

The Sabbath Recorder.

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

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 5.

NEW YORK, FIFTH-DAY, JULY 15, 1852.

WHOLE NO. 421.

The Sabbath Recorder.

FAMILY RELIGION.

A Report prepared for, adopted by, and published at the request of the Seventh-Day Baptist Western Association.

The Committee appointed to present a "Report on Family Religion," in casting about for the boundaries of their duty—as they cannot be persuaded that the motion by which they were appointed was passed on the assumption, or even with the admission, that we are to look to the family for a religion peculiar to that relation—conclude that any thing relating to the proper development of the Religion of Jesus Christ in the Domestic Circle, or the evils that legitimately follow a neglect of its cultivation in that department of life, will lie within the limits of the field assigned them.

Though religion, as exhibited in the Gospel, presents a combination of beauty, harmony, glory, and power, sufficient to command the admiration of the universe, the display of which would constitute an exhibition worthy of so vast an assemblage, yet it is evident, that God was actuated by a higher motive, in elaborating its essential elements, and so adjusting and combining them as to bring the whole into operation. That motive is stated by Christ himself, when he says, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Without the operation of this system, of which this inestimable gift is a part, the inevitable fate of the human family must have been to perish; and religion is doing the great and glorious work to which it is ordained, when it is transforming poor, polluted, perishing sinners, into the likeness of Christ, and making them heirs of an "inheritance incorruptible, undefiled, and that fadeth not away."

Though the work of regeneration is entrusted alone to the Holy Spirit, that arrangement by which the disciples of Christ are constituted instruments in the conversion of souls, is a conspicuous vindication of the wisdom and beneficence of God. It seems exceedingly fit, that those whose feet have been taken from "the horrible pit and miry clay," should be sent on an errand of expostulation to those whose "steps take hold on death."

God has sanctified a variety of relations or offices among men to, and instituted others for, the purpose of promulgating the principles of religion, and bringing their beneficent operation to bear upon the hearts and consciences of those who are exposed to death. These offices have been appropriated or constituted at such periods in the lapse of time and progress of human society, as marked their adaptation and necessity. The light afforded by the Scriptures upon this subject renders it evident, that the very first appropriation of office to this work was that of the Head of the Family. Thus, we see Abel acceptably officiating in behalf of himself and his family in the offering of "the firstlings of his flock" to God. Indeed, during the whole antediluvian age, this seems to have been almost exclusively the means of expounding religion and leading in its ceremonies. Noah is said to have been a preacher of righteousness—an expression which might justify the inference that he publicly expounded the principles of righteousness; but the history of that time shows that, with all his preaching, none were impressed with the importance of his mission but the members of his own family; and the strong presumption is, that his influence over them was not so much the result of his public preaching, as of that private instruction which he had bestowed upon them from their childhood. The propriety of this arrangement is explained in the fact, that the social element in our nature was first developed in the family. In that early age of the world and crude state of society, people associated together, mainly, by families. Hence children, having been instructed in religion by their parents, as families gathered around them, in their turn became teachers.

The addition of other offices for communicating religious instruction does not seem to have been made on account of a want of adaptation of this to the object in view, but simply because the change in the aspect of human society afforded opportunity for them to be useful. Nor does it appear, that the subsequent supply of all these other provisions for promoting piety at all abated the responsibility of parents and heads of families in this respect. The expression, "Train up a child in the way he should go, and when he is old he will not depart from it," (Prov. xxii. 6) made long after the establishment of the Jewish Priesthood and Church, shows that this ancient obligation was unabated at this time; and the language of the Apostle, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," (Eph. vi. 4) shows that since the full establishment of the Gospel Ministry, and Church it remains in full force.

Observation has shown many, to their deep sorrow, and will show any who are willing to direct their attention to the subject, that the faithful performance of this duty of Christian parents and guardians cannot now be neglected without the most disastrous results. If the

faithful Pastor meets with difficulty in his efforts to secure the respect, the confidence, or the attention of the precious youth of his charge, or if his heart is wrung with the development of juvenile criminality in the neighborhood, it will generally be in the case of those children who do not have proper religious instruction at home. If the solemnities of the house and worship of God are disturbed by audible talking and laughter without, and the careless tramp of feet, the exhibition of grotesque movements, or the exchange of significant glances within, the offenders can generally be traced to families where religious instruction is neglected. Mark the lad who indulges in taking the name of God in vain, and his home will often exhibit boards for checkers or chess, or miniature cannon, or other means of dissipation, but no family altar. Notice the Miss, who, in the house of God, tosses her head with affected airs; deliberately passes upon the fashion, the fit, and the quality of every dress; and has an ear for every sound but that of the voice of instruction. Follow her to her home. You may find the wardrobe hung or piled with gewgaws; the parlor, perhaps, likely enough, is strung with trashy and corrupting works of fiction; but there is no clasped Bible, bearing, within, her own name, and a mother's prayer for God's blessing upon its thorough search, and the stainless track of a chrysalis tear that fell unbidden from that mother's cheek, as her hand wrought the inscription, and her heart throbbled with solicitude for the salvation of her child.

The consequences of neglect in this respect, have come home upon us, as a people, with fearful weight. Whence came that multitude, who, overcome by the attractions of business or matrimonial alliance, or by a shame of their own singularity, have forsaken the "Sabbath of the Lord our God?" The answer is, from those families around whose hearth the light of religious instruction did not shine in the time of their childhood and youth. There is, perhaps, scarcely a society amongst us, that has not, in this way, to a greater or less extent, been made the sport, not of overpowering conscientious conviction, but of contending interest. And the picture is still more startling, when we look at the descendants of those families who have placed themselves in an isolated position. Were these scattered prodigals at once transformed into faithful and efficient advocates of the truth, which they have repudiated for the want of that deep impression of it on the heart which is the result of early faithful parental training, there would be scarcely a locality in our wide-spreading country where their voice would not be heard. Indeed, places are known, where, if those who have abandoned the Sabbath, and their descendants, should return to its observance, the effect would be to almost revolutionize the society.

Again: Whence came those, in the church, who have their fallacious notions, of which no argument or truth can, relieve them?—notions which not only render them unfit for any useful service, but form unsightly excrescences upon their religious character—excrescences upon which they are liable to receive many a painful thump, and with which they are liable to graze many of the tender interests of religion? Whence came those who are most frequently objects of distressing solicitude to the church, and subjects of discipline in it—who, when involved in difficulty, most obstinately resist efforts for its adjustment? And those whose sordid dispositions are a constant weight on the benevolent operations of the church, extending even to the support of the Gospel at home? And those who, by a loose walk and a groveling conversation, are most frequently heaping reproach upon the religion which they profess? The answer is, they came from domicils unused to echo the voice of prayer and religious instruction.

These evils, and many others equally hurtful to the interests of religion, are of frequent occurrence, even where abundant provision is made for the public exercises of instruction and worship; but they rarely implicate those who have been the subjects of proper religious training at home.

This arrangement for communicating religious instruction was laid too deep in that consummate wisdom which wrought out the whole plan of salvation, to be superseded by any other. The completeness of its adaptation to the work of impressing upon the mind the truths of religion, and of leading the soul to God, is a sufficient vindication of this proposition; to show which is the next thing in order.

1. All those arguments which tend to show the importance of an early commencement of religious instruction with children, with an unerring aim, indicate parents as its Heaven-appointed agents. Who is so favorably situated to seize these advantages for successful effort? The first years of their children's existence are spent almost exclusively in their society; and they are continually making impressions upon their minds, even without an effort. Is it reasonable to suppose, that such an opportunity to give direction to their minds came without design? Or that it is attended with no responsibility? These are questions which it would be proper for Christian parents seriously to ponder.

That it is of the utmost importance to the success of religious instruction that it be commenced while the subject of it is young, appears—

(1.) From the fact that the mind in infancy is comparatively blank, and like an unsoiled sheet, in a favorable condition to receive the desired impression. Later in life there are apt to be other impressions fixed there, the removal of which is essential to the distinctness of those which it is desirable to make. The loss in waiting is sometimes almost or quite irreparable, on account of the tenacity with which corrupt impressions adhere to the mind. Even under the most rigorous application of self-discipline, propelled by a truly Christian spirit, it has been found impossible to entirely eradicate them. It has been a cause of regret, which many good people have carried through life, that their minds are often

the runways for thoughts that have their origin in early corrupt impression, made there by the presentation of ideas, which they had not been prepared, by earlier religious training, to repulse with disgust—impressions which they have tried in vain to obliterate.

(2.) The young mind, besides the negative or blank state so favorable to distinct impressions, almost invariably exhibits a positive thirst for those materials which are calculated to produce them. Let not those parents who are postponing their religious instructions for their children to "get old enough to be benefited by them," think that their minds will wait their tardy movements. The appetite that is denied the means of gratification at home, will seek it abroad; and the child that goes forth, prompted by its clamorous cravings, is as indifferent as to what it carries to the heart, as it was in infancy as to what it carried to the mouth. The motto, "First come, first served," was never more forcibly exemplified, than in the operations of the juvenile mind. Oh! how lamentable, that so many Christian parents should neglect, often fatally neglect, to supply these early but indiscriminate cravings with the cooling water of life, and leave them to be aggravated by quaffing the exuding ichor of moral turpitude. This is not an imaginary evil, but a living, veritable fact, occurring with appalling frequency.

(3.)—Another advantage in early religious instruction, is the readiness with which children, until they have been repeatedly deceived, give credence to what they are told. But this admirable arrangement of Divine Providence, of which such infinite advantage could generally be taken by Christian parents, is often prostituted, even by them, to the purpose of manufacturing vulgar sport, at the expense of those feelings and susceptibilities of their children, which are a thousand fold more tender than the "apple of the eye."

