

# The Sabbath Recorder.

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

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

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## The Sabbath Recorder.

### CONTINUING OBSESSION OF THE SEVENTH-DAY.

BY JAMES A. DEED.  
Rev. I. 10.—"In the Spirit on the Lord's Day."  
Another text, ordinarily adduced, and on which much is built of the supposed change, is that in the Book of the Revelation. It also names neither the Sabbath nor first day of the week, even according to our translation. We quote in connection—  
"Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kinds of the earth shall wail because of Him. Even so, Amen. I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." Rev. 1. 7—11.

Thus taken, as it stands in Scripture, it is difficult to see what reason there is for the idea that this text either proves or sanctions any change of the Sabbath. Yet from the fact of Christians in our own and other lands, more especially amongst Protestants, having long been accustomed to meet chiefly or solely on the first day of the week, and from their commonly applying to it the appellation "Lord's day," people are generally accustomed, on reading this text, to understand it as referring to the first day of the week. It does not, however, follow, that the Apostle John, who was favored with the vision, from the Book containing the account of which we have quoted, had the same notions which now prevail, or that he here intended in any degree to give countenance to our practices. He does not say on which day of the week it was that he enjoyed this revelation; and as Sunday is no where else in Scripture, either in the Old Testament or in the New, called "the Lord's day," we are not entitled, without better proof, to interpret the expression as having reference unto it.

Indeed, however prevalent the opinion is, and with it the interpretation on which that opinion is founded, at no period of the Church's history has it, we believe, been without those who have questioned the accuracy of the general opinion. Amongst the learned, the meaning of this expression, "Lord's day," has been the subject of much debate, where the disputants were in no way influenced by the views we maintain regarding the Sabbath; and, from the evidence which there is of a corresponding expression having been introduced into other texts, in the Syriac version of the New Testament, the words "on the Lord's day" have by some been rejected as of later introduction, and as altogether apocryphal. On the other hand, Gill, and also the Theological Dictionary, state that, in the Ethiopic version, the text before us reads, "I was in the Spirit on the first day." Such a reading, however, can in no way be regarded as a translation of the Original of our copies. It may therefore be apprehended, that it owed its origin to the efforts made to reconcile Scripture with the practice of the church. But indeed such support it truly only could render by assuming both readings to be inspired; for if the right exclusive reading were that John was in the Spirit on the first day of the week, this would simply mark a date, without expressing sacredness, or in any way implying it, to the day so specified. It would even leave us without semblance of reference to our Lord's resurrection, or change of the Sabbath.

Daubuz, in his large Commentary upon the "Apocalypse," although he takes it for granted that the words, "on the Lord's day," refer to the first day of the week, he yet adds, "I must not forget to observe here, that P. Colomelius hath conjectured, that this Lord's day might be the anniversary day of our Lord's resurrection, and not that which hath been observed weekly. And Dr. Hammond did so before him, as appears from two several places (Hammond on Rev. i. 10 in the same place), and notes on Rev. xviii. 22. And indeed the Ethiopians still call Schabath Croso, the Sabbath of Christ, the Easter Holidays." If I am not mistaken, Tertullian hath also used *dominicum diem* for Easter, in his words, "Omelior dies dominum in saecula sectam; que nullam solemnitatem Christianorum sibi vindicat non dominicum diem, non Pentecosten," though we must not give this out for an absolute proof. It may have there the common signification. Yet he saith thus in another place, "Cur pascha celebramus animo circulo in mensura primi, cur quinquagesima exinde diebus in omni exultatione de cursumus?" Tertull. de Jejun. Cap. xiv. Daubuz therefore asks, "Are not these alike?" The very emphasis," says Morer, in his Dialogues on the Lord's Day, (p. 44,) "the very emphasis which some lay so great a stress on in the article (see, in the original,) speaks louder for the anniversary of Christ's resurrection at Easter, which is always a solemn festival, than it doth for Sunday, when indeed we weekly commemorate that great

act of our Redeemer, but do it at Easter in a more solemn manner, and much more agreeable to the excellency of the participle. There are those who apply it to the day of the Nativity, Ascension, and Pentecost, as days not inferior to the Resurrection in mystery, value, and benefit to man. But many assert the hemera Kurion [day of the Lord] and hemera Christian [day of Christ] to mean the same day, and that is the day of judgment, which Paul calls the Lord's day, "that the spirit may be saved in the day of the Lord Jesus," 1 Cor. v. 5; and which John in an ecstasy is supposed to see as already come."

In the Original it is not, "I was in the Spirit on the Lord's day," for the definite article *the* is wanting before *Spirit*. It reads, therefore, "I was, in spirit, in [en] the Lord's day," or, more correctly, "in the lordly day," for it is the adjective that is connected with day. And when we consider the design of the book, as a revelation of the events connected with the great day of the Lord, we have thus a distinct and consistent view of the declaration concerning the state in which John, as a New Testament prophet, was put, when called to foretell, for the guidance of the Church, events of such magnitude. He was in spirit, though not in body, in the day of the Lord. It is thus in harmony also with other expressions of the Apostle, and with numerous similar statements in other of the inspired books. The words, according to this view, imply the Apostle's being in spirit where and when in body he was not. In body, John was in Patmos, as it was eighteen hundred years ago; but, in spirit, he was in the day of the Lord, under circumstances which are still future.

This is precisely analogous to what is stated concerning their state when receiving prophetic communications. While Ezekiel was among the captives in Babylon, he was so favored of the Lord. Thus he declares, "The hand of the Lord was upon me, and carried me out, in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones." Ezek. xxxvii. 1. 2. This was a transportation, not in the body; but the hand of the Lord being upon him, he was carried out "in the Spirit of the Lord." On a previous occasion, also, as he sat in his house, and the elders of Judah sat before him, he informs us, "the Spirit lifted me up between the earth and the heaven, and brought me, in the visions of God, to Jerusalem, to the door of the inner gate that looketh toward the north, in order that he might show the abominations practiced by his people. (Ezek. viii. 1—17.) So again, "Afterwards the Spirit took me up and brought me in a vision, by the Spirit of God, into Chaldaea, to them of the captivity; so the vision that I had seen went up from me." (Ezek. xi. 24.) Thus he is wafted from place to place; at one time he is "among the captives by the river of Chebar;" at another, he "came to them of the captivity at Tell-Abib;" and yet again, at another, he is brought "to Jerusalem, to the door of the inner gate,"—but still he all the while is aware that this is but in Spirit; it is only "in the visions of God."

This is still more distinctly expressed in Ezekiel's magnificent closing vision of the day of the Lord. While yet in Babylon in reality, "the hand of the Lord," says he, "was upon me, and brought me thither. In the vision of God brought He me unto the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And He brought me thither." Ezek. xi. 1, 2. The prophet proceeds fully to declare the wonders of the day of his people's conversion and final restoration—of their happiness and the Saviour's glory;—but still he was amidst the wonders and the glories of that blessed day only "in the visions of God." Thus, anticipating many generations, in Spirit brought "unto the land of Israel," while yet in body in the land of Babylon— beholding the glories of millennial bliss, and all unconscious for the time, it may be, to what was being transacted around him—a captive still in Babylon, yet wholly occupied with the visions of the glory of the Lord, and of better days for his people in their own beloved land, "the land of Israel." The natural senses and faculties of the prophet were thus in abeyance. Still he knew and was able to inform us, that all this was not in the body, but only in the Spirit; while if, as is generally believed, the "man" of whom Paul speaks was himself, he was, in this respect, more peculiarly situated; for although he distinctly intimates that "he was caught up into Paradise," he is yet constrained to add, "whether in the body or out of the body, I cannot tell." 2 Cor. xii. 2—4.

But, as Ezekiel knew that he was still in Babylon, when entranced, and "saw visions of God," so John also knew that he "was in the isle that is called Patmos," when he was in Spirit in the Lordly day or day of the Lord, and heard behind him a great voice as of a trumpet, saying, I am Alpha and Omega, the First and the Last, and, What thou seest write in a book, and send it unto the seven churches which are in Asia. There seems to me a perfect parallel between this statement and those which I have quoted from the prophet Ezekiel—a parallelism which is not merely verbal, but equally also in the purposes for which the prophets, both earlier and later, respectively enjoyed their visions. It is not merely in their being in a sense taken out of themselves, in order that they might see visions beyond the reach of the natural eye, nor in their being instructed to declare what they saw, that we may perceive this correspondence in the visions of the Old and New Testament prophets. The description of the Saviour's person given by both is the same; and as, when Ezekiel was brought in vision into the land of his fathers, "he beheld the glory of the Lord of Israel came from the way of the east, and His voice was like a noise of many waters; and the earth shined with His glory." (Ezek. i. 26.) so John, also, in "the Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass," when he saw one "like unto the son of man," heard "his voice as the sound of many waters." Rev. i. 13, 16. And as this Old Testament prophet was,

in the Spirit, "set upon a very high mountain," and saw the city Jehovah Shammah, "the Lord is there," so the New Testament Apostle says, an angel "carried me away, in the Spirit, to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God," and both, under the inspiration of the same Spirit, describe its gates and give its measurements. (Ezek. xlviii. 30—35. Rev. xxi. 9—17.)

And it seems a matter of no little importance, when seeking to understand the import of the Apostle's words, "I was in the Spirit in the Lord's day," at the opening of his sublime vision of our Lord's future glory, to find near the close the Apostle, in the words quoted, thus again intimating that he was "in the Spirit" carried away "to a great and high mountain." For, as we are thus distinctly taught, that like Ezekiel he was transported "in the Spirit to a great and high mountain," so may we the more readily inquire whether he meant not to intimate, by these words, that he was also carried forward in the Spirit to be placed amidst future scenes "in the Lord's day" of His coming glory. (To be continued.)

### THE ELDER IN TROUBLE.

"Be not deceived," said one, when giving admittance under the direction of the Spirit. The necessity of this was finely illustrated in a recent conversation. An old Christian woman was visiting her friends. They were content with that antiquated creed known in the Apostles' day as "the faith which was once delivered to the saints." It seemed that the visitor's attainments far outreached the things there intended, for these she called "the rudiments," and her wonderful experience "perfection," which she explained to mean complete and entire freedom from sin. Now it so happened that the head of the household was an old man, and an elder in his church. But his guest's experience seemed not only far beyond his, but also entirely contradictory to his understanding of that rule of faith, the Word. As might be expected of a simple Dutchman, he became quite puzzled. He could not at a jump get over it. The ninth chapter of Daniel and the seventh of Romans—the one containing the prayer of a holy prophet, and the other the experience of a holy apostle, came to mind. The purity of the old woman, "enjoying the blessing of perfection," seemed to leave these holy men in such depths of impurity as to bewilder him. He was fast making up his mind to bring the matter before the dominion for explanation; for, thought he, if he be a teacher sent from God, he ought to know something about this matter. But "the meek will He guide in judgment," and the old man was soon taught in a way the least expected.

