCOCK, Cor. Sec.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches of Rhode Island and vicinity will be held with the first Church in Hopkinton, commencing on the sixth day of the week before the fifth Sabbath in August, at 2 o'clock P. M. S. S. GRISWOLD.

Executive Committee of the Eastern Association.

THE Executive Committee of the Seventh-day Baptist Eastern Association will (by the permission of Providence) meet at the meeting-house of the first Church in Hopkinton, on the first day of the week following the fifth Sabbath in August, at 9 o'clock A. M. S. S. GRISWOLD, Sec. GREENMANVILLE, Ct., July 23, 1851.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (God willing) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month), commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851. A meeting of the Seventh-day Baptist Education Society will be held during the Anniversary season, at such time and place as the President of the Society shall appoint and notify.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as the first establishment 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 in this country. Mr. G. attends personally to the selection 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.

Clothing Establishment.

THE subscribers, under the firm of W. Duns & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply of the most fashionable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince them of the value of a call that they can please themselves at No. 163 William-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, JOHN D. TITSWORTH, R. M. TITSWORTH.

Million Academy.

A. C. SPIGEB, Principal. Mrs. S. M. SPIGEB, Preceptress. Terms. The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, containing thirteen weeks of instruction. The Winter Term of 1851-52 will commence Tuesday, December 2d, and close Thursday, March 4th. The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th. Expenses. Tuition per Term, from \$3 00 to \$5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement. EXTRAS PER TERM. Oil Painting, \$7 00 Monochromatic Painting, 2 00 Water-Color Painting, 4 00 Drawing, 4 00 Board can be obtained in private families from \$1 00 to \$1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense. Remarks. All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction method adopted in our best Eastern Institutions, aiming primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course. This Institution is located in the healthy and delightful village of Milton, at the junction of the New York and Mississippi and the Northern and Southern Railroads, amidst an enterprising and moral community, and removed from the vices and temptations ever attendant on large villages and cities. Weekly meetings are held in the village by three different denominations, either of which students can attend. The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the parents may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school, to render it worthy of patronage and confidence. MILTON, Rock Co., Wis., July 11th, 1851.

Union Bible Dictionary.

PREFERABLE TO ANY OTHER.—It is unquestionably the most valuable manual adapted to aid the young in studying the sacred volume. [N. Y. Obs.] FULLER THAN ANY OTHER.—It is nearly a complete summary of all the most valuable learning on the subjects embraced in it. [The Independent.] It is, by far, the completest and most precious Bible Dictionary of its size to be found. It condenses a great amount of learning, and has a fulness of information, for which one would not look in so unpretending a volume, and which is all that most Bible readers would desire on the subject. [N. Y. Brangelier.] CHEAPER THAN ANY OTHER.—There is probably no book so cheaply published, in which so

Miscellaneous.

The Migration of Birds.

Birds migrate northward and southward; so that there is in our latitudes at least a periodical ebb and tide of spring and winter visitors. The former gradually work their way, as the season advances, from the warm South, where they have enjoyed food and sunshine, and arrive here to cheer us with their songs, and make our summer months still more delightful. The latter, being inhabitants of the arctic circle, and finding in the forests and morasses of that region a sufficient supply of food in summer, are only led to quit their homes when the early winter begins to bind up the lakes and surface of the earth, and to deprive them of their sustenance. It is then that they seek our milder shores; and accordingly, at the season when our summer visitors are leaving us to proceed on their journey southwards, these songless inhabitants of the north arrive to take their places, and to feed on such winter fruits and berries, and such insects and aquatic plants, as are denied to their own inhospitable climate. These visitors, though mute, are of no mean value, for many of them are considered delicate food; and, in consequence, the red wing, field-fare, woodcock snipe, pidgeon, &c., are wont to receive homage and admiration from those who could listen to the sweet warblings of the nightingale or the tender cooings of the turtle-dove with perfect indifference.

