

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Sabbath of the Church is substituting the First Day of the Week for the appointed Seventh Day, is unscriptural, and is a Corrupt View of the Scripture Evidence of Christ's Resurrection."

A very special interest have we in Christ's Resurrection; for "if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you." Rom. viii. 11. Christ, in His Resurrection, stands not alone. "He is the Head of the body, the Church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence." Col. i. 18. For "God hath both raised up the Lord, and will also raise up us, by His own power." 1 Cor. vi. 14. "We also believe, and therefore speak; knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." 2 Cor. iv. 13, 14. "Therefore were buried with Him, by baptism, into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. vi. 4, 5. "God, who is rich in mercy, for His great love whereunto He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, through Jesus Christ." Eph. ii. 4-7. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Christ Jesus from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter. i. 3-5.

The ordinance of first-fruits, as we have remarked, was given to Israel in the Wilderness, an intimation or assurance of God's purpose to bring them to the promised land, and give them the harvest in its season. Not until they should have come thither were they to observe it. So also are we gladdened now with the promise of a glorious resurrection, made sure to those who believe, by the earnest enjoyment in Christ. But it is not till our wilderness state shall have passed away. "A better country, that is, an heavenly," "an inheritance incorruptible, undefiled, and that fadeth not away," is in reserve for us. Our title is secure; and we enter into possession at the same time as those who have died before, "God having provided some better thing for us, that they without us should not be made perfect." Heb. ix. 16, 17; 1 Peter i. 4. Christ will come, and receive us into Himself. A harvest there will be; but "the harvest is the end of the world, [or, of the age,] and the reapers are the angels." Matt. xiii. 39. When the Son of man shall come in a cloud, with power and great glory; "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Luke xxi. 27; Matt. xxiv. 30, 31. John prophetically described that day, "and behold a white cloud, and upon the cloud one sat, like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." And another angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. xiv. 14-17.

Herein, then, is the importance of Christ's resurrection, that "now is Christ risen from the dead, and become the First-Fruits of them that sleep." For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ, the first-fruits; afterward, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father." 1 Cor. xv. 20-24. Thus His resurrection is the earnest, and the pledge, of our own. Why, then, must the gladdening scene, thus brought into view, be overlooked or perverted. An important place, indeed, truly belongs to Christ's resurrection. God raised Him from the dead, and set Him at His own right hand, and gave Him glory, that our faith and our hope might be in Him.

Israel's right-hearted men rejoiced, as from the field the sheaf was gathered, that sanctified their yearly harvest. "All were interested in the offering, and distant cities had present their representatives on the occasion." Jerusalem was joyous, its public, in grateful procession, the sheaf was borne through the streets toward the Temple of the Lord. By the very manner of presentation, the First-Fruits being waved to and fro, and lifted up, in name of all the first-fruits still remaining in the sheaf, the sheaf was thus sanctified, and the connection existing between the two, the acceptance of the offering removed the hindrance to the entire harvest being reaped, nay,

gave assurance that the whole would, in due time, be gathered in. Previously, neither bread, nor parched corn, nor green ears, could lawfully be used; but the command of God to His people was, that the consecrating First-Fruits of the harvest should be brought to the priest, and be waved by him before the Lord, "to be accepted for you."

That natural sheaf and harvest were designed, and were well adapted, to foreshadow the more important relation subsisting between the Redeemer and those he came to redeem—primarily, between Christ, the First-Fruits, and "they that are Christ's, at His coming." He was raised from the dead, and accepted for us. The full harvest, thus consecrated, by His Resurrection, will, in due time, follow. As if to furnish additional evidence of the meaning, and give further assurance of its future fulfillment in regard to the whole, part of that spiritual harvest followed immediately, we might almost say prematurely, the reaping of the true Sheaf. In the account of His death, we read that "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His Resurrection, and went into the holy city, and appeared unto many." Matt. xxvii. 52, 53. To those enlightened rightly to discern the relationship, each of these arisen saints, a part of the spiritual harvest, would be a witness to the fact that Christ was indeed risen from the dead—that saint's own Resurrection having depended thereupon.

These witnesses, ransomed from the grave, "appeared unto many;" but the acceptance of the true sanctifying Sheaf must be well attested. A harvest field, wide as the world, and of the duration of an age, was dependent upon it; and, therefore, during, yet, beyond, the forty days of His continuance among men, ample testimony was afforded. The great Apostle of the Gentiles, writing to a Gentile church, which might not be perfectly familiar with the instructive type, sets before them, in the language we have quoted, its important meaning. But he introduces that argument concerning the Resurrection, derived from the resurrection of our Lord, by recounting evidence in certification of the truth that Christ indeed, "was buried, and that He rose again the third day, according to the Scriptures." It was established by the personal evidence of many. "He was seen of Cephas, then of the Twelve; after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James, then of all the Apostles. And, last of all, He was seen of me also, as of one born out of due time." 1 Cor. xv. 3-8.

This enumeration, large as it is, does not include absolutely the whole number of witnesses, neither does it specify the occasions on which Christ was seen. There is no note here taken of the women at the tomb, of the disciples on the way to Emmaus, or of the manner in which the unbelieving Thomas "after eight days" was convinced. Nor are we furnished with much information of the nature or circumstances of His intercourse with the disciples during the period between His resurrection and ascension, "to whom also He showed Himself alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts i. 3.) That intercourse does not, however, seem to have been continuous, as it was before His death. "Eight days" elapsed between the first and second meeting with the disciples generally at Jerusalem. (John xx. 10, 26.) Having given the account of that meeting, the Evangelist, after the intimation that "many other signs truly did Jesus in the presence of His disciples," which are not written in his book, proceeds next to give account of the manner in which "after these things, Jesus showed Himself again to the disciples at the sea of Tiberias," while they were engaged in their avocation as fishermen, and which therefore was not upon a Sabbath. John xxi. 26-31; xxi. 1-22. This is the interview of which we have the fullest account; and concerning it John adds, "This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead." Ver. 14. The manner in which Paul also tells of His being so repeatedly "seen," seems to imply, that the privilege was limited to occasional sudden and unexpected appearances. In these may not, we perceive the antitypical waving of "Christ, the First-Fruits?" There is such an evident accordance in so many particulars as may surely lead us to doubt whether so remarkable and prominent a circumstance, in the manner of presenting the typical oblation, had not some correspondence, with what took place in the acknowledged acceptance of our glorious Head and Lord. Paul, by the manner in which he connects, in his argument, Christ's appearances with the intimation of His being our First-Fruits, seems to intimate this relation. 1 Cor. xv. 3-8, 20-24. On such a point, however, we need not insist.

But, surely, we are now entitled to inquire, What, or where, in all the History of the Saviour's Resurrection; is there any intimation, or indication, of a change of the weekly Sabbath? It may be true, that the Evangelists, speaking of "one day after the Sabbaths," and Matthew, intimating that the tomb was sealed in the evening, late or at the close of Sabbaths; do include the weekly Sabbath; but in doing so, what intimation, obvious or obscure, have they made of a purposed alteration of the Fourth Commandment? There is not a word of any such design in the accounts given by the Evangelists; (who all wrote some time subsequently;) neither is there anything in the events related by them which can imply it. The Resurrection of Christ had relation to types in no way dependent upon the particular days of the week, but which were regulated entirely by the month, and days of the month. "Even if the typical day of first-fruits fell that year, upon the weekly Sabbath; and that Christ was then in the tomb, the Sabbath would no more be affected thereby than it was by the law which bound the fulfillment of prophecy to be more completely in conformity with the prediction than these passing events up to the present time. [To be continued.]

THE WAX REAPERS.

BY MRS. E. J. JUDSON.

I came from a land where a beautiful light
Is slow creeping o'er hill-top and vale,
Where broad is the field, and the harvest is white,
But the reapers are haggard and pale.

All wasted and worn with their wearisome toil,
And long withered necks that bowe little bent,
Though soon their low pillows must be the strange soil
Of that distant and grave-dotted strand.

For dangers uncounted are clustering there;
The pestilence stalks uncontrolled;
Strange poisons are borne on the soft, languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek;
But there's a beautiful light in her eye,
And she smiles that she wears is so loving and meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his children, and the garnering time
Of the glorious Lord of the soil.

And ever they turn, that brave, wax little band,
"Do they come, do they come from that dear distant land,
That land of the lovely and blest?"
"Oh, we're feeble and wan,
And we're passing like shadows away;
But the harvest is white, and lo! yonder the dawn!
For laborers—for laborers we pray!" [Macedonian.]

THE WAR OF ARMAGEDDON.

The study of the prophecies of Scripture, to aid our understanding of passing events, may be uninteresting to some; but to the believer and Bible student, it cannot fail to be interesting. It enables us to discover the hand of God in all that takes place in the physical as well as in the moral world or civil condition of society.

In my last communication, I took occasion to say, that the present agitation of the nations of Europe is the preparation or commencement—I might with equal propriety have said, the progress—of the war of "Armageddon." And I might have been expected to give my reasons for this assertion. Perhaps these may not be as satisfactory to others as to myself. The signification of the term Armageddon is, doubtless, expressive of a characteristic truth or fact, and it implies the "mountain of the gospel, or his precious fruit," indicating, that where the war or battle is waged, the gospel and its principles prevail, or preponderate.

Here the question arises, Who are the parties to the war? On the one side, according to Rev. 12: 13, 14, are "the kings of the earth, and the whole world," of different religions or faith, gathered together to battle. They are instigated by the spirits of devils, proceeding out of the mouth of the dragon, the beast, and the false prophet, or, according to common understanding of the figures, Paganism, Romanism, and Mohammedism. Among these kings, as described in the next chapter, are the "ten kings" which were the horns of the beast, and these make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are with him (his forces) are called, and chosen, and faithful. These are arrayed on the other side. We observe, therefore, that the parties are the despots of the world, striving to perpetuate their power, and the forces of the Lamb to oppose their pretensions. The place is in the mountain of the gospel, and the Lamb shall overcome them.