"You don't mean that you are absolutely free from all sin?" suggested the elder, as though he might be mistaken in her meaning. "O, yes," said the old woman; "I can truly say that for the past two weeks I have not known what sin is." The elder was afraid she did not know the nature of sin; but as her words were intended to mean that she "had no sin," he was sorely embarrassed; for, despite of himself, the words of John the apostle came plump to mind: "If we say that we have no sin, we deceive ourselves." Nor was he less so, even after a most vigorous scratching over his right ear—a habit of the old man, whenever perplexed.—"Did you hear," said the visitor, abruptly changing the subject, "did you hear about those two young Jews abroad, who have suddenly entered into a most enormous property? I saw it in the paper?" "No," said the elder, mechanically; for the new doctrine "kept troubling him." "O, it is wonderful how those folks do get rich, and others don't!" exclaimed the good woman.

But still the new doctrine was perplexing the elder. "Very wonderful!" continued the old lady. "And I've been thinking for the week past, if I had one tenth of what they got, I should be satisfied." "What?" exclaimed the elder. "How is this? You have lived in sinless perfection for two weeks past, and yet for half that time have been committing covetousness, the most deadly sin mentioned in the holy book. Well, this too is contrary to my understanding. But this I do know, the heart is deceitful above all things." And the elder shook his head, like one relieved of his embarrassment, at the same time very mildly adding, "Take heed that ye be not deceived." [Ch. Intelligence.]

### DIYING WORDS OF WILBERFORCE.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward, putting his arms around that friend, he said: "God bless you, my dear. He became agitated somewhat, and then ceased speaking. Presently, however, he said, 'I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F—, do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experiences and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough, but they will not do instead of the simple truth of the Bible." He afterward spoke of the regret of parting with his friend. "Nothing," said he, "convinces me more of the reality of the change, within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without regret; yet I do not love you less, but God more."

### "BY THE RIVERS OF BABYLON."

PSALM CXXXV.

From a new and well-printed edition of the Poetical Works of Fitz Greene Halleck, published in New York, by Redfield, we select the following poem—

We sat us down and wept,  
If for one brief, dark hour,  
Where Babel's waters slept,  
And we thought of home and Zion as a long-gone happy dream;  
We hung our harps in air  
On the willow boughs, which there,  
Gloomily as round a sepulchre, were drooping o'er the stream.  
The foes, whose chain we wore,  
Were with us on that shore,  
Exulting in our tears that told the bitterness of woe.  
"Sing us," they cried aloud,  
"Ye, once so high and proud,  
The songs ye sang in Zion ere we laid her glory low."  
And shall the harp of heaven  
To Judah's march given  
Be touched by captive fingers, or grace a fettered hand?  
No! sooner be my tongue  
Mute, powerless, and unused,  
Than its words of holy music make glad a stranger land.  
May this right hand, whose skill  
Can wake the harp to will,  
And bid the listener's joys or griefs in light or darkness come,  
Forget its godlike power,  
If for one brief, dark hour,  
My heart forgets Jerusalem, fallen city of my home!  
Daughter of Babylon!  
Blessed be that chosen one  
Whom God shall send to smite thee when there is none  
to save!  
From the mother's breast,  
Shall pluck the babe at rest,  
And lay it in the sleep of death beside its father's grave.  
"LEFT TO PROSPER."  
"After that he was left to prosper. He accumulated property very fast, and died before he found time to enjoy it," said Mr. Somers.  
"Did he die without hope?" said Mr. Hunt.  
"He was sick only two days, and was delirious for the whole time. His incoherent thoughts had reference to a new business enterprise in which he had just engaged."  
"Another sad illustration of the dangers of delay."  
Mr. Somers and Mr. Hunt were on their way home from a prayer-meeting, and brought their conversation to a close where they stopped for a moment at a point where the ways separated. Mr. Ames overtook them just in time to hear the remarks above recorded. He was struck by an expression used by Mr. Somers—"he was left to prosper." As uttered by Mr. Somers, it implied something like a judicial visitation—a judgment instead of a blessing. Mr. Ames had been accustomed to regard prosperity as a blessing. A moment's reflection convinced him that there was something in the previous history of the man referred to, which led Mr. Somers to use the expression. His curiosity was excited.  
"Mr. Somers, (said he,) can I, without impropriety, ask to whom your remark, 'he was left to prosper,' had reference?"  
"I was speaking of a Mr. Johnson, a man who lived near me before I came to this place."  
"Does not the blessing of God cause prosperity?"  
"It does, but prosperity is not always a blessing—nay, it is often a great evil. One of the best and wisest men our country has ever produced, I refer to Chief Justice Jay, says, in a letter to one of his children, 'If there be any temporal state or condition, which more than others affords reason for alarm and apprehension, I think it is that of a long and uninterrupted course of worldly prosperity; for it is said, if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.' I suppose that God sometimes gives men the desires of their hearts, though it be their ruin."  
"You think that was the case in regard to Mr. Johnson?"  
"I do. He was early taught to know his duty. His father died when he was young, but he was brought up by an uncle, who was a very good man. His mind was wrought upon by the Spirit several times before he was of age, and at one time, almost all who knew him thought he was a Christian. His general conduct was always very blameless, so far as men were concerned, and for more than a year he was strict in his attendance upon all the meetings held in the congregation, and many expected him to make a profession of religion. He told me afterwards that he could not at that time make up his mind to forsake all for Christ. He had a course of life marked out, and the object of that course was wealth. He was afraid, if he became a Christian, it would be his duty to be a minister. Many years afterwards, after hearing a sermon, the object of which was to show that every man had his calling from the Lord, that some were called to be lawyers, some farmers, some merchants, and some ministers, he remarked, 'If I had heard that sermon a dozen years ago, I should have become a Christian. I thought if I became a Christian, I should be obliged to become a minister, and I could not make up my mind to that.'"  
"Did no one urge him to become a Christian, when he had thus discovered his error?"  
"Yes, the occasion was taken to press the matter home upon his attention, but his excuse was that he had so many things to think of, that he could not bestow upon religion the amount of thought that was necessary. He said he liked to do thoroughly what he did, and he could do but one thing at a time. If he were to undertake to attend to religion, then he should not half attend to it, for he had a world of business on his hands. He was asked when he would have less, and he said that he did not expect to be always as busy as he was then. A revival took place not long afterwards; he was awakened, but he could not spare time to attend the meetings, and his seriousness passed away, and while others pressed into the kingdom," he said "without God then sent adversity to rouse him, and to loosen that hold upon earth that was dragging him down to hell. Some of his best laid plans were frustrated, and some of his most confident expectations disappointed. A friend then went to him, and told him God had given him time to take care of his soul. 'You

were never more mistaken in your life,' was his reply, 'for I am harassed night and day. If I were sure of being lost, I could not attend to religion while my affairs are in their present state.' It was in vain that his reason and conscience were appealed to. He gave his undivided attention to his business, and succeeded in meeting all his engagements, and entered again upon his former course. Another revival season came and another season of embarrassment in business. After that, it seemed to me that God left him to prosper. He avoided all conversation on the subject of religion, and attended church only half the day on the Sabbath. He prospered in all his plans. He soon became the most wealthy man in the place. He entered upon several new kinds of business, and prospered in them all. When he had become far richer than he had ever expected to be, even in his youthful dreams, he was suddenly called to render an account of his stewardship."

"It seems that his history, like that of many others, can be written in a single line, 'he made money, and died without hope,'" said Mr. Ames.  
"There are many who die without hope, who have never made money, though they have ruined their souls in the attempt."  
"Their case is still more deplorable than that of those who do succeed in their efforts."  
"It does not strike me so. To be sure, their end, 'their dreadful end,' is the same. But before the end cometh, I look upon those who have been left to prosper as in the more deplorable condition."

### MATURITY OF GRACE.

Flavel, in his Meditations on the Harvest Season, gives the following three signs of the maturity of grace:—

1. When the corn is near ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better still he is acquainted with his own heart and his obligations to God; both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 1 Tim. 1:15. Eph. 3: 8. A Christian, in the progress of his knowledge and grace, is like a vessel cast into the sea—the more it fills, the deeper it sinks.  
2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with Christians; the affections of a young Christian, perhaps, are more fervent and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more and more in all judgment. Phil. 1: 8. The limbs of a child are more active and pliable; but as he grows up to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.  
3. When corn is dead ripe, it is apt to fall of its own account on the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and calls upon him to put in the sickle. Not unlike to which are the lookings and longings, the groanings and hastenings of ready Christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fully renders it, they hasten the coming of the Lord; that is, they are earnest and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take Death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near.

### POOR ZEKE; OR, LET HIM PRAY.

In a wild, sequestered place, quite away from the bounds of my congregation, there lived a very wicked family, a father, mother, two brothers, and three sisters. None of them attended any meeting. One of the brothers was wanting in common sense. His name was Ezekiel. As he was not supposed to have mind enough to be put to any work, he used to stroll away, and be gone some times several days.  
One day, as I was preaching on the pithy Jesus has for poor sinners, I observed "poor Zeke" looking me in the face; and every time I said Jesus pitied poor sinners, the tears would start from his eyes. As there was more than usual attention to religion, we had meetings often; and whether it was a lecture, or a prayer-meeting, or an inquiry-meeting, "poor Zeke" was sure to be there.  
At length I asked him if he loved Jesus, and he answered, "Yes." "Why do you love Jesus?" said I. "O, 'cause he love poor wicked Zeke so." "Have you been wicked?" "Yes, I fell full of wicked." "Do you pray?" said I. "O, yes." "What do you say when you pray?" "I say, O my Jesus, pity poor Zeke. O take all my wicked away."  
After a while he went home. His appearance was changed. He had lost his seeming vacancy of look and thought. But he dare not pray in the house, for all were full of fun and noise. So he went to the barn, and there he fell on his knees and uttered his broken prayer to Him who "hath chosen the weak things of this world to confound the mighty." His brother, going into the barn, heard him crying to God so fervently that it alarmed him. He went in and told his father, with an oath, that Zeke was in the barn praying. At this, his father ran to the barn and listened, and found the boy indeed at prayer. He went in and spoke to him; but he "cried so much the more a great deal." "Stop your noise, Zeke!" said his angry father, but he kept on: "So they took hold of him and got him into the house, in hopes of quieting him."  
They asked him where he had been, and how he came to feel so. He told them a very rational story about it. But the more he talked, the more his father scolded. Poor Zeke found he could say no more, and then fell down on his knees again. His father tried to silence him; but his mother loved her poor boy, and begged them to let him pray.  
When he had arisen from prayer, his mother said, "It is high time we all prayed, Ezekiel, will you pray for your mother?" "O yes," he said; and down again he went upon his knees, and his mother with him. Not many days after, she too was full of joy at the thought of Jesus' dying pity. By this time the brother who had first heard him pray was sobbing out, "What shall I do?" Poor Zeke said, "Go to Jesus." Then Zeke and his mother prayed for him, and he too found his distress giving way to unspeakable joy. There were three to pray for a hardened husband and an unfeeling father. He fought and ridiculed until their three daughters were added unto the Lord. This made five, who had now joined Ezekiel and embraced his religion.  
At last his father saw himself alone. His heart broke; he wept like a child. He went to his son and confessed his sin in oppressing him, and got him to pray for him. His burden was removed, he rejoiced in God. He erected the family altar, and it was a solemn sight to see seven persons, who had a few weeks before been profane and careless, now all brought over from the service of Satan to the service of the Lord. And it was a joyful day when poor Zeke, with his father and mother, his brother and sisters, united with God's people, and came together to the communion.  
Reflect, that if a poor, ignorant, and foolish child, under God, can do so much good, what a solemn account must they have to render at last, who, having talents, yet often shrink at the cross, and let sinners perish. [American Messenger.]

