

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 OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

Rev. 1: 10.—"In the Spirit on the Lord's Day."
(Continued.)

Allusions to "the day of the Lord" occur with so great frequency in Scripture, where obviously they refer to Christ's second appearing, that it may appear surprising how little consideration this has had in seeking to interpret the Apostle's words. The prophet Isaiah, in vision of the overwhelming judgments which shall usher in that "great and terrible day," exclaims, "How ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate." Is. xiii. 6-9. Zephaniah, in like manner, uses similar language: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice. He hath bid his guests." Zeph. i. 7. "Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light." Shall not the day of the Lord be darkness, and not light, even very dark, and no brightness in it?" Amos. v. 18; 20. "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel. ii. 30, 31. This prophecy of Joel is referred to by Peter, in the Book of Acts, when declaring from Scripture, that the gifts of the Holy Spirit, promised in fullness to be enjoyed in the latter day of glory, the church already received in foretaste on the day of Pentecost. The Apostle, in quoting, retains the language of the prophet, of "that great and notable day of the Lord." Acts. ii. 20. The Apostle Paul, in like manner, alludes to the day of Christ's return as that of his own glorification, in these words: "That I may rejoice in the day of Christ." Again, to the church of Corinth: "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus." Phil. ii. 16; 2 Cor. i. 14. Again, "that the Spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5.

This language of Prophets and Apostles is in perfect harmony with our Lord's own declaration to His disciples, when He said, "The days will come when ye shall desire to see one of the DAYS of the Sons of Man, and ye shall not see it. And they shall say to you, See here, or see there; go ye not after them, nor follow them. For, as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day." Luke. xviii. 22-24. "The great day of His wrath is come." Rev. vi. 17. The same designation, applied to the day of our Lord's glorious appearing, occurs in other texts. (See Is. ii. 12; Jer. xlii. 10; Ezek. xlii. 5; xxx. 3; Joel. i. 15; ii. 1; iii. 14; Obadiah 15; Zech. xiv. 1.) It is indeed emphatically "The Day of His coming." Mal. iii. 2.

Viewed in this connection, and keeping in remembrance the fact that it is the very object of the Apocalypse to exhibit the day of the Saviour's triumph over all His enemies, and the events which usher in that day, "the Lords day" in which, in Spirit, John was, while yet it was distant, seems clear and distinct. In the day of his banishment to Patmos, for the love he bore to Him who personally also suffered at the hands of wicked men, he was cheered with visions of brighter glory as yet to come. Like Abraham, he in Spirit beheld "one of the days of the Son of Man," and rejoiced.

So much in harmony with the structure and object of the book is this interpretation, that it has been forced upon the acceptance of men who have studied carefully its meaning, even when they held not our view of an unchanged Sabbath. It is adopted in the present day, and strenuously maintained, by Dr. S. R. Maitland, late Librarian to the Archbishop of Canterbury, and defended by Dr. Todd, both eminent for Apocalyptic exposition. The former considers this interpretation important, as "not only amending the translation of one verse, but by affording us an intimation as to the subject of the whole book" of the Revelation. As to the common view of "the Lord's day" meaning the first day of the week, he says, "It is obvious that it rests upon the assumption that the day was known by this title in the time of the Apostle, and this assumption I believe to be perfectly gratuitous." "Unless, however," he again remarks, "we assume that this title was in use in the time of St. John, we may reasonably doubt whether he would have used it to signify the first day of the week; and if this was not his meaning, to inquire what day he did allude to."

Dr. Maitland again remarks, "I do not see the Apostle's motive for specifying that he received the revelation on the first day of the week; the idea is not pursued or resumed, nor can I observe that anything in the whole book is grounded upon it. Mr. Scott, in his

Commentary on the place, says, 'This was on the Lord's day,' which can be meant of no other than the day on which the Lord Jesus arose from the dead, even 'the first day of week,' and this is a conclusive proof that it was set apart and kept holy by the primitive Christians in commemoration of that great event; for on what account could it have been thus mentioned? Even taking the present version, I do not see in it a 'conclusive proof' that the first day of the week was set apart and kept holy by the primitive Christians." *Lectures in the Jewish Expositor* for 1823, and in the *British Magazine* for 1839.

Dr. Todd also remarks, that "very reasonable doubts have been expressed whether, at that early period, the Christian weekly festival was known by the name which the common interpretation of the passage before us supposes to have been here given to it by St. John. In no other passage of the New Testament is it spoken of as 'the Lord's day.'" It may be observed, also, that this view of the passage enables us to explain (what on the common interpretation is very insufficiently explained) the use of the emphatic article—en te kuriake hemera, "the day of the Lord." If we suppose St. John to speak only of the first day of the week, no reason can be given for this use of the article, unless we should conceive him to have intended some particular Sunday, or Lord's day, that was known to his readers. Hence some have supposed that the Apostle meant the festival of Easter; an opinion for which there is no authority. If, however, it be admitted, that the day of the Lord here spoken of is the great day of our Saviour's second coming, the use of the emphatic article presents no difficulty, but is natural and proper." *Todd's Lectures on the Apocalypse*, p. 56.