The visits of these birds, as well as of those from the south, depend greatly on the state of the weather, which appears to hasten or retard their flight as the season may be. Thus, we often find that a few of our summer birds leave the main body and arrive sooner than the rest, while the others have been kept back by a sudden return of unfavorable weather, according to the adage, "One swallow does not make a summer." It is a singular fact that the early comers are male birds, arriving, as it would seem, in search of a fit spot into which to introduce their mates. The bird-catchers are aware of this, and prepare their traps accordingly, so that nightingales and other singing birds are often snared on their first arrival, and spend the short remainder of their lives in captivity. Many birds return not only to the same country, but to the very spot they left in the preceding season, a fact which has been ascertained by catching and marking some of them, while others do not confine themselves to a particular country, but range from one country to another, as circumstances may dictate.

It has been observed that migratory birds do not leave their summer abode, unless the winter is one of unusual severity. This fact is surprising, and the question, "By what means is the bird instructed as to the coming season?" naturally presents itself to the mind, but still remains unanswered. Most birds perform their migrations during the night; but there are some that travel only by day, and others that stop neither by night nor day. Among the first are the owl, black bird, &c., and a great number of aquatic birds; among those that travel by day, are the crow, pie, titmouse, wren, wood-pecker, chaffinch, goldfinch, swallow, lark, and some others; and of those which do not intermit their flight are the wag-tail, heron, yellow-hammer, stork, crane, plover, swan, and wild geese. These choose a bright moonlight season in which to set out on their journey.

The flight of birds has been estimated from fifty to one hundred and fifty miles per hour, though some heavy birds scarcely exceed thirty miles an hour. Bishop Stanley mentions, in his "Familiar History of Birds," an easy way by which the flight of birds may be determined with tolerable accuracy. Supposing any bird—a partridge, for instance—should rise from the middle of a stubble, and fly a straight line over a hedge, all the observer has to do is to note by the second hand of a watch the number of seconds between the bird's rising and that of its topping the hedge; and then ascertain the distance between the point from whence it rose and the hedge, by stepping, counting the number of paces; when, supposing each pace to be a yard, we have a common rule of three sum.

Thus, if a partridge in three seconds flies one hundred yards, how many yards will it fly in 3,600 seconds, or one hour? Another method of ascertaining the flight of birds is by carrier pigeons. The same author tells us of a recent instance, in which fifty-six of these birds were brought over from Holland, and set at liberty in London. They were turned out at half past 4 o'clock in the morning, and all reached their dove cots at home by noon; but one favorite pigeon called "Napoleon," arrived about a quarter before ten o'clock, having performed the distance of three hundred miles at the rate of about three hundred miles an hour, supposing he lost not a moment and proceeded in a straight line; but, as they usually wheel about in the air for some time before they start, the first bird must have flown, most likely, at a still quicker rate.

Of all migrating birds, cranes may be considered the most remarkable. They seem to be endowed with foresight, and have the appearance of consultation and regular preparation for the time of their departure. They utter peculiar cries several days before, and assemble with much noise and bustle. They then form themselves into two lines, making an angle at the vertex, of which one of their number, who is looked upon as the general director of their proceedings, takes his place. The office of the leader seems to be to exercise authority and issue orders to the whole party, to guide them in inclement weather in their circling flight, to give the signal for their descent, feeding, &c. Piercing cries are heard, as if commanding and answering to the command. If the leader grows tired, his place is taken by the bird next him, while he retires to the end of the line; and thus their orderly flight is accomplished.

In order that birds may fly with ease, and continue long on the wing, they must fly against the wind; and patiently do they wait for a favorable time in this respect. The sudden change of the wind will sometimes cause numbers of quails, which are heavy in their flight, to be drowned in crossing the Mediterranean sea. Yet there are certain sea-faring birds so wonderfully endowed as to remain aloft continually on the wing, and which are often found at the distance of more than a thousand miles from land. The gigantic albatross is one of these, with its enormous expanse of wing, measuring fourteen feet, or even more, from tip to tip.