(4.) Finally, this process should be commenced with children while they are young, because that is the only time at which it can be commenced with any degree of certainty that it will prove successful. For, teachable and impressible as they are in early life, they are very liable, subsequently, to become otherwise. However exclusively they may, at first, be under the influence of those who are responsible for their instruction, if it is neglected, they will most assuredly go beyond its reach. No tongue is sufficient to tell the agony of many parents, who, having neglected the religious interests of their children through all the years of their trustfulness and impressibility, when, on warning them of impending danger, they discover that they have gone immeasurably beyond the reach of their expostulations. Sometimes the reflex influence of this neglect, when it proves fatal to its object, is still more appalling—proceeding so far as to shake a faith which had withstood every other test. A thrilling illustration of this occurred in the case of a worthy Deacon, who has recently been called to his account. He had a numerous family of children, a number of whom had embarked for themselves upon the voyage of life, without the anchor of Christian hope; and, perhaps, it was their father's worst fault, that he had not, from their childhood, pursued a course of religious instruction, sufficiently searching and faithful to lead them to appreciate its value; though in his house there was an altar, around which, after the reading of a portion of Scripture, the family daily kneeled, while he offered upon it a prayer to God. Among the children who had reached their majority, was a promising son, who had just become established in business; and in the prospect that flattered his father, the hope that he would, some time, become a Christian, was no small item. But he was attacked with a fatal sickness. In vain the best medical skill within reach was called. His father watched, with anxious solicitude, the progress of the disease, but to see him sink, and die, without an abatement of the delirium which had deprived him of reason at an early stage. The father grieved at the sight of young life suddenly extinguished—that the family circle had been invaded, and one of its number had fallen; but, at the thought that his son was lost, lost forever, he was inconsolable. The legions of agony and unreconciliation charged upon him; he fled before them to seek a refuge, until he stood upon the threshold of that enchanted castle, upon whose front is emblazoned the sentiment, "All men will finally be holy and happy." But, fortunately, the hand that had chastened followed him to that dangerous retreat, and kindly led him back to the strong-hold of safety.

2. The adaptation of this instrumentality to the object in view, is pointed out by the certainty with which children, at first, go to their parents for the solution of every perplexing question. Few have failed to notice this tendency, or escaped difficulty in preserving their equanimity, when subjected to the ordeal of the oddity and originality of these queries, and the frankness and confidence with which they are stated. This course in children is as natural as it is for them to look to the same source for bread; and gives to parents almost an entire monopoly, both of the development and supply of inquiry; and if they are forcibly felt their responsibility in the one case as they do in the other, it would result in as faithful effort to supply their offspring with religious instruction as is generally made to supply them with earthly sustenance. Who can doubt that such a state of things would do more to diminish the number of those who die in impotence, than all the more public means of grace, directed, as they mainly are, to the reformation of people of adult age?

3. All those feelings of tenderness, solicitude, and love, which parents cherish for their children, with equal certainty mark this relation as one affording incalculable encouragement of success. It is evident that whoever would be successful in winning souls to Christ, must make them objects upon which all these feelings center. But who is capable of such yearnings of soul for famishing sinners, as those who have watched over them from their infancy, and been sympathizing sharers of their every sorrow?

PRAYER.

BY A PATIENT IN HANWELL LUNATIC ASYLUM.

O thou! the God of light and life,
Protect me with thy arm,
For all is dark within my soul,
Disquiet and alarm.

Why is it thus, my God, that I
So desolate should be?
Thy sun that shines on others seems
To have no ray for me.

Why still on me thy chattering band
This instant dost thou lay?
Why thus my lovers and my friends
Removest thou away?

The eyes of those are closed in death
Who erst my cares beguiled;
Thou lookest not on me but both away,
The mother and the child.

I had no other father, Lord,
In youth but only thee,
And, till I sinned, I own thou wert
Most bountiful to me!

And now that I am penitent,
And sore with grief and care,
O! leave me not without thine aid,
Nor leave me to despair.

THE GOLD SOVEREIGN.

The story of the gold sovereign, related to me by Judge N., a gentleman of wealth and influence in western New York, is well worth repeating—not for artificial interest, which it does not contain—but for the admirable lesson it conveys to young persons commencing life.

When I was only eight years old, said Judge N., my father and my mother being poor, with half a dozen children better than myself to take care of, I was given to a farmer in the town of F., who designed making a plow-boy of me, and keeping me in his service until I was of age.

Well, I had not a very gay time in Deacon Webb's service; for although he was an honest deacon, and a tolerable kind man in his family, he believed in making boys work, and understood how to avoid spoiling them by indulgence.

So I had plenty of work to do, and an abundant lack of indulgences to enjoy. It was consequently a great treat for me to get the enormous sum of one or two pennies into my possession, by any sort of good fortune—a circumstance of such rare occurrence, that at the age of eleven I had learned to regard money as a blessing bestowed by Providence only on a favored few.

Well, I had lived with Deacon Webb three years before I knew the color of any coin except vile copper. By an accident I learned the color of gold. That is the story I am going to tell you.

One Saturday night Mr. Webb sent me to the village store on some errand; and on returning home, just about dusk, my attention was attracted by a little brown package, lying on the road side.

I picked it up to examine its contents, without the least suspicion of the treasure within. Indeed, it was so light, and the volume of brown paper appeared so large, that I undoubtedly suspected that I was the victim of an April Fool, although it was the month of June. I tore open the folds of the paper, however; and, discerning nothing, I was on the point of throwing it into the ditch, when something dropped out of it and fell with a ringing sound upon a stone.

I looked at it in astonishment. It was yellow, round, glittering, too bright and too small for a penny. I felt of it, I squeezed it in my fingers, I spelled out the inscription; and my handkerchief whispered to me that it was a gold coin of incalculable value, and that if I did not wish to lose it, I had better pocket it as soon as possible.

Trembling with excitement, I put the coin in my pocket. But it would not stay there. Every two minutes I had to take it out and look at it. But whenever I met somebody, I was careful to put it out of sight. Somehow, I felt a guilty dread of finding an owner to the coin. Provided I found none, I thought it was honestly mine, by right of discovery; and I comforted myself with the sophistry that it was not my business to go about the streets crying, "Who's lost?"

I went home with the gold in my pocket. I would not have had the deacon's folks know what I had found for the world. I was sorely troubled with the fear of losing my vast and incalculable treasure. This was not all. It seemed to me that my face betrayed my secret. I could not look at any body with an honest eye.

These troubles kept me awake half the night, and projects for securing my treasure by a safe investment, the other half. On the following morning I was feverish and nervous. When Deacon Webb, at the breakfast table, said,

"William!"

I started and trembled, thinking the next words would be—

"Where is that piece of gold you have found and wickedly concealed, to keep it from the rightful owner?"

But he only said,

"I want you to go to Mr. Baldwin's this morning, and ask him if he can come and work for me to-day and to-morrow."

I felt immensely relieved. I left the house and got out of sight as soon as possible. Then, once more, I took the coin out of my pocket, and feasted on its beauty. Yet I was unhappy. Consciousness of wrong troubled me, and I almost wished I had not found the sovereign. Would I not be called a thief, if discovered? I asked myself. Was it not as wrong to conceal what I had found as to, take the same amount originally from the owner's pocket? Was he not defrauded the same?

But then I said to myself—

"Why, if I don't know who the loser is, how can I give him his money? It is only because I am afraid Deacon Webb will take it away from me, that I conceal it; that's all. I would not steal gold; and if the loser should ask me for it, I would give it to him. I organized thus to myself all the way to Mr. Baldwin's house, but after all it wouldn't do. The gold was like a heavy stone bound to my heart. It was a sort of unhappy charm, which gave an evil spirit power to torment me. And I could not

help thinking that I was not half so well pleased with my immense riches as I had been, with a rusty copper which I had found some weeks before. Nobody claimed the penny, although I kept my good fortune no secret; and I had been happy as a king, or as a king is commonly supposed to be.

Mr. Baldwin was not at home, and I returned to the deacon's house. I saw Mr. Wardley's horse standing at the gate, and I was terribly frightened. Mr. Wardley was a constable, and I thought he had come to take me to jail. So I hid in the garden until he went away. By that time reason began to prevail over cowardice, and I made my appearance at the house. The deacon looked angrily at me.

Now, thought I, feeling faint, he's going to accuse me of finding the gold.

But he only scolded me for being so long about my errand. I never received a reprimand so willingly. His severe words sounded sweet, I had expected something so much more terrible.

I worked all day with the gold in my pocket. I wonder Deacon Webb did not suspect something, I stopped so often to see if the gold was really there; for much as the possession of it troubled me, the fear of losing it troubled me scarcely less. I was miserable. I wished a hundred times I had not found the gold. I felt that it would be a relief to lay it down on the road side; again I wrapped it in brown paper just as I had found it. I wondered if I got wealth made every body so miserable.

At night I was sent again to Mr. Baldwin's, and having found him, obtained his promise to work at Deacon Webb's on the following day.

It was dark when I went home, and I was afraid of robbers. I never felt so cowardly in my life. It seemed to me that any body could rob me with a clear conscience, because my treasure was not mine. I got home, and went trembling to bed.

Mr. Baldwin came early to breakfast with us. I should tell you something about him. He was an honest, poor man, who supported a large family by hard work. Every body liked him, he was so industrious and faithful; and besides making good wages for his labor, he often got presents of meal and flour from those who employed him.

Well, at the breakfast table, after Deacon Webb had asked the blessing, and given Baldwin a piece of pork, so that he might eat, and go to work as soon as possible, something was said about the "news."

"I suppose you have heard about my misfortune," said Mr. Baldwin.

"Your misfortune?"

"Yes."

"Why, what has happened to you?" asked the Deacon.