It is true that the phrase used in the New Testament for 'the Lord's day,' or 'the day of the Lord,' is generally *hemera kuriou* or *hemera tou kuriou*, (and in the old Vatican MS., 2 Thess. ii. 2, which in our version has "the day of Christ," is the same,) while in Rev. i. 10, and there only, the adjective *he kuriake hemera* is employed. But, as Dr. Todd remarks, "there seems no reason to suppose, in the absence of any proof, that this difference in the form of expression indicates so complete a difference of meaning as that we should be compelled to interpret the phrase of the weekly festival, and not of that great day of our Saviour's second coming, which the equivalent words undoubtedly signify, in every other passage where they are found in the writings of the Apostles." p. 27.

"I do not wish to speak positively, and I doubt whether I can express myself clearly," says Dr. Maitland, again, "but I do not remember instances in which any person is said to have been *en pneumati* [in spirit] as a mode of existence merely, and not with direct reference to some place, or something heard, seen, or done. In such a case, it is generally understood parenthetically—as when our Lord inquires, 'How then doth David, in spirit, call him Lord?'—this being the sense in which Dr. M. understands John to speak.

So likewise Dr. Todd remarks on this, "It is also assumed, in the common interpretation of this passage, that the words, 'I was in the Spirit,' are an assertion of the Apostle's inspiration; describing a state of supernatural illumination or ecstasy, into which he was cast by the influence of the Holy Spirit, and in which the visions he beheld were presented to his mind. But the phrase *en pneumati*, when used as it is here, without the article, does not necessarily signify the Holy Spirit of God; and in two other passages of the Apocalypse where it occurs, it cannot possibly have that signification. The first of these is the remarkable place where the Apostle, tells us that the angel "carried him away, in the Spirit, *en pneumati*, into the wilderness," to show him the woman sitting on the seven-headed beast. (Rev. xvii. 3) the other is that in which the angel is described as having carried the Apostle away "in Spirit, *en pneumati*, to a great and high mountain," to show him the New Jerusalem. (Rev. xxi. 10) Now, in these passages, the meaning obviously is, that the Apostle was carried into the wilderness, and afterwards to the great and high mountain, not really, or bodily, but *en spiritu*; that he seemed to himself to be carried thither, where the visions he beheld were represented as present to his soul."

"There seems no valid reason, therefore, why the same phrase, in the passage under consideration, should not have the same signification which it is admitted to bear in every other passage of the Apocalypse where it occurs; and if so, then we must understand the Apostle, when he says, 'I was in the spirit on the Lord's day,' as asserting that he was carried forward, in spirit, to the day of Christ's second coming; to that great and terrible day which was foretold under the name of the day of the Lord, and the day of Christ, in so many passages of the prophets; the day for which the Christian Church was taught to look and long, and whose coming was continually in the thoughts and prayers of all Christ's faithful followers; and, therefore, that the great subject of the Apocalypse, as well as the period to which we are to look for the fulfillment of its predictions, is the coming of the Lord, in glory and majesty, the day in which He will appear, according to His promise, the second time, without sin unto salvation." p. 59.

"Whether the Apostle did or did not intend to express it, must he not," again inquires Dr. Maitland, "have been carried forward, in spirit, into the day of the Lord, when, in the verses preceding that under discussion, he exclaimed, 'Behold, He cometh with clouds, and every eye shall see Him?' Is it not the language of one who, though he was bodily in the Isle of Patmos, was yet, 'in spirit, in the day of the Lord,' and (if I may so speak of what passed in vision only), an actual spectator of its great and terrible mysteries?"

THE PASSOVER SABBATH AND THE PENTECOST.

Having said all I thought necessary on this subject in a former communication, I had no thought of bringing it forward again; and I do so now only for the purpose of answering the request of Mr. Begg for my reasons for rejecting his views.

I find two principal reasons for the views which I hold. The first is, the time that elapses from the Passover Sabbath to the day of Pentecost. Bro. B. admits that seven weeks must be numbered, as recorded in Lev. 23: 15, 16—"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days." Now, I cannot number fifty days, and make them end on the morrow after the seventh Sabbath, unless I commence numbering on the morrow after the first Sabbath. If Bro. B. can do so, he will remove one objection to his view. For instance: Suppose the Passover occurs on the first day of the week; the second day of the week would be the day of holy convocation, (15th of the month), and the third day of the week would, according to Bro. Begg's view, be the day for offering the wave-sheaf; and from that day he would number fifty days, and have them end on the morrow after the seventh Sabbath. Now try it, and if you can make it right, I will very willingly yield the point.