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Reflect, that if a poor, ignorant, and foolish child, under God, can do so much good, what a solemn account must they have to render at last, who, having talents, yet often shrink at the cross, and let sinners perish. [American Messenger.]

### SIR ISAAC NEWTON AND HALLEY.

Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences of Christianity, he found reason to change his opinions. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in this wise: "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because those are subjects which you have studied, and well understood; but you should not talk of Christianity, for you have not studied it. I have; and I am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume once owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

### MISSIONARY LIFE IN INDIA.

This is no time for the churches to relax their efforts, or to take up the lamentation, that their efforts have been in vain. Never did India present such a scene of interest and excitement, and never was there such reason to cry to the churches of Britain and America, "Come over and help us." Nor should any be deterred from entering on this service, under the impression that, owing to the deadly climate of India, missionary life there must be short. The impression has extensively gone out, that its average duration in that country is only seven years. But the writer in the Calcutta Review, already quoted from, shows that this is a great mistake. From a careful induction of the lives or services of two hundred and fifty missionaries, it appears that the average duration of their missionary labor has been 16½ years. At first it was much less; but owing to a better knowledge of the climate, and of the precautions to be used to secure health, the average has improved, and is still becoming greater year by year. In proof of this, take the following facts. Out of the one hundred and forty-seven missionaries laboring in India and Ceylon in 1830, not less than fifty are still laboring in health and usefulness; while of the ninety-seven others who have died or retired from labor, twenty labored more than twenty years each. Several missionaries "now in India" have been there more than thirty years each. Among the three hundred and eighty-one foreign missionaries in India, constituting about one-fourth of the whole number who have been sent into all the world, there were in 1850 only four deaths; and only about twenty of this number found it necessary to be absent from their stations on account of their health.

### A PROTECTION AGAINST EVIL.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of those little creatures, when they have occasion to have been, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and oppression from perverse and malignant men, the best defense against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most pitiful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is fitly better, the honey with which he comes in contact will neutralize his hatred, and the good man turned for evil overcomes evil with good. Thomas Jefferson was a kindred spirit. He said, "Were I to converse my admiring attraction again, with the knowledge I have acquired from experience, the first question I should ask, with regard to candidates for the office, would be, 'Is he addicted to the use of ardent spirits?'"

The Sabbath Recorder.

New York, July 29, 1852.

SECTARIAN ZEAL.

In this world of multifarious views, a certain measure of what is popularly called sectarianism seems unavoidable.

We do not suppose that any man will be justified on the ground of his obedience to God's truth, even though that obedience be as perfect as it is possible for gospel grace, working in the heart, to render it.

Now, if a founder, proposing to cast an image, should find that the metal which he had poured into a matrix had settled to one side, so as to give a monstrously large development to an arm, or a leg, leaving every other part imperfectly formed, it would be but an illustration of what is often witnessed among those who are called Christians.

It is evident that, upon such subjects, the saving influence of divine truth is in a great measure lost. The doctrine concerning those duties about which they are so indifferent, has no opportunity to exert its sanctifying power upon them.

Now, as it should be our aim to secure for ourselves the saving benefit of every part of divine truth, in equal proportion, we ought to guard against all those influences, however plausible they may seem, which tend to draw us into an excessive manifestation of zeal for any one branch of duty.

It is granted, however, that under certain circumstances, an unwonted zeal for a particular duty may be called for. If it is a duty which is treated with marked neglect by the community into whose circle we are thrown; if it is one which almost every body has resolved upon setting aside, or about which there is a general misapprehension as to its claims upon public regard, there can be no doubt, that extraordinary zeal in its behalf is demanded.

Even under these circumstances, however, there is danger. The very effort we are called to make, being so much greater than what is demanded in respect to other duties, may be the means of beguiling us into an over-estimate of the importance of the one, the neglect of which, by the community at large, is a matter of so much pain to us.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

No. 12—The Dormitory.

I thought to have filled this sheet of "Glimpses" with details of the dormitory; but, on referring back, I find I have already, at different times, given you rather a full description of it.

The bedstead is never without its curtain, and this is of coarse linen, generally blue, opening in front, and fastened back in the day time, with long brass hooks, suspended by cords from the distant corners.

The form of the bedstead is ever the same; but it differs in elegance in every conceivable degree, from that of the rude, unpainted framework, to the costly carved couch, inlaid with ivory, and radiant with gold, differing proportionately in value, until an incredible degree of extravagance is sometimes attained.

But the "bridal bed" seems to constitute a sort of compendium of the whole, and is of itself a little museum of amulets. The curtain seems alive with flying fish, birds, butterflies, and bats, or strange caricatures of each, which might puzzle a naturalist to decide to which division of the animal kingdom they were designed to belong.

In front of the bedstead is sometimes a supplementary fixture, a sort of ante-chamber, sufficiently deep to receive a chair and candlestand, the whole reminding one of the state-rooms of a ship, and able to comprise quite as many of the comforts of a Chinese dormitory as does the state-room of our own.

Near the bed's head is placed a dressing table, which, in its appearance, and the general outlines of its furniture, does not differ much from the same article with us. The looking glass may be either an elegant mirror, in its curiously-wrought frame, supported by elaborately-carved feet, or a simple reflector in the top of the dressing case.

Next comes the wardrobe—a sort of press, very like our own, but, as far as I have seen,

the receptacle of more incongruities than could well be crowded into the same space in any but Chinese economy. Elsewhere the walls are well lined with chests, trunks, or cabinets, as you please, (square boxes, with deep hollow lids,) placed one above another, sometimes to the very ceiling, and nearly all, as well as the wardrobe, brilliant in their coating of red paint and varnish.

BRITISH CORRESPONDENCE.

The Elections—The Crystal Palace and Sunday—Dr. Achilli.

This has been a busy week among the politicians of our country. The comparatively short period within which the elections of members for the ensuing Parliament were required to be returned, has caused an unusually early appeal to the constituency. The details, even if we were disposed to enter upon them, would be of little interest to the readers of the Sabbath Recorder.

day and Monday to the tea gardens at Auerley, Leydenham, and other places." The Recorder, commenting upon this, argues that it is justifying the adoption of one sinful practice by the existence of another.

Dr. Achilli, who obtained a verdict for libel against Dr. Newman last week, has resumed preaching in Italian to his countrymen in London—which he had been obliged to discontinue for some weeks previous to the trial.

LETTER FROM A COLPORTEUR.

To the Editors of the Sabbath Recorder:

Dunkirk has been growing rapidly since it became the terminus of the New York and Erie Railroad. Much of the business of the place, however, is very transient.

Dunkirk is very unsettled in its religious character. Other things absorb the attention of the inhabitants, at the expense of their educational and religious interests.

TEMPERANCE IN NEW YORK.

The New York State Temperance Convention, recently held at Syracuse, resolved that civil government is an ordinance of God—that the lawmaker is bound to base his statutes on the principles of God's law.

We, the undersigned, hereby pledge ourselves, that we will vote for no candidate for the Legislature who is not known to be a temperance man in principle—to be in favor of the Maine Liquor Law, and of its adoption by our Legislature, and who will not use both his vote and earnest exertions to secure its passage at the next session.

THE EVILS OF TOBACCO.

Leonard Woods, Justin Edwards, C. E. Stowe, Henry Wilson, Amasa Walker, Moses Grant, Lyman Beecher, R. B. Hubbard, and others, have published a Card recommending the Rev. Geo. Trask as a lecturer on the evils of tobacco. They introduce the recommendation as follows:

EMANCIPATION IN EARNEST.

A company of twelve colored persons lately passed through Rochester, who were seeking a home in the free states or in Canada. The American says: "Ten of them were slaves of Benjamin Dicken, Esq., of Edgecombe county, N. C., deceased, and liberated by his will, which instrument sets apart property to the amount of \$10,000 to \$15,000 for their benefit."

confute themselves. You say that you mourn over the desecration of the Sabbath around you; but is it not a practical consequence—an inevitable result—of your own theory? Can you urge men to obey God in this matter, when you say there is in it nothing definite or essential?

FOURTH OF JULY CELEBRATION AT GREENMANVILLE, CT.—The good people of Greenmanville, Ct., celebrated the National Anniversary on Sunday, the 4th of July. We do not learn that any accident happened to them because they presumed in that way to disturb "the sacred stillness" of Sunday.

The Methodist General Conference, Rev. Alfred M. Lorraine, of Ohio, in giving through the Western Christian Advocate some account of his journeying to and incidents in and about Boston, makes the following allusion to the body of which he was a member:

This roused up more self-confidence in me than was ever realized before. I used to think that I was less than the least of all saints. But when I saw stiff-bearded veterans clamoring for the rostrum, when I saw distinguished writers on sanctification impatient of contradiction, when I saw beclouded doctors rising in their own fog, inflicting prosaic speeches on men of clearer conception, ready for the question—I almost said, 'Lord, I have seen an end of all perfection, but thy commandments are exceeding broad!'

EPISCOPAL MISSIONS.—Receipts for Domestic Missions since June, 1851, \$23,666; and for Foreign \$41,048—in all, \$64,614.

Mennonites in Europe.—German papers state that, in consequence of a law lately promulgated in Prussia, the Mennonites, a religious sect who resemble the Quakers, have been held to the performance of military duty, contrary to their creed, and that they are therefore emigrating in great numbers, partly to the United States, and some to Russia. They are mostly persons of comparative wealth, and one hundred families of them have lately crossed the Prussian frontier to settle in the last-named country.

CHURCHES OF THE CANDIDATES.—The Presbyterian publishes a letter, said to be from the pen of Dr. Junkin, from which we ascertain these facts:

"General Scott is a Protestant Episcopalian, and worships at St. John's Church, Washington. Mr. Graham is by birth and education a Presbyterian, though not a communicant of any church; and as his lady is a member of the Baptist Church, he worships, part of the time at least, with that denomination. General Pierce is by education a Congregationalist, though not a member of the Church. Mr. King is a Protestant Episcopalian in his professions."

RHODE ISLAND AND THE LIQUOR LAW.—The Maine Liquor Law went into operation in Rhode Island on the 19th inst.