But the bird which surpasses all others in its power of flight is the frigate bird, which seldom visits the land except at the breeding season; and is never seen to swim or rest upon

the waters. With such an instance of adaptation to the regions of the air, we need no longer wonder at the power by which our birds are enabled to remain so long on the wing as to perform their periodical migration to other lands.

It has been observed that the least willow wren and the stone curlew generally appear amongst us during the last week in March; while the following birds are not often with us till from about the 14th to the 20th of April—the nightingale, black-cap, chimney-swallow, red-start, yellow willow-wren, grasshopper, lark, martlet, and pied fly-catcher. At the end of April and the beginning of May are seen the lesser red-sparrow, cuckoo, sand martin, great willow wren, spotted fly-catcher, black martin, and landrail; while, about the middle of May, the swift and the goat-sucker or fern-owl, usually join the throng.

"Ye tell a tale of the beautiful earth,
Birds that dwell in power and mirth!
Yet, through the wastes of the trackless air,
Ye have a guide; and shall we despair?
Ye over desert and deep have pass'd;
So shall we reach our bright home at last."
[Washington paper.]

Jenny Lind and the Birds.

We find the following gossip in the correspondence of the N. Y. Tribune. A youthful stripling does the honors of charioter to a party of travelers from Utica to Trenton Falls, and entertains them by the way with amusing chat about the notabilities of the season. He narrated or invented the following incident as occurring during Jenny's transit over the same thoroughfare:—

"Have you heard Jenny Lind, sir?" inquired my Antinous of the stables.

"Yes, often."

"Great woman, sir. Do n't you think so?"

"Most decidedly."

"She was here last week, sir—get up, Charlie!"

"Did you hear her?" I asked.

"Yes, sir, and I drove with her to the Falls—that is, Tom Higgins drove, but I sat on the box."

"And was she pleased?"

"Yes, sir; only when she was going to see the Falls, every body in the hotel ran to the door to look at her, so she went back to her room and then slipped out of the back door. But there was something better than that, sir."

"What was that?"

"She gave Tom Higgins fifty dollars when he drove her back. But there was something better than that, sir."

"Indeed! What was that?"

"Why, sir, as we came back, we passed a little wood, and she stopped the carriage and stepped out with the rest of the party, and Tom Higgins and I, and went into the wood. It was toward sunset, and the wood was beautiful, sir. She walked about a little and picked up leaves and flowers, and sang like to herself, as if it were pleasant. By and by she sat down upon a rock and began to sing loud. She sings some, sir, and it sounded a great way. But before she stopped, a little bird came and sat upon a bough close by us. I saw it, sir, with my own eyes; the whole of it—and when Jenny Lind had done, she began to sing and shout away like she did. While he was singing she looked delighted, and when he stopped she sang again, and oh! it was beautiful, sir. But the little bird would n't give it up, and he sang again, but not until she had done. Then Jenny Lind sang as well as ever she could. It seemed to fill the woods all up with music, and when it was over, the little bird was still a while, but tried it again in a few moments. He could n't do it, sir. He sang very bad, and then the foreign gentlemen with Jenny Lind laughed, and they all came back to the carriage."

Amusements at Madrid.

At Madrid, July 25, the Bull Circus of Aranjuez became the theater of a spectacle worthier of the age of the Romans of the empire than of the 19th century. Several wild beasts were introduced successively to fight in the arena. The Queen-Mother and her family, together with the King and the Duke of Rianzares, were present in the box.