My second objection may not appear of so much consequence, yet to me it appears of some consequence, because in my view every truth is important. I believe that God has specifically designated these feast-days, so that we may understand them. Bro. B. views these days of "holy convocation" of the Passover, Pentecost, and seventh month, as Sabbaths alike; but I find that God has given more particular instructions concerning the feasts of the seventh month than concerning the other feasts. "And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy among his people." Lev. 23: 30. God calls these four feast days, in this seventh month, Sabbaths—a title he has withheld from those previous; and in verse 30, says, "besides the Sabbaths of the Lord." Here, then, is a difference. These four, God calls Sabbaths, and to the breach of one of them at least, if not of all, the same penalty is attached as to the weekly Sabbath. Not so with the Passover or Pentecost; and though their character may be the same, so far as relates to manual labor, yet there is the difference of the name Sabbath, and the penalty for disobedience.

I might add some other reasons for my views, but as they are altogether inferential, I think these are sufficient; and if I am mistaken in not "distinguishing between the weekly and festival Sabbaths," as Bro. Begg is pleased to call them, his article has failed to show me my mistake, especially as to numbering the fifty days, which is not an *inference*, but a fact, whatever may be said of an "unwarranted inference" of the festival Sabbaths.

CHRISTIANITY—ITS DESIGN.

By Christianity, I mean that system of ethics and religion which was taught exclusively by Jesus Christ, including his precepts and examples. Jesus being that prophet who was to be heard, and to whom was to be "the gathering of the people," it was solemnly announced from heaven, by God himself, that he was his Son, and man was commanded to "hear him." Whatever, therefore, in the teachings of Christ's predecessors or successors conflicts with the teachings of Jesus, is nugatory. And I deem this consideration of importance; for many things which are contrary to the spirit and genius of Christianity, have urged their claims as being, at least, permitted by it. Christianity was to supersede all the systems of morals and religion which had preceded it. Even Moses, inspired as he was, was to have no glory when compared with Jesus. Sublime as his teachings were, yet they were, in some cases, to be superseded by those of the Messiah. To know what Christianity is, we are to learn it, not from Moses, nor from Paul or Peter, but from Jesus himself. The gracious words that proceeded out of his mouth, are to be the exponents of Christianity.

These remarks seemed necessary, lest any should form their opinions of Christianity from what is seen in the present day, or has been seen in the past. That Christianity has permitted Judaism, Popery, and Paganism, to interweave themselves in its texture, is quite apparent. To know Christianity aright, the stand-point of observation must be Bethlehem, Calvary, and Olivet. From Calvary, Christianity started on its mission, clothed in its proper dress, and armed with its proper weapons. Its mission was one of love, and its object or design was the regeneration of the world by that principle. To rescue, redeem, and save man from his sins, was announced by its harbingers as its object; and the name of Jesus was announced by an angel to the mother of its Author. The great object and design of Christianity, then, was the salvation of men—salvation from sin, as well as from its consequences. Salvation from sin, I repeat, is the Alpha and the Omega of Christianity. "His name shall be called Jesus, for he shall save his people from their sins." Had not this truth been lost sight of, long ere this "the knowledge of the Lord would have

covered the earth." But it is to be feared, that the full meaning of salvation, as comprehended by Christianity, has not been understood or regarded. I think a very general impression prevails, that salvation from sin, or being saved, pertains mostly to a future state, rather than to the present. And much of modern preaching tends to leave an impression, that about the whole object of religion is to prepare men to die. Now, while man must have religion in order to be saved after death, it is no less true, that he must have religion in order to be saved before death. And Christianity is as well adapted to save men here as hereafter; and men need salvation in this world as well, and perhaps as much, as in the world to come. The gospel of Jesus Christ will prove the power of God to salvation, here in this world, to every one that believes it. It has done it, it can and will do it, in all who avail themselves of it.

That Christianity includes the salvation of men in this world, is evinced from the many prophetic declarations of its final triumph over this earth, and the subjugation of men to its saving power. It is proved, from its adaptedness to save all who believe in its principles. It is scarcely possible for one to have been so completely under the dominion of sin, that the power of Christianity would be inadequate to his salvation. The same is true of communities and nations. Christianity has all the elements of a nation's salvation, as well as of an individual's. Its principles, reduced to practice, would undo all the heavy burdens of oppression, hush every note of war, bestow freedom upon every fettered slave, elevate to office none but those who fear God and work righteousness, disband every army of soldiers, spike every cannon, demolish every fort, and pour the vast expenditure of war into the channels of trade and human improvement. All this, and much more, Christianity can, and (blessed be God) will one day do in this world. It was designed to accomplish this; and as certain as its Author possesses all power in heaven and in earth, it will accomplish it. The wilderness shall yet bud and blossom as the rose, the lame leap as an hart, and the tongue of the dumb yet sing for joy. S. S. G.