"I thought every body had heard of it," replied Baldwin. "You see, the other night when Mr. Woodly paid me, he gave me a gold piece."

"I started, and felt the blood forsake my cheeks. All eyes were fixed upon Baldwin, however, so my trouble was not observed.

"A sovereign," said Baldwin, "the first one I ever had in my life; and it seemed to me that if I should put it in my pocket, like a cent, or a half-dollar, I should lose it. So, like a goose, I wrapped it in a piece of paper, and stowed it in my coat pocket, where I thought it was safe. I never did a more foolish thing. I must have lost the coin taking out my handkerchief; and the paper would prevent its making any noise as it fell. I discovered my loss when I got home, and went back to look for it; but some body must have picked it up."

"Who could be so dishonest as to keep it?" asked the deacon.

"I felt like sinking through the floor."

"I don't know," replied the poor man, shaking his head sadly, "he's welcome to it, whoever he is; and I hope his conscience won't trouble him more than the money is worth; though Heaven knows I want my honest earnings."

This was too much for me. The allusion to my conscience brought the gold out of my pocket. I resolved to make a clean breast of it, and be honest in spite of poverty and shame. So I held the gold in my trembling hand, and said—

"Is this yours, Mr. Baldwin?"

"My voice was so faint that he did not hear me." So I repeated my question in a more courageous tone. All eyes were turned upon me in astonishment; and the deacon demanded where and when I had found the gold.

I burst into tears, and confessed every thing. I expected the deacon would whip me to death. But he patted my head, and said more kindly than was his wont—

"Don't cry about it, William. You are an honest boy, if you did come near falling into temptation. Always be honest, my son; and if you do not grow rich, you will be happy with a clear conscience."

But I cried still—for joy. I laughed, too; the deacon had so touched my heart. Of what a load was I relieved! I felt then that honesty was the best policy.

As for Baldwin, he declared that I should have the money for finding it; but I wished to keep clear of the troublesome stuff for a time, and I did—I would not touch his offer; and I never regretted it, boy as I was.

Well, I was the deacon's favorite after this. He was very kind to me, and trusted me in every thing. I was careful not to deceive him; I preserved the strictest candor and good faith; and that has made me what I am. When he died, he willed me five hundred dollars, with which I came here and bought new lands, which are now worth a great many sovereigns. But this has nothing to do with my story. That is told; and all I have to add is, I have never regretted clearing my conscience of Poor Job Baldwin's sovereign.

Archbishop of Paris, who referred her to the Court of Rome. The Pope refused to authorize the marriage. They then turned to the other side. For want of a Catholic blessing on their marriage, the lady consented to receive that of the Jew. They applied to the Grand Rabbi; but he was not less exclusive than the Pope, and refused to bless the marriage of a Catholic. The Pope refused to bless the Jew; the Rabbi refused to marry the Christian; the young people were either prevented from marrying, or were to be married without a benediction. The uncle of the young bridegroom advised them, as the last resource, to address themselves to one of his colleagues, a Protestant pastor. M. Coquerel replied that he had in his heart prayers for the whole world, and above all, for those who wish for them. So the young people were married.

DECISION.

More than forty years ago, a young man was preceptor of Bradford Academy, who had just become interested in religion. He was invited to a social party to spend the evening. After tea the tables were prepared for card playing. This young man was very much tried when he saw this preparation. Several of the company were young ladies who were members of his school, and he felt a responsibility respecting the influence which he should exert upon them. He made up his mind that he would not engage in the amusement, and retired to another room. The young ladies asked, "Where is the preceptor?" They all gathered around him and entreated him to join them in card playing. He told them that he could not, and gave them his reasons. This afforded him an opportunity to enter into a free conversation on the subject of personal religion.

Among the young ladies present that evening was Harriet Atwood, who was afterwards Harriet Newell, of the first company of missionaries who went from this country. The faithful conversation of that young man resulted in her conversion. Through the blessing of God, an entire revolution was wrought in her feelings and purposes. She devoted herself to preaching the gospel to the heathen. She had it in her heart to do this work, but lived only to come in sight of heavenland. Her memoir, prepared and published by Dr. Woods, has done a great work. She being dead, yet speaketh. Hundreds have been baptized into her name as well as imbued with her spirit. Her example will live, and continue to exert an influence, until earth's remotest nations shall have learned Messiah's name.

The young man who took this stand has been a successful pastor in New Hampshire more than forty years. The good accomplished by the decided stand which he took that night will never be fully understood until the secrets of all hearts shall be revealed. How important that Christians be decided! [Rec.]

REMEMBERED EIGHTY-FIVE YEARS.

Luke Short, when about fifteen years of age, heard a sermon from the celebrated Flavel, and soon after went to America, where he spent the remainder of his life. He received no immediate impression from Flavel's sermon, and lived in carelessness and sin till he was a century in age. He was now a "sinner a hundred years old;" and, to all appearance, ready to "die accursed." But, sitting one day in a field, he fell into a busy reflection on his past life; and recurring to the events of his youth, he thought of having heard Mr. Flavel preach, and vividly recollected a large portion of his sermon, and the extraordinary earnestness with which it was delivered. Starting as if stung by an adder, he instantly labored under agonies of conscience, and ran from thought to thought till he arrived first at conviction of sin, and next to an apprehension of the Divine method of saving the guilty. He soon after joined a Congregational church in his vicinity, and to the day of his death, which happened in the one hundred and sixteenth year of his age, gave satisfactory evidence of being a truly converted and believing follower of the Saviour. Mr. Flavel had long before passed to his heavenly rest, and could not, while on earth, have supposed that his living voice would so long continue to yield its echoes as an instrument of doing good to a wandering sinner. Let ministers and private Christians, who labor for the spiritual well-being of their fellow-men, cast their bread upon the waters, in full faith that though they lose sight of it themselves, it shall be found after many days. [Lon. Evang. Mia.]

THE HUNTER'S CONVERSION.

The Rev. Peter Conrad, a missionary of the American Baptist Home Mission Society, in Wisconsin, reports an interesting incident. During a severe rain storm, he heard a knock at his door. On opening it a man entered, who was from the head waters of the Kickapoo river, distant fifty or sixty miles. He was in the full garb of a hunter, dressed in deer skin, with fringe of the same on the seams and borders of his coat. Around his waist was a belt, and attached to this his hunter's knife in a sheath. Requesting a conversation with the missionary, he was invited into his study, where, with tears in his eyes, he acknowledged his errand—to inquire what he should do to be saved. The missionary soon perceived that the work on his heart was the work of the Holy Spirit, and that he was not far from the kingdom of God. Two days afterwards, with the burden of sin still on his soul, he went out into the woods and earnestly sought the blessing of forgiveness, and returned to the missionary's house, declaring with tears of gushing joy, that he had found Jesus Christ to be his friend. He remained for a time with the missionary, giving evidence of a real work of grace on his heart; and in conformity with his wishes was to be baptized before returning to his camp and companions in the deep forest. "This," said the missionary, "is the Lord's doing."

The Sabbath Recorder.

New York, July 15, 1852.

STATE OF THE DENOMINATION.

It is a solemn thought, that "judgment must begin at the house of God." What the end will be of those who compose the Seventh-day Baptist denomination, when the judgment shall have passed, it may not be easy to say; but no one, we presume, will accuse us of uncharitableness, if we say, they will "scarcely be saved." 1 Pet. 4: 17, 18.

The same inspired writer who teaches that the righteous will be saved, also informs us of a way in which we may have an entrance ministered to us abundantly into the everlasting kingdom of Jesus Christ. 2 Pet. 1: 11. It would seem, however, as if the most of us thought it quite enough to be saved "so as by fire." 1 Cor. 3: 15. But what if the fire consume us, ere the hand of mercy snatches us as a brand from the burning? Let those who are content to have just religion enough to go to heaven, think of this.

Three of our Associations have now passed their anniversaries for the present year; and what do we learn, from their statistics, of the state of the denomination? Alas! alas! We are progressing, but not in that which would be the life of the churches. We are advancing, but not in the work of subduing the world to Christ. We are "rich, and increased with goods, and have need of nothing." Probably, there never was a time, when we enjoyed greater prosperity in this world's good. But for all that, we are "wretched, and miserable, and poor, and blind, and naked." Worldly-mindedness has eaten up our piety. With here and there an exception, our churches have diminished in numbers, instances of backsliding have multiplied, family religion is deplorably neglected, the power of the ministry is waxing feeble, and there seems to be a prospect, that God is about to send upon us that worst of all curses, "a famine, not of bread, nor of water, but of hearing the words of the Lord."

One of our ministering brethren, who has labored long and usefully, in a communication which, we suppose, was not intended for the public eye, expresses himself with much feeling on this point, and very appropriately. He will excuse the liberty we take, in publishing a part of his letter. Our readers will ponder the solemn facts upon which he dwells, and ask whether it is not time to clothe ourselves in sackcloth, and beseech God to take away our reproach.

"I feel exceedingly distressed. There are several stand-points from which, for a long time, I have been trying to take observations, which should neither exalt our position unduly, nor unjustly depress it. And the result of these observations has been to greatly distress me."

"First, let us look, for one moment, into the condition of things as it respects the ministry. Our number is exceeding small. This itself is a circumstance of weakness, which is truly discouraging, when we consider the amount of labor demanded at our hands. Then, what a large proportion even of these are barely supporting a nominal existence. They have a name to live, but how feeble and inefficient are they. Of the number that are somewhat active, how many are crippled for the want of education, and that thorough mental training which is requisite for the development of one's self, and for extensive usefulness in this age of gigantic intellectual strife. But, farther, how dismal the fact that some, who have been reckoned among our most useful and successful ministers, are now, by the decisions of our ecclesiastical bodies, deposed or suspended—justly threatened with the ban of excommunication. O, how is the gold become dim, and the most fine gold changed! This is sad. Our candidates for the ministry, too, where are they? Indeed, have we any? Our young men of talent are turning their attention in other directions. For some cause, few hear and reply to the voice of the Lord calling to this work. 'Here am I, send me.' Either their hearts are not sufficiently imbued with the love of souls, or spiritual weakness, or some other cause, holds them back. This is to me a source of great anxiety; and whatever the cause of this delinquency may be, I would that it might be sought out, and remedied."