The first fight was, between a wolf and several dogs. The wolf looked at first excessively frightened, and made several leaps to clear the lofty iron grating which surrounded the arena. These efforts became desperate when he saw bound into the circus four powerful dogs, which in a few moments reduced him to such a pitiful state that it was necessary to withdraw him. The wolf stood on the defensive—he shook off the dogs, but he did not attack them. Next entered a hyena, against which four dogs distinguished himself greatly in this combat, and several times mastered the hyena alone, dragging him over to the ground, but he was so punished by the fierce bites of the wild beast, that his master was fain to enter the arena and withdraw him from the combat amid salvos of applause. The hyena was then withdrawn in rather a mangled condition. The next wild beast that appeared was a sturdy, surly bear, against whom were launched as many as 13 dogs. The enemy was now evidently of a more formidable kind, for the dogs were no longer so eager to grapple with the object of their attack, but contented themselves with barking around him in a ring; and when any of the number ventured into closer quarters, he received a hug and bite which left him apparently lifeless during several seconds. The public now loudly called for the intrepid dog who had mauled the hyena. This was the first of the pack who dared to seize the bear with his teeth. The others imitated his example with less pluck, but no effect seemed to be produced by any of the assaults upon the shaggy beast, and the bravest of them seemed baffled by the thickness of his coat, which defied the gripe of his adversaries. The last act of the spectacle was that which had more particularly attracted crowds by railroad to Aranjuez. The fight was now between a lion and a bull. The first was one of the finest of his species. No sooner was he loosed into the arena and espied the bull than he made toward him at once, and attacked him with fury. But the lion only succeeded in seizing the tail of his horned foe, by which he clung on with his claws. The bull, thus attacked from behind, was unable to defend himself by his horns, but presently the lion, having bitten his tail close off to the rump, the bull turned on him, and frantic with pain charged with tremendous fury, tossing the lion, notwithstanding his size, into the air, which so damped the pluck of the latter that it became at once clear on which side the victory would be declared. The lion sat down dejected and moaning with

pain, while the bull charged him several times in succession, instigated by the crowd outside the grating more than by his own will, for as soon as the lion was hors de combat the bull sought no longer to molest him, and would have left him alone, but for the stimulation which was applied to him by the spectators. The lion was killed.

Grand Bassa, Liberia.

The Congregationalist publishes an interesting letter to Commodore Gregory, of the U. S. Navy, from Capt Marston, an exploring agent sent out to Liberia. The following extract contains the most essential facts:—

The County of Grand Bassa, of which Bassa Cove, although not the most populous, is the County town, was formerly under the protection of the Pennsylvania Colonization Society, and is principally inhabited by emigrants from Virginia and Maryland, and a few from South Carolina, Georgia, Kentucky and Tennessee; with a very small number from New York and Connecticut. The town of Bassa Cove lies on the point formed by the junction of the rivers St. Johns and Benson, and almost immediately opposite, at the reunion of the St. John's and Mecklin rivers, is situated the town of Edina, and seven miles further up the St. John's is the town of Bexley.

Bassa Cove contains two hundred and sixty inhabitants, Edina four hundred and thirty, and Bexley three hundred and eighty, about one-fifth of whom in each town are natives; the remainder are emigrants from the United States.

All these places are regularly laid out into streets running at right angles; and the squares are three hundred feet, allowing each building lot to be sixty feet by a depth of one hundred and fifty. The buildings are constructed chiefly of wood, which in my opinion is bad policy, as the constant interchange of wet and dry seasons causes them to rot; and, added to this, the myriads of insects which this climate supplies, make them soon go to decay. This could be avoided by substituting stone or brick, the latter article being now made in various parts of the Republic; but that which I should recommend in place of either of the above articles, is iron, which I presume you are aware, is now used extensively, in a galvanized state, in the United States, for the construction of houses; and although the effects of galvanism would be fully tested in this humid climate, yet I doubt not that iron would form the best article for the construction of houses.

It gave me much pleasure to learn from all with whom I conversed, that the moral and religious condition of this part of the Liberian Republic is most cheering; there being but little vice, while a truly gratifying religious character is very apparent. Bassa Cove contains two churches, one belonging to the Baptists, the other to the Methodists. Edina has three churches, one to each of the denominations, composed of Methodists, Baptists and Presbyterians.

Attached to each of these churches is a flourishing Sunday school, attended by natives, as well as American children. The average attendance in the above three towns being two hundred and eighty-five of whom one hundred and twenty-one are native youths. There are also at Bexley two day schools; and Bassa Cove and Edina each has one. At these, however, are taught at present only the rudiments of an education; but this cannot continue long, as the desire for instruction is too strong to prevent the cause of education going ahead.