GREENMANVILLE, Ct. June 9, 1852.

EVILS OF INTEMPERANCE.

When the Liquor Law was under discussion in the Legislature of Massachusetts, Mr. Stevenson, a member of the House, gave the following graphic picture of the evils of intemperance:—

"Portray the evils of intemperance, did I say? He does not live who can tell the whole story of its woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No human art can put into that picture shades darker than the truth. Put into such a picture every conceivable thing that is terrible or revolting—painted health in ruins, hope destroyed, affections crushed, prayer silenced—paint the chosen seats of parental care, of filial piety, of brotherly love, of maternal devotion, all all vacant; paint all crime, of every stature and of every hue, from murder, standing aghast over a grave which it has no means to cover, down to the mean deception, still confident of success; paint home a desert, and shame a tyrant, and poverty, the legitimate child of vice in this community, and not its prolific mother; paint the dark valley of the shadow of death, peopled with living slaves; paint a landscape with trees whose fruit is poison, and whose shade is death, with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future; paint prisons with doors that only open inward, paint the scene with men whose shattered forms are tenanted by tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by tears wrong by anguish from breaking hearts—paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun, but illumine it with glares of the infernal fires, and still you will be bound to say that your horrible picture falls short of the truth."

THE AFRICAN AND HIS DOG.

When the devoted missionary, Robert Moffat, was in England, he told an amusing story of a poor African, who lived near one of the missionary settlements, and whose dog, by some accident, had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves. This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped to protect his property, by guarding it from wild beasts, and also in hunting and destroying them; but that he feared it would be useless for the time to come. The missionaries asked him how was this? why should not his dog be as useful as formerly? As for the injury done, that was but an accident, and the Testament could be replaced by another copy. "That is true," said the poor man, "but still I am afraid the dog will be of no further use to me. The words of the New Testament are full of love and gentleness, and after the dog has eaten them, it is not likely that he will hunt or fight for me any more."

THE HONEY THAT JOHN THE BAPTIST ATE. A recent traveler, who visited the Jordan, near Jericho, states that the Hebrew word *Debas*, rendered honey by our translators in our Bibles, has probably much more frequent reference to honey of dates, or dates themselves, than to the honey of bees. After examining the subject, with the most reliable authorities, by my mind the conclusion is irrefragable that the wild honey spoken of, Matt. iii. 4, was nothing more than *new gathered dates*, a nutritious and wholesome article of food, requiring no culinary art. [Luth. Obs.

ROBIN REDBREAST.

BY G. W. DOANE.

I have somewhere met with an old legend, that a robin, hovering about the cross, bore off a thorn from our dear Saviour's crown, and dyed his bosom with the blood; and that from that time, robins have been the friends of man.

Sweet robin, I have heard them say
That thou wert there upon the day
The Christ was crowned, in cruel scorn,
And bore away one bleeding thorn;
That so, the blush upon thy breast
In shameful sorrow was impressed;
And thence thy gentle sympathy
With our redeemed humanity.

Sweet robin, would that I might be
Bathed in my Saviour's blood, like thee;
Bear in my breast, what'er the loss,
The bleeding blazon of the cross;
Live, ever, with thy loving mind,
In fellowship with human kind;
And take my pattern still from thee,
In gentleness and constancy.

TRUE REPENTANCE.

Dr. Samuel Hopkins once owned a slave, and sold him, probably with feelings similar to those with which John Newton, after his conversion, continued for a time in the slave trade, going to Africa for his victims. After his removal to Newport, R. I., the inhabitants of which place were deeply engaged in the slave traffic, and his own people equally with others, his eyes were opened to the evils of slavery and the wickedness of the traffic, and he resolved to lift up his voice against it. "Accordingly, several years before the commencement of the revolutionary war, he preached a sermon to his people, pointedly condemning the iniquitous traffic. The effect of this discourse was very different from what might have been apprehended; for, instead of arousing their opposition and resentment, as he feared, it produced a general conviction that the whole thing was wrong. The people were surprised that they had never viewed the practice in the same light before. And it was not long before his church passed a resolution, 'That the slave trade, and the slavery of Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the Gospel, and therefore we will, not tolerate it in this church.'

He also formed the plan of educating some of the colored people, and sending them back as missionaries to their fatherland, and began by appropriating the price of the slave, which he had sold previous to coming to Newport, to the object. Here is the working of genuine religious principles, and if all who acknowledge the slave trade and slavery, as a system, to be wrong, would act in a similar way, the days of slavery would be numbered. There is nothing so mighty to the destruction of systems of evil as Christian principles properly applied. It is also pertinent to remark, that it is not being found in the practice of evil, when the nature of the evil has not been made manifest, that determines the character; but it is the persisting in wrong when the mind has been called to consider the wrong, that stamps the character as reprobate. [Chron.