After noticing the foregoing description, in the Apocalypse, we will turn to the consideration of the same subject as described by the prophet Daniel. After explaining the vision of the image, he interprets the feet and toes of the image, to the understanding of historians, to be the ten kingdoms into which the Roman monarchy was divided, which correspond in number and relation to Rome with those of the Apocalypse. "This being the case, the descriptions are parallels: The stone cut out of the mountain [probably of the Gospel] without hands, represents the forces of the Lamb, and the result is the same—they overcome the monarchies of the world." It smites the image in the feet of iron and clay, partly strong, and partly broken, and it falls; and is utterly demolished, and the stone becomes a mountain, and fills the whole world. As to whether these passages are intended to describe one and the same conflict, I think there can be little doubt.

The time in which this conflict or war is to take place, is not so important, since it is in the days of those kingdoms, into which Rome was divided, that the kingdom of the stone was to be set up. This kingdom is to acquire its strength—to become "forces"—and the image yet stands. Of course the conflict has not transpired. These kingdoms have been a thousand years, perhaps, in existence; and until the last century stood perhaps as firmly as they did in the dark ages. The right of despots to control the destinies of men was never questioned; and the capacity of the people for self-government, or the principle of civil and religious liberty, equality, and fraternity, was never entertained. Within the last century the question has been raised, and the problem solved; liberal principles are extending themselves over the world; but they are successful only where the Gospel principles of justice and equality have been diffused—in no case where Republics have been allowed to Rome.

The present state of despotic governments resembles the disintegrated condition of the image of clay and iron—in a state of ruin. And the progress of liberal principles threaten to strike the blow that will demolish them. Can the fulfillment of prophecy be more completely in conformity with the prediction than these passing events up to the present time.

I think a reasonable doubt can not be entertained of the nature of the conflict, of the character of the combatants, or of the result. If it is literally the monarchs of the world and the people that are described, the conflict must also be literal. The triumph will literally be achieved, and the consequences literal war and conflicts, carnage and blood.

An objection will be raised, that the Gospel admits of no such contest—that its conflicts are moral, and not physical—that its triumphs are spiritual, not carnal—and that the Prince of peace leads no force to war. I leave the consideration of these objections to those who are better skilled in spiritualizing than I profess to be.

The Scriptures describe this conflict as terrible beyond all precedent in the experience of the world. Joel (chap. 3: 10) says, "Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong." "Multitudes, multitudes, in the valley of decision; for the day of the Lord is near, in the valley of decision." I will not multiply thoughts on the details of this conflict, but will merely suggest, that when the war shall have transpired, the victory, been achieved, God will have the honor, and peace and security will follow, as a matter of course, the triumph of justice and gospel principle. Christian brotherhood will then become national. Then will be witnessed peace on earth and good will toward men.

It cannot be expected, that every movement made in the name of liberty is destined to be successful, or to subvert the great object of human advancement. There are two principles in human government, and they are antagonistic. The one is for the support and gratification of rulers—the other for the interest and happiness of the people, who govern and rule themselves. Despotism is confined to no form of government. If self-aggrandizement at the expense of the liberty and happiness of the people predominates, it may as well exist in Republics as in other forms of government; as is the case in France, and the Republics of this continent—perhaps with the exception of the United States. In this country, though cleft from the feet of the image, and containing the iron as well as the clay in its composition, the principles of Protestant Christianity here in a degree predominate, and the principle of progress in reform is secured, so that we may hope it will arrive at the climax of human government without a mortal struggle. Failure is generally ascribed to the want of intelligence; but if the prophetic figures we have named are to be relied on, or the examples of revolutions in the name of liberty be observed, we must add also the principles of Christian virtue, and religious freedom, as well as civil liberty, which is only understood by Protestant Christians, as necessary to the triumph of rational liberty promised in the Bible. If this be also true, an additional duty devolves on the friends of humanity, so to diffuse instruction on civil and religious matters, as to shorten the conflict, and lighten the sufferings, as well as secure the consummation. J. M.

COVENANT MEETINGS.

Who should attend them?—When should they be held?

I am accustomed to regard Conference Meetings as being among the most important of religious assemblies. Their object, if I understand it, is to accomplish what the apostle contemplated when he exhorted the disciples to "speak often one to another," to "exhort each other," and not to "neglect the assembling of themselves together." The same thing is also contemplated when he says, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Meetings for conference and praise were frequent among the early Christians. From example and precept they are obligatory upon the children of God of the present day. They are founded on a principle in our nature. Among these are what our denomination styles Covenant Meetings. It is my purpose to enforce a duty which is plainly commanded in the Scriptures, viz. attending these meetings.

My first inquiry shall be, Who should attend these covenant meetings? First, then, is not the minister, stationed as he is, the watchman on the walls of Zion, obligated to attend? Does not the very nature of his calling demand it of him? Do not his people look up to him for an example? Will they not be likely to neglect them if he does? To all these questions I unhesitatingly reply in the affirmative. The universal experience of our church agrees with me: A minister may flagellate his people till he is weary, and if he does not conform example to precept, his preaching will surely fall powerless to the ground. Notwithstanding the plainness of this duty, still there are some ministers in our denomination who neglect it habitually. Let such ministers solemnly ask themselves if this is right. Deacons should attend, for similar reasons. Parents should attend, that their example may be right before their children. Children should attend; that they may be fed with the sincere milk of the word. All should attend, because all may be highly benefited, and the interests of the church indefinitely promoted.

My next inquiry shall be, When is the best time to hold these meetings? This may seem a strange question. Has not the best time long been established? says one. I answer, It is questionable. I have long believed, that the reason why these meetings have been so much neglected, in some churches, is that they are held at an inconvenient time; that is, the day before the Sabbath; when all are naturally hurried by their work, and being a preparation day for the Sabbath. This, therefore, is absolutely the worst time for people to leave their business to attend. It seems to me that some other time could be

selected which would be more convenient. I would be in favor of merging the meetings into our communion seasons. This arrangement would secure a much larger attendance, and the influence would be more widely extended. If such an arrangement were made, it would become necessary for the minister to omit preaching to give time for all. I would also have each member of the church called upon, and none excused from telling their feelings and trials on the subject of religion. By this arrangement, I think a much better state of religious feeling might be kept up in the church, and the world more effectually rebuked, than under the present arrangement. I submit this to the consideration of all lovers of Christ's kingdom on earth. MATTHEWS.

GEORGE WHITEFIELD.

A writer in the Christian Intelligencer, in an interesting communication upon Whitefield and the Wesleys, of their times and seasons, gives the following sketch of Whitefield's early days, and the effect of his preaching:—

He was an eminently gifted man; it is a question whether the world ever produced a man in whom all the attributes of eloquence were more equally blended, or in greater plenitude. The qualities of the orator made up his whole genius; they were among his first manifestations of his childhood; in his single soul was pent up a whole magazine of energies which, the moment they were kindled by the influence of religion, burst forth like the fires of a volcano, which nothing could resist. He had learned much of the Wesleys, and himself had earnestly sought and learned of Jesus Christ. But with all these gifts, who was he, and how was he raised up? He was the son of an inn-keeper of no great estate. He struggled with poverty; but his genius flashed forth, in the direction for which nature had formed it. Throughout his whole boyhood, his mind was filled with ministerial anticipations; and "while washing mops and cleaning rooms as a common draver" in the tavern, he wrote two or three sermons! Such was his poverty, that he struggled hard to obtain his education by being a servant at Oxford. Here he became acquainted with the Wesleys, and, joining with them, was one of the most rigid members of the Methodist Club. His powers of address were overwhelming; and had he combined with these the contriving powers of Wesley, he would have been considered the Augustine or even Chrysostom of modern times. But his attempts at legislation were failures, and his writings were so far from upholding his professional reputation, that Dr. Franklin told him he ought not to write at all. He was a man of boundless zeal. He was a host of sympathies. His very soul was passion. His whole course, and particularly his religious experience, showed the prevalence of his mighty feelings. "God only knows," said he, "how many nights I have lain upon my bed groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground, in silent or vocal prayer." It was this strong sensibility that gave such power to his preaching, and became the irresistible magic that drew the multitudes after him. Under his first sermon, says a late writer, it was reported to the Bishop of Gloucester that fifteen persons were driven mad; that is to say, were converted to God. His popularity was immediate and boundless. Speaking of one place, said he, "The whole city seemed alarmed, and the doctrine of the new birth made its way like lightning into the consciences of the hearers."

When he visited Bristol, multitudes came out of the city on foot and in coaches to escort him, and the people hailed him as he passed along the streets. The numbers that crowded to hear him were so great, that he could with difficulty make his way to the pulpit. "Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and altogether, made the church so hot with their breath, that the steam would fall from the pillars like drops of rain. Sometimes, after his preaching, the multitude, little children and old men, went home weeping and wailing through the streets."

When he visited Scotland the second time, the people crowded to the shore at Leith, weeping and blessing him; they pursued his coach to Edinburgh, pressing to welcome him when he alighted, and to hold him in their arms." We have it from authority, that the effect which he produced was maddening. At Cambuslang it was incredible. "I preached at six," says he, "to a vast body of people, and at six in the evening; and again at nine. Such a commotion surely was never heard of, especially at eleven at night. For about an hour, and a half there was such weeping, so many falling into deep distress, and expressing it in so many various ways, as is incredible. The people seemed to be slain by scores. They carried off and came into the house like soldiers wounded in and carried off a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached after I had ended, till past one in the morning, and then could scarcely persuade them to retire; all night in the fields might be heard the voice of prayer and praise. On returning to administer the sacrament, scarce ever was such a sight seen in Scotland. There were upward of twenty thousand persons. Two tents were set, and the holy sacrament was administered in the field. When I began to serve at one of the tables, the power of God was felt by numbers; but the people crowded upon me so that I was compelled to desist, and go and preach at one of the tents while the ministers served the rest of the tables. On Monday morning I preached again to near as many; such a universal stir I never saw before. The emotion fled as swift as lightning from one end of the auditory to the other. You might have seen thousands bathed in tears; some at the same time writing for a period. Others crying out, and moaning for a period. Others saying, 'God grant, was the effect of Whitefield's preaching, that the good-headed Scotch divines were taken by surprise, and were obliged to publish pamphlets to prove that they were diabolical, and actually appointed a day of fasting for his being in Scotland."