The condition of the people at Grand Bassa cannot be considered as highly prosperous, as they are slowly but steadily increasing in agriculture and commerce. The cultivation of coffee is receiving at this place special attention—Judge Benson alone having twenty-five acres devoted to that object; and there are others but little behind him in that quantity of land. In the whole country there are twenty-nine thousand trees planted, so that Grand Bassa produces more coffee than all other parts of Liberia united, the quality of which is equal to the best Java. This article can be cultivated to any extent, as it is indigenous to the soil, and is found in great abundance.

The exports of Grand Bassa consist chiefly of palm oil, capwood, ivory, arrowroot, ginger, and as yet a small quantity of coffee, and amounted last year from Bassa Cove and Edina alone to about twenty-five thousand dollars. The imports embrace the usual necessities of life, with but few luxuries, the amount of which I was unable to obtain.

Exploration of the Interior of Africa.

Correspondence of the Jour. of Commerce. WASHINGTON, Thursday, Aug. 14 1851.

I recently mentioned that Lieut. M. C. Watkins of the Navy had projected a scheme for the exploration of Africa. He laid his plan before the Secretary of the Navy a few days ago. His offer is under consideration, and if the President should make no objection, I presume it will be accepted and the design put in execution without delay.

Lieut. Watkins' plan is simple, and costs the Government nothing. He simply asks leave of absence, on present pay, for himself, one midshipman, one engineer, and six mechanics, now belonging to the naval service, and doing little or nothing. He asks for the use of a small iron steamer, to be built under his direction—which steamer he will take out to Africa in one of the Government steamships. This boat will be made in two pieces, and will be so light that she can easily be carried around the falls and other obstructions that may be met with in the rivers. Mr. Watkins does not even ask for rations for his party, as he expects to procure supplies very cheaply by traffic with the natives. Ten thousand dollars will cover all the expenses of the expedition which the Government is called upon to pay. Mr. Watkins will take a draughtsman, a naturalist, and a physician, with his party. Suitable men, who are already acclimated, will volunteer for the enterprise. Six or eight colored men from Liberia, who are accustomed to the natives, and have been engaged in former explorations, will comprise the exploring party. One of the men, Moore, accompanied Capt. Trotter, of the British navy, in his expedition.

Mr. Watkins will first explore the St. Paul's—a very interesting river—and trace it to its source. The valley of the St. Paul's is very rich and beautiful, and will be of great importance to Liberian commerce, by reason of its valuable products. He will next trace the Niger and Congo, and other important rivers, from their mouths to their sources, and proceed to explore the vast and now unknown regions of the interior, where, for aught we

know, natural products of novel and rich character, new forms of civilization, and unknown races of men, may exist.

Mr. Watkins is confident, from the information which he derived in Africa, during his former visits, that he can find coal fields on the St. Paul's; and if so, one of the chief obstacles to the establishment of steam communication between this country and Africa will be removed. This expedition will greatly promote the success of the proposed African line of steamers; it will promote the colonization and civilization of Africa, by ascertaining and making known its resources and its geography; it will open to the native tribes of Africa a new subject for commerce, of a much more profitable kind than the slave trade; and it will widen the boundaries of modern science and knowledge. Certainly such an enterprise as this will, even if attended with partial success, reflect great credit on those engaged in it, and upon our naval service, and upon this country.

An Expedition to the Interior of Africa.

Our readers will remember that early in 1850, Mr. Richardson, an agent of the British Government, together with two German savants, and a select escort, started from Tripoli on an expedition to explore the interior of Africa. The latest information from these gentlemen is contained in a letter from one of them, Dr. Barth, to the British Consul General at Tripoli, dated the 28th February last. The expedition had reached Kano, on the road to the kingdom of Bambar, where they expected to arrive in the month of April. The expedition had passed through many dangers and difficulties, with no greater misfortune than the loss of a little property, of which it was robbed by the Tuariks. This is a powerful tribe who inhabit oases in the Sahara, or Great Desert, and are noted for their inhospitability to travelers. It is a singular and interesting fact, that these Tuariks, whose only food is camel's milk and a few dates, are the most powerful, athletic, and warlike race of the center of Africa.