HINDOO MECHANICS.

The Hindoo does his work in such a different manner from the American or Englishman, that he almost appears to be a person belonging to a different order of beings. Our blacksmith stands at work, the Hindoo squats, with his knees nearly on a level with his chin; it is the same with their carpenters and masons, their posture is suggestive of indolence and effeminacy. They appear to be defective in the muscular power of their limbs, and the blacksmith hammers away, squatted like a kangaroo, on his haunches. They go barefoot, and if they do not use their feet to stand upon while they work, they make more use of their toes than the Anglo-Saxons. The Hindoo blacksmith, when he has a piece of iron to file, places it between the jaws of a small pair of tongs, and grasping them firmly between his toes, files away with great force. He also sometimes uses his toes to reach forth and grasp a tool, the same as we do with our fingers; and so accustomed are they to use their toes, that they sometimes adorn them with gold rings, they being as worthy of such honor as our fingers.

Time does not seem to be valued by the Oriental. His tools and method of working appear to be contrived for the very purpose of consuming as much time as possible. The mason works with a trowel about the size of a table-spoon, and a small hammer of about half a pound weight.

He squats before his work, and has two women attendants to bring him his brick and mortar. These attend, the one with a brick in each hand, the other with a truncheon of mortar, about the size of a breakfast plate. One American mason, with one bod-carrier, will lay as much brick as twelve Hindoos, with their twenty-four female *rundeers*, or brick and mortar attendants.

An English engineer, sent out to finish some Government works, having occasion to run up embankments in a short time, made an attempt to introduce the wheel-barrow as a substitute for the basket, with which they carry the earth on the head; he got a number made, and to encourage them he filled his barrow full and wheeled the first one himself. He invited the stoutest of his gang to try the next; the poor fellow stepped along a few paces, then staggered, tumbled, and fell with his barrow. He then filled it half full, and it was wheeled along. He then left for half an hour, and when he returned he found four men at the barrow, two at the head and two at the feet, bearing it along as if it were a funeral bier. He thought that the failure was owing to the barrows being too large, and he had a number made about the same size as those with which our boys amuse themselves, as he thought, from their smallness, he would never catch four men carrying one again. These small barrows went well, Hindoos trundled them along in great glee, and the work, to the joy of the engineer, appeared to go on rapidly; but after all, in a short time no more earth was excavated than by baskets. This puzzled him; but, having gone from the gang a short time, he returned

abruptly, and discovered the reason, for he found the Hindoos marching up the plank with the greatest possible gravity, each carrying his wheel-barrow on his head—legs in front, and wheel behind.

The engineer, in giving an account of the first steam engine which was seen there, says that when he was consulting the drawings with dividers, and making calculations with a piece of charcoal, to put all the parts together, the Brahmins and grand-bearded Mussulmen looked on with open mouths, as if he was going on with some conjuring process. After he had got the engine together and steam up, one evening at dusk, by the light of two flaming torches, he could see eyes looking curiously through the windows, and the engine house was crowded. In a moment the safety-valve suddenly opened, and what a screaming, and yelling, and running there was, and every one was filled with terror. At last the huge fly-wheel spun round, the walking beam moved up and down, the pumps clanked, the steam sortered, and many came back with their terror changed to wonder at seeing the huge iron shafts and arms endowed with life and motion.

DR. OLIN'S POOR SERMONS.

Dr. Olin was the most powerful preacher I ever heard. The assertion is made without a reserved qualification. He did not affect the orator—his manner and peculiarities were against the laws of art; he gesticulated badly, defying all rules; his utterance was often exceedingly defective, especially when he was powerfully excited; but such was the massive magnitude of his ideas, the majesty of his language, the comprehensiveness of his logic, sweeping in mighty curves around the whole field of his subject, and concentrating at its very core—such the very earnestness of his spirit, rising often to sublimity, that you were overwhelmed, if not appalled, at the example of intellectual and moral mightiness which he presented.

His very "failures" were usually great sermons, being remarkable for their thorough thought and sound logic, even when they lacked his usual vivid feeling. His feeble health was sometimes attended with a languor which was insurmountable under whatever excitement the public occasion might afford. He seemed not disposed to disguise his sense of such "failures," and was grateful to find any good effect from them. I spent a Sunday evening with him in Boston, after he had failed, as he thought, in a sermon during the day. He referred to it with much good nature, and remarked that his history as a preacher had taught him to expect the blessing of God on even such efforts. He proceeded to relate an instance which occurred during his ministry in South Carolina. He preached at a camp-meeting where a Presbyterian clergyman, who was to address the next session of his synod in Charleston, heard him. The Presbyterian doctor repeated, not only the text, but substantially the sermon, before his clerical brethren, giving, however, full credit to its Methodist author.