"Again, look at our churches. Now, it does not satisfy me; to say that 'it is a general time of backsliding and apostasy.' I take no comfort in that thought. Look, I say, at our churches. Several of the strongest of them are bound, hand and foot, by dissensions and internal broils—strong and leading brethren arrayed against each other—and this too in the kingdom of peace! In some instances, even church is arrayed against church, and others so far sympathizing with these that they are but little better off. What a sin and burning shame is this! Other churches are afflicted with a disease little less to be dreaded—lukewarmness. A death-sleep seems to have come over us; and so deep is this sleep, that even the thunders of Sinai do not disturb them! Or, if aroused somewhat, they immediately sink again to slumber, with the sluggards' song upon their lips, 'A little more sleep—a little more slumber.' Hence, we have no revivals, or but comparatively few. Backsliders and apostates increase upon our hands, while sinners grow bold, and scoff at Zion and her King. Our sons and daughters, our pride, and the hope of the church, and strength of the state, are drinking in scepticism and infidelity, are becoming wanton, and refuse restraint. As for the counsels of the Almighty, they despise them; and as for his reproofs, they will not bear them. As for the gospel, they are not sensible that they need it, for they know not that they are diseased. Their depravity is so deeply entrenched in their natures, that its presence is not seen."

"Finally, our Home and Foreign Missions need replenishing and extending. But where are our materials for the work? We are limited and circumscribed, on the right hand and on the left. We have neither the men nor the means to accomplish the purposes contemplated."

"Now, I am satisfied that this imperfect

and defective sketch is not in any particular overdrawn. If so, what shall we do? Shall we give up and die? O for faith in God—for strong faith! I feel that I need this faith—faith mixed with ardent, undying love!—that can remove mountains—that finds its anchorage in the throne of the Eternal."

BRITISH CORRESPONDENCE.

Oxford University—Education in England and Scotland—Achilli and Newman.

GLASGOW, June 25, 1852.

The Report of the Commission appointed to examine into the affairs of the University of Oxford, has at length been published. It consists of 800 folio pages, two thirds being occupied with documents and evidence. It proposes important alterations. The Commissioners are for abolishing the existing monopoly of the Colleges and Halls of the University, by allowing students to reside in Oxford without the expense of connection with those bodies. In regard to the Colleges, they urge the immediate necessity of opening the fellowships and scholarships, the number and value of the scholarships being at the same time increased. They suggest numerous alterations for improving the Government of the University, for the supervision of studies, the appointment of examiners, and the management of its public libraries. They however propose that celibacy should still continue to be a necessary condition for holding fellowships, with certain specified exceptions. Some professorships they would suppress, while they would also create new ones, and amalgamate others—the professors being distributed into four boards for the regulation of study:—1. Theology; 2. Mental Philosophy and Philology; 3. Jurisprudence and History; 4. Mathematical and Physical Science. Professors and Lecturers they would allow to receive fees, while college revenues should to a certain extent be also made available for the education of the University. All oaths imposed by college statutes, and all declaration against change in statutes, they would prohibit. Such alterations will not be carried into effect without much opposition from those interested in the continuance of affairs as they are.

The subject of Education excites deep interest, and is becoming more and more perplexed, in this country. An enmity at all religious instruction in the schools, by those who are open or concealed infidels, together with the discussions among Christians as to the nature of the religious instruction to be communicated, form serious difficulties in the way of Government. A year ago, the House of Commons voted £150,000 as the year's estimate, for Great Britain, of expenditure on this head—having advanced, in successive years, the grant from £20,000, the amount voted twenty years ago. The Prime Minister, Lord John Russell, then stated the principle of the Government to be, that instruction should not be divorced from religion, and yet that no child taught at any school favored or supported by the State, should be compelled to attend any religious instruction to which his parents conscientiously object. This, fair as it seems, is disliked by some; and in the early part of the present year, Mr. W. J. Fox moved for a Select Committee of the Commons to inquire into the state of the education of the people. His motion was rejected; and under the present Derby Ministry the annual vote was passed without modification. Since then, however, a Minute of the Committee of Privy Council, giving increased authority to the Episcopal Clergy and Bishops in the selection of the books, and religious principles of the teachers, has occasioned much apprehension and blame. Even the Evangelical party of the Establishment, as they are called, are so alarmed at the prospect thereby presented, as to be speaking of establishing separate schools. Government having, however, been severely taken to task in Parliament for concealing their purpose until after the estimates were passed, they have intimated that no action shall be taken on that Minute, until the Commons, being asked for the next grant, shall have opportunity of expressing formally their opinion.

In Scotland, the same question, and from the same causes, is alike perplexed. The parish schools are now regarded by Dissenters with more than former dissatisfaction, and the increase in the number of the Dissenters is giving them more influence in opposition to established institutions and usages, that were formerly not only respected, but even venerated. Lord Melgund introduced into the Commons a bill which would have considerably affected the existing power of the Established Church in regard to the schools—which, however, was rejected by a majority of 137 against 124. The Scottish Universities were also intended to be hand-maidens to the Established Church; and Tests are required to be taken by the several Professors appointed to the respective chairs. These were imposed in 1690, and require conformity to its doctrines and government. The growth of Dissent, among teachers, as well as among those whose children are to be taught, has caused this to be felt irksome; and last year, Mr. Cowan, (a Free Church man,) one of the M. P.s for Edinburgh, introduced a Bill for the abolition of these tests as regarded the Professors elected to chairs of Literature, Science, and Philosophy (without affecting that for Divinity.) This Bill was largely petitioned for by the towns and Town Councils—including those of Glasgow and Edinburgh. It was, however, rejected in the House of Commons; although by a majority of only 66 against 65. Sir G. Grey, a member of the then Government, having both spoken and voted in its favor.

In the present session of Parliament, the Lord Advocate for Scotland intimated his intention to move for a Committee of the whole

House of Commons to consider the same subject; and Lord Melgund gave notice of a motion to insert a clause extending the provision to the tests taken by parochial school-masters. In the discussion on the 16th of February, reference was made to the notorious fact, that many of the existing Professors are not of the faith which the tests would seem to imply. Some who have subscribed the Confession of Faith, as required, are members of the Episcopal Church, and some are known to be very rarely in any church. Mr. Cowan intimated in this discussion, that of 20 candidates for the chair of Greek Professor in the University of Edinburgh, then vacant, including some of the most eminent men the country could produce, only four were legally qualified to be inducted. Although this new Bill also provided that "nothing contained in it shall affect the chairs of Theology, Divinity, or Church History," and was supported by numerous petitions, yet, as it proposed "to repeal all former statutes relating to the secular chairs," it was, on the division, April 28th, rejected by a majority of 170 against 157. These divisions indicate that probably ere long the measure will be carried.

After a long trial, in which several women swore in a manner that the Jury must regard as perjury, Dr. Newman has had a verdict recorded against him at the instance of Dr. Achilli for libel. The trial has excited much interest, not only on account of the position of the parties as converts, the one to the Romish faith, and the other to the Protestant, but from the known fact that great exertions were being made on the continent to procure evidence destructive of Achilli's character. Of all the numerous charges, most of them very infamous, the jury find only one to be true—that Achilli was suspended in 1841 by the Inquisition—which he swears, was for holding the doctrine of justification by faith, and that he never was questioned for immorality.

J. A. BEGG.

QUALIFICATIONS FOR THE MINISTRY.

To the Editors of the Sabbath Recorder:—

A few weeks since, I presented through the Recorder some thoughts on the theme contained in the heading of this article. The great object of that article was to show, that Christ and his Apostles regarded ability to teach as the great qualification for the ministry. I am happy to find myself sustained in this position by a later writer, who (though he may sometimes preach) styles himself "A Layman." Of this position he says, "This is certainly the teaching of the Bible, as quoted by the writer." The Bible, with me, is the end of all controversy. I can not, therefore, harmonize the above confession of "A Layman" with his closing paragraph, in which he says, "We should aim at a thoroughly-educated ministry—a ministry 'apt to teach' the whole gospel; but it were suicidal to our best interests to make such qualifications a sine qua non of the ministry at present." If it be suicidal to adopt a Bible standard, I would much prefer to commit the suicide than to save my head by a time-serving policy.

I admire the zeal and eloquence with which "A Layman" advocates the blending of piety, zeal and perseverance with "aptness to teach," as qualifications for the minister. In this we agree. Over this lack in myself have I spent many a thoughtful hour. From the frequent allusions to our former article in this connection of his argument, it is possible that some may have supposed that we had taken the unhallowed position, that "piety and zeal and perseverance and eminent success" were not necessary to the ministerial character and calling. We fully adopt the whole characteristics of a model gospel minister, as given by the Apostle, 1 Timothy 3d chapter, as our standard. "A Layman" will notice, by referring to these, that all of them, save "aptness to teach," belong as much, and as necessarily and appropriately, to "A Layman" as to "A Minister." Am I not right, therefore, in maintaining, that "aptness to teach" is a "sine qua non" to the minister. I have had nothing to do with it as "a variable quantity." Hair-splitting metaphysical definitions serve more to darken counsel than to enlighten. What the universal intelligence of the masses readily recognizes as "aptness to teach," needs no scholastic definitions to make plain. And there is such a uniformity of notion on this theory among ministers and people, that "A Layman" may quiet his fears "that we may never ordain another minister." Our ministry has many bright gems in its galaxy. There are young men, whose hearts burn with fervent zeal and exalted piety, who have "aptness to teach." From such as these may the destitute churches be supplied; and they fill the places vacated by the toil-worn ministers as "they ascend to their reward." Many of those who have stood for years on the battlements of Zion, and have been the chosen champions in many a well-fought battle for truth and righteousness, and have been "approved of God as his armor-bearers," have looked with anxiety upon those destined to be their successors, and sometimes have had occasion to say, "A good man has been spoiled to make a poor minister." I would that "A Layman" could have listened to the fervid eloquence and deep-toned piety of one of our aged ministers, as, in an ordination discourse, he showed that it was unto men that the word of reconciliation was committed—men who possessed the Bible qualifications for this labor.

