

# The Sabbath Recorder.

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

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## For the Sabbath Recorder.

### TIME OF COMMENCING THE SABBATH.

Synopsis of a Lecture delivered before the Bible Class of the Sabbath Church.

In our endeavors to propagate the truth of the Bible Sabbath, and extend the Kingdom of our Saviour, any important discrepancy of views and practices among us, is greatly detrimental to the progress of our cause. Our opponents, instead of regarding our church as a "city compactly built together," and as a people firmly united in brotherly love, meet our advances with these reproaches: "Why do you entreat us to embrace your views, when you cannot agree among yourselves in the time of observing the Seventh-day Sabbath? In accordance with your own sentiments, one or the other portion of your people must be in error, as much as you consider that we are. Be consistent yourselves before you labor with us."

It is lamentable, that wholesome discipline, enforcing the true observance of the Sabbath, is greatly lost upon the young and vacillating portion of our society, while they see the professed Sabbath-keepers at variance in their practices of commencing and ending the Sabbath, a part of them engaged in sacred worship, when the other is employed in secular labor. Induced by this, there exists also among us a deplorable want of unity in action and sympathy in the religious and reformatory enterprises of the church of God. This error is a cancer in our vitals, not only debilitating our energy and resources, but fearfully consuming our spiritual existence. Who does not believe, that were we as a denomination completely united in our opinions and efforts, and wholly consecrated to the service of our Redeemer, with Divine assistance, we should become a mighty and irresistible host, marshaled in the defense and propagation of truth?

In the investigation of this subject, we shall confine ourselves principally to the teachings of the Bible; yet no one will oppose the use of all collateral evidence, adduced from accredited history, and the opinions of those scholars whose extensive learning entitles them to the highest respect. Should any one deny us this privilege, he will throw himself into the dilemma of attempting vainly to prove from the internal evidence of the Bible, aside from all external testimony, that it contains truly the revealed will of God. May the Holy Spirit bless us with that sagacity, which will seize upon the whole truth, and fill our hearts with that love for his law, which will constrain us to adopt all its dictates.

I. The length of a natural day is twenty-four hours. It consists in the whole time or period of one revolution of the earth on its axis. The civil day, in both ancient and modern times, as far as we are informed, has always been measured by a diurnal revolution of the earth. But the length of an artificial day is the space of time between the rising and setting of the sun. These points are so universally acknowledged to be true, that there is no necessity of citing proof. The Bible contains both uses of the term day.

1. Gen. 1: 5—"The light he called day," "And the evening and morning were the first day." The former comprises the artificial, the latter, the natural day. But it should be observed, that in the original, the term for day occurs but once, and then is applied to light; and that the expression for the latter paragraph, and the five others similar to it, is, "Evening and morning, one," "Evening and morning, second," &c.; that is, the first evening and morning constituted the first period of measured time, what we call a day; and thus with the second, and the others. In this order the seventh must embrace evening and morning. Now, because we have in our language no two words to express the difference between the natural and artificial day, some have been led to believe that the "evening and morning, first," only occupied the day-time; and therefore virtually advocate the absurdity, that night is not reckoned in time. Let it be noticed here, that in the ancient usage of language, particularly in the Hebrew, as the best scholars inform us, the beginning is often employed for the whole, as in this case—the evening for the night, and the morning for the day-time. This becomes evident, as it requires a night and day for the earth to perform one complete revolution on its axis—to form a natural day.

2. The artificial day is alluded to in John 11: 9—"Are there not twelve hours in a day?" in John 9: 4—"I must work the works of him that sent me, while it is day." 3. In proof that night was reckoned with day-time, to constitute a civil or natural day, see Ex. 12: 41, 42, and Deut. 16: 6. The Israelites departed from Egypt in the night, yet it is often called the "day when thou camest forth out of the land of Egypt." That the night comprised a part of a natural day, in the time of our Saviour, may be inferred from his conversation with Peter, on the night of his betrayal, when he, told him, "This day, ere this night, &c." Also, consult Mark 16: 42—"And now, when the even was come, be-

cause it was the preparation, that is, the day before the Sabbath," &c.

Thus we arrive at the conclusion, that the term day, as used in the Bible, unless so described as plainly to signify the artificial day, or some great period of time, embraces twenty-four hours.

II. The natural day of the Bible commences at sunset. In this proposition lies principally the subject of controversy between us. We shall endeavor to prove that God's reckoning of a day, as indicated in his Holy Book, embraces the night before the day-time. Different nations commence their civil day at different times. Webster says, "The Babylonians began their day at sunrise; the Jews at sunset; the Egyptians at midnight; as do several modern nations, the British, French, Spanish, Americans," &c. The Bible Dictionary informs us, that "the Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset." It is not known that the views of any theologian or biblical scholar can be adduced, which contradict either of the propositions, that the natural day of the Bible is twenty-four hours long, or that it commences at sunset.

But let us introduce the evidence found in the Bible on this subject.

1. Night preceded day-time in the order of creation. In the account of the beginning of creation, darkness is declared to be primarily upon the face of the deep, after which light is introduced and separated from the darkness; and this succession of darkness and light, night and day, evening and morning, was the first day. Two views are held in opposition to this interpretation. First, it is maintained that the dawning of light was the first thing God created; hence, that time began at that moment; and if we reckon the darkness which was previous to that light, and must have been of unlimited duration, with the first day, we shall be including eternity with time. Is this so? We are informed, in Job 38: 9, Ps. 104: 20, Is. 45: 7, that God created darkness; and therefore light could not have been the first object created. If it be affirmed that this primitive darkness occupied an unmeasured portion of eternity, can not the light which followed also as consistently be proved to have occupied an unmeasured duration of eternity? Not until the fourth day did the sun and moon appear in the heavens, "to divide the day from the night," and "for signs, and for seasons, and for days, and years." But the more probable opinion is, that the day-time was twelve hours long; and hence, by analogy, we should be led to believe that the first night was only as long. Second, some assume, that there can be no evening until there has been light, and consequently the evening mentioned in Gen. 1: 5, must have followed the light of the day, and the order of succession should be changed from evening and morning to morning and evening. The reconciliation of this view with the scripture account, must lie between them and their God. For through his inspired penman, he has definitely told us, that darkness was first, and light succeeded it, and that evening and morning, equivalent to night and day, were the first day. Whether God, after he had launched this world out into space, clothed it in dark and dense clouds, hiding it from the light of heaven, and caused alternate darkness and light to appear from the action of the elements in their efforts of combination, until the fourth day, when the firmament was sufficiently cleared of mist and clouds, so that the sun could shine upon the earth, is a theory not at all at variance with the Mosaic account of creation.

2. But in conformity to this order, many passages may be cited, where the succession, in alluding to a day, is evening and morning, to reverse some of which would make absolute nonsense. Consult Ex. 12: 6-10, Lev. 7: 15, Num. 9: 11, 12, &c. By adhering to this interpretation, the narrative would read, that the remains of the sacrifices were destroyed in the morning, while the preparations for them were not made until the evening following.

3. Let us notice those passages which embrace a day from sunset to sunset. God commanded the Israelites to observe their Passover Sabbath from the evening of the fourteenth day of the first month, "until the one and twentieth day of the first month at even," Ex. 12: 18. No chance has been left for any one to doubt when the evening began, for we find in Deut. 16: 6, the instruction is, "There thou shalt sacrifice the passover at even, at the going down of the sun." In the time of our Saviour, the Passover Sabbath began at evening. Proved by Mark 15: 42, 43, and John 19: 31. The body of our Saviour was taken down on the evening of the day of his crucifixion, and not permitted "to remain upon the cross on the Sabbath, for that Sabbath was a high day;" as it was not lawful for the bodies of criminals or malefactors to hang upon the cross during the Sabbath, nor "remain all night upon the tree, but thou shalt in any wise bury him that day." See Deut. 21: 22, 23, and Joshua 8: 29, and 10: 26, 27.

4. We are farther confirmed in this belief, that the Bible account of a natural day includes the night before the day, by the practices of the Jews, "who had the best opportunity of knowing the mind of God in this matter, through Moses and the other succeeding prophets, and who began both their common and sacred days with the evening."

III. The Bible Sabbath is from evening to evening. The only opportunity left for cavil, in the minds of our brethren opposing these views, is that the Sabbath is twelve instead of twenty-four hours long. Let us see how this agrees with facts.

1. The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. "What is the Seventh-day? Does it not always imply the seventh of a succession of natural days, in all common parlance, and in all profane or sacred history? If, as we have tried to prove, the six days of creation were each a natural day, was not also the seventh, and therefore the Sabbath, being twenty-four hours long, from evening to evening? This fact is conclusive of itself, yet let us notice how the subsequent allusions to the Sabbath agree with this.

2. For forty years the Jews were weekly taught when the Sabbath commenced and ended, by the falling of the manna. Ex. 16: 4, 5, and 14, 15, 21. This manna, which fell in the evening with the dew, made not its appearance on the morning of the Sabbath, hence had not fallen in the evening previous; but it must have fallen in the evening after the Sabbath, as we infer from the command, "Six days ye shall gather it," that they found it on first day morning."

3. The Festival Sabbaths were instituted in the Jewish worship, as commemorative of some important event, as the weekly Sabbath is commemorative of the creation. Like the original Sabbath, they became seasons of holy convocation, and were observed with the same regulations as the weekly Sabbath, in regard to their commencement and close. For, had they not, there would have been confusion in the times of observing their Sabbaths, and they would not have imitated the original Sabbath in the manner of observance. Of the Sabbath of Atonement, which must be kept as strictly as the weekly Sabbath, the Jews were commanded, in Lev. 23: 32, "at even, from even unto even, shall ye celebrate your Sabbath."

4. The Sabbath from evening to evening was observed by the Jewish Rulers. Neh. 13: 16-19. The gates of Jerusalem were closed "as it began to be dark," to keep out the fish-sellers and persons bearing burdens into the city during the Sabbath.

5. The "thus saith the Lord" is demanded. Ez. 46: 1, 2—"Thus saith the Lord God, The gate of the inner court, that looketh toward the east, shall be shut the six working days; but on the Sabbath it shall be opened," "but the gate shall not be shut until the evening." We are here plainly taught, that the Sabbath closes at evening, and that the working days begin at that time.

6. The Sabbath, while our Saviour was upon the earth, closed at sunset. Mark 1: 21-32, and Luke 4: 40. "And at even, when the sun did set, they brought unto him all that were diseased," &c. It will be remembered, that our Saviour, "on the Sabbath day, entered into the synagogue, and taught," and that he rebuked "a man with an unclean spirit," and it came out of him. On the same day, the common people, out of fear of the rulers of the synagogue, did not bring those sick with divers diseases to be healed, but waited till evening, when the Sabbath had closed.

7. But it is universally admitted, that the Jews have ever, in observing the seventh day as the Sabbath, regarded the night before the day as much sacred time as the day-time following. Yet some depreciate this evidence, on the plea that they were as a people sometimes much estranged from the love of God, and therefore might have changed or lost the time for observing his statutes. If any confidence can be placed in this plea, then our Bible has passed through too dangerous hands to be trusted. But we fear not, for Israel has always included true men, who feared God, and walked faithfully in his commandments; and God would not have permitted his chosen people to have committed so great an error as to change the time of observing the Sabbath, especially when "to them were committed the oracles of God."

Thus far have we pursued our argument, and fervently hope that we have not been unsuccessful in clearly and candidly presenting the reasons for our faith, that the Bible Sabbath is from evening to evening of the seventh day.

Two passages are quoted, which are thought to militate against this view of the Sabbath. First, Matt. 28: 1—"At the close of the Sabbath, as it began to draw toward the first day of the week," &c. It will be sufficient to notice, that this passage is incorrectly translated. The original, *Opse de Sabbaton*, signifies, "After the Sabbath," as nearly all commentators are agreed, and as some versions express it. Moreover, the particle *opse* has the peculiar signification, which conveys the idea of not immediately after, but some time after, late after, as may be seen by reference to any Greek Lexicon, or to those authors by whom it is used. Second, John 20: 19—"Then the same day at evening," which was the first after the resurrection of our Saviour, where they were assembled for fear of the Jews." Now, knowing as we do, that the Jews never reckoned the "evening" or the night after the day-time with their civil or sacred days, we must reconcile this supposed discrepancy; as all commentators do, as we have ascertained, by referring it to the first evening, which is believed to have commenced at 3 o'clock in the afternoon, and closed at the beginning of the second, which was at the "going down of the sun." For both uses of the term evening, see Matt. 14: 15-23. "And when it was evening, his disciples came to him," &c. Mark says, "And when the day was now far spent, his disciples came unto him," &c. Luke "And when the day began to wear away," &c. By these passages we see that evening here includes the after part of the day-time. But after he had fed the multitude, and constrained the disciples to depart in a ship, "and when he had sent the multitude away, he went up unto a mountain apart to pray; and when evening was come, he was there alone." This evidently means the second evening.

Other valuable considerations might be presented in favor of keeping the night before the day. By laying aside all labor Sixth-day, at sunset, we prepare ourselves, during the evening, by rest and sacred contemplation, to enjoy better the exercises of the "holy convocation" of the Sabbath. Our Saviour was a Jew, and therefore must have observed the Sabbath at the same time that the other Jews did; or he would have been reprimanded by the haughty Pharisees, or the rulers of the synagogue.