TELLING JESUS.

"Things always go smoothly with you," said a complaining disciple to Mr. F. "I never hear you make any complaints." "I have found out an effectual way of guarding against that fault," said Mr. F. "I did not know that you ever had any reason to complain." "I don't know that I ever had, but I used to find myself doing it, until one day, in reading the Bible, I came across this: 'The apostles gathered themselves unto Jesus, and told him all things, both what they had done, and what they had taught.' It occurred to me that, when I had a trouble, before I told any one I should first tell Jesus. And I found, on trial, that if I told him first, I seldom had any occasion to tell any body else. I often find the burden entirely removed while I am in the act of telling him about it, and trouble which has its burden removed is no longer trouble." "We ought to 'pray for deliverance' from our trials; but Jesus needs no information respecting them. He is omnipotent, and has no need that anything be told him." "That is true, and yet he listened with complacency and kindness when his disciples told him all things." In his sympathizing confession, he permits us to repeat to him our troubles, cares and joys, though he knows them all. He listens to them with interest; just as the tender father listens to the narrative of his child, though it conveys no information. And he has connected great blessings with this exercise of filial confidence. It lessens one's sorrows, and doubles joys, and increases faith and love. The more assiduously we cultivate an intimate acquaintance with the Saviour, the greater will be our happiness, and the more rapid our progress toward heaven. "If we should make it a rule to go to Jesus every night, and tell him all the events of the day, all that we have purposed, and felt, and said, and done, and suffered, would it not have a great influence on our conduct during the day? It certainly would. The thought that we should have to tell Jesus about it, would restrain us from many an unholty act. We could not willfully indulge in what caused the agonies of the garden and the cross, if we were to make it the subject of conversation with him before committing ourselves to slumber."

"It seems to me, that for me to tell him all my experience, would be occupying his attention with trifles; I should have nothing but sin and folly to tell him." "Sin and folly are no trifles; and the way to get a right view of the evil of sin is, to speak it out before him in our confidential intercourse with him. You may depend upon it, my brother, that if you will go to Jesus every night, and tell him things that have occurred during the day, it will speedily lift you above the world. It will do much towards making the will of Christ your guiding, governing principle. It will enable you to bear your crosses without repining. It will make you in mind and temper like him with whom you hold this most intimate communion. O that all Christians were in the habit of closing the day by going to Jesus, and telling him all the things that they have done, and omitted to do, during the day!" [Christian Miscellany.]

ANOTHER KOSSUTH.

One of the most devoted and successful Protestant pastors in Bohemia, at the present time, is Rev. Frederick William Kossuth. He is said to be nearly related to the Governor of Hungary. In 1846, he undertook to gather a church of Bohemian Protestants at Prague, the scene of the labor of the Bohemian martyrs, Jerome and John Hus. Several converts were made from among the Papists previous to the year 1848. "The revolutions of that year gave religious liberty to the Austrians, and Kossuth availed himself of the precarious boon. His preaching place was soon crowded, and hundreds of Papists became converts to his doctrine. In 1849, he commenced a periodical by the name of The Herald of the Bohemian Brethren, which soon attracted the notice of the Government, and was suppressed.

Very severe opposition, of course, has been excited on the part of the Papal priesthood. They have denounced him in terms the most bitter and uncompromising; setting him forth as the real Antichrist, and publishing the most absurd calumnies against him, so as to provoke the insults of the mob and to crush him as their fathers did the Bohemian martyrs. But they could not arrest the progress of the truth. His congregation numbered, last July, (as we learn from a correspondent of Count Valerian Krasinski at Prague,) eleven hundred souls, of whom seven hundred are converts from Popery, including three priests. At that time, he had purchased an old Hussite church, (which had been shut up since the year 1620,) for \$2,750, of which sum he had, with great pains, collected and paid \$600. The remainder was to be paid in annual installments, of \$300. It will be remembered that after the battle on the Wiesenberg near Prague, in 1620, the Brethren were subjected to all manner of persecutions; their ministers banished, their churches closed, and they themselves, in 1624, expelled the country." Blessings on the man who labors for the restoration of those ancient sanctuaries! [New York Evangelist.]

JUGGERNAUT'S HOUSEHOLD.—The establishment connected with the great temple of Juggernaut in India, is immense. It included thirty-six different kinds of offices; some of which are subdivided into several others. About 648 persons are required to fill the appointments, a few of which are the following:—The one who puts Juggernaut to bed; the one who wakes him; the one who gives him water, and a tooth-pick; the painter to paint his eyes; an officer to give him rice, and another to give him a nap; the one who washes his feet, and another to wash his hands; the one who carries his umbrella; and one to tell him the hours of the day. Besides these, there are 4000 cooks, 120 dancing girls, and 800 priests, many of whom are exceedingly rich.

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New York, February 5, 1852.

LIBERTY OF OPINION.

While we have ever discarded the Utopian project of bringing all sorts of Christians together in one communion...

We do not mean to intimate, by these remarks, that uniformity of views is not highly desirable. We are well convinced, that the genius of Christianity requires its disciples to be perfectly joined together in the same mind and in the same judgment...

But we have no doubt that the Apostles contemplated the perfect coalescence of believers ultimately. Discrepancy of views cannot consist with a regular increase of knowledge.

Our esteemed correspondent, whose communication is subjoined, appears to regard the Seventh-day Baptist churches as founded, in a good degree, on the foregoing principle.

Whatever occasion I may have in other respects to regret having introduced the discussion now progressing in the Recorder, on the subject of God's "Foreknowledge," I certainly rejoice that it has given Bro. Brown the opportunity of "speaking out" upon the question of liberty of opinion, as enjoyed by the members of the Seventh-day Baptist Denomination.

Such being our sentiments, we have always thought that difference of opinion on doctrinal points, not involving vital piety nor any difference of practice, ought not to be made a barrier to church fellowship.

overbearing, denunciatory manner, as if they thought they could not otherwise faithfully fulfill the injunction to "earnestly contend for the faith." A brother undertakes to "instruct those that oppose themselves," but being naturally hasty, and impatient of contradiction, he does not do it "in meekness."

Nevertheless, it is a poor experiment to run away from trouble. In some shape, quite as intolerable, it is sure to overtake us, go where we will. The very fact that a brother's lot is cast in a church where he meets with those who dogmatically and overbearingly oppose his views; the very fact that he is in communion with those who are wanting in meekness towards him, will serve to discipline him more completely in the exercise of those virtues which he sees to be wanting in them.

One thing is clear, however; that the organization of a church upon the principle here contemplated, creates certain necessities, which cannot be disregarded without peril. It throws the members upon the necessity of fighting resolutely against that propensity, so natural to all, to magnify knowledge above love.

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brother has sentiments which he wishes to lay before the public, let him "speak out." But further, who dare say that there are no sentiments held in common by Seventh-day Baptists, which may be erroneous? Now, while we claim the right to examine and pass judgment upon the sentiments of our brethren, we ought certainly to give them the same privilege with ours.

Perhaps it may be proper for me to say to the readers of the Recorder, that I design to write a few more articles on the subject of "God's Foreknowledge;" but my engagements are such, that some little time must necessarily be employed in getting them out.

N. V. HULL. ALFRED CENTER, Jan. 27, 1852.

BRITISH CORRESPONDENCE.

The New Year—French Affairs—Lord Palmerston—Popery in Ireland, &c.

A new year has opened upon us, and thoughtful men express their apprehension, apart from the consideration of prophecy, or even the moral condition of the nations, that it is to prove an eventful year.

In addition to the censorship which the new French Dictator has kept upon the newspaper press, now that he is accepted by the nation, that censorship is extended to books. "The Prefect of the Nord, by virtue of a ministerial Circular, dated Dec. 13, has ordered every printer, in his department to deposit for his perusal, two proofs of every book under ten sheets, and the publication cannot be made without the Prefect's sanction."

No light has yet been cast upon the circumstances connected with the resignation of Lord Palmerston, our own Secretary of State for Foreign Affairs. It is, however, understood to have arisen in some way out of the French movement.

In Ireland, the Pope's decree against the Government Colleges is taking effect. Clergymen of the Romish Church, holding office in these institutions, who at first seemed disposed to continue in their places, are one after another resigning; although there seems no diminution in the number of students of that communion, in the meanwhile at least.

ish places of worship in Ireland. It not only interdicts the marriage hereafter (which would perhaps be a real blessing,) of Papists with heretics, but urgently enjoins upon those of the Romish communion who are already so united, to use the most strenuous and unintermitted means to gain over their partners to the same superstition—paying no regard to any previous contract, binding themselves to allow the up-bringing of any one of the children out of the Romish pale.

On the last Sunday of the bygone year, the Rev. Tenison Cuffe, of the English Episcopal Church, intimated his resolution to secede, and join the communion of Lady Huntingdon's connexion. He has been for some years past the minister of Carlisle Chapel, London, and was previously a vicar in Hertfordshire.

The Record, the organ of the Evangelical party in the Episcopal Church, mentions with approval certain proposed alterations in the arrangement of the Sunday services, in St. Martin's Church, Birmingham—alterations devised by the Rev. Mr. Miller, the Rector, and approved by the Bishop.

The eminent Dr. Duff of Calcutta is at present making efforts in this country in behalf of the Free Church Indian Mission. He lately addressed a meeting at Manchester, urging the need of new Mission buildings at Calcutta, and subscriptions to the amount of £1,050, were immediately made towards the accomplishment of that purpose.

LEGALIZED OPPRESSION IN NEW YORK.