Most of A Layman's article looks as if he were controverting our former article, but yet most of its sentiments are so in agreement with our own, that we are half inclined to construe the apparent difference as a necessary

result of his well-wrought rhetorical copiousness in style, and not to a radical difference in sentiment.

I present other arguments, by which I wish to show the "true relation of 'aptness to teach' to other qualifications." "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. xiv. 19.) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy ii. 15.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Timothy ii. 2.) "Whereunto I am appointed a preacher, and an Apostle, a teacher of the Gentiles." (2 Timothy i. 2.) Read also the fourth chapter of second Timothy. Language could not more plainly show, that the Apostle Paul regarded ability to teach as the great qualification for the ministry. Nor may it be disputed, that his ability to teach gave him the great power he had as an Apostle. "For his letters, say they, are weighty and powerful." (2 Cor. x. 10.) "And he reasoned in the synagogue every Sabbath." (Acts xviii. 4.) "And he continued there a year and six months, teaching the word of God among them." (xviii. 2.) "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." (Acts xxiv. 25.) And the same Apostle, in a most skillful manner, has drawn out, in the clearest possible arguments, the whole economy of the Gospel, in his several epistles. For skill in reasoning, aptness to teach, clearness and force of expression, he has no superior. Such was the man whom Jesus Christ placed at the head of the ministry, as an example, a teacher, and a guide of them that should come after him. Who shall say that aptness to teach was not the great weapon by which he conquered.

In my former article I used the term "exegetical." "A Layman" quotes it often, (as if it were not so important as my single use of it suggested,) and says, "It seems to me that Christ's notable sermon on the mount is not remarkably 'exegetical.'" 'It seems to me' that he has not well considered it, if he so judges. There is not, in the whole compass of the New Testament, a purer and clearer exegesis of the principles and economy of religion, than in that sermon. "And he opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for," &c. And thus it continues, announcing a proposition and explaining it; every proposition being followed by an exegesis or explanation of it. Let me ask every reader of this article to take up that sermon and read it with a view to its "exegetical" character. At the end of the investigation, you will all agree with me, that for purity, clearness, and appropriateness of exegesis, it has no equal. It is the "master-piece." So also is it with his no less notable sermon to his disciples, commencing with John 14th and ending with his prayer in the 17th chapter. The first sermon preached by an Apostle after Christ's ascension, when they were filled with the Holy Ghost on the day of Pentecost, was an exegesis of the prophecies relating to the then existing events. Three thousand souls were added to the church as the fruits of that "exegetical discourse." Stephen's defense before the high priest was an exegesis of the former Scriptures relating to the things then transpiring, for which he suffered martyrdom. Philip's discourse to the eunuch was an exegesis of the passage the eunuch was reading. Paul's defense before Agrippa had as its prominent characteristic this exegetical character. And so, from beginning to end, is it with all the discourses recorded in the New Testament. I am therefore persuaded, that "A Layman" has not studied the teachings of Christ and his Apostles so much to learn the character of their teachings as the spirit by which they clothe them. Let us have both. The "Galilean fishermen" were sent to teach. With what zeal, and clearness of argument, and purity of exegesis, some of them taught, may be found in the "Acts of the Apostles." They dealt in "elaborate discussions," in "exegetical essays," and "had great aptness to teach," accompanied by that "out-gushing of deep-toned devotion." I would that all ministers now were like them. We then should have intelligent and spiritual laymen, and the church would accomplish its mission in the earth.

I said before, that men must be taught what to believe, and how to believe, before they can be persuaded to believe. I repeat it. And I insist still, under or out of my incog. (for it is said I cannot write so as to remain incog,) that zeal, and piety, and success even, without aptness to teach, do not qualify one for the ministry. If such are to be ordained, then some of the sisters would claim the rite first; and "A Layman" could not deny it. Our own churches to this day suffer from the former habit of ordaining all that came, without reference to their ability to teach and to feed the flock of Christ. We have hundreds of religious pigmies, because those who were placed over them by the rite of ordination could not teach and would not learn. Scores have left the denomination, because they were not well instructed by those having the oversight of them. We are weak and sickly, because our ministers are some of them so. By the time that we ought to have been men, we are babes, because we have not been fed. Mark the character of those who have come up under an intelligent ministry. They are the strength and glory of our denomination, and the men on whom we rely to give character and direction to our operations. An intelligent ministry can alone make churches intelligent. An intelligent and pious ministry will make an intelligent and pious church. And such a church shall shine in the world, and exert its power for the world's reformation. The truths that characterize us, of which we are the chosen guardians, can be defended and propagated only by those who are able to measure strength with the strong, and wisdom and learning with the wise and learned. In those who have aptness to teach, adorned with fervent piety, shall our enemies find "foemen worthy of their steel." And shall one who is unskilled in the doctrines of the Gospel, who has no ability to teach, no arguments with which to convince, and no eloquence to persuade, be entrusted with what might fill an angel's heart, and filled a Saviour's hands? Shall the Gospel of the Son of God be made an occasion of unconstructive harangues, and senseless declamations, because certain brethren think themselves called to preach? Ah! who is sufficient for these things? Could I have been permitted by the church to have remained in its bosom as one of its private members, and avoided the re-

sponsibilities of the ministry, happy, yes, happy should I have been. And I am constrained again to say, Many a good man has been spoiled and lost to the church to make a poor, inefficient minister. Let there be no more such sacrifices. A MINISTER.

ACADEMIC ANNIVERSARIES.

The Public Examination and Anniversary Exercises of DE RUYTER INSTITUTE were held week before last. As no official notice of them has been sent us, we are only able to say what we gather from a private letter, that "the examination passed off very well," and that the compositions, declamations, and colloquy, were "quite interesting."

THE UNION ACADEMY, at Shiloh, N. J., held its Anniversary on the 5th inst. "A clear summer sky, and a gentle breeze, scented by the health-invigorating odors of meadows and harvest fields, with the cool and inviting shade of a beautiful grove, conspired to render the scene one of unsurpassed loveliness." No less than two thousand persons were in attendance, and the marked attention and the animated faces of the assembly, indicated that to them the occasion was truly "a feast of reason and a flow of soul." Over forty pieces were read and spoken by members of the Institution, some of which elicited much applause, while all of them are said to have reflected credit upon the students and the school. The Annual Address was delivered by J. T. Nixon, Esq., of Bridgeton, his theme being "The intimate connection existing between the general diffusion of Intelligence and the perpetuation of our Republican Institutions." The address is spoken of by one of the West Jersey papers as "a chaste and finished production, appropriate to the day and the occasion." The Bridgeton String-Band discoursed excellent music at intervals throughout the exercises. We are happy to learn that the institution has been in a flourishing condition during the past year, and that its prospects for the year to come are quite flattering.

The Fourteenth Anniversary of ALFRED ACADEMY was held on the 8th inst., in the new, large, and well-arranged Chapel, which, though not quite complete, is said to have answered the purpose admirably. Thirty of the students took part in the exercises. The Address to the Graduating Class was delivered by Prof. J. M. Allen. A friend who was present informs us that the exercises throughout were of a highly interesting and encouraging character—the only drawback being, that Prof. Kenyon, who has heretofore taken a prominent part in them, was this year prevented by ill health from doing so. Presuming that a full account of the anniversary will be furnished us at an early day by an eye witness, we add no more.

DEATH OF ELD. JOB TYLER.

A letter from Bro. Clarke Needham gives us farther particulars relative to the death of Eld. Job Tyler. It seems that he was taken sick in the latter part of December, soon after the vessel, in which he was a passenger for San Francisco, left Panama. He died on the 20th of February, near San Diego, at which place his remains were taken on shore and buried. A combination of diseases had reduced him very much, when his lungs became affected, and that, in the opinion of the physician on board, caused his death. His mind was unimpaired to the last, and he expressed perfect resignation to the Divine Will. A funeral service was numerously attended, on the 30th of May, in the neighborhood of Bro. Tyler's former residence in Michigan, when a sermon was preached by Eld. Asa Bennett, from Num. 23: 10—"Let me die the death of the righteous, and let my last end be like his."

The letter from which we gather the above facts, states that Bro. Tyler's fellow passengers had a very hard voyage of sixty-three days from Panama to San Diego. For thirty days they were without bread, and for six days they had but half a pint of water—each per day, and half a pint of musty flour and meal. While upon this allowance, they fell in with a brig, from which they obtained bread enough to give seven and a half biscuits each to the 130 persons on board. A supply of water was obtained from an island, but this failed them five or six days before reaching port. For the last four or five days they lived on parched beans, and when the ship made the harbor of San Diego, there was not a pound of provision left on board.