## Selected for the Sabbath Recorder.

### SUMMER.

The following lines are above all praise. They are surpassingly beautiful:

The spring of life is past,  
With its budding hopes and tears,  
And the autumn time is coming,  
With its weight of weary years—  
Our joyances is fading,  
Our hearts are dimmed with care,  
And youth's fresh dreams of gladness  
All perish darkly there.

While bliss was blooming near us,  
In the heart's first burst of spring,  
While many hopes could cheer us,  
Life seemed a glorious thing!  
Like the foam upon a river,  
When the breeze goes rippling o'er,  
These hopes have fled forever!  
To come to us no more!

'Tis sad—yet sweet—to listen  
To the soft wind's gentle swell,  
And think we hear the music  
Our childhood knew so well:  
To gaze out on the even,  
And the boundless fields of air,  
And feel again our boyhood's wish  
To roam, like angels, there!

There are many dreams of gladness  
That cling around the past—  
And from that tomb of feeling  
Old thoughts come thronging fast—  
The forms we loved so dearly  
In the happy days now gone,  
The beautiful and lovely,  
So fair to look upon.

And yet—the thought is saddening  
To muse on such as they—  
And feel that all the beautiful  
Are passing fast away!  
For we know that winter's coming,  
With his cold and stormy sky—  
And the glorious beauty round us  
Is budding but to die!

### BOARDMAN'S MOTHER.

It was the happy lot of the writer, a short time since, to spend a few hours at the residence of Mrs. Boardman. I trust that by penning down some of the recollections of that brief call, it may serve to awaken in the minds of your readers some of the interest that I myself felt, and also start in their minds a profitable train of reflection.

If I recollect right, she spent her youthful days in the State of Connecticut; but early in life, with her husband, removed to Livermore, Me. She was reared under the preaching and instruction of the Old School Congregationalists. The great evangelical truths of the gospel, such as regeneration, repentance, and faith, were to her unknown. After she had resided in Livermore a time, she learned that a sect termed "New Lights" held meetings in that vicinity, which, among the inhabitants, were the source of much interest and discussion. She, with her husband, more from curiosity than any other motive, determined to attend. During the evening, a lady with whom she had been formerly acquainted arose and related to the audience the state of her feelings. Mrs. Boardman was interested and surprised; she felt that she never had nor did now possess such feelings, and if this was religion, she surely had it not. She continued her attendance, and became more and more interested, until both she and her companion were convinced that the doctrine they there heard was much in accordance with the teachings of primitive Christianity; and more, each felt that they had become personal participants in the Spirit's regenerating power, had repented and believed, and were brought from nature's darkness into the more perfect light and love of the glorious gospel. Mr. Boardman for a time improved his gifts among his brethren, but afterwards was "set apart" as a preacher of the gospel of the Baptist persuasion. After preaching a time amongst those who first called him to the work, he removed to New Sharon. Here Mr. and Mrs. Boardman lived and labored. Here a prosperous church under their faithful labors was built up, which, we are grieved to say, since his death (some fifteen years) has sadly declined, though yet in existence. Here was reared the frail, but faithful, successful, and lamented missionary to the Karens, George Dana Boardman.

Mrs. Boardman is now eighty-four years of age. Although we had been informed that the vigor of her body and mind had been much impaired, as the effect of a severe injury she had received from a fall some two years since, yet we found her remarkably vigorous and energetic, considering her late injury and advanced age. I shall never forget how her eye sparkled, and her countenance glowed with renewed animation, as the name of her son was mentioned. She told me of his early desires for an education; the difficulties he manfully overcame in securing a collegiate course of instruction; her feelings when she learned, and her method of learning the fact that he had earnestly desired to engage in the missionary work. The relation of the circumstances connected with the ascertaining of these desires, was deeply interesting to my own mind. After his conversion, which took place during his stay in college, his mother thought much on what would be his future course in life. She thought of the profession of teaching, of the Christian ministry; and although the subject had been but little time discussed of the missionary work, she thought of the latter more than all, though she had passed not a word with her son, respecting the calling he should pursue.

On one occasion, having nearly finished his course of study, his mother took him to a lonely spot, and questioned him in respect to what were his intentions in the future.

"I have been offered," remarked he, "a tutorship in college."

"That will suit you finely," said the interested mother.

"But I think I shall not accept it," was the heroic reply.

"You will then enter the ministry," continued the mother, with still deeper feeling.

"I think not," was the calm response.

"Ah, then you are going to be a missionary, are you, George?"

"Why, mother, what made you think of that? You have saved me the painful duty of mentioning the subject first. I have thought of becoming a missionary."

How remarkable, thought we, are the lead-

ings of Providence! The same Spirit that was impressing the mind of Boardman with the idea of becoming a missionary, was drawing his fond parent to a state of willingness to give him up to that service.

Mrs. Boardman cherishes, with fondest recollection and deepest interest, any memories of him who lies buried in a far distant land. Among these, one is held peculiarly sacred. It is some leaves gathered by the hand of her grandson (now a student at Newton) on the spot where the turf was removed to sink the grave where now moulder his last remains. But his name is not only embalmed in a fond mother's affection, but is cherished in the bosom of the Christian church, and become a household word among numbers of increasing Karen converts.

We took leave with the saddened thought, that the mothers in Israel are passing away, and instituting the inquiry, Who will fill their places? [N. Y. Recorder.]

### INTERESTING INCIDENT.

On a beautiful Sunday morning, Zion's pilgrims were wending their way to the sanctuary of God. The gathering multitude had filled the spacious temple, where a number of willing converts were about to follow their despised Lord through the liquid grave. In order to obtain a better seat for beholding the beautiful ordinance, M. had secured a place in the gallery. The pastor had opened the service, as usual, with a hymn of praise; the Scriptures were read, and prayer was offered. While reading the second hymn, the pastor felt the ill effects of a previous cold; an increasing hoarseness rendered it impossible for him to deliver the sermon. Under those trying circumstances, he spied a brother minister in the house. A deacon was requested to invite the brother into the desk. Upon entering the pulpit, he was told by the pastor that he must preach. There was no time for preparation; the last verse of the hymn was being sung. The perplexity of the brother was increased by the fact that, although a text came into his mind, he could not at that moment turn to it. In that confused state, he arose and told the audience that his text he could repeat, but he could not tell them where to find it. The novelty of the circumstance interested the mind of M.; she listened attentively, while he repeated as follows: "There remaineth a rest for the people of God." The words sank as lead into her heart; she felt in her inmost soul that she did not possess that rest. After a sleepless night, she sent for the brother from whose lips the words proceeded. After he had conversed with her, he left for her perusal a book entitled, "Come and Welcome," written by Bunyan. The title encouraged her to go to the Saviour; she found peace in him, was baptized, and united with the church. She then knew by experience the meaning of the passage which reads thus: "We which have believed do enter into rest."

### MEMORY AND ITS CAPRICES.

There is no faculty so inexplicable as memory. It is not merely that its powers vary so much in different individuals, but that every one has found their own liable to the most unaccountable changes and chances. It is not uncommon to find the memory retentive on some subjects, yet extremely defective on others. The remarkable powers of some are limited to dates and names. A lady with whom we were acquainted could tell the number of stairs contained on each flight in the houses of all her acquaintance, but her memory was not particularly retentive in any thing else. In the notice of the death of Miss Addison, daughter of the celebrated Addison, which took place in 1797, it is stated, that "she inherited her father's memory, but none of the discriminating powers of his understanding; with the retentive faculties of Jedediah Buxton, she was a perfect imbecile. She could go on in any part of her father's works, and repeat the whole, but was incapable of speaking or writing an intelligible sentence."

Cases of occasional forgetfulness on matters of interest to the mind are among the strange caprices of memory. When Dr. Priestley was preparing the dissertation prefixed to his "Harmony of the Gospels," he had taken great pains to inform himself on the subject which had been under discussion, relative to the Jewish Passover. He transcribed the result of his researches, and laid the paper aside. His attention being called to something else, a fortnight elapsed before the subject again occurred to his mind. The same pains were taken which he had bestowed on it before. The fruits of his labor were again written out. So completely had he forgotten that he had before copied out exactly the same paragraphs and reflections, that it was only when he found the papers on which he had transcribed them that it was recalled to his recollection. At times he has read his own published writings without recognizing them.

John Hunter's memory once failed him. When he was in the house of a friend, he totally forgot where he was, in whose house, in what room, or in what street, or where he lived himself. He was conscious of this failure, and tried to restore his recollection by looking out of the window to ascertain where he was, but to no purpose.

By a fall from his horse, a gentleman, who was an admirable scholar, received a severe hurt on the head. He recovered, but his learning was gone, and he had actually to commence his education again by the very first step, the learning of the alphabet. A less unfortunate scholar, meeting with a similar accident, lost none of his acquisitions but his Greek; but it was irrevocably lost. A strange caprice of memory is recorded in the case of Dr. Broussanet. An accident which befel him brought on an attack of apoplexy. When he recovered, he had utterly lost the power of pronouncing or writing proper names, or any substantive, while his memory supplied adjectives in profusion, by the application of which he distinguished whatever he wished to mention. In speaking of any one, he would designate him by calling him

after the shape or color for which he was remarkable. If his hair was red, he would call him "red;" if above the usual height, he asked for his "black;" if his "blue" or "brown" was required, it was a coat of the color that he called for.

### ANECDOTE OF DR. BALDWIN.

An aged gentleman, who well knew the late Dr. Baldwin, of Canaan, N. H., a short time since related to us an anecdote which is worth recording. During his ministry at Canaan, on a certain year, there was such a failure of the crop in the town, that the inhabitants were obliged to go to the neighboring towns for a supply. A benevolent individual in Enfield, a short distance from Canaan, had a large quantity on hand, which he resolved to sell to the poor, who had no horses, and therefore could not well go so far as Lebanon, where there was an abundance, which those who had horses could easily obtain. One of the most thrifty inhabitants of Canaan went on his horse and applied for corn, which, for the reason stated, was firmly refused. Returning home in high exasperation, he passed Elder Baldwin, employed on the roadside at his secular vocation as a carpenter. Reining up and addressing the Elder, he declared that he wished he was a devil, that he might have the pleasure of tormenting in hell the man who refused to sell him the corn. "Stop! stop!" exclaimed the Elder, "you only want the right kind of foot to be one already;" and, brandishing his broad-axe, added, "Put it up here on the block, and I will make you one in a minute"—a clever one. The man spurred up his horse without replying, and was out of sight as soon as possible. [Cong. Jour.]

### BISHOP ROBERTS AND THE LAWYER.

Bishop Roberts was a man of great sweetness of disposition, perfectly child-like and simple in his manners. You felt very soon that you could approach him as a father. He had no affected staidness of manner, but looked for all the world like some plain, respectable farmer. This was, perhaps, one cause of the many curious and sometimes laughable incidents in his history, in which his person and character were entirely mistaken. We give one of these incidents as reported to us. Bishop Roberts was in a steamer, on the Mississippi river, and was sitting off by himself, on the hurricane deck, when a gentleman, an eminent lawyer, residing in the south-west, approached him and entered into conversation with him. Supposing from his appearance that he was a religious man, he began to converse with him in reference to a number of preachers with whom the lawyer was acquainted, with several of whom the old gentleman seemed to be acquainted; finally, the lawyer concluded to question him in reference to the Bishops. "Sir," said he, "I have heard Bishop Soule of the Methodist church, and think him a very able man; do you know him?"

"Yes," said the old man, "I have known him a good many years, and agree with you fully as to his talents as a preacher."

"Then," said the lawyer, "there is a small man who visited our town some time since, I think they called him Dr. Emory; I did not hear him, but heard him highly spoken of as a preacher."

Here, again, his old friend knew the little Dr., and endorsed all the good that had been said of him. "And," continued the lawyer, "there was another, an old man, who preached not long since in our place; I think they called him Bishop Roberts; they say he is a most excellent man, but no great preacher; do you know him?"

"Yes," said the old gentleman, "I have been acquainted with him for a good many years; I believe the old man is honest, and tries to do the best he can, but he's not much of a preacher."

Shortly after, the lawyer descended to the cabin, and going up to his wife, "My dear," said he, "I have just had a long talk with a very interesting old gentleman on deck; I think he must be a Methodist preacher."

"Why, husband," said she, "don't you know that old gentleman?—that is Bishop Roberts, and he baptized me!"

"O," said the lawyer, (who was reported to be a very modest man,) "I'm ruined!"

He hastened back to his old friend on deck. "Sir," said he, "I owe you an apology for my rudeness; my wife says you are Bishop Roberts;" and he went on to apologize, but the good old man seemed to enjoy the joke finely; told him no apology was needed, and to the last insisted that he believed Bishop Roberts was an honest, good meaning man, but could not preach much. [S. Christ. Adv.]

### HARD TO PLEASE.

An agent of the society in one of our States, recently formed an auxiliary, and with the committee began to collect funds. They called on a religious professor who had much money, but did not like to part with it. He told one of the collectors to "look out for that agent, and not pay him money; he would no doubt run off with it; they would never hear from him again." The agent received some forty dollars from the society, and promised to forward the amount in books from New York.

In the course of three weeks the books came on, all in good order. The cautious prophet was called in to see them and the failure of his prediction. As he was beaten here, he next attacked the society for making such extravagant books for the poor. Holding in his hand an embossed duodecimo, "See," says he, "what a costly book this is to give away; why could they not make a plain, cheap one?" He was asked what he supposed the price to be. He said, "It must have cost a dollar, if not, a dollar and a quarter—a waste of money!" He was told that the price was but twenty-five cents, the cost price. "Now," says he, "I know there is something wrong in this business; it never was made for that money, and there must be cheating somewhere." So he would not be convinced, and kept his money. [Bible Society Record.]