We have received a letter from one Luman Carpenter, a resident of the city of Oswego, in the State of New York, in which he informs us that he has been an observer of the seventh-day Sabbath for about four years; that during that time he has opened his grocery and provision store every Sunday until the 18th of January, 1852, since which he has been prohibited, by an order of the Recorder of the city, from selling his wares on that day.

The Petition.

Your petitioners respectfully show, that whereas, by the sixty-seventh section of article eight, chapter twenty, part first, title eight, of the first volume of the third edition of the Revised Statutes of the State of New York, the sale of wares, merchandise, fruits, herbs, goods, or chattels, on Sunday, or the first day of the week, is prohibited; and that whereas there are those among us who uniformly keep the last day of the week, called Saturday, as holy time, and are engaged in the mercantile and grocery business, and in various other lawful occupations; we would respectfully recommend, that the law be so amended as to grant to those who uniformly keep the last day of the week, called Saturday, as holy time, the privilege of exposing for sale on the first day of the week, called Sunday, all wares, merchandise, fruits, herbs, goods, or chattels, and to do all such lawful for them to do on any day not considered holy time.

DR. BAIRD ON HUNGARY.—Dr. Baird recently addressed the Free Scotch Assembly at Edinburgh, when he said of Hungary:—"It is enough to break one's heart, to see the state of things there; the grinding and overwhelming oppression interfering even with daily avocations. One is not allowed to go five miles to market, without a passport. Yet the church of Christ is not destroyed. There are three and a half millions that belong to the Protestant churches. And there are 2,803 Protestant churches, that are self-sustaining; and schools are attached to each church. Truth is also looking up in Hungary. The number of faithful ministers is greater now than it was twenty years ago. Five hundred missionaries, besides the pastors, are employed in spreading the truth. Within the last twenty months, twenty-two thousand Bibles have been distributed there, and four thousand of them among the Jews."

A MISSION TO PALESTINE.

To the Editors of the Sabbath Recorder.

I have learned with satisfaction, that the Missionary Board are considering the propriety of establishing a mission in Palestine. I hope that they will find it a promising field of labor, and that they will be led to adopt it. In order, however, for them to proceed with confidence, it appears to me that the subject should be well discussed through the Recorder.

There is also, in my opinion, another question of importance for us to solve; that is, are we agreed as to the method of teaching, or the matters to be insisted on in proselyting the Jews? Their views of the unfulfilled prophecies are somewhat different from ours, as generally taught. They are exceedingly attached to their national institutions, particularly circumcision. How shall we teach them on that subject? They, in almost every case, as I was once informed by the Rev. Mr. Wolf, when converted, adopt the Millenniumian creed, or that which corresponds with it. What shall we say to them on that subject? There is no doubt we can be more accessible to them than other Christian denominations, provided we study our course well. They will not have every thing acceptable to them. They must be differently taught from those who are heathen, or unacquainted with the Bible. I hope the friends of missions will speak out on this subject, and we shall know where about we are.

J. MAXSON. DE RUYTER, N. Y., Jan. 25, 1852.

ORDINATION.

To the Editors of the Sabbath Recorder.

Agreeably to a request from the Church in Waterford, Conn., a Council was convened at the house of Bro. David Rogers, Jan 27th, for the purpose of examining Bro. Halsey H. Baker with reference to his receiving ordination.

Present, as members of the Council—from the 1st Hopkinton Church, Elds. Daniel Coon and Lucius Crandall; from the 2d Hopkinton Church, Eld Henry Clarke; from the Greenmanville Church, Eld. Sherman S. Griswold. Present from the Waterford Church—Dea. David Rogers, brethren Peleg L. Berry, Joshua Maxson, David P. Rogers.

The Council organized by choosing Daniel Coon as Moderator, and Henry Clarke, Clerk. Prayer was offered by S. S. Griswold.

On motion of Lucius Crandall, it was Resolved, That Bro. Baker's known standing in the denomination as a licentiate, together with the wants of the Waterford Church, do justify the Council in proceeding to comply with the request of said Church with reference to his ordination.

The Council then proceeded to the examination of Bro. Baker, and appointed Bro. Griswold to propound the customary questions. After due examination, it was unanimously

Resolved, That we are satisfied with the qualifications of Bro. Baker as a candidate for the gospel ministry.

Resolved, That we recommend that the ordination take place on the day designated by the Waterford Church, viz. on Fourth-day, Jan. 28, at 11 o'clock A. M.

Resolved, That Daniel Coon preach the sermon; Lucius Crandall offer the consecrating prayer; S. S. Griswold give the charge to the candidate, and also to the church; and Henry Clarke give the right hand of fellowship.

D. COON, Moderator.

Agreeably to the above, Bro. Baker was duly set apart to the work of the gospel ministry. The singing of the choir was excellent, and all the exercises were deeply interesting. After the close of the services, the congregation proceeded to the sea-shore, where Bro. Baker baptized four persons. Such was the beginning of his labor in this field. May the Lord bless the people of his charge.

COLONY ON THE PACIFIC.

The subject of a colony to the Pacific shore is attracting much attention in various parts of our denomination. A goodly number of young men have left us for that region recently, and many more are going. It is true, the most of them go to spend a few years and return; but if we are to judge by past experience, a large share will make California their future homes. We clip from the "Baptist Register" the following extract from their California correspondence, showing that the attention of other denominations is being drawn to that region:—

"Fields of promise, some white already to the harvest, are opening on every side. Our State is very poorly supplied with Baptist ministers. The question is often asked by members of other denominations, 'Why does not your Board send out more men? Why are there so few ministers of your order in the State? Brethren, too, in different sections, are looking for ministers to build churches in their respective places. It is a truth; let the churches of New York and other Eastern States ponder it; the other denominations are far better supplied than we are. What has the Empire State done for California? Almost nothing. The most important spot now in our country, you are neglecting. Its claims certainly are not considered. Its present and prospective importance are overlooked. It is a part of our Union, and the citizens of every land and clime are here. Soon our State is to be the commercial depot of the world. Already she boasts of her commerce, agriculture and mining, three mighty levers for good or evil. She is near to the Islands of the Pacific, and not distant from Asia. Here the great moral light-house may be erected to give light to idolaters beyond the Pacific. Brethren, I must urge its importance on your consideration. My heart trembles for the ark of God here. Should I hold my peace, the stones would cry out. We want Baptist ministers in California. You can find here such soil as the apostles had in combating error and removing prejudice. You may expect such salaries, and, if faithful, meet similar success. Brethren, come over into California and help us.' L. O. GREENELL.

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A TEMPERANCE ALLIANCE.—A Convention was held at Albany, N. Y., on the 29th ult., for the purpose of forming a State Temperance Alliance. After organizing in the usual manner, a Committee was appointed to prepare a Constitution and a series of resolutions. The Constitution which they presented was unanimously adopted; and according to it the object of the Alliance is "to secure the nomination and election of all officers of such men as are known to be in favor of the enactment and enforcement of a law which shall wholly prohibit the sale of intoxicating liquors as a beverage, and provide for the destruction thereof when the same is kept in violation of law." The resolutions presented and adopted were as follows:—

Resolved, That this Convention is convinced that Moral Suasion alone is not sufficient to prevent the progress and increase of Intemperance.

Resolved, That the bulk of crime and corruption which disfigures the age is the result of the use of intoxicating drinks.

Resolved, That it is unwise and unjust to continue the temptation, or the facility of procurement of intoxicating drinks, before the present or the rising generation.

Resolved, That the Legislature should not only forbid the sale of intoxicating drink, but should authorize its forfeiture and destruction.

Resolved, That the appeal by the Temperance Alliance of New York to the ballot-box as a remedy, was wise, justifiable, and necessary, and that all Temperance men should put themselves in alliance with them.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.—This Society held its Annual Meeting in Boston last week, which was attended and addressed by the leading abolitionists of the Garrison school, such as Wendell Phillips, Parker Pillsbury, Foster, Burleigh, and Remond. The Annual Report was read by Edmund Quincy, and set forth the general aspect of affairs in this country in relation to slavery. The Treasurer's Report showed that the Society had received about \$7,000 during the past year, which is an increase upon the previous year of about \$2,000. The time was spent principally in the discussion of a series of resolutions, severely censuring the authorities of the city of Boston for surrendering Thomas Sims to slavery, and condemning the course of Kossuth in this country, for forgetting the slave, and praising those who hold slaves or apologize for slave-holding.

PAINE'S BIRTH-DAY.—The birth-day of Thomas Paine was celebrated by his admirers in New York, on the evening of Fifth-day last. The proceedings commenced with a ball, which continued until 11 o'clock. Then came the supper and the speeches, which occupied several hours, keeping together until near morning "a company of about 300 persons, of whom a quarter were women and girls." The two toasts following indicate the spirit of the meeting—hated of the clergy and admiration of the women:—

The Clergy—Generally in the rear of progress; they must hurry on or be thrown off the track.

Woman—Through her influence man partook of the tree of knowledge; though driven from the garden where it grew, she gained knowledge enough to make an Eden wherever she may be.

REVIVALS AT THE WEST.—The Rev. J. C. Holbrook writes to the New York Observer, that there are interesting revivals in Quincy, Ill., and vicinity. At Round Prairie, there has been a powerful work during the summer. At Mendon, there has been a remarkable revival, and at Quincy the work is more recent, but progressing.

DEATH OF REV. DR. JONES.—Intelligence was recently received of the sudden death, on the 13th of September last, of the Rev. John Taylor Jones, D. D., of the American Baptist Mission in Siam, one of the oldest and most valued missionaries of the American Baptist Missionary Union.