The Maine Liquor Law went into operation in Rhode Island on the 19th inst. The temperance people of Pawtucket celebrated the occasion by an excursion to Watch Hill, where they had a splendid dinner, followed by toasts and speeches. From Providence, on the 23d inst., the following significant dispatch was received: "The first liquor was seized under the new law, this morning, and was destroyed."

CHOLERA IN NEW YORK.—Several deaths have recently occurred in New York from a disease very much resembling Cholera.

ARRIVAL IN NEW YORK.—A Mr. Oberholzer, a preacher of the Mennonite denomination, commonly called "Mennonites," came to this city, Pa. It will be printed in the German language, and will be called "Der Religiöse Botschafter."

Pierson Connelly.—This gentleman, once an Episcopal clergyman in this country, became a Papist, and entered the priesthood. His wife became a nun. The details of their separation, of their vows, &c., were published at the time in Catholic papers, with great satisfaction. The neophytes were great favorites at Rome, where they figured for a while, after which they appeared in England. Mr. Connelly became, we believe, chaplain to the (Catholic) Earl of Shrewsbury, and Mrs. Connelly was connected with some religious house in the neighborhood. At length, Mr. Connelly got his eyes open, and demanded the restoration of his wife, for which he instituted a suit at law. We hear of him lately through a letter in the London Christian Times, in which he says:—

From the moment that I accepted infidelity and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or, at least, in all matters of faith and discipline, solemnly proposed to renounce it. From that moment I never examined the single doctrine of the church of Rome with any other view than to be able to defend it against heretics and other "infidels." And I not only gave up myself, body and spirit, but God forgave me! I gave up all that was entrusted to me, all that was dear to me, to my new obedience! When I compare the Church of Rome, as I know it, with what I painted her to myself, with the imaginary realization of our blessed Saviour's scheme for fallen man's sanctification, no words can convey my horror at the contrast. I should often doubt the conclusion of my reason, mistrust my moral sense, and reject my certain knowledge as a dream, if God's written Word, and man's universal science, if the experience of both hemispheres and of ten centuries, did not confirm me.

THE METHODIST GENERAL CONFERENCE.—

Rev. Alfred M. Lorraine, of Ohio, in giving through the Western Christian Advocate some account of his journeying to and incidents in and about Boston, makes the following allusion to the body of which he was a member:—

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With-in the year just closed, the committee have very nearly doubled the number of their missionaries; and they have reason to hope that, through the blessing of God, their progress will continue to be still more prospered as time rolls on. The missions to China and the west coast of Africa, will both receive further enlargement this fall. The Foreign Committee have also made arrangements for occupying new openings for missionary work.

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CHOLERA IN NEW YORK.—

Several deaths have recently occurred in New York from a disease very much resembling Cholera. The steamer United States from China, which arrived at New York last week, had sixteen deaths on board from Cholera, and several persons who were sick on her arrival had to be taken to the Quaker Hospital.

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General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, JULY 19.  
In the SENATE, Mr. Hamlin presented petitions in favor of the passage of the Land Distribution bill. Mr. Sumner presented a petition, signed by Messrs. Cooper, Bryant, Irving, and other American authors, in favor of an International Copyright law. Resolutions were adopted asking for copies (to be presented next session) of all diplomatic correspondence relating to commercial regulations in foreign countries; also for copies of all matters in relation to the right of way over the Isthmus of Tehuantepec. The Deficiency bill was then taken up, and the Senate, after a speech from Mr. Hunter, adhered to its appropriation of \$50,000 for constructive mileage. A Committee of Conference was appointed, and, after a short executive session, the Senate adjourned.

THIRD-DAY, JULY 20.  
The SENATE received Mr. James's bill to amend the Tariff. It provides for a more equitable estimate of value on goods taxed ad valorem, so that the system of running goods through up low and fictitious values may be in a measure broken up. The bill to purchase Callin's Indian Gallery was discussed, but finally laid on the table. Several bills of minor importance were pushed forward a little, and the Senate adjourned.

FOURTH-DAY, JULY 21.  
Mr. Wade introduced a bill into the SENATE for the establishment of a line of settlements to Oregon. A long debate upon a day of adjournment followed, and, after a deal of political maneuvering and sparring, the Senate finally resolved to adjourn on Tuesday, the 31st of August.

FIFTH-DAY, JULY 22.  
The SENATE had up and ordered engrossed a bill granting additional school lands in the several States which contain public lands. The bill grants an additional section in each Township to the States for school purposes. The remainder of the day was spent in considering a bill granting to Michigan land for the construction of a Ship Canal around the Falls of the Saint Marie. Mr. Felch offered a substitute for the bill, omitting the grant of Public Land, and providing in place thereof that the Secretary of War contract with the lowest bidder for the construction of a Ship Canal 100 feet wide and 12 feet deep, with single locks 325 feet long and 75 wide; the cost of said Canal not to exceed \$400,000.

SIXTH-DAY, JULY 23.  
The SENATE, after a long debate, passed a resolution calling upon the President for correspondence in relation to the Fishery Treaty. Afterward it passed the Military Academy Bill, to which was attached an item of \$50,000 for mileage of members; and adjourned on Second-day.

SABBATH-DAY, JULY 24.  
The SENATE was not in session.

European News.  
Three steamers from Europe—the Humboldt, the America, and the Baltic—have arrived since our last, bringing Liverpool dates to July 14. The following summary embraces all the news of importance.

The weather in England was fine, and the crops in all parts of Europe were remarkably prosperous.

The Parliamentary elections were occupying a large share of public attention in Great Britain. Most of the English Borough Members had been returned, but the Counties had still to elect. The result so far was not encouraging to the Government.

The Royal Agricultural Society of England offers a prize of £1,000, and the gold medal of the Society, for the discovery of a manure with equally fertilizing properties to the present guano, of which an unlimited supply can be furnished in England at 25s per ton.

The Government Returns, just published, show that the emigration from Liverpool to the United States during the past month was 20,847, a falling off, as compared with the month of June, of upward of 6,000, the emigrants the past month being chiefly Irish of the poorest class. Emigration to Australia continues to flow without abatement.

One of the Liverpool police, an Irishman named Slaney, has been committed to jail on a charge of willful murder, for striking a woman down with his truncheon in the discharge of duty; as the pharisic goes.

they will not answer for his life. He is also said to be worn down with anxiety and work, dejected, and demoralized.

The Arab Chief, Abd El Kader, and Hamet Ben Cuta, State prisoners in the fort of St. Louis and Cete, had a quarrel, when the former stabbed the latter in the abdomen, of which he shortly afterward died.

Several lamentable cases of Hydrophobia are recorded in the Parisian papers throughout France.

From Spain the only news that arrives directly, this week, is respecting the movements of the Queen and Court. We notice that her Majesty presided at a bullfight, and was accompanied by her husband and infant daughter, the Princess of Asturias.

A letter from Breslau states that the Cholera had appeared at Kalich, on the borders of Poland, but no authentic details are given.

A decree has been promulgated in Florence, subjecting to military discipline young men who, owing to idle and irregular habits, were a burden to their families and dangerous to the public repose.

Many political arrests have taken place within a few days at Milan and Venice. It is said the arrests were from the trivial circumstance of one of Mazzini's bank notes having been found by the police while searching a house in Milan for smuggled goods.

A great Industrial Exhibition is to take place in Russia, to which foreigners are invited to send contributions.

Ten days later news from California has come to hand since our last.

Two million dollars in gold dust was brought from San Francisco by the steamer of June 28th. The shipment of gold dust for June is set down at \$5,343,754.

The City of Aspinwall was quite healthy. The Cholera, which had been prevailing both there and on the Isthmus to some extent, had almost entirely disappeared.

The most important item by this arrival is the destruction of the City of Sonora by fire; which was laid in ashes on the morning of June 18. The loss is estimated at nearly \$2,000,000.

The influx of Chinese continues as great as ever, and will probably not slack until the advices sent home by their countrymen resident there are received. Within ten days, five vessels arrived from China, bringing 1,636 passengers.

The ship Robert Bourne, Bryson, master, sailed for San Francisco from Amoy on the 21st March, having on board 450 Coolies. In lat. 22 N., lon. 128 E., a difficulty occurred between the Captain and officers and the Coolies, when the former were all murdered. Some of the crew escaped by taking to the boats. The vessel subsequently went ashore on one of the Manganese Islands in the China Sea, where the Coolies were received by the natives in a most friendly manner. The seamen who had been fortunate enough to escape then succeeded in getting the vessel off and putting to sea, and ultimately reached Amoy, when the E. I. Co.'s steamer Scintarias and revenue brig Sillery were immediately dispatched to arrest the mutineers. At the latest dates, a number of the mutineers were committed for trial. A portion of the cargo taken by them was brought back by the above vessels to Amoy.

HARVARD COLLEGE.—The Association of the Alumni of Harvard College held a festival at Cambridge on Thursday, July 22, in the Unitarian Church, when an address was delivered by Hon. R. C. Winthrop. The subject was the "Responsibilities of Educated Men." Mr. Winthrop spoke nearly two hours, and at the conclusion of the services the procession proceeded to the college grounds on Harvard-st., where a dinner was prepared beneath a tent. Speeches were made by Hon. Edward Everett, ex-President Josiah Quincy, Chief Justice Shaw, Hon. R. C. Winthrop, Rev. Dr. Thorne, President of Columbia College, South Carolina; Rev. Dr. Fuller, of Baltimore; Mr. Preston, (brother of Hon. W. C. Preston,) of South Carolina, and Hon. Jas. Savage, of Boston. Previous to the public exercises, a plan was adopted to found a class of scholarships for indigent and meritorious students, which will be well calculated to give the advantages of the large library and extensive collections of the University to many to whom they now are inaccessible.

THE LAND OF THE MORMONS.—S. T. Cary writes to the N. Y. Tribune from Kanewville, Iowa, that the Mormons are all leaving that region, and that their lands are for sale. He says:—

"The exodus of such a vast number from this country affords a rare opportunity of securing a good farm for a trifle. Many have sold their farms for one-fourth the cost of improvements; others have not been able to sell at all, and have left their farms in the hands of an agent to dispose of for what he can get. Others have abandoned them, and any one can come and occupy who may be disposed. The country is well watered and soil unsurpassed in fertility. The vast numbers annually passing through this place for California, Oregon and Utah, make a home market for all the produce the farmer has to dispose of, and at better rates than he could get farther east."

EDUCATIONAL CONVENTIONS.—The New York State Teachers' Association holds its annual meeting at Elmira this year. There will be a session of two days, commencing on Wednesday, the 4th of August.

The American Institute of Instruction will hold its twenty-third annual meeting at Troy, N. Y., on the 6th, 7th and 8th of August. Lectures will be delivered by Messrs. Henry Barnard, Geo. B. Emerson, K. S. Howard, G. D. Abbott, W. H. Wells, Jos. McKoon, John Pierpont, and others; and Dr. Stone will occupy an hour with his class in Phonetics. Ladies from abroad may expect the usual accommodations.