Dr. Barth mentions a vast tract of fertile land through which he passed in the region of the Great Sahara, and which has remained entirely unknown to travelers and geographers. He describes it as being of considerable extent, beautifully wooded, with a number of small rivers passing through it, and susceptible of the highest degree of cultivation. It is inhabited only by animals, among which he mentions the elephant, buffalo, lion, giraffe, &c. During the progress of the voyage, Dr. Barth was very near perishing in the desert whilst the expedition was passing through the country of the Tuariks. Having left the caravan for a short time, for the purpose of making some geological investigation, he was unable to find it again, and wandered through the sands for three days and nights. He was found, when already in a state of delirium preceding a final dissolution, by a Tuarik, and brought back to his caravan. [Republic.]

The Express Business.

A very important branch of business now is one which, indispensable as it is to every considerable merchant in all the large communities, is conducted by the express establishments. A few years ago expresses for business purposes were entirely unknown; now they are the most valuable auxiliary of commerce. Prior to the establishment of rail-roads, parcels, &c., used to be given to stage-drivers, boatmen, &c. A great deal was sent by private hands, and passengers had the felicity of filling their trunks half full of packages and letters for their acquaintances.

A rail-road conductor named Harnden, being daily laden with commissions of this kind, conceived the idea of making a business of it, and to him is due the credit of having originated the expresses. Relinquishing his situation as a conductor, he advertised that he was prepared to transport between Boston and New York such letters and small valuable parcels as he could carry in his carpet-bag. He found customers at once, and his business increased so fast that soon a single trunk could not hold all that was given him to carry. Presently it had grown so much that he was obliged to have messengers, clerks, crates and wagons, and a partner, Mr. Dexter Brigham, Jun.

Foreseeing the ultimate permanent success of this new description of public transportation, Mr. Alvan Adams, of Boston, started another express on the same route, and for about two years these two expresses were the only ones known in the world. Rich as he now is, Mr. Adams had no capital at that time, but on the contrary had many debts, (which he has since paid, principal and interest;) and only his indomitable perseverance, and the enterprise of his New York partner, Mr. W. B. Dinwiddie, could have sustained the new express against the competition of the original establishment, which was then making money hand over hand.

At an early stage of the competition, Harnden & Co., elated by their well-merited success, extended their enterprise to Europe. But the concern met with an irreparable loss in the death of Mr. Harnden who was lost one cold winter night in the ill-fated steamboat Lexington, which was burnt on Long Island Sound. Mr. Brigham the remaining partner was chiefly occupied with their British and European operations, to which the firm of Harnden & Co., No. 51 Broadway, is now entirely devoted. The express business formerly pursued by them has passed through various hands to Messrs. Thompson & Livingston, the present proprietors, who paid undoubtedly a handsome bonus for the good will and name of Harnden's Express.

Agriculture in France.

A letter writer for the Republic says:—"A trip of six hundred and fifty miles, from the north to the southern extremity of France, justifies me in the expression of my opinion, that God's sun does not shed its rays on so fair a land, or one so thoroughly cultivated. The whole country is literally a garden. Every square foot, from the mountain top down to the lowest ravine, is made to produce something, if it be susceptible of it. Their mode of planting or sowing their crops, whether on plain or hill-side, produces the finest effect on the appearance of the landscape; the space allotted for each crop is laid out in squares or parallelograms, with mathematical precision, and, whether large or small, the best garden could not be divided with greater accuracy. As there are no fences or hedges, and as the different crops are in various stages of maturity, you can imagine the variety of hues that meet the eye, and the magnificence of the panorama that stretches out in every direction as far as the vision can penetrate. I am sorry to add in this connection, that seven-eighths of the

agricultural labor is performed by females, while two or three hundred thousand stalwart men in uniform are idling away their time in barracks of the cities and villages. In the absence of fences, cattle secured by ropes are driven about their pasturage by females; and sheep are confined within the required limits by boys, assisted by shepherd dogs. Speaking of cattle reminds me that notwithstanding fresh pork is abundant enough in market, both in England and France, I have not seen a live porker in either country."