THE BIBLIOTHECA SACRA, AND AMERICAN BIBLICAL REPOSITORY, has been pronounced, by competent authority, "the ablest theological and classical quarterly on either side of the Atlantic." It is conducted by Professors B. B. Edwards and E. A. Park, and S. H. Taylor, M. A., of Andover, with the special co-operation of Dr. Robinson, H. B. Smith, J. Hadley, G. E. Day, D. H. Allen, and J. M. Sherwood—names which furnish a guarantee for the continued high character of the work. The following is the table of contents for January, 1852:—

- I. The Resurrection of the Body.
II. The Sin-offering.
III. Hebrew Criticisms.
IV. The Four Gospels as we now have them in the New Testament, and the Hegelian assaults upon them.
V. The Kingdom of Congo, and the Roman Catholic Missionaries.
VI. The Theology of Richard Baxter, and VII. New England Theology.
VIII. Notices of New Publications.
IX. Criticisms, &c.
Published by Warren F. Draper, Andover, Mass., at \$4 per annum, postage paid, or \$5 to those who pay strictly in advance, and receive the numbers directly from the office of publication, postage unpaid.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 26.

In the SENATE, petitions on various subjects were presented. Mr. Hale presented one from New Hampshire, praying for a repeal of the Fugitive Slave Law...

In the SENATE, a resolution was adopted calling for information from the Heads of Departments in relation to claims paid since 1849.

THIRD-DAY, JAN. 27.

The SENATE received from the Secretary of the Treasury a statement of the Marine Hospital Fund. Mr. Fish presented a petition from citizens of New York for a Mint in this city.

FOURTH-DAY, JAN. 28.

In the SENATE, there was an interesting discussion on the request to interpose the friendly offices of our Government with that of Great Britain for the release of the Irish State prisoners.

FIFTH-DAY, DEC. 29.

In the SENATE, Mr. Cooper presented sundry petitions against the Sunday mails. Mr. Clark presented joint resolutions of the Legislature of Rhode Island against flogging and spirit rations in the Navy.

In the HOUSE, the bill appropriating \$6,000 for the relief of the Cuban Prisoners passed, with a proviso. Mr. Olds, from the Post-Office Committee, reported a bill to amend the act of 1851, reducing and modifying the rates of postage...

THE SYRACUSE RESCUE CASES.—The decision of the Court, on the complaint of the people against the Government officials for packing a Jury at Buffalo, and other frauds and irregularities, was given at Albany last Saturday.

SMALL-POX AT WESTERLY, R. I.—Speaking of the small-pox at Westerly (Pawcatuck Bridge), R. I., the Literary Echo of Jan. 29 says:—There have been, according to the statement of physicians, about twenty cases of some eruptive disease—three of which have terminated fatally.

LIBRARY OF NEANDER.—Neander's Library has been purchased by the University of Rochester. The Prussian Government and the Lane (Ohio) Seminary were the chief competitors.

DEATH OF JAMES G. BIRNEY.—James G. Birney, who was the Liberty Party candidate for President in 1840 and 1844, died recently at his residence in Saginaw, Michigan.

California News.

By the steamers Prometheus from San Juan, and Cherokee from Chagres, sixteen days later news from California, and about two millions of dollars in gold dust, were received in New York last week.

The British and American Naval Officers at San Juan are exchanging compliments instead of cannon shots, and the Prometheus affair is regarded as happily got done with.

On the trial of Capt. Waterman at San Francisco, for assaulting a number of seamen on board the ship Challenge, the Jury could not agree upon a verdict, and were discharged.

The Indian difficulties are quelled for the present, but fears are entertained of a further outbreak.

Various new discoveries have taken place in the mining districts, to pique the enterprise of the gold-hunter.

There has been, of late, a marked diminution of crime throughout the State of California.

One hundred Chinese arrived in San Francisco by the Swedish brig Jackin, Dec. 27.

At San Francisco, Christmas Day was held in considerable remembrance. The Episcopal and Roman Catholic Churches were well attended.

The survey of the San Jose Railroad—the first link in the great chain designed to be extended in time across the Plains—has been completed, and the estimated cost is \$1,539,126 17.

THE WINTER IN OREGON.—Oregon dates to Dec. 24, have been received. The winter has been a wet one in Oregon thus far.

EDUCATION IN OREGON.—The Congregationalists have an academy in Washington Co.; the Baptists, an incipient college in Clackamas Co.; the Methodists, in Marion Co.; the Campbellites, central educational matters in Yam Hill and Polk Co.; the Presbyterians are erecting and supporting a Union Academy in Lynn Co.; and an embryo State Institute, called the "Oregon University," is located in Benton Co.

The Grand Jury of Passaic County, New Jersey, have returned three bills of indictment against H. C. Stimpson, late Cashier of the People's Bank of Paterson.

AMERICAN COLONIZATION SOCIETY.—The American Colonization Society celebrated its anniversary at Washington on the 20th ult. The assemblage was addressed by Hon. Daniel Webster, and Mr. Stanton, of Tennessee.

Mr. McLanahan, from the Judiciary Committee, reported a bill to regulate the fees and costs to be allowed to the Clerks, Marshals and Attorneys of the Circuit and District Courts of the United States.

A horrid murder was recently committed in Whitley Co., Ky. Wm. Rains, with his wife, was on a visit to his father-in-law, Richard Woods. A dispute arose between Rains and his mother-in-law, and he knocked her down and threatened to kill the whole family.

The Supreme Court of the United States has decided the case of the State of Pennsylvania against the Wheeling and Belmont Bridge Company, in favor of the former party.

The severe weather has not been confined to a northern latitude. At Griffin, Ga., on the 20th ult., the mercury stood at only 3 degrees above zero, the coldest weather ever experienced in that vicinity.

The Wheeling (Va.) Gazette states that the snow in the mountains in that vicinity is of an average depth of from five to seven feet, while in many places it is drifted to an immense depth.

The annual report of the Camden and Amboy Railroad and Delaware and Raritan Canal Company, just made to the Legislature of New Jersey, shows that the gross receipts of the joint companies, for 1851, were \$1,285,000 85; gross disbursements, \$767,357 94; total transit duties, \$49,020 10.

The cutting of bars of iron or pipes with the chisel, is a laborious and tardy process. By the following mode, the same end is attained more speedily, easily and neatly.

A man named Crawford, living in Abingdon, Va., whenever he became intoxicated, which was unfortunately often, attempted to fasten a quarrel on a neighbor named Morrison.

Connecticut claims the two youngest Members of Congress as natives of that State both from Pennsylvania—Galusha A. Grow, of the XIIth District, a native of Windham Co., aged 29, and Hon. Henry M. Fuller, of the XIth District, a native of Litchfield Co., aged 31—both belonging to the Opposition and the other a Whig.

Rev. Mr. Bridgeman, writing from China, says that the number of chests of opium, each containing 133 lbs., taken to China the present year, will exceed 70,000, and that in exchange for these 70,000 chests, the Chinese will pay to foreigners more than \$36,000,000—and most of this is in silver.

The Milwaukee Sentinel of the 30th ult. says, "The Rochester and Syracuse Railroad Company has settled for \$25,000 for its damages done by the accident last spring at Geneva, whereby Messrs. Scott and Peters, of Kenosha, were seriously injured.

The Filibustier steamer Pampero, which was condemned by the U. S. Court, and sold at Jacksonville, Fla., on the 17th ult., was purchased by Capt. Templeton, of New Orleans, for Mr. Sigur, her former owner, at \$15,000, about one half of her original cost.

The steamer De Witt Clinton, from New Orleans, bound to Pittsburgh, struck a snag eight miles below Memphis, on the 25th ult., at about 4 o'clock P. M., and sunk within two minutes, in two and a half fathoms of water.

A destructive fire occurred Jan. 27th, in Springfield, Mass. The Hotel known as the Hampden House, was destroyed, the loss of which alone is estimated at \$40,000.

The Lake Shore Railroad, from Dunkirk westward to the State line, has been in operation for several days, and is probably now worked to Erie. This reduces the staging between Dunkirk and Cleveland to a short distance, and this, we believe, over a plank road.

The Grand Jury have found bills of indictment for manslaughter against Gordon Mills and John Irick, the Engineer and Conductor of the freight train, by whose negligence the collision occurred which caused the death of Mr. Morse, of Bethel.

A dispatch dated New Orleans, Tuesday, Jan. 13, 1852, says: For the first time in twenty years we have had an old-fashioned New England snow-storm. The weather is very cold, and there is six inches snow on the ground.

A man named Jones, with two others, entered a farmer's house in Richland County, Ohio, on the night of the 17th, and compelled him to give them \$900. The following day, Jones, with one of his comrades, was frozen to death in a wood near the house.

The big Samuel Baker, from Charleston, Sth inst., with a cargo of cotton, lemons, grapes, &c., was burned in Chesapeake Bay, about 60 miles from Baltimore, on Thursday, Jan. 22.

Mr. Clay remains without material change. He is thought to be improving, if any thing. But he does not rise till 11 o'clock, and then sits up but an hour or two. He still hopes to get to the Senate.

The Chinese pay the British merchants fifteen millions of dollars for cotton manufactures, and forty-five millions of dollars for opium grown in the British East Indies, every year.

The Regents of the University of Michigan have discharged three of the Professors of that institution for heresy in teaching that God's law is higher than that of man.

The Petersburg, Va., papers mention a rumor of ten persons being drowned by breaking through the ice on the Rappahannock River.

SUMMARY.

On the night of Jan. 28, a fire broke out in a store on Nassau-st., New York, near Liberty-st., which destroyed some \$500,000 worth of property.

A dispatch dated Baltimore, Jan. 29, says: As a number of boys were skating in the dock to-day, the ice gave way, and some of them fell in. Henry Trimby was drowned, and Joseph Saphas, (a colored man), whose exertions saved two of the boys, but proved fatal to himself.

A young man named John Heany, has been arrested in Albany, on a charge of having robbed the Post-Office drawers of letters. The immediate cause of his arrest was the presentation at the State Bank of a check supposed to have been stolen from the Post-Office.

A bill has been reported in the Rhode Island House of Representatives for the suppression of drinking-houses. Its leading features are copied from the celebrated Maine law on the same subject.