The American Association for the advancement of Education will meet at Newark, N. J., on Tuesday, the 10th of August, and will hold a session of three or four days. Addresses, lectures and discussions, of great interest, from distinguished men in the educational field, may be expected at the several gatherings.

On Monday morning, 19th inst., Mr. Joseph Winston, of the firm of Nace & Winston, commission merchants, of Richmond, Va., together with his wife and an only child about 8 months old, were found, the two latter dead in bed, and Mr. Winston probably beyond hope of recovery, though still alive. His head had a terrific wound upon it, immediately between the eyes, opening the forehead, and there were three other wounds on the back of his head. Mr. W. also received three or four wounds—one about three quarters of an inch wide, and two inches long, on the forehead, immediately above the nose, apparently made with some blunt instrument; also two deep cuts on the side of her head. The child seemed to have been smothered, or choked to death, or dashed against the wall—the throat and breast exhibiting severe bruises. Six negroes, three men and three women, belonging to Mr. W., have been arrested. It is reported that two of them (man and wife) desired to be sold, but Mr. W. refused to sell them—hence their dissatisfaction, and hence, it is thought, their too fatal revenge.

SUMMARY.

On Sunday night, July 18th, a man named Johnson was discovered in a boat in the rapids, near the brink of the Falls of Niagara. The boat stuck fast on a rock, and was still there at day-break the next morning, when arrangements were at once commenced to rescue the man from his perilous situation. Joel Robinson, at the peril of his life, went to his relief in a small skiff, taking a rope from the island, and succeeded in rescuing him from the boat. About five minutes after Johnson was taken from the boat, it loosened from the rock and went over the Falls. A purse of \$200 was made up by the visitors for Robinson.

A dispatch dated Rome, N. Y., Friday, July 23, says: A destructive fire has been sweeping through the woods six or eight miles west of this place, for the last few days. Hundreds of acres of land, commonly known as Pine Plains, have been burned over. The fire, at last accounts, was still on the increase, and nothing but a heavy rain could possibly quench the flames. In addition to the pine timber, several hundred cords of wood and bark prepared for market purposes have been burned.

A man named John G. Russell was last week brought to this City, in custody of Officer Patterson, who arrested him at his place of residence, Pine Creek, Potter County, Penn., on a requisition from Gov. Hunt upon Gov. Bigler, of Pennsylvania. The prisoner stands indicted for having, in May last, obtained by false pretenses, about \$600 worth of goods from Messrs. Van Dusen, & Jagger, dealers in dry goods, boots and shoes, &c., at No. 39 Liberty-st. The accused was taken before Justice Bogart, and committed to prison for trial, in default of \$1,000 bail.

The Halifax papers of the 20th report that heavy and destructive gales had prevailed in the Gulf of St. Lawrence. The bark Trusty, from Scarborough, England, went ashore off Gaspe, and 18 lives were lost. It is reported that the armed schooner Alliance, with all on board, had perished near St. Paul's Island. Fifteen schooners were lost near Magdalen Island, and 32 pilots were drowned.

On Sunday, the 18th inst., a disgraceful riot took place at Louisville, Ky. A false alarm of fire collected a crowd, from which the cry was heard, "Give it to the Irish; they have carried the day long enough." Upon that signal they went to work, knocking down every man they met in the street that looked like an Irishman. A good many were badly beaten, and the windows and doors of several houses demolished. A coffee house on Fifth, and several others on Water-st., were completely gutted, and their contents demolished.

The Montreal Herald says hundreds of persons, who never saw Montreal, or have seen it only at a distance, or have resided in a part far from the scene of our recent disaster, will probably perambulate Canada, and some parts of the United States, representing themselves to be distressed fire sufferers from our city. Now, each one of these is an arrant impostor, and should be treated as such, for here is abundant relief for all who ask, provided they are actual sufferers.

E. N. Paine, Esq., of Rochester, being called by mistake on Tuesday morning, at 6 o'clock, at the Delavan House, Albany, went to sleep again, leaving his door unlocked. On waking at 7 o'clock, he found that his wallet, containing \$130 in bank bills, a receipt from J. Pierce for \$7,600 of stock, a draft and receipt from the same person for \$2,500, a note for \$60 against J. W. Western, scrip representing \$21,000 of stock, and sundry other receipts, notes, &c., had been stolen from his pantaloons pocket.

The Batavia Advocate, in noticing the Canadaigua and Falls Railroad, says: "This road is graded almost to Batavia, and gangs of hands are at work within a few rods of the village. The bridges, &c., are also progressing toward completion, with all possible despatch. The right of way has all been obtained, and the few places which had been left to finish grading, will be put through at once. The expectation is, to have the cars running from Canadaigua to Batavia by the first of January."

A sad accident occurred near Cincinnati, O., last Saturday (Sabbath). Three boilers in the sawmill of the Miami Railroad and Dry Dock Company, at Fulton, exploded. They were torn to fragments, and the whole building was shattered. Several pieces of the boilers were thrown a distance of 300 yards. The foreman, a German, was instantly killed, his body being torn to pieces; but out of about 40 other hands employed, a few only sustained injury. The loss is about \$4,000.

Another sad accident occurred at Pittsburg, Pa., last Sabbath. J. Woodhouse, of the firm of A. & J. Woodhouse, tinners, of Allegheny, while measuring the roof of a new building at the foot of Seminary Hill, stepped on a slightly nailed board, and was precipitated to the ground, and died of his injuries in a few minutes.

Christian Hays, who was, perhaps, the most extensive cattle dealer in the West, died suddenly, of cholera, at St. Louis, on Sunday, 27th ult. His business operations were immensely large, and his purchases in the vicinity of St. Louis frequently amounted to \$500,000 per annum. Mr. Hays was a native of the Grand Duchy of Baden, in Germany, and at the time of his demise was in the 48th year of his age.

Lieutenant John Rodgers, in command of the Coast Survey hydrographic party off the Florida reefs, states that in running soundings off the vicinity of Soldier Key, south of Cape Florida, to the depth of one hundred and sixteen fathoms, specimens of the bottom brought up retained a temperature of 58 deg., the surface water being 76 deg., and the air 81 deg.

Mr. C. G. Halpine, Boston, has now in his possession a manuscript Bible of the 12th century, very richly illustrated with gold and colors, and once in the possession of Pope Leo Xth, whose handwriting occurs in marginal notes in various places throughout the volume. The work is clasped with silver, and is altogether a gem. So says the Boston Bee.

The Dayton Item says that a citizen of that County, now in his one hundred and ninth year, and who has, for the past two years, been deprived of the power of speech, was lately, by some accident, thrown upon his head, receiving a severe injury, but, strange to say, he has been able to converse as fluently since as at any period of his life.

A young fellow about 20 years old, imprisoned at Xenia, Ohio, for passing counterfeit money, broke jail, (for the eighth time in his life), a few days since, leaving the following note: "C. Shepherd begs leave to inform the citizens of Xenia that he leaves—on this Wednesday evening—for his health—expects to spend the season at some noted summer watering place. ADEU."

The steamer Alice, running between Bridgeport, Ct., and New York, took fire at her dock and was burned to the water's edge. She was owned by Capt. White of Norwich, and was worth about \$15,000. She was partly freighted for her trip to New York, and many valuable goods were lost. She burned so rapidly that nothing could be saved.

A jury, on Monday, 16th inst., at Kenosha, Wisconsin, gave a mulatto woman a verdict of one hundred dollars, against Capt. Lundy, of the steamboat Baltic, for turning her out of the common cabin on account of her color. A righteous verdict.

John Teller, of Schenectady, is without any question a *vara avis*. Although he is 52 years of age, and has always enjoyed good health, he has never been a mile out of Schenectady in his life! He has never seen a ship, schooner, or steamboat.

On the 30th ult. three boys were playing together on the beach at Catania, L. I., when one of them, named Wm. H. Goslin, was struck over the temple with a clam-shell, thrown by another, named James Lunn. The sharp edge of the missile penetrated his skull, and he died in a short time afterward.

An old lady, named Mrs. McElroy, is now living in Philadelphia, who was 109 years old on the 26th inst. Twenty-one years ago she received what is termed second sight, and can now see as clearly and distinctly as ever. She does all her household work; waits upon her youngest daughter, fifty-one years of age, who has been blind for three years past; and attends a store or shop they keep in the front room. She was married in 1790, when 46 years of age, and is the mother of seven children, three of whom are dead.

During the recent passage of the ship John Henry, Capt. Oxnard, from Liverpool to this port, with 194 passengers, a passenger, Mrs. McLaughlin, gave birth to two fine boys. One was named "John Henry," in honor of the vessel, and the other "Oxnard McLaughlin, as a mark of respect to the attentive and obliging Captain. "John Henry" and "Oxnard" were decidedly the lions among the passengers during the rest of the voyage.

At the commencement of the Ohio Female College, at College Hill, near Cincinnati, on Thursday last, the degree of *Missus of Arts* was conferred on the Senior Class, consisting of seven young ladies. The whole number of students during the last term was 102.

A tree on Cunningham's plantation, near Lexington, Miss., was struck by lightning on the 12th inst., and of seven negroes who were sitting beneath it, eating their dinners, four were killed—a loss to the owner of some \$2,500, or \$3,000.

At Albany, last Sixth-day, a fire originated in a drug store from bringing a lamp in contact with alcohol. William Bamber, Esq., a clerk in the Attorney General's office, was so badly burnt that he died in a short time.

Some of the most eminent physicians of Cincinnati deny that cholera exists in that city in an epidemic form. We very much doubt if the real Asiatic cholera exists in any part of the United States at present.

In Thomson's Bank Note Reporter the following Washington (D. C.) Banks are quoted as safe: Ocean Bank, Bank of the Republic, Bank of the Union, Metropolitan Bank, and Eastern Bank.

Mr. Jonathan Fuller, who died in North Chelsea, Mass., on the 21st inst., at the advanced age of 83, died in the same house in which he was born, and had never slept from under his roof a single night in his life.

Walter King, Esq., of Utica, died suddenly at Mt. Morris on Sunday last. He was taken with a fit after violently running to overtake the packet, and died in an hour.

Garret O'Neil was arraigned at Boston, on Wednesday, for perjury. He took the poor debtor's oath to escape the payment of \$39, and the next day drew \$500 from the Savings Bank.

The new steamer "City of Hartford" made the run from this city to Saybrook Bar in 5 hours and 21 minutes; distance 120 miles. This is said to be the greatest steamboat time on record.

The steamer Francis Skiddy has made the trip from this city to Albany in 7 hours 25 minutes, including 30 minutes stoppages—the greatest speed ever made on the river.

John J. Chanace, Catholic Bishop of Natchez, died at Frederick, Thursday, July 22, having remained there since the National Council.

The liquor dealers of Lowell, Mass., gave a "free blow," on the evening of the 21st, to all who would drink, in anticipation of the operations of the new law.