ARMY UNIFORM.—The New Army Uniform is minutely described in a general order lately issued from the Department of War, having received the approval of the Secretary. The old dress, it is said, may be worn by the commissioned officers of the army until the 1st of January next, after which time the new regulations are to be strictly enforced. The Washington Republic furnishes the following details of the most important changes made in the uniform heretofore worn: All officers are to wear a frock coat of dark blue cloth, the skirt to extend from two-thirds to three-fourths of the distance from the top of the hip to the bend of the knee; single-breasted for captains and lieutenants; double-breasted for all other grades. The uniform coat of all enlisted men is to be scarlet; infantry, light or Saxony blue; riflemen, medium or emerald green; and dragoons, orange colored. The caps for all officers and enlisted men are to be of dark blue cloth, according to pattern, and so ornamented and varied in trimmings as to denote rank and the several branches of service. Feathers give place to pompons.

SINGULAR CASE.—On the 1st of July, (says a Glasgow paper,) during the thunder-storm, a man named Raeburn, residing in the Croft, Paisley, was struck dumb. Raeburn, when one appears, was standing near a window, when one of the flashes of lightning, more vivid than usual, had such an effect on his organs of speech that he could not articulate a syllable. The advice of several medical gentlemen was obtained, but all to no purpose; and, what was strangest of all, no hurt or defect whatever could be observed. Next day, Raeburn was advised to try what galvanism could effect in his case, and he at once proceeded to Mr. Ferguson's galvanic operating rooms in Neeldon-st. Here, after the application for a few minutes of the battery to his neck, he was able to articulate one or two syllables; his joy at this, it may be imagined, was very great; and we are happy to say, that after six applications from the galvanic apparatus, his speech has all but recovered its former fluency. Raeburn is about 23 years of age; and all that he felt at the time he was struck dumb was a kind of giddy feeling for about a minute.

ROMANCE IN REAL LIFE.—The Potomac (Mich.) Sentinel says, that some twenty-five years ago, Jacob McKinney, of that place, married a Miss—. After residing together, rather unhappily, as man and wife for some years, and after having two children, they separated, and McKinney joined the U. S. army, during which time he was steward of an hospital for about sixteen years. Mrs. McKinney, supposing her husband dead, about twelve years ago married Mr. Thornburg, an industrious and well-disposed man, by whom she has had a number of children. Recently, McKinney, after an absence of twenty years, returned to claim his wife, covered with scars and wounds received in the Mexican war. Under all the circumstances, as his children are both dead, the recommendation that Mr. McKinney should retire for another twenty years, is undoubtedly very good.

WATER-MELON SUGAR.—The Chicago Tribune, in acknowledging the receipt of a small quantity of genuine saccharine matter, extracted from the water melon, says:—"We have seen and used sugar made from cane, maple, corn, and beets, but we have never seen any so pure and deliciously sweet as this. To our mind it is equal to the best quality of honey. The water-melon possesses a great amount of saccharine matter in a very pure state, and we do not see why making sugar from it could not be made a profitable business, in a climate adapted to the growth of it."

WHITE WHORTLEBERRIES.—The editor of The Boston Journal has presented to him some white whortleberries, picked on the farm of Jeremiah Gardner, in North-Kingston, R. I. They are about the size of the black whortleberry. Their color is pearly-white. They grow upon a bush of about the same size, and yield abundantly. There is upon Mr. Gardner's farm a plot of some twenty feet covered with the bushes which bear these white berries, while all around them the common black species grow in profusion. On no other spot on the farm or in that vicinity have the white berries been found.

HOW TO TOAST BREAD.—If you would have a slice so toasted as to be pleasant to the palate, and wholesome and easily digested, never let one particle of the surface be charred. Toast not brown in seven to ten far deep for good toast; and the color of a fox is rather too deep. The nearer it can be kept to a straw color, the more delicious to the taste, and the more wholesome it will be. This is done by keeping the bread a proper distance from the fire, and exposing it to a proper heat.