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THE ORDER OF PUBLIC WORSHIP.

We do not think that a scrupulous adherence to forms is a necessary part of our religion, but for decency's sake, and that our worship may have somewhat of that reverential character which is due from those who gather themselves before the great and terrible God, some generally understood order should be observed.

In itself, it is a matter of very little importance whether the exercises are begun with singing, or with prayer, or with reading the Scriptures. That God's Word ought always to be read at some point of the exercises, is not to be disputed; for the principal object of coming together is to "hear what God the Lord will speak." Indeed, we should feel that a meeting on the Sabbath, or even a common prayer-meeting, lacked one very important requisite, if a portion of Scripture were not read. The sermons of men are not always profitable, but God's words always do good to them that walk uprightly. Mic. 2: 7.

Some ministers are very particular to read a chapter at the beginning of the meeting; and were it not that there is almost always a set of irreverent creatures loitering about the door, who never enter the sanctuary till they can hear some sounds indicating that the exercises are actually begun, we should approve of this plan. But we do feel some scrupulousness of making the Word of God like the tinkling of a bell—a mere signal to gather the congregation together. The opening of doors just as the minister begins to read, the rushing in of a dozen or more people, their heavy tread as they walk through the aisles, and the unavoidable noise they make in reaching their seats, are a species of irreverence which we long to see corrected. But the evil exists; and, notwithstanding all that can be said against it, we fear it will continue to exist. On this account, we always prefer to introduce public worship with a hymn. By the time that is sung, silence is generally obtained, so that the Word of God may be read without disturbance.

There was a beautiful custom which obtained among the Jews of the Restoration, and which we have often wished to see introduced in Christian churches. It was that of standing up when the Book of the Law was read. "And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up." Neh. 8: 5. There is something so appropriate, so reverential, in this attitude, that we could wish it were more generally assumed when God's Word is read. We sometimes stand up to sing; but, of the two, we think it more seemly to stand when the message of God is announced to us. When the assassin of Egton said to him, "I have a message from God unto thee," Egton, though a king, rose up from his seat to hear it. Judges 3: 20. When the Sovereign of England addresses Parliament with a speech, the Lords and Commons, and all the hearers, stand; and generally, when sovereigns address their subjects, a standing posture is considered a necessary mark of respect. Shall mortals have less reverence for the King of kings?

But the custom which, least of all, onlists our favor, is the lazy one of sitting in time of prayer. The unpleasant sensations which took possession of us the first time we ever witnessed the custom, and which remained with us during the time spent in the exercise, to the almost utter annihilation of every good feeling, are still vividly present to our mind. We have become inured to it, in a measure, and can tolerate it, very well, provided a reverential bowing of the head gives token of something like a worshipping spirit on the part of the people. But how often there is an entire lack of this accompaniment! The minister rising to lead the assembly in prayer, sees one of his leading members braced back in the corner of his pew, with one arm thrown over the back of it, and the other across the pew door, his head thrown back, and his whole position indicating a sovereign regard for his own ease; and though the words "Let us pray," are an invitation to the whole audience to join in the devotions, not a hair's breadth does he move. The same lazy, lounging, irreverent posture, is maintained to the end; and as soon as the minister says "Amen," and upon his eyes, there sits his leading brother, propped, braced and supported, as at the beginning. Yes, not only the leading brother, but dozens of others in the same careless posture. Inwardly sighing, the minister resumes his seat, and says within himself, How can I preach to this people? I have been asking God's blessing on the exercises; I have been imploring him to render the word powerful to my hearers this day; I thought my people united with me in the request; but lo! they appear more as if they had been sleeping than praying. I cannot preach; I have no heart to do it, when it is so evident that my people care not whether any good is done or no? Then, struggling with his feeling, he rises again, takes his text, and does as well as he can under the chilling circumstances. This is no fancy sketch; every minister knows it to be the truth.

We have no doubt that the most suitable posture for sinners, when seeking the mercy of God, is that of kneeling. It is the posture which above all others has the sanction of Scripture, and we wish it could be universally adopted. But whether it be or not, we do most solemnly protest against that irreverence of manner exhibited by those who re-

fuse even the slightest inclination of the head in time of prayer. "The people bowed the head, and worshipped." Exod. 12: 27. See also 1 Chron. 29: 20, Neh. 8: 6, Gen. 24: 26.

A word or two about singing. O how delightfully solemn is this branch of public worship, when performed as it ought to be! Our God is "fearful in praises." The choirs of most of our churches, however, manage their trust as if the principal object was to get praise for themselves as good skillful performers. To praise God would seem to be the least part of their design. Hence, they are perpetually introducing new tunes, rendering it impossible for the congregation to join in the exercise, and thus defeating one principal design of it. The organ, too, if there is one, must interlude every verse with scraps of horrid symphony, enough to make one forget, for the time, that it is the house of God; and when all is over, and the benediction has been pronounced, immediately comes such a deluge of sounds—music we will not call it—as sweeps away the last remnants of devotional feeling which the other exercises have inspired. We cannot bring our heart into any unison with such things. We do not object to choirs, nor to organs; nor have we such a partiality for old tunes that we cannot receive anything new; but most sincerely do we object to the too common abuses of such things.

Rehearse his praise with awe profound; Let knowledge lead the song; Nor mock him with a solemn sound, Upon a thoughtless tongue.

THE SUNDAY IN NEW YORK.

What is popularly called "Sabbath Desecration"—meaning labor or pleasure-seeking on Sunday—is manifestly on the increase in and around New York. The railroad and steamboat lines connecting the city with distant places, have added greatly to the facilities formerly enjoyed for Sunday travel; while the city railroads, which are rapidly taking the place of omnibuses, are all chartered to run on Sunday, and find that the most profitable day of the week. Two years ago the cars of the Harlem Railroad furnished almost the only public conveyance between the lower and upper parts of the city on Sunday; but now we have not only the Harlem Railroad, but the Sixth and Eighth Avenue Railroads, each running all their city cars on Sunday, and are soon to have the great Broadway Railroad, chartered on the same plan. No wonder that the people who assume to be the guardians of what they falsely call "the Sabbath," are alarmed at the prospect before them. We only wish that their alarm might lead them to consider the subject in the light of Scripture, and to base their sabbatic efforts on a scriptural foundation. The Word of God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But the members of the Christian church generally say that the first day of the week is the Sabbath, and are making no small effort to induce men to rest from labor upon it. All their efforts, however, seem unavailing. Indeed, the more they agitate the subject, the more rapid are the strides of Sunday "desecration." And so it will continue to be, until they adjust their efforts to God's plan, and take a position from which they can enforce their appeals by a "Thus saith the Lord."

—But we took up our pen simply to introduce the proceedings of an organization called "The New York Young Men's Christian Association," which held a special meeting, one evening last week, "for the purpose of considering the claims of the Sabbath, and the means by which its present and prospective fearful desecration may be prevented." After the usual introductory exercises of reading the Scriptures and prayer, the call of the meeting was read by the Secretary, and then Mr. P. Carter presented the following preamble, resolutions, and petition to the Board of Aldermen:—

"The subject of Sabbath-breaking is one which may well awaken anxiety in the breast of every Christian. This great evil, and grievous sin in the sight of God, is increasing at a ratio hitherto unparalleled. Sacred Concerts 'on the Sabbath evening, (the 'sacred' being added to attract to them those who are not yet so hardened as to seek more open violation of the Lord's day.) Exhibitions, Panoramas, Literary Entertainments, &c., which are now so numerous, were a few years ago unknown in our city. It is but a brief period since the establishment of the first Sunday Newspaper, and now their name is legion, and some of them have a very large circulation. Numerous other modes of Sabbath desecration, such as the sale of liquors and refreshments, might be mentioned, for Satan suits his devices to every taste, but our limits will allow us to mention only one more. We refer to the City Railways, the cars of which are allowed to run on the Sabbath. This new mode of Sabbath-breaking is producing the most fearful results, and seems likely to destroy the sanctity of that blessed day, by turning into a holiday what was intended by its great founder to be a day of rest. Upon the question of the utility of these roads we do not enter, but against their use on the Lord's day, we, as members of the Young Men's Christian Association of this City, feel it our duty to protest. We therefore submit the following resolutions:

Resolved, That the Secretary of this Association be desired respectfully to request the clergymen of the various evangelical denominations of this city to present the subject of the Sabbath, its importance, authority, necessity and sanctity, to their respective congregations, in order to awaken a new interest in it through the whole Christian community; and to further suggest the propriety of setting apart the second Sabbath in January next for this purpose.

Resolved, That we, as a Society, petition the Common Council of this city to prohibit the running of cars on the Sabbath on the city railroads.

to pass an ordinance prohibiting the same on the roads already constructed.

PETITION TO THE BOARD OF ALDERMEN.

We, the undersigned, members of the Young Men's Christian Association of the City of New York, believing that the running of cars on the Sabbath is a direct violation of the fourth commandment, and tends greatly to a demoralization of the people, would respectfully petition the honorable Common Council to annul that section of the charter of the proposed Broadway Railroad, which allows the Company to run their cars on the Sabbath day. That a section be introduced prohibiting them from doing so.

And they would further respectfully request that a similar ordinance be passed prohibiting all the city railroads now in operation or hereafter to be constructed, from running their cars on the Sabbath.

Mr. Scott moved that the preamble and resolutions be laid on the table. He said, action upon this subject should not be premature; they should discuss the expediency of carrying out this subject, in a proper manner, and therefore he would wish to have a committee appointed, to whom the whole matter should be referred. After considerable discussion, the preamble, resolutions, and petition, were laid upon the table.

Mr. Dyer then offered the following resolution, which was adopted:

Resolved, That a Committee of Seven be appointed by the Chair to take into consideration the subject of the desecration of the Sabbath, and to report at the next meeting.

The following gentlemen were appointed by the Chairman: Mr. Howard Crosby, Chairman of Committee; Messrs. O. P. Woodford, Peter Carter, W. G. West, E. Anthony, H. A. Bogart, H. D. King.

—Since the foregoing was prepared, the following article has appeared in the editorial columns of the N. Y. Tribune, which hints at one of the many grounds of objection to the movement of the "Christian Association."

A CASE OF CONSCIENCE.

The "Young Men's Christian Association" of our city have the following before them for careful consideration:

2. Resolved, That we, as a Society, petition the Common Council of this city to prohibit the running of cars on the Sabbath on the city railroads henceforth to be laid down, and to pass an ordinance prohibiting the same on the roads already constructed.

On this resolve we would respectfully offer the following suggestions:

We happen to live (like a great many others) pretty well up town, while the church we prefer to attend is located decidedly down town, so that we have a considerable distance to travel, going thither and returning, every Sunday, and we usually—in fact, almost always—patronize the Harlem cars on these religious journeys. Our neighbors on either side have carriages and horses, and we happen not to have, which they order out every Sunday to accelerate and facilitate their churchward journey. Well; it may be wrong in us to patronize the cars—nay, it is wrong if it is wrong for the cars to run—and we have nothing to say as to the abstract question of stopping their Sunday trips. This, however, we do say, that if it is wrong for these cars to run, and for us to ride in them, then it is clearly as wrong for our neighbors (who are quite as able as we to go afoot) to order up their carriages and go to church therein, at a far greater outlay per head of Sunday labor. If the Common Council meddles with the matter at all, we insist that it shall serve us all alike.

BRITISH CORRESPONDENCE.

Sunday Sanctification in Glasgow.

GLASGOW, November 19, 1852

A determined effort was made last week to revive the old laws in favor of Sunday sanctification, which probably may issue in a very different result. The statute book of this country, it is well known, contains a series of enactments against Sunday traffic, mingled up with others enforcing attendance at the parish church, and other observances, which it would be impossible at present to enforce. On this account, probably, there has been more reluctance to bring the question of the legality of Sunday traffic to a decision. The evident growth of this is, however, very alarming to those who look upon the loss of the idol as the loss of God, and an attempt was made to bring to bear the obsolete laws for the punishment of the offenders. A person named Jennings, a provision dealer, in Salt Market-st., Glasgow, was summoned before the Police Court for selling bread, butter, snuff, and candles, on the preceding Sunday. He was convicted and sentenced by Bailie Gourlay to be fined a guinea or ten days imprisonment. The dealer resisted payment, and was taken to Bridewell. He, however, brought his case for review before the High Court of Justiciary at Edinburgh, and has been liberated, meanwhile, because of the difficulties of the case. Mr. Deas, Jennings's counsel, urged for him that the Police Court was not one fitted to deal with it. He cited the old acts, reminding the Court that they not only ordained fining but the stocks for absenting from the parish church on Sunday—so that the most respectable person, having been in the Free Church or any other Dissenting Chapel, might yet be dragged before Court. Besides the offense of railway traveling or employing a coachman, a man that bought a loaf or a drop of milk, was equally liable to punishment, and he doubted if even their lordships had not all incurred penalties under these old acts. He was proceeding to show what might be done by zealous individuals or Societies under statutes which had been dormant for a century and a half, when the Lord Justice Clerk, having consulted with the other judges, said it was very inconvenient to be obliged to hear and decide upon questions of so important a character, when brought up for summary judgment, without having time to consider their bearing and effect. The Court, therefore, without expressing an opinion on what had been stated, continued the case, or, deprecating Jennings to be meanwhile set at liberty.

J. A. BRGG.

A MISSION SCHOOL.

For the Honan Jews and the Chinese.