The Bangor Courier states that at some of the distilleries in Massachusetts the people are packing small casks of liquor in large casks, some in hay, some in chaff, and some in seeds, and marked to different places in Maine as "grass-seed."

The Watertown (Jefferson Co.) Journal says that 6,000,000 pounds of butter and cheese has been carried over the Watertown and Rome Railroad during the four months ending December 31.

A call for Christians of all denominations to assemble at Waukesha, Wisconsin, on the 1st Tuesday in February, to hold an Anti-Slavery Convention, has been issued.

Charles Black, of New Orleans, has recovered \$10,000 damages from the Carrolton Railroad Company, for the breaking of the legs of his son by an accident upon that road.

At Steubenville, Ohio, on the 9th inst., a great riot took place between some Irish laborers, Corkonians and Fardowners, and the military had to be called out to suppress it.

The mother of the late President Polk died Jan. 12 at Columbia, Tenn., of apoplexy. She emigrated from North Carolina to Tennessee in 1806.

If we count right, says the editor of The Lowell Journal, there are fourteen editors and co-editors in the two branches of the Massachusetts Legislature.

The schooner Gen. Worth capsized on Lake Ponchartrain, near New Orleans, on the 19th ult., and three of the crew were subsequently frozen to death.

Thirty miles of the Hornellsville and Buffalo Railroad is completed to Portage and in operation, making a new feeder for the Erie Road.

The time between Pittsburgh and Cleveland is now 12 hours by railroad over the Cleveland and Wellsville and Ohio and Pennsylvania Roads.

F. Miller, a young printer, died at Pittsburgh the other day, of lead fever, contracted by the practice of putting type in his mouth.

Thirty-six bodies have been recovered from the wreck of the steamer De Witt Clinton, near Memphis.

There are nine ladies attending medical lectures at the Homeopathic College in Pittsburgh.

Another tournament will take place at Tallahassee, Fla., on the 19th of February, in celebration of the birth-day of Washington.

MARRIED.

Jr Alfred N. Y., Jan. 24, 1852, by Erasmus A. Green, Esq., Mr. Wm. W. Swartz to Miss ANNEA LAR-PHEAR, all of Alfred.

In Alfred, Jan. 22, by Eld. N. V. Hull, Mr. ALMON E. CRANDALL to Miss EMMA E. SISON, all of Alfred.

By the same, Jan. 26th, Mr. DAVID M. BLACK, of Rogers, Michigan, to Miss LUCINDA WILSON, of Alfred.

DIED. In Westerly, R. I., Jan. 21st, of small pox, Mr. JOSEPH MAXSON, in the 70th year of his age.

In Bridgewater, Oneida Co., N. Y., on the 14th of January, Miss TEMPERANCE BROWN, in the 90th year of her age.

In Berlin, N. Y., NANCY, wife of Jonathan Saunders, in the 43d year of her age.

In Stephentown, Jan. 21st, HENRY PIERCE, son of Sylvanus Carpenter, in the 12th year of his age.

In Peterburg, on the 23d of January, POLLY, wife of Alanson B. Niles, in her 27th year.

In Berlin, Jan. 23d, LUCY, daughter of Varnum and Susan Green, in the 14th year of her age.

In Belfast, on Sunday, Jan. 18th, THOMAS WILKON, aged 83 years.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars.

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Advertisements for clothing establishments, book agents, and other services, including 'DEBBY & MILLER, Publishers' and 'Central Railroad of New Jersey'.

Miscellaneous.

Burning of the Steamship Amazon.

The following particulars of this frightful calamity are copied from English papers brought by the steamer America:—

The Amazon was a very fine new vessel, one of the West India Mail Steam Packet Company's squadron. She had sailed from Southampton on the afternoon of Friday, the 2d of January. By midnight on Saturday she had got well clear of the Scilly Islands, and had made about 110 miles in a W. S. W. course from this point. At twenty minutes before one, on Sunday morning, the alarm of fire was given. In a few minutes the flames had burst up the fore and main hatchways, and had spread like wildfire along the decks. There was a heavy sea on at the time, and the wind is described as "blowing half a gale" from the south-west. The alarm bell was instantly rung, and the crew and passengers—many of them were not suffocated by the smoke in their berths—rushed upon deck. Capt. Symons immediately ran up on deck in his shirt and trousers. The attempt, of course, was at first to extinguish the flames. The progress of the destructive element was, however, so rapid as to set all human struggles at defiance. The engine-room was untenable, and the hose could not be brought to act. Something, indeed, appears to have been done in the way of heaving overboard a stock of hay, but the task was simply hopeless from the commencement. The tragedy then in progress was to begin and end in the space of twenty minutes. As soon as the officers were convinced that the fire had decisively gained the mastery, their next effort was to get the boats cleared away. There were plenty of boats on board, including three lifeboats. Could they have been lowered in safety, there would have been accommodation for all persons on board. So happy a result was not obtained. In the midst of the confusion that prevailed, and of the wild terror of the passengers, with a raging sea, and in a gale of wind, order and unity of action were no doubt lost. There appears to have been the greatest difficulty in getting the boats clear of the ship; the time allowed for the necessary arrangements was infinitely small. Whatever may have been the cause, only one lifeboat was available.

At 1 o'clock, just 20 minutes after the fire broke out, three boats had got clear of the burning vessel. One of these was almost instantly found to be useless; but the persons in her were picked up by one of the other boats, a Green's lifeboat. It is from those who escaped in the boat last-mentioned, that the tidings were received. Nothing was known of the fate of the remaining boat. The survivors and spectators of the scene considered it most improbable that she could live long in so stormy a sea. Be this as it may, at 1 o'clock on Sunday morning, just 20 minutes after the fire had broken out, no man could remain on the deck of the Amazon and live. Her magazine afterward exploded, and by 5 1/2 o'clock in the morning, there was no vestige left of this noble ship. When the Amazon left Southampton, she had on board 161 passengers, and only 21 were picked up in the lifeboat by a homeward brig, the Marsden, and brought into Plymouth. Capt. Symons was a man well-known for his competent skill, courage and resolution.

The scene on the deck of the vessel, of which we get glimpses through the few graphic particulars reported, was horribly appalling. When the flames had approached the after companion, two male passengers came up from the saloon, all in flames, and running aft, fell on the deck. A tall lady, supposed to be Mrs. Maclaren, entreated some one to take care of her child, but she would not enter either of the boats. Dinford, the quartermaster, placed one lady passenger in a boat; but she, being extremely agitated, got out again, and although Henry Williams and another, used some force, and begged her to go in, she persisted in remaining on board. The stewardess, Mrs. Scott, with her bonnet and shawl on, and something in her hand, first asked Steer to put her in the dingy, and then left for a larger boat. At the time of leaving, some of those who yet lived were kneeling on the deck praying to God for mercy, while others, almost in a state of nudity, were running about screaming with horror. Williams and Passmore had to climb the starboard paddle-box through the flames and smoke. They succeeded after three attempts, and then slid down hands and face over the paddle-box into the boat; several went down by the tackles. Two of the watch below, (Williams and Foster) had their hair burnt while coming on deck. Captain Symons ordered no one to get into the boats. This order was obeyed until the people saw the flames overpowering the ship. He was last seen with the man at the wheel, ordering the helm to be put up, so as to keep the ship before the wind. His last words were, "It is all over with her." Mr. Henry Roberts, chief officer, in his shirt only, was actively assisting the captain; he was last seen going through the companion down to the main deck, and is supposed to have perished there. Mr. Lewis, third officer, Mr. Goodridge, fourth officer, and the two midshipmen, some of whose berths were forward, on the port side of the main deck, were probably suffocated, as were also the chief engineer, Mr. Geo. Angus, and Mr. Allen superintending engineer, under Mr. Seward, as they were seen in the engine-room ten minutes before the fire broke out, going forward, there being no possibility of their return through the flames. The second engineer, Mr. William Angus, was on the spar deck, between the funnel and the crank grating, pulling oars, and throwing them out of the way of the fire on the deck near the boats.

Among the passengers was Mr. Elliot Warburton, the well-known author, who had been deputed by the Atlantic and Pacific Junction Company to come to a friendly understanding with the tribes of Indians who inhabit the Isthmus of Darien. It was also the intention of Mr. Warburton to make himself perfectly acquainted with every part of these districts, and with whatever referred to their topography, climate, and resources. Not the least interesting episode in the tragedy is the escape of the dingy, due to the calm sea and integrity of young Mr. Vincent, who, though a mere boy in years, proved himself a thorough man and sailor on the occasion. He not only guided his small boat in safety, but joined the lifeboat, but there he took immediate command as superior officer, and did everything in his power to sustain the courage of the crew throughout that dreadful night. From a written statement laid

by him before the directors of the Company, we extract some interesting particulars respecting the attempt to launch the boats, which, partly owing to their peculiar fittings, but more to the speed of the vessel and the roll of the sea, so lamentably failed. "The mail boat," writes Mr. Vincent, "when lowered, was immediately swamped, with about twenty-five people in her, all of whom were lost. The pinnace, when lowered, sheered across the sea before the people in her could unhook the fore-tackle. They were thereby washed out, and the boat remained hanging by the bow. While clearing away the second cutter, a sea struck her and raised her off the caries and unhooked the bow-tackle. The fore end immediately fell down, and the people in her, with the exception of two who hung doubled over the thwart, were precipitated into the sea and drowned. Sixteen men (including two passengers) succeeded in clearing away and lowering the life-boat on the starboard side. They used every endeavor to save those in the water, but were swept past so rapidly that their exertions were without avail. At about the same time I, with the chief steward, one passenger, and two seamen, got into and lowered the dingy, and were picked up by the life-boat about a half an hour afterward, when we immediately took the small boat in tow, and stood down for the ship, but the wind and sea increasing, and the dingy being upset, and ourselves being nearly swamped, we were obliged to let the small boat go, and keep the life boat with her head to the sea."