He then occupied the Methodist pulpit of that city, and the next Sunday evening his chapel was crowded with the *élite* of the community, including several clergymen. He preached long, and, as he thought, loud and confusedly; in fine, he felt at the close of the discourse confounded with mortification. He sank, after the benediction, into the pulpit, to conceal himself from view until the assembly should be gone. By and by he discovered some *distingue* individuals apparently waiting in the aisle to salute him. His heart failed. Noticing the door adjacent to the pulpit, he determined to escape by it. He knew not whether it led, but supposed it communicated with the next house, which had once been a parsonage, as he recollected having heard. He hastened to the door; got it open, and stepping out descended abruptly into the grave-yard, which extended beyond and behind the former parsonage. The night was very dark, and he stumbled about among the tombs for some time. He reached at last the wall which closed the cemetery from the street, but found it insurmountable. Gropping his way to the opposite side, he sought to reach a back street by penetrating through one of the gardens which belonged to a range of houses there. It was an awkward endeavor, in the darkness and among graves, but at last he found a wicket gate. He had no sooner passed through than he was assailed by a house dog. Having prevailed in his encounter, he pushed on, and reached the street, with some very reasonable apprehensions that the neighborhood would be alarmed by his adventures. He now threaded his way through an indirect route to his lodgings, passed unceremoniously to his chamber, and shut himself up for the night, but slept little or none, reflecting with deep chagrin on the strange conclusion of the day. On the morrow he hardly dared to venture out; but, while yet in his study, Mr. —, one of the first citizens of Charleston, and a leading officer in a sister denomination, called at the house, and was admitted to the preacher's study with reluctance, but what was the astonishment of the latter to hear him say, that the sermon of the preceding evening had enabled him to step into the kingdom of God, after many years of discolate endeavors, during which he had been a member of the church! The same day a lady of influential family came to report the same good tidings. Other similar examples occurred, I think that morning; and this "failure" was one of the most useful sermons of his ministry.

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New York, August 5, 1852.

INTERCOURSE OF NATIONS.

In the new earth, seen in vision by the seer of Patmos, "there was no more sea." A prominent idea suggested by this description is, that there shall be no bar to intercourse. For seas, though they constitute the great highway of nations, have always been such a hindrance to intercourse, as nothing but the splendid triumphs of science, in these modern days, have been able to overcome.

There can be no reasonable doubt, that He who implanted the social principle in our nature, and commanded each one to love his neighbor as himself, intended that there should be extensive reciprocation of fellowship with one another. Yet the history of nations has presented almost a continual struggle between the spirit of commerce and that of isolation.

Considering how supremely selfish men are, it is perhaps well that there are temporary obstructions to extended intercourse. Perhaps it would not be well, that these obstructions should be suddenly removed. It is necessary that men should first be taught of God to love one another, before it will be safe to bring them together on any very extended scale.

The monuments of the heathen nations of antiquity show, that they had attained a surprising skill in the arts. In Greece, and Rome, and Egypt, science achieved some splendid triumphs. But none of their achievements appear to have contributed any thing to facilities of intercourse between distant countries.

When the kingdom of Christ shall have become extended over the earth, as we know from the sure word of prophecy that it will be, the obstructions to intercourse, which now exist, will doubtless be lessened to a most amazing extent. The elevation of the valleys, and the leveling of the mountains, the straightening of the crooked, and the smoothing of the rough places, as foretold, may receive a more literal accomplishment than people have generally dreamed of.

THE HUDSON RIVER RAILROAD.—The Independent has rather taken the lead in anathematizing the Directors of the Hudson River Railroad for running Sunday trains. For several weeks it rung all imaginable changes upon the various texts of Scripture which relate to the Sabbath—now endeavoring to prove that running cars on Sunday is a breach of the Fourth Commandment, which forbids labor on the seventh day, or Saturday; then laboring to produce a conviction that it is good policy to rest on Sunday, by quoting all the passages of Scripture which contain promises to those who keep the Sabbath from polluting it; and finally threatening those who "desecrate the Sunday with all the curses which the word of God pronounces upon those who neglect the Sabbath."

ences of the article not only furnish an illustration of the old maxim that 'drowning men catch at straws,' but show in what a state of uncertainty they are left who attempt to frighten men into the observance of the Sunday by quoting texts of Scripture which were written with exclusive reference to the Saturday.—

"This Road is the last one in the country, too, that ought to run its trains on the Sabbath. Whether there be 'special providences' or not, the habit of directly disobeying one of God's commands is an immensely bad habit for a road that has fully enough risks about it, as most carefully managed."