The wife and daughters of the late Professor Webster arrived at Boston, Friday, July 23d, from Fayal, in the bark Ino.

The Twenty-fifth Annual Fair of the American Institute is to be held at Castle Garden from the 5th to the 21st of October.

The New Haven and New London Railroad is, we understand, now running regular trains.

Land Warrants are in good demand, and firm at \$139 a \$142.

New York Market—July 26, 1852.

Aches—Pots \$4 75, Peas 5 44.  
Flour and Meal—Flour 4 00 a 4 06 for Canadian, 4 00 a 4 12 for common State, 4 06 a 4 31 for fancy Michigan and Indiana, 4 27 a 4 32 for fancy Ohio and Genesee, 5 00 a 5 87 for extra Genesee. Rye Flour 3 18 a 3 25. Corn Meal 3 18 a 3 56.  
Grain—Wheat, 92 a 93c for red Ohio, 1 00 for Canadian, 1 06 for white Southern. Rye 78c. Oats 44 a 46c for Western and State. Corn, 61 a 63c for Western mixed.  
Provisions—Pork, 17 00 for prime, 19 50 for mess. Beef, 8 00 a 9 00 for old prime, 8 00 a 10 00 for young. Lard 11 12c. Butter 12 a 16c for Ohio and Western mixed.  
Hay—75 a 90c per 100 lbs.  
Lumber—12 00 a 13 00 for Spruce and Pine.  
Wool—Domestic Fleeces sells at 32c. up to 43c. mostly about 40c.

MARRIED.  
At Marlboro, N. J., on the 21st inst., by Eld. D. Clawson, Mr. ABRAHAM GILMAN to Miss FRANCESIA BUCK, both of Rowdstown.  
At Carltown, on the 16th July, by Eld. D. Clawson, Mr. FREDERICK B. KOUFFMAN, of Williamsburg, Germany, to Mrs. SARAH ANN BARNETT, of Sussex, Del.

Seventh-day Baptist Anniversary.  
THE Fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.  
All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they are attached. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Uter, New York.

The Tenth-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Of the exercises and speakers at the meetings of the Missionary, Tract, and Publishing Societies, a more complete account will be given in due time.

Anniversary of the American Bible Union.  
THE Annual Meeting of the American Bible Union will be held in the city of New York, at the First Baptist Church, on the corner of Broome and Mill-st., in the City of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion, are: Rev. Lynd of Covington Seminary, Pres. Shannon of Missouri University, Prof. Adams of the College of Ill., Prof. Duncan of Louisiana University, Elder W. B. Maxion, New York, Rev. John L. Walker, Editor of the Western Recorder, Kentucky, Rev. James P. Cooper, Editor of the Christian Observer, Canada, Elder R. L. Coleman, Editor of the Christian Intelligencer, Virginia, and Rev. Messrs. C. P. Sheldon, C. W. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others.  
Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. P. Cooper. The morning hour of Thursday, from eight to nine o'clock, will be occupied by a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. on Friday, the 8th inst., and the Anniversary Exercises in the body of the house at 11 A. M.

Wm. H. W. Crocker, Cor. Sec.

Union Academy.  
THE Academic Year of this institution, located at N. Shiloh, N. Y., for 1852 and '53, is divided into three Terms of fourteen weeks each, with two vacations of one week each between terms.

The First commences the last Monday in August. The Second commences the second Monday in Dec. The Third commences the fourth Monday in March. The year closes the first Monday in July.

WILLIAM C. WHITFORD, Principal, and Professor of the Classics, Natural Science, and Higher Mathematics.

GURDON EVANS, A. M., Professor of Agricultural Chemistry.

Mrs. RUTH H. WHITFORD, Preceptress, and Teacher of the English Department, Fencing, and Penmanship.

Mrs. ELIZABETH P. JONES, Teacher of the French Language and Literature.

At the opening of the Fall Term and middle of the Winter Term, TEACHERS' CLASSES will be formed, and continue several weeks for the purpose of reviewing those branches taught in District Schools, and affording each teacher an opportunity to test his own abilities in teaching and governing, by taking charge of a Model Class.

The Agricultural Department, during the Winter Term, is under the direction of Prof. GURDON EVANS, A. M., and consists of the study of and daily recitation in Agricultural Science. Three hours each day are spent in the Laboratory, well furnished with good apparatus and chemicals, where students are instructed in the Elementary Analysis of Soils, Marls, Ashes of Plants, &c. Also, a course of Public Lectures is delivered on the application of scientific principles to practical farming.

Expenses:  
Tuition, per term, from \$3 50 to \$5 00  
Incidental expenses, per term, 25  
Extras, per term—Penmanship, \$1 00; Embroidery and Monochromatic Painting, each, \$3 00; Oil Painting, \$5 00; Agricultural Chemistry, including chemicals, \$5 00; Piano Music, \$10 00.

Tuition settled in advance or by satisfactory arrangement.

Board in the Boarding Hall or Private Families, from \$1 25 to \$1 75 per week. The entire expense of the year, including room, fire, lights, and tuition, does not exceed \$82 00.

The aim of the Institution is to impart thorough, practical, and complete academic education. In the Natural Sciences, all the facilities usually enjoyed in Academies, are presented to the student. In the Classics, the Department of Greek and Latin, the student reads in a College Course are studied. A strict hand wholesome discipline is enforced. Courses of Lectures, either moral, miscellaneous, or scientific, are given each term in the year.

For further information, address the Principal, the President, Rev. Wm. C. Whitford, or Mr. Sheppard P. Hall, D. D., of Greenwich, N. J.

HOR. LEWIS HOWELL, Pres. Board of Trustees.  
ISAAC WEST, Secy. Secretary.  
SHILOH, N. J., July 19, 1852.

Milton Academy.  
THE Fall Term of 1852 will commence Aug. 24, and close Nov. 25.

The Second Term will commence Nov. 30, and will also continue 13 weeks and 2 days.

Tuition must be paid before entering classes, which will vary, according to studies, from \$3 00 to \$5 00 per Term.

**Miscellaneous.****Consumption—Effects of Climate.**

For many years past, the favorite remedy of physicians, in all stages of consumption, has been to recommend a sea voyage, and a sojourn in a warmer climate. The medical professors in England and France have usually recommended the island of Madeira as the best place of resort for the consumptive invalid; while those of our own country have suggested to their patients either Florida or Cuba, as points of winter residence best adapted to alleviate the condition of the sufferers. Statistics, recently collected, appear to contradict the advantages which were at one time supposed to be derived from a migration to a warmer climate, and to indicate that an atmosphere cool and dry is, in every respect preferable.

It is now contended that tuberculous phthisis is a species of scrofula, and that the process of putrefaction which the diseased lung undergoes, is hastened in the moist atmosphere of a warm climate, and that the disease is, consequently, far more prevalent in the South than in the North.

All bronchial affections are increased by the damp air of the sea-shore, and the statistics of the United States' army show that the number of deaths from consumption are more than double in such situations to what they are farther inland. The statistics of the British army, also, show similar results. Not more than half as many soldiers are attacked with consumption in Canada as in the West Indies; and this is now becoming so well understood that men invalided with this disease are sent from the West Indies to Canada, as offering the best chance of their recovery.

In London, two hundred and thirty-six persons out of a thousand die of consumption annually; in Sweden, a northern climate, only sixty-six. In Russia, consumptive cases are equally rare, while in those southern climates, which have been considered the most beneficial to this class of invalids, deaths by consumption from the most prominent feature in the bill of mortality. In Italy, the disease is as prevalent as in France; and in Madeira, where patients are so frequently sent for the benefit of their declining health, there is no disease more prevalent among the natives of the islands. It is now pretty generally conceded that the number of those who are benefited by a southern sojourn, would have been equally benefited by remedial agents at home; and that the changes are much more in favor of those who travel north for health, than of those who seek recovery in the south. The dry air of an inland, or mountain region, is also admitted to be preferable to the moist, cool air of the sea-coast, or of valleys rendered damp by flowing streams.

**Origin of the Aztec Children.**

The question as to where the Aztec children did come from, is definitely settled at last, as will be seen from the following testimony of Mr. Silva at the examination in Philadelphia, on the 6th July:—

**Remondo Silva, sworn.**—I am acquainted with their parents; they live in the village of Jacota, in the State of San Salvador; in 1849, I was passing through the village of Jacota, and saw the children; I asked the mother if she would give them to me, to take them away for a specified time, to educate them; she told me I would have to see their father, who was away at the time; afterward I saw the father and mother together; they gave the children to me, without any written paper, to take them to Grenada to educate them; I determined to bring them to this country to educate them, and then exhibit them; in consequence of a quarrel I had with the British Minister at Grenada, I was arrested and put in confinement; it had nothing to do with the children; at that time Mr. Addison and another American formed a partnership with my brother-in-law, to take the children to America and exhibit them and share the proceeds; I saw the parents last in 1851; as soon as I arrived where they were, they demanded them of me before the authorities there, and said that they had been told that I had sold them; I made myself liable before the magistrates there, that I should come on here and get them, and return them; I had to give bail there to that effect, and am still held by it; I delivered the children to Salaza, my brother-in-law, in San Carlo, Nicaragua; it is about eighty leagues from San Carlo to where the parents of the children reside; I have been here fifteen days, and came to this country without other object than to get the children, and return them; I have a certificate from the Judge of that place, passed in relation to the children before him; no paper whatever passed between the parents and myself; the last I saw of the children was when I delivered them to Salaza; I saw Salaza, three months ago; he is now in Grenada; when Salaza came to the United States, he was in company with Addison; my brother Peter accompanied Salaza, and my brother-in-law and Addison, as interpreter, and was to have a certain portion of the proceeds; from San Carlo they came to Grenada, where I was.

**A South African Storm.**

Emerging from a few days from these freezing quarters, I found myself on the plains of the Great Reinet district. It was pleasant to feel warm again, but what I gained in calorific I decidedly lost in the picturesque. Never-ending plains of burnt grass, treeless, houseless—such were the attractions that greeted my eyes. How anything in the vegetable or animal kingdom could exist there, seemed a perfect mystery. Yet the mystery is soon explained. I was there when there had been a long-continued drought—one of those visitations to which these districts are especially subject. One day the clouds began to gather—the wind fell—the air became oppressively sultry—and all gave notice of an approaching storm. My horses became restive and uneasy, and for myself, I felt faint and weary to excess. My rider looked alarmed, for truly the heavens bore a fearful aspect. I can conceive nothing more dismal than the deep, thick, black, impenetrable masses of clouds that surrounded us. Suddenly we saw a stream of light, so vivid, so intensely bright, and of such immense height, apparently, that for a moment we were half-blinded, while our horses snorted and turned sharp round away from the glare. Almost at the same instant burst forth a peal of thunder, like the artillery of all the universe discharged at once in our ears. There was no time to be lost; we struck spurs to our horses' flanks, and galloped to a mountain side, a little way

behind us, where the quick eye of my Hottentot had observed a cave. In a few minutes—moments rather—we were within it, but not before the storm had burst forth in all its fury. One moment the country round was as black as ink; the next it was a sheet of living flame, whiter than the white heat of the furnace. One long-continued, never-ceasing roar of thunder (not separate claps, as we hear them in England) deafened our ears, and each moment we feared destruction; for, more than once, huge masses of rock, detached by the lightning blast from the mountain above us, rolled down past our cavern with the roar of an avalanche. The Hottentot lay on his face, shutting out the sight, though he could not escape the sound. At length the rain-spouts burst forth; and to describe how the water deluged the earth would be impossible; suffice it, that though we had entered the cave from the road without passing any stream, or apparently any bed of one, when we again ventured forth from our place of shelter, three hours later, a broad and impassable torrent flowed between ourselves and the road; and we had to crawl along the mountain sides on foot, with great difficulty and in a momentary danger of losing our footing on its slippery surface, and being dashed into the roaring torrent, for about two miles ere we could find a fordable spot. [Cape and the Caffres.