A JUDICIOUS HINT.—The editor of the Biblical Recorder, in referring to the large number of converts lately baptized by Rev. Mr. Elwell, adds:—

"We hope that bro. E. will call the attention of these new converts to the subject of religious periodicals. We shall be pleased to have some fifty, seventy-five, or even a hundred of these recently baptized persons become subscribers to the Recorder. Each revival of religion ought to increase our subscription list. We have a work to do among the Baptists, and we wish Baptists to help us to do it."

The force of this appeal (says the Christian Watchman) should commend it to pastors and active members in our churches. There are seasons when it becomes comparatively easy to increase the number of readers of religious newspapers. Times of revival are especially favorable for this object. We have received, of late, several new subscriptions which we have recognized as coming from young converts. The number of these, we have no doubt, might be considerably multiplied, if the matter were distinctly brought before the minds of those who are coming into the churches. And what more effective means of permanently forming the young Christian's character can be adopted, than the making him a constant reader of the best religious periodicals?

AIDING CANDIDATES FOR THE MINISTRY.—The American Education Society held a meeting in Boston, a short time since, at which the reports of its various officers were presented. It was stated that the receipts of the Society and its auxiliaries, during last year, amounted to \$29,376; disbursements \$32,066. The whole number of young men aided during the past year by the Parent Society and its auxiliaries, is 438. Of these the Parent Society assisted 294, of whom 181 were engaged in the study of theology, and 163 were in college. Of the 294 assisted by the Parent Society, 168 were from New England, 44 were from the Middle States, 74 from the Western States, three from Canada, and two from Constantinople. 61 new applicants have been admitted to the patronage of the society during the past year, and 31 have completed their course of theological study. The number aided by the Parent Society has been gradually on the increase for several years. In 1844, it was 230; in 1845, 218; in 1846, 238; in 1847, 246; in 1848, 275; in 1849, 285; in 1850, 294; in 1851, 277; in 1852, 294.

THE NEW BIBLE HOUSE.—The following account of the building now erecting in New York for the accommodation of the American Bible Society, was given on the occasion of laying the corner-stone:—

The building occupies the block of ground bounded by Fourth Avenue, Astor Place, Third Avenue, and Ninth-street, and is to be six stories high, with cellars and vaults. The front on Fourth Avenue is 195 feet 8 inches, on Astor Place 202 feet 10 inches, on Third Avenue 76 feet 11 inches, and on Ninth-street 232 feet 6 inches, forming a front on four streets of 710 feet 11 inches. The whole has an average depth of about 60 feet, leaving a large area in the center. The boilers are to be placed in the inner area or yard, so as not to expose the operatives to danger in case of accident. The whole establishment is so planned, that from the delivery of the paper in Ninth-street, it will proceed regularly through its various stages of manufacture, until it arrives in books in the depository, with but very little labor in hoisting from one story to another.

LIBERTY OF THE PRESS IN FRANCE.—The following document is interesting, as an illustration of the kind of liberty enjoyed by the press in France, and as a specimen of the style of one of the high public officers:—

"Sir:—I have received the Evangelical Bulletin of Lower Brittany, a newspaper published by you. I read in that paper, page 22, 'The first Sunday of February, five persons renounced the errors of Roman Catholicism in Canongate's Free Church of Edinburgh.' In acknowledging the receipt of the declaration you made to me of the establishment of your paper, I have conformed myself to the law, which did not allow me to prevent its publication; the law leaves me too the right to stop that publication, if it becomes an instrument of trouble. As soon as you give me an opportunity, I will make use of that right. The article above quoted indicates on your part a tendency to attack a religion which has an immense majority in the country, and might cause a discussion which I deem dangerous. I warn you, sir, that if you do not absolutely abstain from any allusion whatever of that kind, I shall not hesitate to make use against you of the power with which I am armed. RICHARD, Prefet du Finistere."

A COLORED STUDENT OF THE BIBLE.—In Wilmington, North Carolina, (says a correspondent of one of our exchanges,) some of us had the pleasure of an interview with "Uncle Moro," a native African, now eighty-three years of age, for forty-five years a slave, but whose time is mostly occupied in reading the Arabic Scriptures. He writes the language with an accuracy and beauty of penmanship which would be remarkable among our oriental scholars at any age, and his original version of the sacred text is highly instructive: May all our learned students of the Bible have as happy a home and as blessed a leisure in the decline of life as our sable uncle!

ALFRED ACADEMY.—A Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary, for the year ending July 8, 1852, has been issued. It covers thirty-two octavo pages, and gives the names of 395 students who have been in attendance during the past year. The Board of Instruction includes seven gentlemen and three ladies. The next term of the Institution opens on the third Wednesday in August.

CHINESE IN CALIFORNIA.—The Presbyterian Board of Foreign Missions has resolved to establish a mission among the Chinese in California. Their numbers are rapidly increasing, and already they constitute an important class of the inhabitants. They can be reached by the minister of the gospel. Whatever difficulties may be thrown in their way for a time, we have no idea that their immigration to this land is to be permanently and finally arrested.

RETURNED MISSIONARIES.—The packet-ship Hendrick Hudson, from London, arrived at New York on the 29th of June, bringing, as passengers, the Rev. Lyman Sisson, of the Maulmain Burman mission, his four children, and two children of the Rev. E. A. Stevens, of the same mission; Mrs. C. Bennett and son, of the Tavoy mission; and Miss H. E. T. Wright, of the Maulmain Karen mission. These missionaries have all been under the patronage of the Baptist Missionary Union.

METHODIST BISHOPS.—The Methodist bishops have resolved to extend their official supervision to their churches in foreign lands. The mission churches in Africa are to be visited twice during the ensuing four years, by Bishops Scott and Baker respectively. The churches on the Pacific coast are to be visited also, by Bishops, Simpson and Ames.

WORSHIPPING THE SUN.—The San Francisco correspondent of the Journal of Commerce says:—

"At present there are a few Persians in our city. They attracted considerable attention on the plaza last week, while engaged in worshipping the Sun."

METHODIST INSTITUTIONS OF LEARNING.

A report on education, made to the late General Convention of the M. E. Church at Boston, gives a tabular view of the literary institutions which have come into existence in that connection. There are no less than eight colleges, with property and funds amounting to \$494,063. The oldest of them, at Middletown, was founded in 1830. There are 46 academies and seminaries, the oldest of which is that at Wilbraham, founded in 1829, under the auspices of the lamented Wilbur Fisk. In 29 of these there are 4930 students, an average of 170 to each. The committee, of which Professors Whedon was chairman, say well in their report:

"Our work is not done when we have constructed a system of academies, and crowned them with colleges. We are not only to bring these advantages within reach of our young men, but we are to bring our young men into the actual use of these advantages. We must take hold of our young men, recall them to a sense of duty to the church and to God; they must be directed to the great importance of intellectual and moral cultivation, and under proper inquiry give proof of being moved by the Holy Ghost, and inspired by the sense of duty, let them assume the sacred calling; and we may hope thus to possess a ministry for the times. If, however, the intimations of Providence require their occupying a secular position, they will bless the church scarcely less by filling the ranks of a cultivated Christian laity."

TEACHERS AND MATRIMONY.—A statement has been going the rounds, to the effect that out of 275 teachers transported from the East to the West by the Board of National Popular Education, 205 have been married. This statement is pronounced false, and the following is put forth as a correct account of the matter:—"Fifty-five of the teachers are married. Of these, twelve are of the first class, sent out in the Spring of 1847; thirteen of the second class, sent out in October, 1847; six of the third class, sent in May, 1848; four of the fourth class, sent in October, 1848; five of the fifth, sent in May, 1849; seven of the sixth, sent in October, 1849; five of the seventh, sent in May, 1850; two of the eighth, sent in October, 1850; and one of the ninth, sent in May, 1851, who has married a teacher, and continues to teach. Six of the married are still teaching. A few of them have been married within the two years, during which it is understood that those sent out are to teach; though of these some have continued to teach through, and some even beyond the two years. Sufficient time, says Gov. Slade, has elapsed to show the practical working, in this respect, of our enterprise. The results of our five years' experiment, will, in the first place, serve to silence the objection sometimes made, that all our teachers will be married as soon as they reach the West; while at the same time it presents this incident of the enterprise in a light which challenges distinct attention, and calls for a consideration, in sober earnestness, of its true bearings."

NEW ENTERPRISE IN THEOLOGICAL LITERATURE.—It is stated that a quarterly journal, to be entitled, "The Foreign Evangelical Review," has been commenced in Edinburgh, which is to be filled wholly with articles taken from American religious quarters. The first number contains Dr. Williams's celebrated article on the Conservative Principle in our Literature, Prof. Tappan's Theses on the Church, Prof. Park's Convention Sermon, &c. All the religious quarters of this country, past and present, are to come under contribution.

MORE FREE MISSIONS.—A Convention is called to meet at Chicago, on the 7th of July, of "all the friends of Free Missions, and the opposers of slaveholding fellowship," to form a Free Missionary Society for the Northwest. The Convention, it is proposed, shall "take such further action in relation to the anti-slavery cause, and the purification of the church from slavery, as may be judged expedient."

THE CROPS.—A trip as far West as Cherry Valley, Illinois, has just enabled us (says one of the editors of the N. Y. Tribune) to see a good portion of that State, as well as part of Michigan, Northern Indiana, and Ohio, with the Southern Counties of New York. Everywhere the Crops are in a backward condition, and are suffering severely from drouth. For nearly a fortnight little or no rain has fallen through this entire region, until Tuesday night, June 29, when there were some insufficient showers, and unless there is soon a copious fall of rain, the consequences must be serious. Indian Corn is everywhere very small and feeble; the best we have seen is in Tioga and Chemung Counties, N. Y.; and Wheat and other grains are far less advanced than is usual at the season. The Grass crops are also somewhat injured, but had got forward much better in the cold and wet weather of the spring, and suffers less accordingly. Potatoes are also looking comparatively well.