That a people in the interior of China, and especially Jews, should travel nine hundred miles, and then, in a great city, search out Seventh-day Baptist Missionaries, saying, "Sirs, we would see Jesus," is not only an extraordinary event, but a remarkably affecting incident in the history of modern missions—a precious item of news to be recorded upon the tablets of our future history! Brethren and sisters, let us remember it. Read again the articles in the Recorder of Nov. 25th, relating to the Jews of Honan and the China Mission. It will be well for you to keep posted up in all particulars of the China Mission; and let each proposal of the Board, and the calls from abroad, be remembered by you in your closets, around your family altars, and in the sanctuary. Not long since, Bro. Brown urged upon us the necessity of praying more than we do—praying for more success in the missionary cause. In the Jews of Honan, we have an evidence of the necessity of more prayer and of a more general interest in Missions.

But to come to what is wanted. It seems that Bro. Carpenter needs a school, and that that school must be supported by us. Five or six hundred dollars will supply this demand for the first year, and after that a less sum will do for the school; yet, as we may reasonably expect God's blessing upon the school, and upon a more extended acquaintance with Honan Jews, a further sum will be wanted to send some Chinese or American missionary into that far country.

That our missionaries need a school, both primary and select, must be obvious to every one interested in and acquainted with the work of missions. Mission schools have been too much overlooked by us, as well as by others. Education has, in all ages, been the great means of blessing a people sitting in darkness, and of perpetuating sound doctrine. The work of preaching the Gospel, in my opinion, includes special labor in instructing the youth, and other persons, in a thorough knowledge of God and his works. To deny Bro. Carpenter the means of supporting such a school as he proposes, will be to hinder his usefulness, and discourage his heart.

Although I have no verbal guaranty of aid from my church, yet such is my confidence in their interest in any movement of ours among the Jews, that the subject will in brief be laid before them next Sabbath. If all the pastors will lay the matter before their churches at the earliest opportunity, and keep it before them for a few Sabbaths, I have no doubt that five hundred dollars, as an extra gift, will be sent to our Treasurer.

We have pledged our missionaries that we will sustain them. Their labors have been blessed; they have labored hard; success comes slowly; the heathen and the Jews are moved by the good Spirit of God to go to them, and ask salvation at their hands; they go home, and then return; they perform 2,700 miles of travel for the sake of the education of their children at a Christian school, and a Seventh-day Baptist School at that.

Brethren, I regard the news in Bro. Carpenter's letter as the voice of God, saying, "Go up and possess the land." Let us lend a helping hand. Let us lengthen the cords and strengthen the stakes of the China Mission.

WM. M. JONES.

SHILOH, N. J., Nov. 25, 1852.

THE CANADA MISSION.

The Board of our Missionary Society have resolved to commence a mission in Lower Canada. The subject of a mission to that country has been considered by them at nearly every quarterly meeting for the last two years. No one acquainted with the men and the facts in the case, will suspect them of a hasty conclusion. They are unanimous in their decision, and feel "that the providence of God calls them to the work."

As I have opportunity, I shall give the readers of the Recorder an account of the field, its wants, incidents, and results of labor, &c., all of which I hope to do in a plain and truthful manner.

The proposed missionary field extends over about five degrees of latitude, and nearly fourteen of longitude, and is chiefly situated in the valley of the St. Lawrence. It has a population of nearly a million inhabitants, who are principally of French origin, speaking the French language, and professing the Roman Catholic religion. Many Indians are found in different sections, who also profess the Roman faith.

The very mention of their religion is sufficient to indicate their need of missionaries. The priests are very active in keeping light from the people; but, in spite of their efforts, and of the prejudices of their parishioners, some are seeking light, inquiring after truth, and thirsting for that religion in which they can find a "hope that is as an anchor to the soul, both sure and steadfast."

Wherever the Christian missionary goes, he will find enough to do, either in making work, or in attending to that already prepared to his hand. He may expect trials, but he must sow in hope, looking for God's blessing upon his labors. The superstitions and prejudices of the Catholic, should be overcome with that kindness and gentleness which the gospel teaches us to exercise towards those who are in their sins.

But will success attend the mission? Other things being equal, I think it will. Those who go to the work, as well as those who send them, need to exercise strong faith in God. Much prayer should be offered to the Lord of missions, that His "word may

have free course and be glorified." If we lack faith, let us pray, "Lord, increase our faith." Why not? What formidable obstacle is there in the way, that has not been overcome by faith and works? Elijah prayed, and was answered from heaven. "The effectual fervent prayer of a righteous man availeth much." Prayer has been offered, and God has answered it. The China Mission has been blessed. Our labors in Hayti were not in vain. A small cluster of grapes has been gathered in Canada, and still there are indications that others are ripening. The work should be followed up, the seed should be sown abundantly, and faith should be exercised in God's promises, for they never fail.

But some have an idea that Catholics are unconvertible. True, there are difficulties, and there will be opposition, stern and trying, but not unconquerable. If met in the name of the Lord of Hosts, they can be overcome. For centuries, Catholics have been coming out of Rome. Some of the most eminent ministers of Christ were once zealous advocates of the Roman Church. Not a year passes without hundreds of conversions among Catholics. And is the truth by which we are distinguished so obnoxious that the Catholic will not receive it at our hands? Away with such incredulity. God is jealous for the universal acknowledgment of His Sabbath, His Law, and His Son; then "be not faithless, but believing."

We must not only pray, but we must use the means. Funds are needed; laborers are wanted; some must give themselves, and some must give of their property; the missionaries must be fed and clothed, and the ignorant taught the way of life. The success of the enterprise depends, in a great measure, upon the manner in which the denomination do their duty. We have resolved upon a great work, and it is highly important that every member of our beloved Zion should have "a mind to work." The Board must have evidence of the coöperation of the people, or they can not go forward. Brethren, suffer the word of exhortation. Now is the time to collect moneys; and send them to our Treasurer. Winter is coming, and will soon be gone. If you delay giving, the work must be delayed. But if a liberal response be made this winter, the Board will then be prepared to carry out their plans the coming spring. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

WM. M. JONES.

SHILOH, N. J., 11 mo. 23, 1852.

ARRIVAL OF TWO MISSIONARIES IN PALESTINE.

To the Editors of the Sabbath Recorder:—

The following extract from a letter received by the father of Philip Dickson, who, with his wife, embarked at Boston for Palestine in July last, announces their safe arrival at Artas. The letter is from Jaffa to the 1st of November.

J. L. BOYD, Agent.

"Our passage from Boston to Smyrna was remarkably mild and pleasant, without a storm or a gale. Such a passage, the Captain, who had followed the seas for seventeen years, said he had never before had, or ever expected to have again. During the eight weeks' passage to Smyrna, they rested not one sail until they cast anchor in its harbor. There we remained, boarding in the ship, some twelve days, until we re-shipped on board a French steamer, and in ten days more we landed at Jaffa. From thence, on the third day from landing, we reached the Holy City, treading upon the Lord's holy ground. There we remained one night. The next day, at three o'clock P. M., we started for Bethlehem and Artas; but our guide not being very familiar with the way, we lost it when we were not more than a few minutes ride from Artas. Darkness came on, and we were compelled to return to the town of Bethlehem, and stop over night. The next morning we took an early start, and were soon in the midst of that beloved band already there, who received us with outspread arms and warm hearts. They were expecting us, as they had been advised by their agent in Philadelphia, (J. L. Boyd.) Sister Minor had also written to the American (Arab) Consul at Jaffa, in relation to us. We have made arrangements with the brethren and Meshullam to stop in their family until Spring."

LOUIS NAPOLEON AND THE CATHOLIC CHURCH.—The following paragraph from the Catholic Standard, a paper published in London, shows the estimation in which Louis Napoleon's services are held by members of the Catholic Church:—

"France is the protectress of the rights and liberties of the Catholic Church in the East; and it is the glory of Louis Napoleon that he has shown more zeal, more energy, more determination and more courage in thwarting the intrigues of the Greek schism and of multiform Protestantism at Constantinople and in Syria, than most of his predecessors in the Government of France. In fact, he is emphatically the 'Defender of the Faith' in three-quarters of the globe at this moment. He it was who extirpated the blood-stained robbers and anarchists from the capital of the Christian world, and restored the Sovereign Pontiff in honor and full power to the Vatican, when the Whig Government of this country was using every means, however profligate, to establish the atrocious rule of an infamous incendiary upon the ruins of the Papal power. Avoiding the errors of his uncle's Italian policy—but, like him, seeing clearly that religion is the only foundation of authority—Louis Napoleon's career has been marked throughout by a warm zeal for religion, a determined hostility to its foes—the Socialist Republicans—and a cordial respect to its ministers."

WESLEYAN MISSIONARIES.—During the month of September, four Wesleyan missionaries sailed from England for the West Indies, two for Newfoundland, and one for Australia; and two more were to leave for the latter country in a few days.

RELIGIOUS INTELLIGENCE.

A public meeting was held on Tuesday evening, 16th ult., in the Synod Hall of the United Presbyterian church, Edinburgh, for the purpose of designating Rev. H. H. Garner as a missionary for Jamaica. Mr. Garner, who is of African descent, is the first negro missionary sent out and employed by the United Presbyterian church as an ordained minister of the Gospel. Mr. G. is an American clergyman, formerly pastor of a church at Troy.

At the last quarterly meeting of the American Education Society, forty-nine new candidates applied for aid, and forty-six were admitted upon the roll of the society, three having been set aside, in consequence of infirmity. This is a very unusual number of applications; at the corresponding meeting last fall, it was twenty-six, while the whole number for the year was sixty-one.

Some days previous to the late Thanksgiving Anniversary, the editors of the Boston Traveler suggested the contribution of a fund for distribution among the poor on the occasion of that annual festival. The idea met with a generous response. Nearly \$300 were contributed, and in the course of two days and nights the editors of the Traveler caused to be distributed 2,678 pounds of poultry among 432 families and persons, extending over a large portion of the city.

Mr. Happer, of the Presbyterian mission at Canton, mentions the case of an old man, an attendant on the dispensary, who "professes to renounce his idols and to worship and trust in Jesus alone." At Ningpo, Mr. Rankin speaks of a woman under the instruction of his wife, of whom it was hoped that she knew "the grace of Christ."

Dr. Sehon, Missionary Secretary of the Church South, lately, on his way to St. Louis, made a missionary collection on board of a steambot; and then, to improve the affair, some miscreant robbed the Doctor's trunk of all the funds. The passengers matched this exploit by a generous collection.

Mr. Uenken writes from Germany, under date of Elberfeld, Oct. 25, that he had baptized twelve persons at that place, had constituted a church there, and was expecting further accessions. All the prospects were encouraging in that part of the field.

That venerable and useful servant of God, the Rev. John McIntyre, rested from his labors on the 17th ult., at the residence of his son-in-law, Mr. Alexander Purcell, in Robinson, North Carolina, in the one hundred and third year of his age.

One hundred families of Methodist Protestants are preparing to go to Oregon next spring, taking with them the elements of two new churches. They are wealthy, and will do a good work for the wilderness.

A letter of Mr. Preston, dated Gaboon, West Africa, July 30, contains sorrowful tidings. Mr. and Mrs. Porter have both finished their earthly labors, the former having died on the 6th of July, and the latter on the 16th.

A Roman Catholic Ragged School has recently been opened by the Fathers of the Oratory, at No. 154 High Holborn, under the patronage of the Earl of Arundel and Surrey, and Cardinal Wiseman.

The legislature of Pennsylvania has appropriated two thousand dollars per annum to facilitate the emigration of the free people of color within the state to the republic of Liberia.

Logan, the colored preacher, who was indicted for aiding in the Jerry rescue, has surrendered himself to the marshal, and given bail for his appearance at court in January next.

Over twenty students connected with Emory and Henry College, Va., have united with the church since the commencement of the college last August.

Rev. Jacob Knapp is announced to labor in a protracted meeting in Zanesville, Ohio, during the present month.

JEWISH NEGROES.—Rev. Dr. Phillip, missionary in North Africa, says, on the authority of a German traveler, that near the kingdom of Bambara is a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses written upon parchment. Although they speak of the prophets, they have not their writings.

RELIGIOUS NEWSPAPERS.—People sometimes complain that the papers are not interesting, &c. But let a single number of the paper miss its direction, and how disappointed are these very people! How anxious to get a peep at it! Does not this show that the paper fills a vacuum that they are very unwilling to have empty?

"THE INDEPENDENT," the Congregational paper of this city, has been published four years, and during that time has attained a circulation of over ten thousand copies, having two thousand clergymen on its list of subscribers. It is conducted by Pastors of Congregational Churches, and has in addition stated contributions from Revs. R. S. Storrs, Geo. B. Cheever, and Henry Ward Beecher, and Mrs. Harriet E. Beecher Stowe. With such additional arrangements, it could hardly fail of being what it certainly is, one of the best religious papers of the day. Published at 24 Beekman-st., New York, at \$2 per annum, when paid strictly in advance.

"THE TRUE WESLEYAN," a weekly religious and literary journal—Lucius C. Madack, Editor—for more than eight years published at No. 9 Spruce-street, New York, is to be removed to the City of Syracuse, January 1, 1853. Thenceforward it will be issued every Thursday, beginning with January 6th, or the first Thursday of the new year, at No. 60 South Salina-street.

THE LECTURES ON MUSIC, which Mr. Fry is delivering on successive Tuesday evenings at Metropolitan Hall, are exceedingly interesting. His introductory lecture, delivered on Tuesday evening of last week, was listened to by a large audience, who were instructed by his exposition of the principles of musical composition; and amused by his many various illustrations.