BRITISH CORRESPONDENCE.

Illustrations of Sunday-keeping.—The Elections—Airlines at Rome—Reformed Episcopacy—Tests in Scotland, &c.

The most recent note we have read of Royal Sunday sanctification, is that of her Most Catholic Majesty, the Queen of Spain. "On Sunday, the 4th of July, her Majesty took the infant Princess to a bull-fight, when fourteen bulls were baited to death; but as fewer horses were killed than bulls, the sport was considered to be of an indifferent character."—A fortnight previously, Sunday having been the anniversary of our own Queen's accession to the throne, the Tower and Park guns fired a royal salute in the afternoon, in honor of the event.—And last Sunday, in the Presbyterian town of Belfast, in the keen contest of the election of Members of Parliament, the friends and supporters of one of the candidates, to the number of several hundreds, met at 6 o'clock in the evening, to make and to hear political speeches.

Our elections have, on the whole, passed over, so far as completed, with little disorder. Dublin, Cork, Belfast, Limerick, and Paisley, are exceptions; very serious riots having occurred in these towns. We abstain from comment on the political result; but the Nonconformist gives a list of 33 Members, already returned, "pledged by profession or position to the advocacy and maintenance of those principles, which, when embodied in law, will effect an entire separation of the Church from the State."

Yesterday the Daily News contained a letter from its correspondent in Rome, which states that the Rev Mr. Hastings, Chaplain to the American legation, is about to return home. He has not been officiating of late, the chapel in which he preached having been ordered to be closed. He has not even succeeded in recovering several cases of Bibles and Protestant books, which were confiscated by the Papal authorities, and have been in possession of the custom-house officers nearly three years. Mr. H. is to be succeeded by the Rev. Mr. Baird, son of Dr. Baird. The Pope is said to be threatened with dropsy, and that the state of his health gives his physicians great uneasiness. Every effort, however, has been made to conceal from the public the state of danger in which he is. But though he were removed, what hope of improvement for Italy, or for the British or American subjects of this Italian prince, of any change in the apostate system of superstition of which he is the head? The conclave can furnish a successor in no respect better than the present Pontiff, and could by its counsel prevent improvement, were it meditated or purposed.

Connected with the wickedness of the system, we may mention that it has been asserted by the Belfast Chronicle, that Dr. Newman, who was lately convicted of libeling Achilli, spent the early portion of his life in the College de Propaganda Fide at Rome. It is difficult to believe that this can be true, without having been previously mentioned; but, if substantiated, it would suggest many reflections as to the motives which originated the Tracts for the Times, and other agencies by which reverence for the traditions of men have led back to Rome not a few of the descendants of those who had but imperfectly earned for themselves the title of Reformed. The influence of that Rome-ward movement is still being witnessed. Miss Fraser, who has been for some time head of Dr. Pusey's Protestant nuns at Oxford, has now joined the Church of Rome. She is cousin to the Scottish Episcopal Bishop of Brechin, and a relative of Lord Forbes, the founder of St. Ninians Cathedral at Perth.

Some months ago we chronicled an experiment towards reform, in a small way, of English Episcopal services, by the Rev. Mr. Millar of St. Martin's Church; and when we say that the experiment has been conducted with the sanction of his Bishop, it will readily be conceived, that it can embrace a reform of nothing essential. He has contrived to shorten the morning service; and this is approved, especially by invalids, the aged, and children. He has afforded to servants and others opportunities of occasional attendance at all parts of service, by varying the order of the respective portions alternately; and he administers the

Lord's Supper, once a month, in the evening, with the same design—and all this reformation he has accomplished; as he vaunted to his parishioners the other day, without coming into "direct collision with the rubrics," the difficulty of which, he declares to have been very great. Had this feat been found impossible, then, of course, any advantages these arrangements might promise must have been sacrificed in order that the rubrics might remain inviolate. With such avowals, what hope can be cherished of any return to the word and ordinances of the living God, until the antagonistic idols are broken in pieces?

Mr. McDougal, lately appointed to the Chair of Logic in the University of Edinburgh, as successor to Professor Wilson, who has retired, is a Free Churchman. His appointment is therefore obnoxious to the Established Church. They had therefore determined to enforce the Tests, which it was known he could not take. In these circumstances, the Town Council, who assert that they have an absolute right to present, simply appointed a Committee of their number to introduce him, as the appointed Professor, to the Senatus Academicus. On this having been done, that body protested, and urged that the presentation should be received back until the legal question of right should be decided. This the Committee refused to do, declaring that it had been duly served, and they accordingly intimated to the new Professor, that the lecture room of his predecessor would be allocated to him for the delivery of his Lectures in the ensuing session. The majority of the Town Council are Dissenters, and some months ago they resolved, by a majority of 15 against 14, even to memorialize her Majesty to direct her Ministers to bring a Bill into Parliament to separate the connection between the Church and the State, and to apply the ecclesiastical revenues to civil purposes.