**Sorrel.**

The presence of sorrel indicates an acid soil. It is a sour plant, and thrives only on such lands as are destitute of calcareous matter; consequently, the application of the latter in sufficient quantities to correct the acidity, suggests itself as the most effectual method of getting rid of it, and rendering the soil fit for profitable cultivation in other and more desirable crops. Yet the quantity of soil on which this plant is naturally produced, precludes the hope that it will ever be entirely eradicated, and it hence becomes a part of farming to know in what manner it can be most successfully economized, and rendered valuable as an article of animal sustenance or food.

There are, indeed, but few vegetables, however mean and valueless they may be considered, which do not possess some quality capable of redeeming them from the heavy yet common charge of utter worthlessness; and of this order we regard sorrel. As a food for horses and sheep, it not only possesses considerable value, but if chaffed and mixed with meal, it will fatten them as rapidly, perhaps, as English hay prepared in the same manner. Fed to these animals in its natural state, and without any accompaniment, it is found to retain them in health and heat, and the seed, ground and made into "mush," is said by those who have had no inconsiderable experience in feeding it, to be equal to Indian corn. Yet no farmer will ever cultivate sorrel as a farm product. It is exhausting in the extreme, and it is only when it intrudes itself upon him spontaneously, that he should endeavor to render it of any account.

The only effectual method of extirpating it, is to sweeten the soil by liming, or to increase the staple to a degree which will promote the development of more valuable herbage, and cleanse the soil thoroughly by a succession of manured crops, such as corn, potatoes, or some other vegetable which is cultivated exclusively with the hoe. The seed of the sorrel is not only abundant, but it is so invested in an integument, or horny involucrum, which possesses the power of preserving the vital power unimpaired for years, when placed by circumstances so deep in the soil as to be beyond the influence of those vitalizing principles upon which germination is found mainly to depend.

This peculiarity of the seed explains why sorrel so often appears after long pasturage, and the disappearance of the plant from the surface of the soil where it has previously grown. [N. Y. Farmer.

**The Production of Fish.**

A female carp will deposit something like a quarter of a million eggs; a sturgeon six or seven millions; a salmon several hundreds. Yet of these very few are really fecundated, or grow into fish, on account of the accidents which destroy them, not to mention the quantity devoured by other fish. Two humble fishermen of France have recently directed their attention to this matter, and have devised a plan by which all, or the greater part of these eggs may be fecundated, and rivers stocked with fish to an incalculable amount. A pamphlet before us describes that simple plan, and gives much more information on the subject. The discoverers have merely watched the operations of Nature, and guarded against the thousand accidents which interrupt those operations. The eggs grow within the ovaries of the female until they become burdensome to her, and she relieves herself of them by pressing her stomach against the pebbles, or any other substance, at the bottom of the water. The eggs flow from her into a hole which she prepares for them. By a similar process the male relieves himself of the mill, which, flowing on the eggs, fecundates them. The fish then cover up these eggs with sand or pebbles, and leave them to become fish in due course. All, therefore, that man need do is to isolate these eggs from the destructive accidents of rivers, and to furnish them with all the necessary conditions. This has been accomplished by the simple plan of Gehin and Remy, who, under the patronage of the Government, have stocked streams and rivers in various parts of France. In a report made by Dr. Haxo, to the *Academy of Sciences*, in 1849, we read that these men have formed a piece of water, belonging exclusively to them, in which they have now between five and six millions of trout, aged from one to three years. There is, news to fly-fishers, and gentlemen whose trout streams are impoverished!

**Great Cheese Factory.**

George Hezlep's great cheese factory, in Ohio, converts the milk of about 2500 cows, belonging to farmers in the neighborhood, into the best cheese, by labor-saving machinery. The curd is made, sanded, and packed by the farmer, and sent to the factory by a wagon which daily goes the rounds. Eight teams are thus employed. The curd is then weighed, sliced in a machine; then passed through the double curd-cooking apparatus; then through a machine which cuts it fine to powder, and salted while passing through it. It is then pressed, packed, and then again pressed. A machine sinks 800 cheeses per hour. The factory makes 2000 cheeses daily, weighing about 5000 pounds. Nearly 400 tons are turned out yearly. [Cincinnati.

**The Great Industrial Exhibition—Circular.**

Office of the Association for the Exhibition of the Industry of all Nations, New York, July 19, 1852.

The Association for the Exhibition of the Industry of all Nations give notice, that the Exhibition will be opened in the City of New York, on the 2d day of May, 1853.

The Municipal Authorities have granted to them the use of Reservoir-square, and they are proceeding to erect thereon a building worthy of the purpose to which it is to be devoted.

The Association desire to make the Exhibition, in fact as well as in name, a representation from other countries as well as their own, of Raw Materials and Produce, Manufactures, Machinery and Fine Arts.

To this end they have made arrangements with Charles Buschek, Esq., late Commissioner of the Austrian Empire at the Industrial Exhibition in London, whose skill, experience, and high character, offer the most satisfactory security to contributors from abroad.

Mr. Buschek is the authorized Agent of the Association, for all countries other than the Continent of America, and as such has received his instructions.

All communications from contributors abroad must be addressed to him at "The Office of the Exhibition of the Industry of all Nations in New York," No. 6 Charing Cross, London. He will state to them the nature of the powers given and authority conferred, and will also explain the great inducements offered by this enterprise to European exhibitors.

This Association will correspond with all persons in the United States, the Canadas and British Provinces, the West Indies, and this Continent generally, who may desire to contribute to this Exhibition.

All such communications must be addressed to "The Secretary of the Association for the Exhibition of the Industry of all Nations, New York."

The Association is now ready to receive applications, and it is desired that they be sent in immediately. Due notice will be given, hereafter, when the building will be ready for the reception of articles.

Applications for the admission of objects to the Exhibition must represent intelligibly their nature and purpose, and must also state distinctly the number of square feet, whether of wall, floor or counter, required.

Machinery will be exhibited in Motion—the Motive Power to be furnished by the Association—and applications for the admission of Machinery, to be so exhibited, in addition to the general description and the requisition for space, must set forth the amount of Motive Power required.

The Association deem it proper to announce that Paintings in frames will be exhibited.

As, notwithstanding the magnitude of the proposed building, there must necessarily be a limitation of space, the Association reserves the right to modify or reject applications, but, in doing so, will be governed by strict impartiality, looking only to the general objects of the enterprise.

The Association also reserves the right of determining the length of time, not to exceed in any case one season, during which objects shall, severally, form part of the Exhibition.

Exhibitors are requested to designate an agent to whom their contributions shall be delivered when withdrawn from the Exhibition. Prizes for excellence in the various departments of the Exhibition will be awarded under the direction of capable and eminent persons.

With this statement the Directors solicit the co-operation of the productive intellect and industry of their own and other countries.

**Mulching Potatoes.**

Very few of our readers are acquainted with what is termed mulching. It has been practiced but little by our farmers, and will not be, unless there are strong reasons for its adoption. Noah Webster says, "Mulch is half rotten straw," and mulching consists of putting straw more or less decayed around fruit trees, or on plats of ground which it is desired to keep moist through the season. During the great prevalence of the potato rot, a few years since, the Hon. D. W. Nail, of Sam's Creek, Maryland, reported an experiment made with potatoes, of which the following account was given at the time, in Skinner's *Journal of Agriculture*:

"He supplied a neighbor with potatoes for planting, who carefully planted the sets from three to four inches deep, in drills about eighteen inches apart, covering them carefully with straw from three to four inches deep, except a small portion, which was purposely left uncovered by way of experiment. The covering of straw prevented the growth of weeds, and superseded the necessity of cultivation. The result was an excellent crop of sound potatoes so far as they were covered. Those left uncovered suffered with the rot."

**Another Will Case.**

We gave recently, from the *Cincinnati Gazette*, the substance of a will case, in which the daughters—liberated slaves—of a planter recovered property left them by their father. We find another in the same paper, in which the claimants are not so fortunate, and which shows the tender mercies of the code of Slavery!

In the summer of 1846, Edward Wells, a wealthy Mississippi Planter, brought to this city a beautiful mulatto girl of 16 years—his daughter by a favorite slave—and placed her in the colored High School, an admirable institution, established and supported by the liberality of Hiram S. Gilmore, Mr. Wells left sufficient funds for the current expenses of his daughter, and returned to his plantation. We have seen several of his letters in which he speaks of "Nancy," in the most affectionate terms, desiring that her moral as well as her intellectual education should receive careful attention. Nancy had an own sister, somewhat younger than herself, but we believe she was not educated in Cincinnati.

In 1848 Mr. Wells died, leaving to each of his daughters, by a clause in his last will, the sum of three thousand dollars. He had previously emancipated both, but, as in the case mentioned a few days since, made no provision for the freedom of their mother. When the two Misses Wells—since married—claim-

ed their property under the will, the payment was resisted by the other heirs, on the ground that it was illegal to emancipate slaves in Mississippi, unless the liberated chattels are taken to a Free State, and a legal record made of the act of liberation. Failing, thus far, to find such record in Ohio or any Free State, the young women mentioned have been unable to obtain a dollar of the money solemnly devised them by their father.

**Robbing the Dead!**

Yesterday and the night before, (says the *N. O. Crescent*, of July 8,) it having been noised abroad that the bodies killed by the explosion of the steamer St. James had been robbed and mutilated by a band of rovers on the Lake, considerable excitement was the consequence. A personal inspection of the male corpses showed, that such of them as had on outer garments, had their pockets turned inside out. Counsellor J. M. Wolf, one of the drowned, was said to have had upon him a gold lever watch and over seven hundred dollars in bank bills and other money. Several others, who were known to have been sitting up at the time of the catastrophe, engaged in a game of cards, and consequently with considerable suras about them, were afterward found floating, with their pockets completely rifled. One young lady, with a chaplet of seaweed entwined in her auburn hair, had several of her fingers split from knuckle to nail. She had worn rings, and the red ruffians had split her fingers to reduce the swelling of the flesh in order the more readily to wring from them the garnish gauds—the rings! Another had her arm torn and gashed, in the same manner, that a bracelet might be pried from her stiffened yet beautiful limb! Another—aye, another, showed the marks in her lacerated ears whence the ear-drops had been torn with avaricious haste by the cormorant fends, too, peradventure, tugging for the prize. A fourth had been encountered by a monster more impatient of spoil, who, to secure from her hand two plain gold rings which she was known to have worn, had severed the fingers, flesh and bone!