General Intelligence.

Congress—President's Message.

The 32d Congress of the United States assembled at Washington, Dec. 6th, to complete its labors. As it had no officers to elect, of course it was ready at once to receive the President's Message, which was delivered on the day of opening.

The Message begins with a reference to the quiet manner in which the election passed off; expresses gratitude to Providence for staying the pestilence, and permitting us to enjoy peace and plenty; passes a brief eulogy on Daniel Webster; and then treats of the Fishery Difficulties and of Cuban Affairs.

We copy entire, under proper headings, the remarks upon the fisheries and Cuban affairs, and all those parts of the Message which are of general interest.

The Fishery Difficulties.

In the course of the last summer considerable anxiety was caused for a short time by an official intimation from the government of Great Britain, that orders had been given for the protection of the fisheries upon the coasts of the British provinces in North America, against the alleged encroachments of the fishing vessels of the United States and France. The shortness of this notice and the season of the year seemed to make it a matter of urgent importance. It was at first apprehended that an increased naval force had been ordered to the fishing grounds to carry into effect the British interpretation of those provisions in the Convention of 1818, in reference to the true intent of which the two governments differ. It was soon discovered that such was not the design of Great Britain, and satisfactory explanations of the real objects of the measure have been given both here and in London.

The unadjusted difference, however, between the two governments as to the interpretation of the first article of the convention of 1818, is still a matter of importance. American fishing vessels within nine or ten years have been excluded from waters to which they had free access for twenty-five years after the negotiation of the treaty. In 1845 this exclusion was relaxed as far as concerns the Bay of Fundy, but the just and liberal intention of the Home Government, in compliance with what we think the true construction of the convention, to open all the other outer bays to our fishermen, was abandoned, in consequence of the opposition of the colonies. Notwithstanding this, the United States have, since the Bay of Fundy was reopened to our fishermen in 1845, pursued the most liberal course towards the colonial fishing interests. By the revenue law of 1846, the duties on colonial fish entering our ports were very greatly reduced, and by the warehousing act it is allowed to be entered in bond without payment of duty. In this way colonial fish has acquired the monopoly of the export trade in our market, and is entering to some extent into the home consumption. These facts were among those which increased the sensibility of our fishing interest, at the movement in question.

These circumstances and the incidents above alluded to have led me to think the moment favorable for a reconsideration of the entire subject of the fisheries on the coasts of the British provinces, with a view to place them upon a more liberal footing of reciprocal privilege. A willingness to meet us in some arrangement of this kind is understood to exist, on the part of Great Britain, with a desire on her part to include in one comprehensive settlement, as well this subject as the commercial intercourse between the United States and the British provinces. I have thought that whatever arrangements may be made on these two subjects, it is expedient that they should be embraced in separate conventions. The illness and death of the late Secretary of State prevented the commencement of the contemplated negotiation. Pains have been taken to collect the information required for the details of such an arrangement. The subject is attended with considerable difficulty. If it is found practicable to come to an agreement mutually acceptable to the two parties, conventions may be concluded in the course of the present winter. The control of Congress over all the provisions of such an arrangement, affecting the revenue, will of course be reserved.

Cuban Affairs.

The affairs of Cuba formed a prominent topic in my last annual message. They remain in an uneasy condition, and a feeling of alarm and irritation on the part of the Cuban authorities appears to exist. This feeling has interfered with the regular commercial intercourse between the United States and the island, and led to some acts of which we have a right to complain. But the Captain General of Cuba is clothed with no power to treat with foreign governments, nor is he in any degree under the control of the Spanish Minister at Washington. Any communication which he may hold with an agent of a foreign power is informal and matter of courtesy. Anxious to put an end to the existing inconveniences, (which seemed to rest on a misconception,) I directed the newly-appointed minister to Mexico to visit Havana, on his way to Vera Cruz. He was respectfully received by the Captain General, who conferred with him freely on the recent occurrences; but no permanent arrangement was effected.

In the mean time, the refusal of the Captain General to allow passengers and the mail to be landed in certain cases, for a reason which does not furnish in the opinion of this Government even a good presumptive ground for such a prohibition, has been made the subject of a serious remonstrance at Madrid; and I have no reason to doubt that due respect will be paid by the government of her Catholic Majesty to the representations which our Minister has been instructed to make on the subject. It is but justice to the Captain General to add, that his conduct toward the steamers employed to carry the mails of the United States to Havana has, with the exceptions above alluded to, been marked with kindness and liberality, and indicates no general purpose of interfering with the commercial correspondence and intercourse between the island and this country.

Early in the present year official notes were received from the Ministers of France and England, inviting the Government of the United States to become a party with Great Britain and France to a tripartite Convention, in virtue of which the three powers should severally

ly and collectively disclaim, now and for the future, all intention to obtain possession of the Island of Cuba, and should bind themselves to discountenance all attempts to that effect on the part of any power or individual whatever. This invitation has been respectfully declined, for reasons which it would occupy too much space in this communication to state in detail, but which led me to think that the proposed measure would be of doubtful constitutionality, impolitic, and unavailing. I have, however, in common with several of my predecessors, directed the Ministers of France and England to be assured that the United States entertain no designs against Cuba; but that, on the contrary, I should regard its incorporation into the Union at the present time as fraught with serious peril.

Were this island comparatively destitute of inhabitants, or occupied by a kindred race, I should regard it, if voluntarily ceded by Spain, as a most desirable acquisition. But, under existing circumstances, I should look upon its incorporation into our Union as a very hazardous measure. It would bring into the Confederacy a population of a different national stock, speaking a different language, and not likely to harmonize with the other members. It would probably affect in a prejudicial manner the industrial interests of the South; and it might revive those conflicts of opinion between the different sections of the country, which lately shook the Union to its center, and which have been so happily compromised.

The Japan Expedition.

Our settlements on the shores of the Pacific have already given a great extension, and in some respects a new direction, to our commerce in that ocean. A direct and rapidly-increasing intercourse has sprung up with Eastern Asia. The waters of the Northern Pacific, even into the Arctic sea, have of late years been frequented by our whalers. The application of steam to the general purposes of navigation is becoming daily more common, and makes it desirable to obtain fuel and other necessary supplies at convenient points on the route between Asia and our Pacific shores. Our unfortunate countrymen, who from time to time suffer shipwreck on the coasts of the eastern seas are entitled to protection. Besides these specific objects, the general prosperity of our States on the Pacific requires that an attempt should be made to open the opposite regions of Asia to a mutually beneficial intercourse. It is obvious that this attempt could be made by no power to so great advantage as by the United States, whose constitutional system excludes every idea of distant colonial dependencies. I have accordingly been led to order an appropriate naval force to Japan, under the command of a discreet and intelligent officer of the highest rank known to our service. He is instructed to endeavor to obtain from the government of that country some relaxation of the inhospitable and anti-social system which it has pursued for about two centuries. He has been directed particularly to remonstrate in the strongest language against the cruel treatment to which our shipwrecked mariners have often been subjected, and to insist that they shall be treated with humanity. He is instructed however at the same time to give that government the amplest assurance that the objects of the United States are such and such only as I have indicated, and that the expedition is friendly and peaceful. Notwithstanding the jealousy with which the governments of Eastern Asia regard all overtures from foreigners, I am not without hopes of a beneficial result of the expedition. Should it be crowned with success, the advantages will not be confined to the United States, but, as in the case of China, will be equally enjoyed by all the other maritime powers. I have much satisfaction in stating that in all the steps preparatory to this expedition the Government of the United States has been materially aided by the good offices of the King of the Netherlands, the only European power having any commercial relations with Japan.

The Treasury.

The cash receipts into the Treasury for the fiscal year ending the 30th June last, exclusive of trust funds, were \$49,728,896 89, and the expenditures for the same period, likewise exclusive of trust funds, were \$46,007,896 20; of which \$9,455,815 83 was on account of the principal and interest of the public debt, including the last instalment of the indemnity to Mexico, under the treaty of Guadalupe Hidalgo, leaving a balance of \$14,632,136 37 in the Treasury on the first day of July last. Since this latter period, further purchases of the principal of the public debt have been made to the extent of \$2,456,547 49, and the surplus in the Treasury will continue to be applied to that object, whenever the stock can be procured within the limits, as to price, authorized by law.

The value of foreign merchandise imported during the last fiscal year was \$207,240,101; and the value of domestic productions exported was \$149,861,911; besides \$17,204,026 of foreign merchandise exported; making an aggregate of the entire exports \$167,065,937; exclusive of the above there was exported \$42,507,285 in specie; and imported from foreign ports \$25,262,663.

The Land Office.

The report from the General Land Office shows increased activity in its operations. The survey of the northern boundary of Iowa has been completed with unexampled dispatch. Within the last year 9,622,953 acres of public land have been surveyed, and 8,032,463 acres brought into market. In the last fiscal year there were sold 1,553,071 acres. Located with bounty land warrants 3,201,314 " Located with other certificates 115,682 "

Making a total of 4,870,067 " In addition, there were— Reported under swamp land grants 5,210,188 " For internal improvements, railroads, &c 3,025,920 " Making an aggregate of 13,215,175 " Being an increase in the amount of lands sold and located under land warrants of 569,220 acres over the previous year. The whole amount thus sold, located under land warrants, reported under swamp land grants and selected for internal improvements, exceeds that of the previous year by 3,342,372 acres; and the sales would, without doubt, have been much larger but for the extensive reservations for railroads in Missouri, Mississippi, and Alabama.

For the quarter ending 30th September, 1852, there were sold 243,255 acres. Located with bounty land warrants 1,387,116 " Located with other certificates 15,949 " Reported under swamp land grants 2,485,933 " Making an aggregate for the quarter of 4,132,253 "

The Post Office Department.

Your attention is respectfully called to the report of the Postmaster General for the detailed operation of his Department during the last fiscal year, from which it will be seen that the receipts from postages for that time were less by \$1,431,696 than for the preceding fiscal year, being a decrease of about 23 per cent.

This diminution is attributable to the reduction in the rates of postage made by the act of March 3, 1851, which reduction took effect at the commencement of the last fiscal year.

Although in its operation during the last year the act referred to has not fulfilled the predictions of its friends by increasing the correspondence of the country in proportion to the reduction of postage, I should nevertheless question the policy of returning to higher rates.

European News.

European news to Nov. 20th has been received.

The principal subject of comment in England is the Wellington Funeral, which took place on the 18th ult., and was one of the most imposing spectacles ever witnessed.

The West India Mail steamer La Plata had arrived at Southampton, with the loss of her commander, Capt. Elliott, also the Pursers, Third Engineer, and six of the crew, from fever. Several more of the crew and a number of the passengers were ill. The ship had been placed in quarantine.

From France, there is scarcely an item of news of general interest. Numerous projects against the establishment of the empire have been made, and it is announced that the army has been reduced about 30,000 men during the year.

The Earl of Shrewsbury died at Rome on the 9th ult. He was noted as one of the pillars of the English Roman Catholic Church.

The manufacturing house of Hermann Munder, of Bremen, has stopped payment, with liabilities to the amount of 100,000 thalers, while the assets are estimated at some 70,000 thalers. The loss will fall chiefly on houses in Hamburg, Bremen and Elberfeld.

The advices from Australia are highly favorable to the continued production of the mines. The arrivals of gold dust were moderate, but large sums are known to be on the way.

Disastrous Hurricane.

The National Intelligencer publishes the following extract of a letter from Mr. Gaines, American Consul at Tripoli, to Mr. Winthrop, American Consul at Malta:—

TRIPOLI, Oct. 31, 1852.

I have only time to send you a few lines by this opportunity, to inform you of the terrible disaster which has recently occurred to the shipping of this port. On Tuesday night, the 19th, it came on to blow a heavy gale of wind, which continued to increase in violence throughout that night and the following day, and reached its climax about midnight on Wednesday, the 20th. There were in the harbor at that time twenty-two vessels, beside five xebecs; of this number sixteen of the vessels and all the xebecs dragged their anchors, came ashore, and went to pieces. They will all be total wrecks, it is thought; most of them have already broken up. Beside the vessels lost in the port, we have heard of seven others that were wrecked on the coast, not far from here. The Maltese brig Giannina went ashore at Tejjourin Point, the crew and passengers all saved; another Maltese vessel (a spononara) went ashore near Sleson, and is a total wreck. A Turkish brig, on its way to this place from Tunis, was wrecked to the west of Tripoli, about two days' journey from here. She had a large number of passengers (chiefly Mussulmen) and a rich cargo, much of it money. Of the passengers about fifty are reported as lost, and the Arabs pillaged every particle of the cargo, not even sparing the baracans which covered the bodies of the dead. The Governor-General has sent a large force to capture the ringleaders in this disgraceful affair, and to force the tribe to which the robbers belong to restore the property stolen, or to pay down its value. Some eight or nine lives were lost in the harbor. In addition to the damage which the shipping has sustained, much injury has been done in the country by the mountain torrents, and a great number of date and olive trees have been blown down in the gardens around this city.

DEATH OF DISTINGUISHED WOMEN.—We find the two interesting obituary notices which follow, in the National Intelligencer:—

By a letter from the United States Legation at the Hague, the painful information has reached her friends in this city of the decease of Mrs. Mary Elizabeth Lee, consort of Baron de Maltitz, now, and many years past, Minister of the Emperor of Russia at the Hague. The Baroness was the daughter of William Lee, deceased, formerly United States Consul at Bordeaux, and afterwards, for a number of years, a resident of this city, and in the public eye.