About 4 A. M. it rained heavily, wind shifted to northward, decreasing sea, confused, but going down; put the boat about, and kept before it. At five the magazine exploded, and about half an hour afterward the funnels went over the side, soon after which the ship went down bodily. After this the boat was pulled before the sea and wind, thinking to make the French coast, which was, as they thought, the nearest. Mr. Vincent's monkey jacket, being mounted on an oar, was their only sail, and the boat was kept dry by bailing her with his boots. So they proceeded until rescued by the Marsden.

The adventures of Mr. Thomas Sisley, one of the passengers taken out of the dingy, and saved in the after lifeboat, on board the Amazon, are almost fabulous. Mr. Sisley was in bed when the fire raged, and was awakened by the berth being filled with smoke; he jumped out immediately, and snatching up the nearest garment, a coat belonging to his friend, hastily rushed through the cabin to the deck. The horrible scene which now presented itself seemed, as in the case of most of the survivors, to have paralyzed his senses and to have temporarily disturbed his recollection. Having got from the burning ship into one of the boats which fouled her tackle, he was precipitated into the sea, and, providentially for him, succeeded by swimming in getting on board the dingy. The value of the Amazon when ready for sea was about £100,000, and she is understood to have cost the Royal Mail Steam Packet Company fully that sum. The value of the specie, quick-silver, cargo, &c., when added to the value of the ship will give a total loss of property of little less than £200,000 sterling. The wives, families, friends, and connections of most of the crew of the Amazon reside in Southampton, and the melancholy event has caused a deep gloom in the town.

First Visit to the Crystal Palace.

A clergyman in Franklin county is furnishing to the Greenfield Republic some very readable sketches of his observations during a tour to the Great Exhibition, and other objects of interest in the Old World. We copy his account of the impressions produced by his first visit to the Crystal Palace:—"Six millions of people never went to see any other wonder in six months. Two and a quarter millions of dollars were never before received at the door of one exhibition in six months. No man or woman has ever said that they paid too much for the show. You may be sure there is not and never was any human thing in the world so attractive as this; nothing which it would take you so long to see; nothing with which your mind would be held so long charmed, on which you could so long study profitably; nothing, in the make of which so much thought and genius was expended, so many fingers employed, such beauties, utilities, varieties, novelties wrought out. In no other spot was there seen such a collection of the world's arts and thoughts, nor so many intelligent people to be seen together in so beautiful a palace. There were three exhibitions every day: the people, the palace, and the things in it. The sight of each was worth ten times the price paid for seeing the whole."

"I did not venture right square into the palace at first, but shied round a little. I rode to the opposite side of Hyde Park, three and a half miles west from the center of London. This park contains four hundred acres of ground. It is surrounded by miles of houses, so that it is in the midst of the city. On a warm sunny afternoon, July 9th, I entered at the northeast corner, and walked into its some distance, and looked around. The park is bordered with trees, so that you see the buildings only occasionally through the openings, and single trees and clusters were scattered thickly around. I was in a large, unadorned, rich pasture, and perhaps one hundred cows were near me, quietly lying or standing. I only heard the hum of London, and only saw a New-England country scene. It was in this home place, in the great London pasture, among the trees and the cows, that I first saw the top of the Crystal Palace glittering in the light, and the flags of all the world waving in the breeze. There it is, the veritable palace, and no fiction. Few people were in sight. I was alone, and indulged in the wild frenzy of excitement and of imagination; and there was a luxury of thoughts and feelings gushing up, which few occasions in this world move so mightily. Nor were they chiefly of this world. I thought of my early dream of heaven and its magnificent palaces. I thought of the value of God's love to me, more precious than the lands and palaces and royalty of England. This was the best time and place that could have been chosen to get the first look at the 'World's Fair,' nor would I exchange the pleasure of this hour with any other in Europe."

gathering of the industry of all nations. As I turned away, I remembered that 'great effects come from little causes.' Four years ago, a sea-captain brought from South America a large water-lily, which was cultivated the following season in the garden at Chatsworth. The following winter, Mr. Paxton invented a beautiful glass house to cover it. He says that this house for the lily led him to the idea of the glass palace. It was this lily, brought over just in time, and falling under the care of that one mind, without which the palace would never have been; and even then it was thought of at the very last moment, for another plan had been adopted by the building committee, and Mr. Paxton worked night and day to get his plan before them. The next morning at ten o'clock I drove boldly up to the gate, paid my shilling, (24 cents), and commenced the six weeks' labor of examining the things within."

American Present to an English Author.

Some time since, Messrs. Bryant, Clarke, and other literary gentlemen of New York, circulated a subscription among writers in all parts of the Union for the purpose of presenting a testimonial of regard to Mrs. Mary Cowden Clarke, the authoress of an elaborate and very useful "Concordance" to Shakspeare. The subscription embraced names from nearly every State in the Union. The present decided upon was a costly and beautiful Library Chair, composed of rosewood, elaborately carved. On the top rail there is an exquisitely carved case of Shakspeare in ivory, from the Stratford bust, surrounded by a wreath of oak leaves and laurel, while the wings of two swans, also in alto relievo, extend over the ivory head as a protection. On the lower front are the masks of Tragedy and Comedy, with their appropriate emblems. The writing-desk, also of rosewood, moves on a silver-plated crane. The material with which the chair is covered is a rich satin brocade. The inscription on the gold plate under the head of Shakspeare is as follows:—"To Mrs. Mary Cowden Clarke, this Chair is presented by a few Ladies and Gentlemen of America, as a tribute of gratitude for the unequalled industry which gave the readers of English throughout the world her Concordance to Shakspeare."

This beautiful article has just been presented to the gifted lady by Hon. Abbott Lawrence, our Minister at London. The subscription was limited to \$5 each, and the first name on the list was that of Daniel Webster. The whole cost of this fine present was about \$400. The "Concordance," which was the immediate cause of this testimonial, occupied Mrs. Clarke for twelve years, and is a remarkable monument of female industry and perseverance.

The Secret of Good Writing.

The secret of good writing seems to lie in this simple maxim: Be sure you have an idea before you attempt to express it. If you clearly comprehend in your own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you how to say it, and how to say it in an appropriate manner. A single idea is fully sufficient for one mind to manage at one time. And it may be added, that if the idea is one of much importance, it would be most dignified by being honored with a private carriage. "Divide and conquer," is as valuable a rule in literary as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually, he has to say upon it. Such subjects can be mastered with ease only by descending from generals to particulars, and treating of subjects in their individual parts. There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many indeed are much injured by it. The language of every dissertation should be that which is best calculated to express the thought in the happiest manner. As the rays of the sun will not kindle a blaze unless brought to a focus, so the thoughts of a writer will not set the hearts of his readers on fire, unless all are made to converge to a single point. Some writers seem unable ever to express themselves in a cool, calm, rational manner, on any subject. With them every virtue is godlike, every fault a felony every breeze a tempest, every mole-hill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any such) call it turpitude and absurdity. The design of language is to give expression to thought; that style of writing, therefore, must necessarily be the best, which most rapidly, most clearly and perfectly conveys to the reader's mind what the writer intended he should understand. [Goethe.]

An Emperor's Gift.

At the late World's Exhibition was a box of exquisite and costly construction, given by the Sovereign of Russia to his Empress. The New York Tribune describes it as follows:—"One of the most remarkable things, in point of workmanship, to be seen in the building, is a large box of ebony, the top and sides of which are ornamented with clusters of fruit, of the natural size, all carved out of precious stones, immense quantities of each having been cut up in search of portions possessing the particular flaws which serve to produce the effect of the seeds, veins, and other natural peculiarities, which are imitated with such perfect truthfulness, that the birds would infallibly peck them if they got the chance. Look at these purple grapes, cut out of amethyst; how exquisitely shaded the rich, luscious berries, paper underneath, and seemingly covered with a soft bloom! It needs all the reiterated asseverations of the Russian Commissioner who mounts guard over this wonderful result of patience and skill, (said to be especially dear to the Emperor's heart), to persuade us that all this shading was natural, and that no coloring-process whatever has been resorted to; these berries of the mountain ash, carved out of coral; these plums, formed of one of the rarest and costliest stones, the onyx; these cherries, through whose transparent skin the juice seems starting; and these white and red currants, every seed and vein showing through the transparent pulp, all of red and white corals; these pears of agate, whose mottled and sun-browned rind might challenge competition with the finest Bergamot, the ripest Duchess, that ever hung on sunniest espalier. All these fruits, except the grapes, which are

whole, are in semi-relief only, and are seemingly imbedded in the wood. The leaves are of jasper, and are fully as wonderful as the fruit, every little vein, withered spot, or slinky trace of caterpillar, being rendered with scrupulous accuracy. This coffee, the rims and edges of which are richly carved, was prepared at the Emperor's command, as a present to the Empress, and cost only the trifling sum of thirty thousand dollars!"

Lawsuits.

Of all the suits worn by men, the lawsuit has been longest in vogue, and appears to be as fashionable now as ever; we expect its costliness has done much to keep up its respectability. Its durability is remarkable, and furnishes its principal recommendation; for it may be safely warranted to last as long as the wearer may desire. Indeed, there have been instances in which these suits have endured long after the patience of the wearer has worn threadbare; and one who has been thus "clothed upon," sometimes finds it exceedingly inconvenient to undress himself when he wishes. If, through any fault of the maker, or in the material, the customer be non-satisfied, there is no way in which he can be re-dressed—lawsuits are never warranted to fit. The fact that most of the articles composing it are custom-made, will in part explain the extreme durability of this kind of suit; slop-work never wears well; and every one who has had any experience in our courts, must have perceived that nine-tenths of a lawsuit is the unmistakable handiwork of custom. The everlastingness of a suit furnishes a striking exemplification of the superiority of custom-work. The whole law toggery, from top to toe, is condemned by some as clumsy and inefficient; we, more conservative, shall content ourselves with finding fault only with the continuations, as being the most provoking and disagreeable part of the suit. [Carpet Bag.]

Electro-Physiology.