**Fruits and Flowers among the French.**

The culture of roses in France affords a branch of trade by no means unimportant. As early as 1770 the number of rose stocks reported was large, and the trade has increased, until now the income of the Department of the Seine alone, from this source, is estimated at a million of francs. The exportation to England, Germany, Russia and North America is large and important. At least 100,000 stocks are annually sold in the Paris flower market, and ungrafted plants to the number of 150,000, and an annual average of grafted plants for exportation of 800,000. Beside the roses, flowers to the amount of 4,000,000 francs are annually sold in these markets, besides those which are used in public and private festivals. Paris consumes annually strawberries to the amount of 5,000,000, of the raising of which fruit 1,250 acres of land are devoted in the Department of the Seine alone. Epinay, near St. Denis, sends daily, during the season, 500 fane's worth of apparatus to England; and Meudon, plums to the like amount. Hartleur exported, last year, 100,000 francs' worth of muskmelons to London. Melons throughout France are very profitably cultivated. French muskmelons are sent even to the Senegal and to the United States.

**Ashes.**

Ashes are perhaps more valuable on light, sandy soils, than on those which have a considerable per centum of aluminous matter. They are valuable either in a leached or unleached state. Lands that have been found almost barren, when cultivated in corn, have upon being liberally dressed with ashes, without any other manure, produced forty-five bushels per acre of sound grain. One of the principal benefits derived from the use of ashes on light arenaceous lands, is an increased capacity they confer upon it of retaining moisture. Ashes also give to the land silicate of potash, which is necessary in the formation of straw and stems.

On Long Island, and in many parts of New Jersey, ashes are extensively used, with the best results. It is thought by those who have had the most experience in their use, that on sand lands, where there is ordinarily a deficiency of moisture, the application of from forty to forty-five bushels per acre, will invariably produce a sufficient augmentation of crop to pay the expense. In compost, ashes, both leached and unleached, possess a decided value. Where much green vegetable matter, and animal excrement are composted together, their use will be found to add greatly to the efficiency of the manure when applied to most descriptions of soil, but more particularly will their influence be recognizable on sandy lands, which are frequently injured by the presence of free acids, salt of iron, &c. [Farmer and Artizan.

**A Cheap Disinfecting Agent.**

A correspondent of the *Cleveland Herald* gives the following piece of intelligence, well worth remembering:—

"Heat a shovel not quite to redness, and then place upon it a teaspoonful of freshly burned coffee, and let it burn in a room where the air is impure. At first you will not perceive the peculiar odor of the coffee at all; in a few minutes, however, you will find that the room is filled with the smell of the coffee, and that every impurity of the atmosphere has been totally destroyed, not smothered. Let some of your scientific readers try it where the air is peculiarly foul, and note the results, and explain the modus operandi of the disinfecting process.

"Remember, the shovel must be only so hot as to cause the coffee to burn with a copious white smoke. To the sick, the odor of the coffee is peculiarly grateful."

**EASTERN METHOD OF MEASURING TIME.**—The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then looking over his shadow terminus, he measures his length with his feet, and tells you nearly the time.

Thus the workmen, partially debarred by the shadow which indicates the time, are not to their work. A person wishing to leave, says, "How long my shadow will last?" "Why did you not come sooner?" "Because I waited for my shadow." [An the seventh chapter of Job we find written: "As a servant earnestly desired his shadow,"

**THE MANIA FOR LACE.**—Mr. Weed, in one of his letters from Europe, gives the following notice of the mania for fine lace, which is conspicuous among the forms of modern extravagance:—

"The ladies visited the principal lace manufactory, where the Brussels article is made and sold for sums of money that would frighten prudent people. What do you think, for example, of trimming a dress with lace at \$250 and \$300 a yard? But just now the rage is for old lace. In Florence, Rome, Naples, Venice, &c., traffic in old lace is very active. Ladies look for it with more solicitude than for any other article of dress. Neither jewelry or precious stones are so much prized as lace known to have been worn by a Cardinal or monk, a century or two ago. No lady thinks of leaving Italy without securing some of their precious spoils. Of course the supply of old lace keeps pace with the rapidly increasing demand! How much of it is genuine I will not undertake to say. Every lady is quite sure she can detect the antique from the modern.

**TOBACCO AS A PRESERVATIVE OF TREES.**

The efficiency of a decoction of tobacco in preserving elm, linden and other shade trees from the ravages of the worm, has been satisfactorily established by repeated experiments. This specific, we learn, has been tried in Washington by the Commissioner of Public Buildings, on the elms in front of the Capitol steps, and by the keeper of the grounds at the War and Navy Departments, on both elm and linden trees, and in each case was attended with perfect success. The decoction is destructive both to the bug which feeds on these trees, and to the eggs which it deposits on the other side of the leaf. The proper time for the application is as soon as the leaves are well developed, at which time the presence of the bug may be easily perceived.

**PREVENTION OF RAILWAY ACCIDENTS.**—The practice of placing a looking-glass before the engineer on a locomotive, inclined in such a way as to enable him to see the whole train behind him without turning, is gradually becoming universal on the continent of Europe. Many roads in France have adopted this plan, the greater part of those in Austria have tried it successfully, and the locomotives on the line from Brussels to Antwerp have been just fitted with the necessary reflectors. Should a car or any portion of the train become detached, should an axle break, or in short any accident happen, the engineer sees it at once.

**VARIETY.**

The editor of the *Polynesian*, in noticing the arrival of the clipper R. B. Forbes at Hong Kong, Feb. 4, claims for her the honor of the quickest trip on these waters. He says:—"Without counting the days of sailing and arriving, which are not usually included in such calculations, she was but seventeen days in running 6,000 miles, which is the distance to Hong Kong, as commonly estimated. This would give her 352 16-17 miles per day, or 14 16-34 miles per hour for the whole time, equal to crossing the Atlantic, from Liverpool to New York, in 8½ days, which has never yet been done by the fastest of the Collins steamers."

John Smith, an English laborer of New Albany, coming home from his labor on the evening of the 2d inst., found his wife intoxicated and partly undressed. He requested her to go to bed, which she refused to do. He took hold of her and endeavored to force her. A scuffle ensued, when S. struck the woman with the palm of his hand. She fell, and in a few moments was dead. Physicians who held a *post mortem* examination state that death was occasioned by the breaking of a blood-vessel in the head, done in falling, the blood sufficing the brain, and not from the blow of the hand.

The son of Justice Anthony, of Utica, for whom a call for information has been for several weeks advertised in the *Atlas*, has returned to his parents. He has been to New York, Philadelphia, &c. This erratic genius, says the *Utica Gazette*, is only nine years of age, and this is the third or fourth of his expeditions. He starts off without preparation, funds or baggage, as the humor prompts him, and commends himself to the good graces and kindness of conductors, hotel-keepers and others, by his handsome and intelligent appearance and good conduct.

The *Chicago Tribune* has the following: It is said that since the tracks of the Railroad around the Lake were laid down, but one single wolf has been seen or heard of south of them, and it is thought that he had never been north since their construction. The farmers of Twenty Mile Prairie, and adjacent country, are no longer troubled about herding their sheep in pens during each night, as they were formerly. The wolf is at all times exceedingly suspicious of traps, and is not disposed to venture near iron or steel, however tempting the bait may be that lies near it.

In San Francisco, there are fourteen Protestant congregations, eleven organized churches, with 483 church members, church accommodations for more than 4,000 hearers, and an average attendance of 2,605, and an average attendance of 339 scholars in the Sabbath schools and Bible classes. The whole population of the city is 40,000.

In the afternoon of July 7, five buildings in Greensboro' and the adjoining town of Hardwick, Vt., were struck by lightning and consumed. The buildings were not near together, and the fire was not communicated from one to the other—but there were five independent conflagrations.

General Gabriel Villere, of the parish of St. Bernard, La., departed this life at his plantation on Tuesday, 6th inst., at the age of 67. His services in the battle of New Orleans were only second to those of the illustrious Jackson.

Later accounts from Texas have been received at New Orleans. The cholera has made its appearance on the Gulf and Colorado Rivers, and created considerable alarm. The crops in Texas are remarkably fine. The editor of the *New Orleans Crescent* has been fighting a duel, with rifles, with Mr. Birtagon. Two shots satisfied the honor of the two men, and they parted without hurting each other.

A beautiful specimen of quartz gold, valued at \$50, has been stolen from the cabinet of the Mechanic's Association in Bangor, Me. The Hall having been broken open.

The President has appointed Wm. Carr Lane to be Governor of New Mexico, in place of James S. Calhoun, deceased.

**Church Bells.**

**CHURCH, FACTORY, AND STEAMBOAT BELLS** constantly on hand, and *Pedals or Chimes of Bells* (of any number) cast to order, improved cast-iron Yokes, with movable clappers attached to these Bells, so that they may be adjusted to ring easily and properly, and Springs also which prevent the clappers from resting on the Bell, thereby prolonging the sound. Hangings complete, including Yoke, Frame, and Wheel, furnished at desire. The Horns by which the Bell is suspended, admitted of the Bell being swung to a new position, and thus hanging the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York are now on hand, as well as those also cast for China for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENDELBY'S SONS.

West Troy, Albany Co., N. Y., 1852. 251

**DeRuyter Institute.**

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

**Board of Instruction.**

Rev. J. B. IRISH, A. M., Principal.

Miss JOSEPHINE WILCOX, Preceptress.

Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows:—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 23.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginning in Grammar, per term.

Higher Arithmetic, Advanced Grammar, Analytical Composition, and Beginning in Algebra, \$4.00.

Higher Mathematics, Languages, Natural Sciences, &c., 5.00.

Heating and Sweeping Halls, Ringing Bells, &c., 60.

Extras.—Chemical Experiments, \$1; Drawing, \$5; Monochromatic Painting, \$3; Oil Painting, \$5; Writing and Stationery, 50 cents.

Board.—In private families, from \$1.25 to \$1.50 per week. In Clubs, from 60 to 50 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on the Art of Teaching, the Law of Health, School Laws, Chemistry, Physiology, &c. Tuition, \$2.50. JAMES R. IRISH, President.

S. S. CLARKE, Secretary. DeRUYTER, June 22.

**American Sabbath Tract Society's Publications.**

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day; A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarian. 1 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Controversial Coin. 8 pp.

No. 8—The Sabbath Controversy: The True Issue. 4 pp.

No. 9—The Fourth Commandment: False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 4 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.