Mrs. Deborah Randall died at the city of Annapolis, Md., on Saturday night last, in the 96th year of her age. She had often danced with Gen. Washington. She had children down to the third generation, and was the mother of several distinguished sons, viz: Judge Randall, of Florida; Dr. Burton Randall, U. S. A.; Hon. Alexander Randall, formerly member of Congress from Maryland; John Randall, Esq., a prominent planter there; Major Daniel Randall, late paymaster of the U. S. A., deceased, and Hon. Richard Randall, deceased, formerly Governor of Liberia.

LAND WARRANTS.—The Commissioner of the General Land Office furnishes the annexed information upon the subject of Land Warrants:—

The Scrip proposed to be issued by House Bill No. 393 will embrace about 59,900,000 The outstanding Warrants for military service include, it is estimated, 44,810,540 Those yet to be issued, it is estimated, will absorb about 4,400,000 Making a total of 107,510,540 The average amount of land disposed of for the last ten years, is about 4,141,000 acres per annum; consequently, at that rate, it would take about twenty-six years to absorb the whole amount of scrip above mentioned. The receipts of the American Tract Society in this city for October were \$31,466 63; at Boston, \$3,662 97.

SUMMARY.

By a late report of the Banking Department at Albany, we learn that the following country Banks have given notice of their intention to close their concerns: Adams Bank, America Bank, American Bank, Champlain Bank, Cortland County Bank, Commercial Bank of Lockport, Excelsior Bank, Henry Keep's Bank, Knickerbocker Bank, Genoa; Lumberman's Bank, McIntyre Bank, Merchant's Bank, Ontario County; Merchants' Bank, Washington County; New York Stock Bank, Northern Bank of New York, Oswego County Bank, Prattsville Bank, Sullivan County Bank, Village Bank, Warren County Bank.

An elephant, which had been long an inmate of Stupingia, a summer residence of the King of Sardina, was recently put to death. This fine animal was of enormous size. He was killed by means of carbonic acid, all doors and windows being closed. Some time ago, his groom having ill-treated him, he fell into a fit of rage, seized him with his trunk, and flung him in the air to the height of a hundred feet. Since then he had not been permitted to quit his stable. He had become extremely dull and heavy, and only allowed the wife of his former attendant to approach him. The King ordered him to be stuffed and placed in the Turin Museum.

The steam frigate Mississippi, at present the flag-ship of the Japan squadron, has sailed at last from Chesapeake Bay for the appointed rendezvous at Madeira. She is to be joined by the Vermont ship of the line, and several other vessels still in port, and by the squadron now in the China seas, making a fleet of 13 ships and steamers, with about 320 guns, manned by 3000 seamen and 700 marines. Commodore Perry is the commander of the fleet, and carries ample diplomatic authority as well as military force.

A bet of \$10,000 has been pending in Boston on the passages of the American ship Nightingale and the British ship Challenger, from Shanghai—the arrivals of which vessels in England, are announced by the Europa. The Nightingale left Shanghai on the 31st July, and arrived at Deal on the 18th November. The Challenger left Shanghai on the 27th July, and reached Deal on the 17th November, consequently, unless the stoppages of the vessels on the run alter the case, the Nightingale has beaten the Challenger 3 days.

The Mariette Intelligencer says that the verdict of the Coroner's Jury, in the case of the blowing up of the Buckeye Belle, was that the explosion was caused by the improper management of the second engineer, Joseph Daniels, of Harmer. Mr. Leland Murry, of Beverly, is dead, and but little hope is entertained of the recovery of three or four others who were injured at that time. The list of dead now amounts to twenty-five, and five others are yet missing, supposed to have been blown into the river.

We doubt if the following challenge of the Saginaw Times will be met: "Two years ago last spring the town of Buena Vista was organized—the 'Town Meeting' being held in Esq. Emerson's dining-room. There were but seven votes polled; the voters electing themselves to the various town offices. At the late general election 337 votes were cast for Presidential Electors, showing an increase in a little over two years of 330. We challenge the whole West to show us an instance where the increase of population has equaled this."

Mr. Henry Harper, Jr., of Pocahontas County, Va., came to his death a few days since by a singular accident. Having taken upon a long dirk-knife for the purpose of reducing the size of a wooden pin to fasten his gate, he hurriedly placed the knife against his right side to shut it, and in so doing the blade penetrated his body, severing a principal artery. This was so sudden that he had only time to ask his son to run to the house for something to staunch the blood.

The Worcester Argus states that the insane man who escaped suffocation at the recent fire at the Worcester County House, was called upon to testify before the Coroner's Jury, and gave his evidence as intelligibly and correctly as any witness. He wrapped himself in a blanket and lay down on a floor, with his face to the ventilator, and thus saved himself. He is not now considered insane, though he was before thought to be one of the "incurables."

The plot of ground bounded by Broadway, Fifth-av., Twenty-fifth and Twenty-sixth-sts., New York, being 119 feet on the avenue, 155 on 26th-st., 213 on Broadway, and 80 on 25th-st., was recently sold for \$110,000. It fronts Madison Square, and is eligibly situated on the avenue for residences, and on Broadway for stores. The three long lots on the north side are very valuable. Since the sale of this property, an offer of \$130,000 has been made for it.

Mr. Hiram Bacon, near Indianapolis, raised last year 1,650 bushels wheat from 50 acres; 4,000 bushels corn from 70 acres; 600 bushels barley from 30 acres; 300 bushels Oats from 7 acres. The value of wheat produced was \$825; barley, \$376; potatoes, \$50; oats, \$45; value of butter and cheese produced, \$800; calves, \$59; growth of young cattle, \$80—making the total productions of 200 acres, \$3,113.

The Prairie Farmer has made an inquiry of several corn raisers in Middle Illinois, of the actual cost of this grain per bushel in the crib. There was very little difference in their estimates, which ranged from 4 to 6 cents! The soil is of such a nature as to be plowed with the greatest ease; no hoeing is needed; all the cultivation being done by horses; the rows being from half a mile to two miles in length, and the husking of the huge ears being done from the standing stalks in the field.

The New Jersey Railroad Company long charged Four Dollars for each passage by the Mail Line between this City and Philadelphia, and all remonstrances failed to convince them of the mistake in which they were persisting. At length, they came down to \$3; and the increase of their receipts were so satisfactory that they have just decreed a further reduction on some of their trains to Two Dollars.

On Friday evening, as the Camden train on the South Carolina Railroad was proceeding from the Junction toward Watertree, owing to the culverts being loosened by the rains, the cars were precipitated over the bank, and the venerable Col. Richard Singleton and his grandson, Robert Devereux, were instantly killed. Several others were bruised, but are doing well.

The Albany Journal says: We have seen it stated in several papers, that since the completion of the Pennsylvania Railroad, the cars are to run through Philadelphia and Cincinnati in 30 hours, which is certainly very rapid traveling; but it does not come up to the speed of the Central Line of Railroad from New York via Albany and Buffalo to Cincinnati. The schedule on this line is as follows: New York to Albany, 5 hours; Albany to Buffalo, 10; Buffalo to Cleveland, 6; Cleveland to Cincinnati, 8; in all 29 hours.

Mr. Philip Morrill states, in the Bangor (Me.) Whig, that a disease, supposed to be allied to that which has infected the potato crop, has attacked the thistle and mullen, both serious pests to the farmer, to such an extent as to annihilate them in portions of that State. So far as he has observed, none have escaped, this year.

A new liquor bill has been introduced into the New Hampshire Legislature, which has been drawn with an eye to the opinion recently given by the Judges of the Supreme Court of that State, in order that those sections and clauses conflicting with the Constitution of that State and the United States should be stricken out or modified.

There were conveyed to New Haven by the New Haven Railroad, on Wednesday, (the day preceding Thanksgiving-day,) twenty-six hundred and twenty-nine passengers. The 3 1/2 P. M. Express train consisted of eighteen in a house on Greene-st., Jersey City; one of cars, and contained eight hundred and seventy passengers.

The Albany Register says a fellow named Willis was hauled up before Squire Parsons, in that city, for striking a man named Joke, and fined \$5. He plead in extenuation, that he thought it no offense to "crack a Joke." The magistrate informed him that practical jokes were sometimes expensive.

Four Apple Trees planted in soil of moderate fertility in Massachusetts, measured, when three years old from the bud, at one foot above the ground, fifteen inches each in circumference. This was owing to care in saving all the small roots in transplanting, good tillage, mulching, and washing with ley.

A celebrated German physician is about to publish a scientific condemnation of the present loose sleeves worn by the ladies. He proves that they promote rheumatism and all kinds of complaints, and recommends a return to the long and close sleeves of a former period.

The other day two children were left alone when they awoke in a cradle, and the other procured a sharp knife, and was in the act of cutting the throat of the first, when a lad entered the house and prevented the commission of the deed.

Thomas Francis Meagher received \$1,652 as the net proceeds of his lecture at Metropolitan Hall, New York, on the evening of the 25th ult., after deducting from the gross receipts the heavy cost of the Hall, Advertising, &c. We believe this is the largest sum ever paid any man for one Lecture in this country.

The U. S. Senate will have a curious case of a contested seat to decide upon in the opening of the session. Mr. Morrill claims the seat as successor to Henry Clay by appointment of the Governor of Kentucky, and Hon. Archibald Dixon through his election by the Legislature.

The Crescent City affair is at last settled. The Governor General of Cuba takes Mr. Pursersmith's recent affidavit as satisfactory, and admits him and whatever vessel he serves upon to the port of Havana, and to quiet obscurity as before.

St. John (N. B.) papers of the 1st inst., state that during the 30th ult., the schooner Harand, from Annapolis for St. John, with produce, was driven ashore and wrecked, and all hands were lost. Several other small craft are missing.

A farmer in Canton, Mass., has a cranberry meadow of 12 acres in extent, lying near Punkapoog Pond, from which he has raked, the present season, upward of 1,000 bushels of fine cranberries, for which he has realized \$3,000 cash.

An interesting little girl, ten years of age, in Nashua, N. H., was so badly frightened recently, by a man disguised in a mask; at a window she was passing, that an affection of the brain ensued, of which she died.

English game is brought out for the use of the English steamers, and the surplus sold on their arrival here. Five pairs of English pheasants sold on Saturday for five dollars a pair, and English hares at \$1 50 each.

Pennsylvania has lost one of her most eminent citizens, by the death of Hon. John Sergeant, who expired at Philadelphia, Tuesday night, in the 73d year of his age.

The first through train on the Pennsylvania Central Railroad from Philadelphia to Pittsburgh, passed over the Road last week, performing the whole distance in eighteen hours.

The morning line for Philadelphia, over the Camden and Amboy Railroad, leaves this city hereafter at 10 instead of 8 A. M. Fare on this line, \$2; in the afternoon line, \$3.

On the night of Dec. 1st, a collision occurred on a railroad near Indianapolis, between two freight trains. One man was instantly killed, and three others so badly wounded that they cannot recover.

Chickening's Piano-Forte Factory, in Boston, was burned on the night of Dec. 1st, causing a loss of about \$200,000. A fireman was killed by the falling of a wall.

The American Institute received \$25,401 93 during its Fair in October. The expenses of the Fair were \$16,400.

Hon. John W. Crockett, son of the celebrated "Davy Crockett," died at Memphis on the 24th ult.

In the New York Court of Oyer and Terminer, last Sabbath, four men were sentenced to be hung on the 28th day of January next, for murder.

The National Intelligencer has examined the official returns of the late Election, and deduces from them the somewhat unexpected result, that it required only a change of 34,465 votes from Pierce to Scott in twelve states to have decided the issue in favor of the latter.

The fires on the prairies in Minnesota and Wisconsin have been very destructive. Many fertile districts have been swept of house, barns, grain, and everything combustible. The valley of Kinkinikie, with its flourishing settlement, has been totally swept by the flames.

It is reported that the Rev. Dr. Parkman, of Boston, whose death was recently announced, committed suicide. He was a Unitarian clergyman, and a brother of the Dr. Parkman who was murdered by Dr. Webster.

A dispatch dated St. Louis, Saturday, Dec. 4, 1852, says: The Keokuk packet Geneva burst her boiler twenty miles above here, last night, while woody. The boat is a total loss. Several persons were killed, including Capt. Charles Dean and Capt. Perry. Capt. James Perry was mortally wounded.

A resolution has been introduced into the South Carolina Legislature, directing a Committee to inquire whether any one of the Professors in the South Carolina College is either an abolitionist or a consolidationist. It is supposed to be a thrust at Dr. Lieber.

A writer at Salt Lake, addressing the St. Louis Intelligencer, says fully one-third, and perhaps one-half of the Mormon community are English, while of the American population by far the greater number come from New York and the other middle and eastern states.

The British and North American Steamship Company, the Cunard line, have reduced the rate of passage from Boston to Liverpool to \$100; the price heretofore has been \$120.

The hired girls of Pittsburgh have sent \$35,000 to the old country during the past six months, to enable their relations to come to this country.

The Michigan Central Railroad Company propose to construct a branch of their road from Detroit to Monroe, in order to afford a winter communication with the East.

Elvira Homer was buried at Orange, North Milford, Conn., Nov. 15, in the 28th year of her age, the only remaining relic of the Turkey Hill Indians.

Five young girls in Willimantic, Conn., were fined \$2 67 each, last week, for disturbing a Methodist meeting.

New York Market—December 6, 1852.