THE CASE OF PEREIRA.—The case of Manuel Pereira, colored British seaman, imprisoned at Charleston, S. C., on account of his bad complexion, has been brought before the House of Commons by Mr. Milnes, who inquired as to what Lord Derby's Cabinet had done or were doing to bring the matter to a favorable issue. Lord Stanley replied on the part of the Government, stating the facts in regard to the prosecution of the case before the Courts of South Carolina by Mr. Matthew, the British Consul, and also intimating the intention of the Government to carry the question before the Supreme Court of the United States for the final decision as to the constitutionality of the law under which the imprisonment took place. At the same time, Lord Stanley referred to the late relaxations in the law of Louisiana upon the same subject, and expressed the hope that "the influence of public opinion would ultimately do away with all laws of this nature, and remove from one of the most enlightened nations of the world one of the most degraded degradations that could be fixed on a civilized country." [N. Y. Tribune.]

The steamer Troy ran upon a rock near Albany on Thursday night, and sunk. No lives were endangered, as the water was very shallow.

Proceedings in Congress last Week.

SECOND-DAY, JULY 6. In the SENATE, the House bill to enable the Legislature of Indiana to dispose of the unsold saline lands heretofore conveyed to said State, was taken up and passed. A resolution offered by Mr. Weller, to refer to a Select Committee the charges filed against the Commissioners to run the Mexican boundary line, was taken up, and Mr. Weller made a furious attack upon Mr. Ewing, late Senator from Ohio, in reply to what Mr. E. had said of him (Weller) while he was on the Mexican Boundary. The subject was then postponed, and the Senate took up and passed five private bills.

The House, after considerable discussion, laid on the table the bill granting right of way and lands to Alabama to aid in the construction of a Railroad to that State from Girard to Mobile Bay. Mr. Olds, from the Committee on Post-Offices and Post-Roads, reported, with amendments, the bill to reduce and modify the rates of postage, which will be found in another part of this paper.

THIRD-DAY, JULY 7.

In the SENATE, Mr. Aitchison presented a petition from Missouri in favor of the organization of a Government for Nebraska Territory. A joint resolution was introduced to provide for and fix prices for the Public Printing. A bill in regard to the safety of passengers on steam vessels was discussed and ordered to be printed. The bill makes provision that steamboats shall be provided with all the modern conveniences and modes of escape in case of accident. It limits the number of passengers to the capacity of the boat, regulates the law of right to the channel in rivers, establishes a Board of nine Chief Steam Vessel Inspectors and Sub-Inspectors in each collection district, provides penalties for all violations of its provisions, &c.

In the HOUSE, Mr. Houston made a speech opposing the Collins appropriation. The appropriation of \$360,000 for the San Francisco Floating Dry Dock, as passed, and the House adjourned.

FIFTH-DAY, JULY 9.

In the SENATE, it was stated that the Free Land bill would be reported upon next week. The bill to establish a line of military posts 20 miles apart on the Overland Route to California, was debated, but postponed until Thursday. After some unimportant business, the Senate adjourned for want of a quorum.

In the HOUSE, Mr. Gray, from the Committee on Post-Offices and post routes, reported a bill authorizing the Postmaster-General to contract for the transportation of the mails semi-monthly in first class steamships between Jersey City, port of New York, and Galway in Ireland, via St. Johns, Newfoundland. The bill authorizes a contract with the lowest bidder for four years—the sum to be paid for such service not to exceed \$10,000 the round trip. The Deficiency bill was taken up, and Mr. Jones of Tenn. made some criticism upon Kossuth's Hotel bill, but, after a rebuke from Mr. Carter of Ohio, his motion to repudiate the appropriation was voted down. The Collins appropriation was debated, and a motion to reduce the amount was rejected, 61 to 76. No final vote.

SIXTH-DAY, JULY 9.

The SENATE spent the whole day in talk about the bill amending the act providing for the better security of the lives of passengers on vessels propelled in whole or in part by steam. Adjourned to Second-day.

In the HOUSE, the morning hour was spent in discussing the bill for the reduction of postage on newspapers. Some amendments were agreed to, but no final vote was taken. The Deficiency bill was then taken up, and debate followed upon the Collins steamers. Without coming to the question, the House adjourned.

SABBATH-DAY, JULY 10.

The SENATE was not in session. In the HOUSE, the morning hour was spent in debate upon the proposed reduction of postage. The principal difficulty appears to be to fix upon the minimum weight for newspapers. The bill did not reach a vote. Next came up the Deficiency bill, and a long debate ensued upon the Collins Steamers.

European News.

The steamer Canada, with European news to June 26th, arrived at Boston on the 8th inst.

There had been but little doing in the British Parliament.

The lovers of scandal in London have had a highly seasoned dish set before them in the trial of a libel suit brought by the notorious Dr. Achilli against the no less celebrated Dr. Newman. The former is an apostate from Roman Catholicism, and the latter from Protestantism. Achilli was charged with many acts of seduction and debauchery, time and place being sworn to by his alleged victims; he, on the other hand, making oath that he never saw the women in his life! A remarkable feature in the case was the introduction in the evidence of copies of proceedings against Achilli before the Inquisition, it being the first time since the Reformation that the records of that tribunal had been introduced into English Courts of law. The pleadings on both sides were noticeable for ability, and after three days of intense interest on the part of the public, the Jury brought in a verdict of libel proven on charge the 19th.

Captain Scoresby, the veteran Arctic Navigator, has published his opinion respecting the wrecks seen in the ice off Newfoundland—he expresses his decided conviction that the wrecks were not the remains of the missing discovery ships.

The new screw-schooner Isabel, which has been fitted out by Lady Franklin, assisted by the Geographical Society, and placed under the command of Capt. Ingleshead, will soon sail on another search for Sir John Franklin, through Jones and Smith Sounds, Banks Bay.

The University of Oxford has presented a splendid gold salver to the American Bishops now on a visit to England.

The Legislatif Council of France continues to rebel against the President's dictations, and the funds have been affected in consequence.

Two hundred and fifty more political prisoners had arrived at Havre for shipment to the Colonies. The first detachment had arrived a Cayenne on the 10th May.

The Emperor of Brazil, having invited the six Sisters of Charity to minister in the Brazilian hospitals, a number of the sisterhood are about to embark for Rio.

Letters from Toulouse state that the crops in that district were much damaged by a hail storm on the 18th June.

Letters from Rome say that the Pope has agreed to commute the sentence of death against the Englishman Murray in to hard labor at the galleys.

There is nothing later from Rangoon. The troops will probably remain there until after the rainy season is over, and should the war continue, additional forces will be sent from Bombay, Bengal and Madras.

The Nizam is said to have consented to cede part of his dominions to the British, in payment of his debts.

An extensive organization of Thugs has been discovered in the Punjab; 500 have been arrested, and 120 now in prison have confessed their crimes.

Three Days Later.

The U. S. Mail Steamship Arctic, with Liverpool dates to June 30, three days later, arrived at New York on Sunday last.

In England, the only thing talked of was the dissolution of Parliament, which was to take place July 1st.

In London, June 30th, a rumor was current that an attempt was made to assassinate the Emperor of Austria at Grosswarden, near Pesth, but the assassin missed his aim, and immediately blew out his own brains.

In Greece, there has been a religious revolt, headed by a fanatic priest, caused by the recent understanding with the Patriarch of Constantinople for putting the Greek Church under his control. The revolt was soon suppressed.

The weather in Switzerland, at last accounts, was wet and cold, and numerous tourists were detained at Thun and Interlaken by a heavy fall of snow.

A dreadful fire has taken place at Bosnia Serai, in Bosnia, which has consumed upward of 6,000 houses and shops, exclusive of the Government Palace and other public buildings.

Speaking of the war in Burmah, an English paper says: It is now generally understood, that nothing more will be attempted in Burmah till after the rains, and that, contrary to previous expectations, the whole force will remain in the country, mostly on board the shipping, and that the war will be resumed with vigor the moment the season permits. The Indian papers are already beginning to hint at the probability of annexing the whole Peninsula.

SUMMARY.

A fatal accident occurred at Leonardville, Madison Co., N. Y., on the evening of the 5th inst. While some young men and lads were amusing themselves in discharging a small piece of artillery, it burst, and a fragment of it struck Joshua Morgan, a young man about twenty-two years of age, on his head, killing him instantly. Mr. M. was a young man of industrious habits, and for whom nature had done much. He has left parents, and a large circle of domestic friends, to lament his loss.

The good people of Pawcatuck Bridge, R. I., celebrated the National Anniversary in a very rational manner, with a procession and speeches, a collation and toasts. "To the honor of the inhabitants be it known, (we copy from the Literary Echo,) that, though we were out all day and evening, in this vast concourse of people—it was estimated that there were over three thousand persons—we saw but one person whom we should suspect of having drank anything intoxicating; and, more remarkable still, we do not recollect of having heard an oath during the day."

The St. Paul's Pioneer gives an account of a thunder-storm which passed along the east side of Lake St. Croix, a few weeks since. A company of a dozen lumbermen were at work on the shore of Willow River at the time, and took refuge in their tent. The lightning struck their tent and killed two of their number, whose heads were resting on the ground. Three others were seriously hurt, the fluid ripping open the skin of some of them, like the riven bark of trees, from head to foot. But none, except the two whose heads were resting on the ground, were killed.

The Legislature of Massachusetts, at their last session, passed an act to the effect, that when any person shall be convicted of any crime punishable with death, he shall, at the same time, be sentenced to hard labor in the State Prison until such punishment of death shall be inflicted. And no person so imprisoned shall be executed in pursuance of such sentence within one year from the day such sentence of death was passed, nor until the Governor, with the advice of the Council, under the great seal, shall issue a warrant commanding execution to be done.