The fact that certain species of fishes possess the power of producing numbing sensations and shocks, was noticed very early, as appears by the writings of Pliny and Aristotle. This power has been found by modern science to be identical with that of electricity. Several different species of fishes are known in our time, as producing electricity at will; among them the Silurus, the Gymnotus and the Torpedo are preëminent. Humboldt, traveling in South America, had the opportunity of seeing horses knocked down by the Gymnotus, and experienced severe pain in his knees during a whole day, from having unconsciously trodden on one just drawn out of the water. The source of this magnetic power has been traced by learned men to vesicular organs, filled with a mucous substance, subserving the purpose of a galvanic battery. In one organ Mr. Hunter counted 1,189 different cells, all connected by nerves. In studying these facts, Prof. Beckensterner, of Lyons, was struck by the analogy of the cells of electric fishes with certain minute vessels, united by nerves and moistened by mucus, which exist in nearly all kinds of animals, and are found most developed in man at the period of the greatest strength, but collapsed and dried up in old age. He began a series of experiments, and after three years' investigation has lately published the following result: When the temperature is below 32°, the wind North, and the sky clear, expose a cat to the cold until its fur lies close to the skin and appears greasy; expose your hands to make them equally cold; then take the animal on your knees, apply the fingers of your left hand on its breast, and pass your right hand down its back, pressing moderately; at the fifth or sixth pass you will receive a slight electric shock. At first the cat appears pleased, but as soon as it feels the shock it jumps away, and will not stand a repetition of the experiment during the same day. After the experiment the animal looks tired; some days after it loses its appetite, seeks solitude, drinks water at rare intervals, and dies in a fortnight. The same experiment has succeeded with rabbits; they die the same day. It is unsuccessful with dogs. Once only it has been made on a cow; she was tied to an iron ring; the ground was frozen; one hand was placed on the breast and the other passed down the back, when such an electric shock occurred that Mr. B. was thrown to the ground. The cow appeared very much irritated, but it was impossible to know if she suffered from it, since she was killed by a butcher three days afterward.

Variety.

Gouverneur Morris, if we may judge by the testimony afforded by his treatment of his wife in his will, must have been truly the "model husband." He was not one of your modern skinflints, who cut off a wife's inheritance if she happens to marry again; not he. Quite the contrary. In his will, made a short time before his death, after settling upon his wife a liberal allowance, he says: "And in case my wife should marry, I give her six hundred dollars more per annum, to defray the increased expenditure which may attend the connection." A patent has been granted in England to William Stone for an improvement in the fabrication of safety paper. The object has been to manufacture a paper which indicates by a change of color any attempt to dissolve the ink of written characters by chemical agents. The mixture to add with the pulp of a ream of top weighing 18 pounds is: 1 oz. iodine of potassium; 1 oz. ferrocyanide of potassium; 1 lb starch. One of the salts will be dissolved in an attempt to absorb ink marks, and will produce a brown or a Prussian-blue color.

A plan has been devised at Boston to raise a crop of Ice when the season is too mild to freeze the ponds to a sufficient depth. It is thus: Near a pond, but on a lower level, an artificial reservoir will be dug, 25 acres in extent. By the opening of a gate, water will be let in, two feet deep; as soon as the surface is frozen, water will be introduced again to one or two inches deep, which will freeze easily, and so on until the ice is thick enough to be cut and taken out. The work is calculated to cost \$50,000.

A patent has been granted in England to J. Ashworth, to prevent Incrustations in Steam Boilers. His claim is the introduction in the boiler of a compound composed as follows: 32 parts coal-tar and 21 of linseed water in volume are mixed together and added to 5 parts of plumbago pulverized, and 8 parts of Castile soap in weight; every three days one pound of the creamy mixture for every thirty horse-power is to be introduced in the boiler. An American writer says:—"We are born in a hurry; we are educated with speed; we make a fortune with the wave of a wand, and lose it in like manner, to re-make and re-lose it in the twinkling of an eye. Our body is a locomotive, traveling at ten leagues an hour; our spirit is a high-pressure engine; our life resembles a shooting star; and death surprises us like an electric stroke."

Flowers Blooming Artificially.

Some weeks ago, a curious experiment was made at Paris, by Mr. Herber, in the presence of a select audience, including several reporters of the press. A canvas awning had been put up near the Boulevard, and a flower-garden prepared inside, and planted with Lilies, Chrysanthemums, Africans, Dahlias, Thyme, Laurels, Roses, Sun-flowers, Daisies, and Asters. All these plants were covered with buds which would have required at least a fortnight to bloom naturally, but having been lately removed, they were in a drooping state. Mr. H. came in with some gardeners, and they began the experiments. At first they watered a Lily and Dahlia with a red liquor, and covered them with bell-glasses. Immediately the temperature rose inside by the ebullitions of the compound, and the men, by applying their hands on the glass, and opening or shutting a small valve fixed on it, appeared to measure and regulate the heat. After ten minutes, the glasses were removed, and to the delight of all, the plants were covered with full-grown flowers, filling the air with their perfume. To prevent any suspicion of foul play, a flower-pot was suspended by wires, and the experiment repeated on it. In the end, all the flowers were blown, and each lady went away with a magnificent nosegay.

AN EDITOR'S LEAVE-TAKING.

The following is the valedictory article of an editor out West:—"The undersigned retires from the editorial chair with complete conviction that all is vanity. From the hour he started his paper to the present time, he has been solicited to lie upon every given subject, and can't remember ever having told a wholesome truth without diminishing his subscription list or making an enemy. Under these circumstances of trial, and having a thorough contempt for himself, he retires, in order to recruit his moral constitution. He will be in the U. S. Mail between Elkton (Md.) and Chesnut Level, Pa., was fired upon the other day by some person in ambush near Centerville, Pa.

THE LIABILITY OF TELEGRAPHS.—The case of Edward Shields vs. the Washington and New-Orleans Telegraph Company was tried before the Fifth District Court of New Orleans, a few days ago, which determined several points of much interest to the community generally, and to telegraph companies and those having dealings with them particularly. The plaintiff sued for \$164 damages, arising from the incorrect transmission of a telegraphic dispatch, in which the words "sixty-six" were substituted in the price of oats for "fifty-six," the correct number. The company refunded the cost of the dispatch, but resisted any liability incurred by the mistake of the operator. Judge Buchanan charged directly against any liability incurred by the Company for mistake of this kind, because uncontrollable influences from atmospheric causes are likely to derange the wires and pervert a telegraphic message. It is unreasonable to apply the doctrine which applies to common carriers to a case like the present. The carrier is responsible for the merchandise entrusted to his care, but that merchandise has an appreciable value. Judgment was given for the plaintiff to the amount of \$30 (the cost of the message) and the cost of the Court.

EDUCATION IN ITALY.—118 elementary schools of the first grade for boys, and 25 for girls, are supported by the Sardinian Government; 4,242 schools of a second grade of boys, and 1,259 for girls. There are also 591 male private schools, and 602 for girls. The amount expended in support of these schools exceeds \$300,000 a year, and the number of pupils is stated to be 200,000. There are 104 institutions of a higher grade, with 900 teachers and 12,000 pupils. In the Universities there are 3,000 students, for the support of which the Government gives \$125,000 annually, and the same sum to the schools.

THE AMERICAN ADVERTISER.

THE AMERICAN ADVERTISER, A Reference-Work for Publishers, containing the cards of merchants and manufacturers in every line of business. Price, including both of the works, 25 cts. and upwards. FRALL, LEWIS & CO., Publishers, 76 Nassau-st., New York.

THE FIFTH EDITION OF

New York Past, Present, and Future, BY E. PORTER BELDEN, M. A. HAS been issued by Prall, Lewis & Co. We have still on hand a few copies of this edition of the AMERICAN ADVERTISER, A Reference-Work for Publishers, containing the cards of merchants and manufacturers in every line of business. Price, including both of the works, 25 cts. and upwards. FRALL, LEWIS & CO., Publishers, 76 Nassau-st., New York.

THE ACADEMIC YEAR COMMENCES

THE ACADEMIC YEAR COMMENCES the last Wednesday in August, and closes the last Tuesday in June of each year. Board of Instruction. Miss JOSEPHINE WILCOX, Preceptress. Mr. O. B. IRISH, Assistant. The Terms for 1851 and 1852 are as follows:— The First commences Aug. 27 and closes Dec. 2. " Second " Dec. 3 " March 16. " Third " March 17 " June 29.

DEBRYTER INSTITUTE.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and at the option of the school, one or two days near the middle of each of the other Terms. In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Philosophy, and Intellectual Philosophy, are assigned to the Fall Term; Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term; Greek and Hebrew in the Winter; and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term; Trigonometry and Conic Sections in the Winter; Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes. Geography Elementary Arithmetic, and Beginners in Grammar, per Term, \$3 00. Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis, \$4 00. Higher Mathematics, Languages, Natural Sciences, &c. \$5 00. EXTRAS. Chemical Experiments, \$1 00. Drawing, 1 00. Monochrome Painting, 3 00. Oil Painting, 5 00. Writing and Stationery, 1 00. Vocal Music, Elementary, 2 00. Advanced Class, 2 00. Instrumental Music, 8 00. Use of Organ or Piano, \$2 00 per quarter. Board, in private families, per week, from \$1 25 to \$1 50; in clubs, from 60 to 90 cents. Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition \$2 50. Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by special direction from parents and guardians, if funds are furnished in advance. JAS. R. IRISH, Pres. of the Board. S. S. CLARKE, Sec. of Trustees. DEBRYTER, July 18, 1851.

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 into the Christian Church. 24 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. 38 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 50 pp. No. 5.—A Christian Caveat to the Old and New Sabbatarian. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8.—The Sabbath Controversy: The True Issue. 16 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.—Moses and the Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 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 Carver. First printed in London, in 1724; reprinted at Nottingham, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Steiner. First printed in London, in 1850. 60 pp. An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists and other 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 45 cents per cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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