Wheat—No. 1 1 1/2, No. 2 1 1/4, No. 3 1 1/4, No. 4 1 1/4, No. 5 1 1/4, No. 6 1 1/4, No. 7 1 1/4, No. 8 1 1/4, No. 9 1 1/4, No. 10 1 1/4, No. 11 1 1/4, No. 12 1 1/4, No. 13 1 1/4, No. 14 1 1/4, No. 15 1 1/4, No. 16 1 1/4, No. 17 1 1/4, No. 18 1 1/4, No. 19 1 1/4, No. 20 1 1/4, No. 21 1 1/4, No. 22 1 1/4, No. 23 1 1/4, No. 24 1 1/4, No. 25 1 1/4, No. 26 1 1/4, No. 27 1 1/4, No. 28 1 1/4, No. 29 1 1/4, No. 30 1 1/4, No. 31 1 1/4, No. 32 1 1/4, No. 33 1 1/4, No. 34 1 1/4, No. 35 1 1/4, No. 36 1 1/4, No. 37 1 1/4, No. 38 1 1/4, No. 39 1 1/4, No. 40 1 1/4, No. 41 1 1/4, No. 42 1 1/4, No. 43 1 1/4, No. 44 1 1/4, No. 45 1 1/4, No. 46 1 1/4, No. 47 1 1/4, No. 48 1 1/4, No. 49 1 1/4, No. 50 1 1/4, No. 51 1 1/4, No. 52 1 1/4, No. 53 1 1/4, No. 54 1 1/4, No. 55 1 1/4, No. 56 1 1/4, No. 57 1 1/4, No. 58 1 1/4, No. 59 1 1/4, No. 60 1 1/4, No. 61 1 1/4, No. 62 1 1/4, No. 63 1 1/4, No. 64 1 1/4, No. 65 1 1/4, No. 66 1 1/4, No. 67 1 1/4, No. 68 1 1/4, No. 69 1 1/4, No. 70 1 1/4, No. 71 1 1/4, No. 72 1 1/4, No. 73 1 1/4, No. 74 1 1/4, No. 75 1 1/4, No. 76 1 1/4, No. 77 1 1/4, No. 78 1 1/4, No. 79 1 1/4, No. 80 1 1/4, No. 81 1 1/4, No. 82 1 1/4, No. 83 1 1/4, No. 84 1 1/4, No. 85 1 1/4, No. 86 1 1/4, No. 87 1 1/4, No. 88 1 1/4, No. 89 1 1/4, No. 90 1 1/4, No. 91 1 1/4, No. 92 1 1/4, No. 93 1 1/4, No. 94 1 1/4, No. 95 1 1/4, No. 96 1 1/4, No. 97 1 1/4, No. 98 1 1/4, No. 99 1 1/4, No. 100 1 1/4.

RECEIPTS. FOR THE SABBATH RECORDER: Silas L. Bovee, East Rodman \$2 00 to vol. 9 No. 26 Nathan Gilbert " 2 00 " 10 16 Thos. Vane, Berlin Center " 2 00 " 10 22 Elizabeth Lewis, Alfred " 2 00 " 9 52 F. Hamilton " 2 00 " 9 52 Wm. Maxson, Andover " 2 00 " 9 52 Christopher Tefft, Almont " 2 00 " 9 52 John X. Jones, New York " 2 00 " 9 52 Daniel Larkin, Westbury, R. I. " 2 00 " 9 52 David Clarke, Brookfield " 2 00 " 9 52 Albert Clark " 2 00 " 9 52 Daniel Brown " 2 00 " 9 52 Lucretia Lewis " 2 00 " 9 52

FOR THE SABBATH-SCHOOL VISITOR: Clarke Rogers, New York \$5 00 BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society. The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his Annual Report, Sept. 12, 1852:—

Simon P. Randolph, Plainfield, N. J. \$1 00 Caroline Clark, " " " 1 00 S. D. B. Western Ass'n, by D. B. Stillman 1 00 D. C. Burdick, Gowanda, N. Y. 5 00 Church in Persia 2 57 Dr. Austin Babcock, King's Ferry 2 00 Wm. A. Rogers, Plainfield, N. J. 2 00 Miss Sophia Stone, London

Miscellaneous

Father is Coming

By MARY HOWITT. The clock is at the stroke of six. The father's work is done. Sweep up the hearth, and mend the fire. And put the kettle on. The night-wind now is blowing cold. The dreary crossing o'er the world.

Daily Life of Louis XIV.

The following was the ordinary routine of life, day after day, and year after year, with Louis XIV., in the palace of Versailles. We do not wonder at the exclamation of Madame Maintenon: "Could you but form an idea of what kingly life is! Those who occupy thrones are the most unfortunate in the world."

diamond buckles. Two pages, gorgeously dressed in crimson velvet, overlaid with gold and silver lace, received the slippers as they were taken from the king's feet. The breakfast followed. Two officers entered; one with bread on an enameled salver, the other with a folded napkin between two silver plates. At the same time the royal cup-bearer presented to the first lord a golden vase, into which he poured a small quantity of wine and water, which was tasted by a second cup-bearer to insure that there was no poison in the beverage. The vase was then rinsed, and being again filled, was presented to the king upon a golden saucer. The dauphin, as soon as the king had drunk, giving his hat and gloves to the first lord in waiting, took the napkin and presented it to the monarch to wipe his lips. The king then laid aside his dressing-gown, while two attendants drew off his night shirt, one taking the left sleeve and the other the right. The monarch then drew from his neck the casket of sacred relics, with which he ever slept. It was passed from the hands of one officer to that of another, and then deposited in the king's closet, where it was carefully guarded. The royal shirt, in the mean time, had been thoroughly warmed at the fire. It was placed in the hands of the first lord, he presented it to the dauphin, and he, laying aside his hat and gloves, approached and presented it to the king. Each garment was thus ceremoniously presented. The royal sword, the vest, and the blue ruffs were brought forward. A nobleman of high rank was honored in the privileges of putting on the vest, another buckled on the sword, another placed over the shoulders of the monarch a scarf, to which was attached the cross of St. Louis. The grand master of the robes presented to the king his cravat of rich lace, while a favorite courtier folded it around his neck. Two handkerchiefs of most costly embroidery and richly perfumed were then placed before his majesty, on an enameled saucer, and his toilet was completed.

The king then returned to his bedside. Obsequious attendants spread before him two soft cushions of crimson velvet. In all the pride of ostentatious humility he knelt upon the shagreened cushions, while the bishops and cardinals in his suit, with suppressed voice, uttered responses. But our readers will be weary of the recital of the routine of the day. From his chamber the king went to his cabinet, where with a few privileged ones, he decided upon the plans or arrangements of the day. He then attended mass in the chapel. At one o'clock he dined alone, in all the dignity of unapproachable majesty. The ceremony at the dinner table was no less punctilious and ridiculous than at the toilet. After dinner he fed his dogs, and amused himself in playing with them. He then, in the presence of a number of courtiers, changed his dress, and leaving the palace by a private staircase, proceeded to his carriage, which awaited him in the marble courtyard. Returning from his drive, he again changed his dress, and visited the apartments of Madame Maintenon, where he remained until 10 o'clock, the hour of supper. The supper was the great event of the day. Six noblemen stationed themselves at each end of the table to wait upon the king. Whenever he raised his cup, the cup-bearer exclaimed aloud to all the company, "Drink for the king." After supper he held a short ceremonial audience with members of the royal family, and at midnight went again to feed his dogs. He then retired, surrounded by puerilities of ceremony too tedious to be read.

Lapland and its Inhabitants.

The Tribune translates and condenses the following interesting particulars, drawn from recent North Russian journals, of a country and people but little known. The number of the Russian Lapps does not exceed 2,000; those of Swedish Lapland were estimated in 1844 at 4,000, and those of Northern Norway 5,000—an aggregate of only 11,000 souls. Besides the Lapp population, there are to be found on the shore of the White Sea several villages of Russians, stretching along from Keret to the Bay of Kandalasch (or Candalah). Between the village of Kandalasch and Kola, on the coast, at the mouth of the Touloums, a distance of 213 wersts, (141 miles), there are seven post stations, the mails being carried from one to another by reindeer, four of which animals are kept at each station. This mode of transport, however, is only employed in winter; in summer every thing being transported first a few miles by land to Lake Imanda, then the whole length of that fine body of water, some 60 miles, thence across to the River Touloums, and down that stream to Kola. The navigation of the Lake, by the way, is not always free from danger. The language of the Lapps is similar to that of the Finns, from which race they are originally an offshoot. The Lapps in general are of middle stature. They are large heads, short necks, small brown-red eyes, owing to the constant smoke in their huts, high cheek bones, thin beards and large hands. Those of Norway are distinguished from the Russian Lapps by the blackness, luxuriance and gloss of their hair; the more northern portion of the race are somewhat larger, more muscular, and of a lighter complexion; than the rest. Those of Sweden and Norway are to some extent more cultivated, enterprising and industrious than those of Russia, and make light of the greatest privations and hardships. The richest of the latter have not more than 800 reindeer, while the former possess from 2,000 to 3,000. In Sweden and Norway, whoever owns from 400 to 500, passes for a man in moderate circumstances; with 200 a small family with proper prudence can live without suffering from want, but less than this number plunges a family into all the troubles of poverty. Whoever has not more than 50, adds his herd to that of some rich man, and becomes his servant—almost his slave, and is bound in the proper season to follow him to the hunting or fishing grounds. Fish, game, and the flesh of the reindeer, are the usual food of the Lapps. Bread they never eat, though of the rye meal, which they procure in Kola or of the fishermen in barter for the products of their reindeer herds, they make a sort of flat or pan cakes, mingling the meal with the pounded bark of trees. For this purpose the meal is first soaked in cold water, and the cakes baked upon a hot iron. They are eaten with butter or codfish oil, which is esteemed a great luxury. The mingling of the bark with the meal is not done merely for the sake of economy, the Lapps considering it an excellent anti-scorbutic. They are very fond of salt, and eat

nothing uncooked. Their cookery is all done in unlined copper vessels, perhaps because in all Lapland there are no pewterers; more probably, however, it is a long-descended custom, since in all Northern Asia the use of copper was formerly universal, and the art of overlaying that metal could hardly be known by the rude inhabitants. Nevertheless, cases of poisoning from the copper never occur, being rendered impossible by the perfect cleanliness of the copper vessels, which after every meal are scoured with sand till they shine like mirrors. Besides, after the food is sufficiently cooked, it is immediately poured into wooden vessels of home manufacture. The Norwegian and Swedish Lapps make cheese of reindeer milk, and carefully save for use all the whey, &c. They milk their animals summer and winter, and freeze the milk which is set apart for cheese. The women consider this as a great luxury. It is remarkable for its pleasant odor, and has a ready sale in Norway at a rather high price. The Russian Lapps have no idea of making cheese from their reindeer milk, although the manufacture, beyond a doubt, would be of great advantage to them. This milk is distinguished for its excellent flavor; in color and consistency it is like thick cream from the milk of cows, and is remarkably nourishing.

The Ohio and the Alleghany.

BY PROF. ALBERT. In tracing the Ohio to its source, we must regard the Alleghany as its proper continuation. This noble tributary rises on the borders of Lake Erie, at an average elevation of 1300 feet above the surface of the sea, and nearly 700 above the level of the lake. The plain along which this river flows is connected with no mountain range at its northern extremity, but continues to rise, with great uniformity, from the mouth of the Ohio to the brim of the basin which incloses Lake Erie. The sources of the tributary streams are generally diminutive ponds, distributed along the edge of the basin of Lake Erie, but far above its surface, and so slightly separated from it, that they may all be drained with little labor down the steep slopes into that inland sea. From these remote sources a boat may start with sufficient water, within seven miles of Lake Erie, in sight sometimes of the harbor of Buffalo, and float securely down the Connewango, or Casedaga, to the Alleghany, down the Alleghany to the Ohio, and thence uninterruptedly to the gulf of Mexico. In all this distance of 2400 miles, the descent is so uniform and gentle, so little accelerated by rapids, that when there is sufficient water to float the vessel, and sufficient power to govern it, the downward voyage may be performed without difficulty or danger in the channels as they were formed by nature; and the return trip might be made with equal security and success, with very little aid from art. And such is also the characteristic of many of the smaller ramifications of the head waters of the Alleghany, which do not rise on the borders of Lake Erie. They still descend so gradually and uniformly, that they may be safely traversed by rafts and boats when reduced to a width of only twelve or fifteen feet. The elevation of the Alleghany at Clean Point, 250 miles above Pittsburgh, as determined by the surveys of the writer, is 1403 feet above the tide. Steamboats have ascended to this point in sufficient water—2,200 miles from the mouth of the Mississippi—and might, by a little labor, be capable of running there at all times. Here follows a profile of the Alleghany river, Chautauque Lake, and Lake Erie, from which it seems that Lake Erie lies in the bottom of an immense basin about 1000 feet deep, on the very brim of which, more than 700 feet above the surface of the Lake, many of the tributaries of the Ohio take their rise. The Upper Alleghany and its tributaries, traced towards their sources, rise very uniformly at the rate of about three feet per mile, and terminate in a number of small lakes; of which the Chautauque is the most important, and separated like the others, by a narrow ridge from the basin of Lake Erie. An excavation only sixty feet deep, through this ridge, would turn one of the principal tributaries of the Ohio into Lake Erie and the St. Lawrence. The following table shows the actual descent, and descent per mile, of the Alleghany, Ohio, and Mississippi rivers, from point to point, from Coudersport, forty miles above the head of natural steamboat navigation on the Alleghany, to the Gulf of Mexico:—

Table with 4 columns: From, Miles, Ft. Fall, Ft. In. Per M. Coudersport to Clean Point, 40, 246, 6.2. Mouth of Warren, 21, 216, 10.3. Warren to Franklin, 10, 227, 2.3. Franklin to Pittsburgh, 130, 321, 2.45. Pittsburgh to Wheeling, 100, 240, 2.4. Wheeling to Marietta, 60, 49, 0.8. Marietta to Le Tert's Shoals, 31, 16, 0.5. Le Tert's Shoals to the mouth of Kanawha, 56, 33, 0.6. Mouth of Kanawha to Portsmouth, 94, 48, 0.5. Portsmouth to Cincinnati, 105, 48, 0.45. Cincinnati to Evansville, 328, 119, 0.36. Evansville to the Gulf of Mexico, 1,355, 239, 0.18. Mississippi to the mouth of the Mississippi, 9,416, 1,649.