Four men, named Wm. Dyke, Geo. Tilley, John Mallory and Thos. Horan, were recently engaged in blasting rocks on the branch of the New York and Erie Railroad, in Orange County. A charge of powder had been placed in the rock, to which a match had been applied, but as the powder did not explode as soon as it was expected it would, the men ventured to approach the rock for the purpose of applying another match, when it suddenly exploded, and scattered stones in every direction, instantly killing Dyke and Tilley, and badly bruising and mauling the other two.

On the night of June 2, the house of Edward McAnulty, Addison, Washington County, Wis., was burnt, with all its contents. Mr. McA. and wife and two children were in New York. Five children were left at home; three of them—the oldest daughter, twenty-one years old, and two boys, one three, the other five years old—perished in the flames. The other two children, with a young man living with the family, barely escaped through the window. It is thought the fire was the work of an incendiary.

A new telegraph line is to be constructed from Quebec to Detroit River, a distance of 850 miles; from which branches are to be extended into the interior in some cases, and to the frontier in others; of which the aggregate length will be 600 miles. There will be stations at all the ports of Lake Erie of any consequence.

A rail on the track of the Western Railroad, between Palmer and Warren, was so expanded by the heat, one day last week, as to be dislocated from its position. A freight train was thrown off the track in consequence.

A gentleman of Albany was recently in the city of Boston on business, and in the evening went to one of the theaters, which he left before the conclusion of the performance. Walking alone in the street, without paying much attention to localities, he suddenly was assailed from behind by some unknown person dexterously knocking his hat off, slipping a bag over his face, and seizing his arms, and running him through an alley and into a room some hundred or hundreds of feet in the rear. Here he was put on a seat, and his person searched with great deliberation. A roll of \$160 in bills was all that was retained by the robber, who allowed his victim to depart on a promise to send more money to a certain address.

Arrivals at New Bedford bring accounts from the Cape of Good Hope to May 7th. The sixth Regiment had had a sharp encounter with a large force of the enemy, in which the latter were finally routed, with a large number killed. Andrea Bothnia, a leading Hottentot, had been indicted and is to be tried for high treason. Gen. Cathcart had been thrown from his horse and badly injured, but was recovering, and intended to lead a force of 1,000 men into the enemy's country.

Ralph Randolph Wormley, a Rear-Admiral in the British Navy, arrived in Utica, on Thursday, July 1, from Sharon, and having visited Trenton Falls, was intending to go West in the cars Friday afternoon. While procuring tickets at the depot, he was seized with an apoplectic attack, of which he died at Bagg's Hotel about midnight. He was 67 years of age, resided at Newport, R. I., four or five years. His wife was an American lady. She and her two daughters were with him.

A dispatch dated New Orleans, Monday, July 5, 1852, says: This morning, as the steamer St. James was returning from Biloxi, her boilers exploded, killing fifty passengers—including among them, Judge Isaac Preston, of the Supreme Court, Mr. Woolfe, the Corporation Attorney, and other prominent citizens, and many women and children, who were returning from watering places. The St. James, it is said, was racing at the time with a Mobile boat.

The Woolsey scholarship at Yale College, a prize, has been won by John Edward Todd of Pittsfield, son of Rev. Dr. Todd. The prize is \$60 a year, during the College course, and is offered to the member of the Freshman Class who will pass the best examination in certain specified branches. Those who volunteer as competitors are subject to a severe and protracted test of several days, conducted in such a manner as to throw the student as far as possible on his own resources.

The Springfield Republican says that Horace Mann is to be President of Antioch College, Ohio, the corner stone of which was laid June 23d. This College is the result of a united effort of the whole denomination of people called New Lights, or Christians, throughout the country, and is now endowed with \$200,000 in scholarships at \$100 each. The buildings are being erected upon the most extensive plans, and when completed will be the largest and most imposing in the State.

As the train from Boston was passing a crossing about three miles above Athol, it came in contact with a horse and carry-all, driven by the daughter of Capt. James Adams, of Orange county, killing the horse instantly, and smashing the carriage to atoms. The carriage contained two young ladies and a little child. Singular as it may seem, neither was injured in the least.

There are at least 1,200 acres of vineyards around Cincinnati alone, giving employment to no less than 600 efficient laborers, at an annual cost of \$20,000, and producing, in moderately favorable seasons, 240,000 gallons of wine. Most of those engaged in the culture of the vine have families to support. It is calculated that the wine interest in Hamilton county affords subsistence, directly and indirectly, to 10,000 industrious and sober people.

At a late Prussian Industrial Exhibition, Count Renard, a large proprietor of iron works, exhibited sheet-iron of such a degree of tenacity that the leaves can be used for paper. One of the finest sorts of the machinery rolls is 7,040 square feet, of what may be called leaf iron, from a cwt. of metal. A book-binder of Breslau has made an album of nothing else, the pages of which turn as flexibly as the finest fabric of linen rags.

The Mayville Eagle says that Collins and Clark were sentenced to be hung in Greenupburg on the 25th, for the murder of Brewer and wife. Collins hung himself in jail two days before the appointed day of execution. Clark was officially hung by the Sheriff on the day appointed. An immense concourse of people, of both sexes, embracing passengers borne on nine different steamboats, and numbering many thousands, attended the execution of Clark.

We understand that Mrs. Tamar Davis, of Allawaystown, (New Jersey,) is preparing a work for the press, designed to be the counterpart of "Uncle Tom's Cabin," but illustrative of the condition and character of the Negroes in the Free States. The scene will be laid in New Jersey, where there are several villages occupied exclusively, it is said, by colored people.

The Boston Traveler learns that Mrs. H. B. Stowe received on the 7th, from her publishers, Messrs. Jewett & Co., the sum of Ten Thousand Three Hundred Dollars, as her copy-right premium on three months' sales of "Uncle Tom's Cabin." We believe that this is the largest sum of money ever received by any author, either American or European, from the actual sales of a single work in so short a period of time.

As a train for the East approached Rome, Oneida county, on Sunday, one of the cars, freighted with 103 live hogs, was found to be enveloped in flames. A spark had communicated to it, and before it was discovered, the fire had attained such headway that the car was nearly consumed, and every hog on board perished in the flames.

An evidence of the large amount of travel across Lake Erie, and especially by the Central Michigan line of steamers, is given by the Detroit Free Press of Monday. It says that the Mayflower reached that port on Saturday, from Buffalo, with 1003 passengers.

Our late anniversary has been celebrated on temperance principles in many parts of the country, and an enthusiasm is evinced in favor of the Maine Law which augurs well for its success.

Some two weeks ago, a boy of Nathan Rogers, of Williamsburg, L. I., about six years old, was run over by a cart loaded with stone. One wheel passed across his back and shoulders, breaking several ribs and the collar bone. He was taken up for dead, but soon regained consciousness, and is now in a fair way to recover.

The editor of the New Orleans Picayune has lately seen a handkerchief made from the silk grass of Honduras, which, for fineness of texture and durability, far exceeds any linen he had ever seen. It was one of a number made in London from a sample of the very common grass in Honduras, Yucatan, &c., sent there by the gentleman who exhibited it as an experiment.

Webster Jellison, aged 16 years, Nehemiah Wentworth, 19, and Enoch Grant, 16, were drowned on the 2d inst. at Ellsworth, Me., in a small pond, whither they went to bathe. Grant got beyond his depth, Jellison plunged in to rescue him, and Wentworth to rescue Jellison. The alarm was given by some little boys, and the bodies were soon recovered, but too late.

In a storm which passed over Wilmington, Del., on the 6th inst., a barn about a mile from New Castle was blown down, killing three horses and severely injuring two men. There were about ten horses in the stables, but the rest escaped uninjured. The effects of the storm were felt more severely in the neighborhood of New Castle than in the vicinity of Wilmington.

The Native Americans held a National Convention at Trenton, N. J., on the 5th inst., at which they nominated Daniel Webster for President, and George C. Washington of Virginia for Vice-President.

The cars from Washington, with Secretary Webster and lady on board, were recently thrown off the track four miles the other side of the Reley House, causing considerable detention. Fortunately no person was injured.

A young couple who came to see the fireworks at New Haven on the 6th, left their baby asleep on the grass, where it was found by the police at a late hour. The next morning early the mother appeared and claimed her child.

A rattlesnake which had ten rattles was killed last Sunday in Milton, near Boston, Mass.

New York Market—July 12, 1852.

Wheat—1 1/2 to 1 3/4; Corn 60 to 61c; Rye 80c to 82c; Oats 45c to 47c; Flour 10 to 11; Sugar 10 to 11; Coffee 5 to 6; Tea 15 to 16; Rice 15 to 16; Beans 8 to 9; Peas 8 to 9; Potatoes 10 to 11; Apples 10 to 11; Butter 15 to 16; Eggs 15 to 16; Lard 15 to 16; Soap 10 to 11; Candles 10 to 11; Oil 15 to 16; Tallow 10 to 11; Hides 10 to 11; Tanned Hides 10 to 11; Brags 10 to 11; Iron 10 to 11; Lead 10 to 11; Tin 10 to 11; Copper 10 to 11; Zinc 10 to 11; Silver 10 to 11; Gold 10 to 11; Diamonds 10 to 11; Jewels 10 to 11; Clocks 10 to 11; Watches 10 to 11; Toys 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11; Books 10 to 11; Maps 10 to 11; Globes 10 to 11; Instruments 10 to 11; Tools 10 to 11; Hardware 10 to 11; Glass 10 to 11; Pottery 10 to 11; Stoneware 10 to 11; Earthenware 10 to 11; Crockery 10 to 11; Lumber 10 to 11; Timber 10 to 11; Paper 10 to 11; Printing 10 to 11; Stationery 10 to 11