"STEALING MY THUNDER."—The origin of this singular phrase is thus explained in D'Israeli's Miscellanies. Jon. Dennis wrote a tragedy which the actors refused to perform to empty houses; but they retained some excellent thunder which Dennis had invented, and it rolled one night when Dennis was in the pit, and it was loudly applauded. He suddenly started up, and in a fit of passion, cried out to the audience at the top of his voice, "They won't act my tragedy, but they steal my thunder!"

There is only one way to boil potatoes, of which the majority of people seem to be profoundly ignorant. Have the water boiling before you put the potatoes into it; and after cooking them sufficiently, pour the water off, and allow them to "steam" about five minutes previous to serving up. You will find them deliciously tasty. The potato is a fine vegetable, but it is too often most barbarously cooked.

A village in Macedonia is a collection of mud huts with tiled or thatched roofs, one story high, having generally but one room, and that partly under ground, and quite likely to have neither floor, window, nor fire-place, and only the scantiest furniture. The people sleep in the clothes which they wear during the day, and have little else than a blanket for bed and bedding.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851. THIS ROAD extends from ELIZABETHPORT, 153 miles, to WHITE HOUSE, N. J., reducing the stage between the terminus of the Road and EASTON to 25 miles. This line leaves New York by steamboat Red Jacket from pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st. TRINIS UP—Leave New York by steamboat Red Jacket, pier No. 1 North River, at 9 A. M. passenger; 1 P. M. freight; and 5 P. M. passenger, and N. J. Railroad, foot of Cortland-st, at 9 A. M. and 2 and 5 P. M. Trains leave White House and following places for New York as follows: White House at 3 1/2 A. M. freight; 5 40 A. M. passenger, at 4 10 P. M. Somerville at 4 30 A. M. freight; at 6 05 A. M. passenger, at 2 05 P. M. Bound Brook 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. Elizabethport at 7 15 A. M. freight; at 10 30 A. M. passenger, at 3 15 P. M. Elizabethport at 7 30 A. M. freight; at 10 45 A. M. passenger, at 3 30 P. M. On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Passaic, Lesser Cross-Roads, and Pluckemin. STAGES will be in readiness on the arrival of the 9 A. M. train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn. and to Clinton, Flemington, Lebanon, Millford, and Belvidere, N. J. 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.

The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased and patronized their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

For a single copy, three dollars per annum. No subscriptions received for less than a volume commencing with the Jan. No. of each year.

Every person forwarding the subscription price of four copies, shall receive a fifty copy gratis.

When paid in advance, the postage will be pre-paid by the Publishers; or, the postage will be pre-paid on all numbers issued after the payment of the subscription.

NEW POSTAGE LAW.—This offer of pre-payment of postage is of more importance in consequence of the new law. The postage under 500 miles is the same as before; over 500 and under 1,500 miles the postage will be double; over 1,500 and under 2,500 miles, treble; and over 2,500 and 3,500, quadruple.

If, however, the postage is pre-paid it is only one-half the above rates.

It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standing.

Watchman and Reflector. In tasteful and correct mechanical execution, the "Review" is not surpassed by any of the Quaternities.

Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe; it is one of the best Quaternities in the United States, and may, in fact, be regarded as a model of its kind.

COLBY & BALLARD, Publishers, 122 Nassau-street, New York.

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. 23 pp. No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3 Authority for the Change of the Day of the Sabbath. 23 pp. No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp. No. 5 A Christian's Oath to the Old and New Sabbatharians. 4 pp. No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy: A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 3 pp. No. 8 The Sabbath Controversy. The True Issue. 52 pp. No. 9 The Fourth Commandment—False Exposition. 4 pp. No. 10 The True Sabbath Embraced and Observed. 16 pp. No. 11 Religious Liberty Endangered by Legislative enactments. 16 pp. No. 12 Minute of the Term Sabbath. 8 pp. No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment, by George Carlow. First printed in London, in 1724; reprinted at Stonington, in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stenmet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists on the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTRER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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