From the above table, it appears that from Pittsburgh to Cairo, the mouth of the Ohio, a distance of 975 miles, this river has an average fall of about 51 inches per mile; and from Cairo to the Gulf of Mexico, 1,176 miles, the Mississippi has an average fall of 28.10 inches per mile. By observing the descent of the Alleghany from Franklin to Pittsburgh, we may conclude that rivers, of which the fall does not exceed two feet per mile, are navigable for steamboats, unless there be great irregularity in the distribution of the fall. In the extent of such irregularity existing, rivers having an average descent not exceeding two feet per mile, if well supplied with water, may afford exceedingly good navigation between the rapids, which must be very remote and easily overcome. We learn, also, from these tables, that a descent of nearly four feet per mile is not incompatible with the existence of steamboat navigation, if the supply of water be well maintained; for a steamboat has ascended the Alleghany as far as Clean Point, overcoming, in places, a slope of nearly five feet per mile. It is well known that the navigation of the Ohio, which, at certain seasons, is scarcely surpassed on living streams, often fails for want of water of sufficient depth to float the boats that can be most advantageously used. It has been proposed, at times, to remedy this defect by leading the water of Lake Erie into the Ohio, and maintaining the navigation by supporting the depth in the channel from that ample source. But it will be perceived, by an inspection of the foregoing table, that the Ohio river at Pittsburgh is at low water, 134 feet above the level of Lake Erie; and that the plane of the surface of that lake, extended to

the south, will pass 700 feet below the sources of the Alleghany, 395 feet below the town of Franklin, 134 feet below Pittsburgh, 55 feet below low water at Wheeling, and would cut the inclined plane of the Ohio between Parkersburg and Marietta, and at a point about 100 miles south of Lake Erie.

The Blind Seeling.

The Woodstock American furnishes an interesting notice of an experiment made by Dr. Cadwell, in Canada, a few days ago. Our cotemporary says that a blind girl, named Sarah Hawley, of the township of Malahide, was restored to sight almost instantaneously, and then goes on to remark:— It seems she was born perfectly blind, and is now twenty-one years of age. During this long time of course she had not the slightest comprehension of the appearance of any object more than she could acquire from the sense of touch. It is little wonder, therefore, that her feelings were excited when she first beheld the light of the sun and the appearance of all the things around her. Our cotemporary says:— To describe the sensations of the young lady when the first welcome ray of light entered her hitherto sightless orbs, would be beyond our power. In an instant, as if by magic, the ideas of material things which she had cherished for so many years through the sense of feeling, were entombed in memory. A new and bright world, full of light and life—full of wonder and admiration—terrible, because hitherto unknown in its realized beauty and grandeur, arose before her. She looked and trembled; she shook from head to foot, like an aspen leaf; and, unable to utter a word, she gazed in wild astonishment on the scene before her. When her emotion had somewhat subsided, Dr. Cadwell inquired if she saw him. "Yes," said she, "I see you. Oh, how white you look!" Subsequently she noticed a pair of brass candlesticks in the room, and inquired what they were. On being informed she was incredulous. The ideas which she had formed of a candlestick were far different from those which her new-born sight conveyed. The candlesticks were brought to her; she handled them and exclaimed, "Oh, yes, they are candlesticks; how bright they look." Dr. Cadwell showed her his gold watch, and inquired if she knew what it was. She answered in the negative, and on being informed she said, "What a queer thing it is; both sides of it are not alike." We may add, that the young lady's sight is daily improving in strength, and that she returned to her house in Malahide, a few days since, rejoicing in the light of life.

A New Locomotive.

Mr. William D. Armet, of Iowa, has made certain improvements in the locomotive, by which it is adapted to running on plank or Macadamized roads. As far as we can judge from an examination of his plan, its chief novelty appears to consist in the arrangement of the driving wheels, and operates in such manner as, to a considerable extent, to increase the speed of the locomotive, by increasing the tractive power of its driving wheels, and also to operate so as to prevent them from cutting or otherwise injuring the road. This locomotive, in form resembles those in common use, having a steam boiler, cylinder, and other necessary appendages. It has a steering apparatus of novel construction, by which the pilot can, by the turning of a windlass, give any desired direction to the locomotive in the shortest possible time. The design of this locomotive is to draw any suitable number of conveniently constructed vehicles, and to connect with a railroad to receive passengers or freight and convey them to distant towns or villages, where it is not only impracticable to construct a railroad, but where traveling and business are not sufficient to support such. This improvement seems admirably fitted for the Western portions of this country, and especially the immense prairies which are now being laid with plank roads. It would seem also to be adaptable to agricultural purposes, by simply connecting therewith a line of plows; or for driving machinery for various purposes, by supporting the locomotive upon a pair of wheels situated on either side of the driving wheels, and using one or both of the latter to communicate the power of the engine through a band, or otherwise, to the machine to be driven.

Woolen Rags as a Manure.

As a fitting return for your trouble in answering my inquiry, in the May number, in regard to the application of woolen rags as a manure, I now send you the result of my so doing. In my former letter I said nothing about the quality of the land I intended planting. It was a light yellow sand, and had been cropped with wheat the year previous, and sowed with clover, which had not, however, taken well. I planted the piece, just one-third of an acre, part on the 10th of May, and the other part on the 20th, in rows three feet apart, putting the sets one foot apart. They would, I think, have produced more if only eight or nine inches apart. I first drew the rows, and then, after cutting them off, scattered the rags, at the rate of one ton to the acre; dry, in just the state I saved them, in the rows, and dropped my sets on the rags, covering them up in the usual manner. I hoed them three times, and the product is just seventy-five and a half bushels of the largest and best Pink-Eye potatoes I ever saw. The rags now appear but little decomposed. I purposely left two rows without rags; the difference in the appearance of the potatoes during their growth, and in the quality and quantity of the product, was very striking. (Cor. Genesee Star.)

SHIP CANAL.—The Important Ship Canal

which is to unite Lake Superior with Lake Michigan, will soon be commenced. The surveys for its location have been completed, and the ground has been found quite as favorable for the easy and speedy construction of the work as was expected. Several routes have been surveyed, which will enable the Legislature of Michigan and contractors to attain a perfect understanding of the whole subject. The canal will be a fraction less than a mile in length. The law of Congress provides that the locks shall be at least 250 feet long and 60 feet wide, and the Michigan Legislature has power to enlarge the dimensions. When completed, this canal will enable steamers of the largest class to run from Buffalo to the head waters of the lake without any transshipments—an improvement that will quadruple the trade of this immense lake in less than two years.

Leaves for Littering Stables.

In this year of scarcity of hay, straw will be used more than usual for feeding stock, instead of being used for litter. Leaves from the forest may be used for a substitute for straw, in many instances with advantage. They may be readily gathered in large quantities where woods are free from underbrush and the ground is dry. In many situations, the winds sweep them together in piles, along fences or the lee side of rocks and hills. They make the best possible bedding for pigs—are clean and wholesome, give the animal a clean skin, and protect him, better than almost anything else, against cold.

Another advantage of leaves for litter, they make excellent manure. Gardeners will know their value for this purpose. A mixture of leaves with animal manure, and old turf or peat, decomposed and well mixed, furnishes a compost which is very favorable to the growth of most plants. For litter, leaves should be gathered, if practicable, dry. (Boston Cultivator.)

ANCIENT SUBSTITUTE FOR A LIBRARY.

A story is told of a Roman who expended vast sums in purchasing a household of learned slaves. He wished to have the best poets and historians in living editions. One servant recited the whole of the Iliad; another chanted the Odes of Pindar. Every standard author had a representative. The free Press has replaced the bondman. Literature is no longer an heirloom, nor can an emperor monopolize Horace. A small outlay obtains a choicer collection of verses than the ancient amateur enjoyed, and without the annoyances to which he was subject. He had no familiar book for a corner, nor any portable poet to be a companion in a field-walk, or under a tree. Not even Nero could compress a slave into an Elzevir. Moreover, disappointments sometimes occurred. Perhaps the deputy "Pindar" was out of the way; or a sudden indisposition of "Homer" interrupted Ulysses in the middle of an harangue, and left Hector stretching out his arms to the child.

LONGEVITY IN CANADA.—The Montreal Herald

mentions some regular instances of longevity brought to light by the late census. It says:— "We understand that more than twenty persons are returned whose ages exceed one hundred years. The most venerable patriarch of these, if we make no mistake, resides in the township of Grey, Simcoe county, aged one hundred and fifteen years. Ninety-five years ago he scaled the cliffs of Quebec with General Wolfe; so that his residence in Canada is coincident with British rule in the province. He has attached himself to the Indians, and lives, in all respects, like them. This veteran is named Abraham Miller. Galvanily will not permit us to omit honorable mention of an almost equally distinguished person of the other sex. Helen Maguire is one hundred and six years of age. She still dresses without help, and walks out for air and exercise whenever the weather is sufficiently fine to tempt her from the chimney corner. She still has all her faculties, and can thread a needle without spectacles."

A FISH NURSERY.—Dr. Samuel J. Stratford

of Toronto, Canada, has asked Nova Scotia for a salt-water lake. He desires to make a fish nursery for salmon, lobsters, oysters, &c. The French have lately turned their attention to schemes of the kind; and the doctor thinks he could carry out the plan successfully at Lake Bras d'Or, in Cape Breton; a plan which, he says, would prevent the extirpation which threatens these floating ailments of France. He proposes to erect defenses at Barra Strait, which will prevent the escape of the fish, and feed and protect them in the spacious inclosure. He would do this in such a way as that navigation should not be hindered. He has a method of preserving his fish alive, and so exporting them in salt water to foreign countries; and he expresses his confidence that he could not only alone supply the markets of Canada and the United States, but also those of England and the continent of Europe.

The crops in South Russia this year

have surpassed all calculation. The Menonite Colonies alone will have over one-and-three-quarter million bushels of grain for export. The demand for laborers has been so great in the fields that the shops of the tailors, shoemakers and stone-cutters were all deserted during harvest. Every day is bringing these countries nearer to England.

The Boston Medical Journal gives the following

simple and economical apparatus for overcoming bad odors and purifying any apartment where the air is loaded with noxious materials: Take one of any of the various kinds of globe lamps—for burning camphene, for example—and fill it with choleric ether, and light the wick. In a few minutes the object will be accomplished.

The Legislature of Vermont adjourned on

Wednesday morning, 24th ult. Among the acts of the session was a liquor law, similar to the one now in operation in the state of Maine. The measure is to be submitted to a direct vote of the people, for their adoption or rejection, in March next.

The farm of Mr. Polhemus, situated between

Astoria and Ravenswood, of 100 acres, sold a few days since for \$50,000, being \$500 per acre. Another farm of 40 acres, near Astoria, which belonged to the late Isaac Van Ald, sold for \$35,000, being \$875 per acre.

The Street Department of New York City

Government have signed a contract with Mr. Henry R. Concklin for the enlargement of the Battery to about double its present size, in accordance with the plan long since agreed upon, and to consummate which propositions were long ago invited.

Fifty thousand dollars have been recently

subscribed, mainly by the farmers of Delaware, to endow their College at Newark. It is conditioned that a Professorship of Agriculture shall be at once established, which is to go into operation the present winter.

Rev. R. T. Middleditch, of New Jersey, has

been awarded by the Southern Baptist Publication Society, a prize of \$50 for the best Essay on Missions.

Sugar cane, of very good quality, has been

produced in South Carolina, and the Charleston Mercury calls the attention of the planters of that State to its cultivation.

The Telegraph announces the unexpected

death of Hon. Walter Forward, of Alleghany Co., Pa.; whose age must be about 65 years.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved Cast Iron Yokes, with unmovable arms, are attached to these Bells so that they may be adjusted to ring easily, and properly, and Springs also which prevent the clapper from resting on the bell, thereby prolonging the sound. Hangings complete, including the clapper, and (Wheels) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable under some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years, in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones; and has enabled them to score for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fair, for several years past. The Trinity Church of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the "Fire Alarm Bells" of New York, the largest ever cast in this country. Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the need.

ANDREW MENEBLY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning. They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms. Call and see, at 117 Fulton-street. Sept. 16—6m. CHAS. STARR, JR., & Co.

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 or detention. The secure and elegant steamer C. VANDERBILT and COMMODORE E leave on alternate days (Sundays excepted) Pier No. 2 North River (next wharf above Battery-place), at 4 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 10 Battery-place.

Seventh-day Baptist Publishing Soc's Publications.

The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movement of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the industrious and unchristian enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

The Sabbath-School Visitor.

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