We have had a week of thunder storms, all over the country, from which, and from the excessive heat, a considerable number of deaths have resulted. The strokes of the sun have been chiefly, though not exclusively, in London. Death and damage through the floods from the thunder storms have been principally in Scotland. In the neighborhood of Edinburgh, two men in a field were struck dead by the electric fluid. At Kilmarnock immense destruction of property has been occasioned by the flooding of the river, swollen in the night, principally, it is supposed, by the bursting of a water spout. J. A. BEGG.

BOOKS—PERIODICALS.

As we look back through the disappearing twilight of other and fast-receding ages, we see here and there a steady light. All else is doubt and darkness. These lights are Books, illuminated by the torch of thought, and placed at that point in the world's history in which their Authors respectively lived; thence to send their rays down through the long vista of years, as they should successively loom up in the future. What would we know of the past, if it were not for these lights? Comparatively nothing. Thanks to those who have lived and thought before us, for their kindness in leaving us such aids. Thanks, also, that these lights were not left unguarded, to flicker out a brief existence, amid the gusts and tempests of all-destroying time, but that the fast expiring flame has been, from time to time, rekindled by other hands—not only rekindled, but also collected from scattered positions into central and more secure locations.

The first public collection, or library, is said to have been made at Athens, 550 B. C. This library consisted of the poems of Homer, which were then collected from detached fragments, and combined and arranged in their present form. The most important library of antiquity was that founded by the Ptolemies at Alexandria, which, in its most prosperous days, is said to have contained not less than 700,000 volumes. It is reported to have been destroyed by Calif Omar, who said, "If the books agree with the Koran, they are unnecessary; if they do not, they should be destroyed; therefore, let them be burned." The first public library at Rome, was one founded in the days of Augustus, on the Aventine Mount. In the first part of the fourteenth century, the library of Oxford consisted of a few tracts, and the royal library of France of only ten volumes. The largest library in the world at the present day is the National Library of Paris, numbering about 880,000 volumes, 80,000 of which are manuscripts. The largest one in the United States is that of Harvard University, containing about 80,000 volumes.

The books composing ancient libraries were very costly, being written on bark or parchment. The method of making a book was by joining the prepared bark or parchment in a continuous piece, and then rolling it on a staff, whence it was called a volume. An author had a separate staff, roll, or volume, for each grand division of his work. This should be borne in mind when reading of the great number of volumes in some of their libraries.

The Greeks and Romans at first wrote their books on the thin bark of the Egyptian papyrus. This plant was called by the Egyptians byblos, whence the Greeks derived bibles, a book, from which we obtain our word Bible. At length the Egyptians prohibited the exportation of the papyrus, and other nations commenced the use of prepared skins of animals, called parchment. This was the principal material used until about the eleventh century, when the invention of preparing paper from linen and cotton rags was made. This was followed, in the fifteenth

century, by the art of printing. The effect of this invention was like the rising of the sun upon a moonlight scene. It gave new life to the arts and sciences. Inventions and discoveries were greatly multiplied. Religion found here an ever-increasing medium for the transmission of truth. Knowledge was no longer to be confined to the rich, and those privileged with an attendance at seats of learning; but henceforth, like light and air, it was to be comparatively free, and sufficient for all.

In the seventeenth century, PERIODICAL LITERATURE sprang up. By degrees, gazettes, newspapers, magazines, and reviews, have made their appearance—all designed to meet the demands of society. Books are adapted to the permanent and systematic forms of literature—periodicals meet the ever-recurring, ever-changing demands made by the passing events of a busy, moving world. They chronicle the new and varied facts and ideas that appear in quick succession. They pick up the bright and burning thoughts that are continually flashing forth from the everyday contact of mind, and scatter them throughout the various departments of society, to meet its intellectual wants. Thus the ideas that are moving one portion of society are diffused through other portions, to move and enlighten them. Periodicals are great awakener and equalizers of thought. They seem to be adapted to the genius of business and progress. They fill up the spare moments of industry, and infuse the energizing and guiding influence of intelligence into all of the activities of life. That they are thus adapted to the wants of society, is manifest from the avidity with which the various classes of periodicals—good, bad, and indifferent—are received and read, and the influence such reading has upon the opinions, conversation, and actions of all classes of individuals. Doubtless the editor of a well-conducted and well-patronized periodical possesses an influence second to but few of any profession or calling. ALLEGAN.

THE CASE OF W. L. CHAPLIN.

The following letter from Gerrit Smith shows in part where the money came from to meet the exorbitant bail required and forfeited in the case of Wm. L. Chaplin, Esq.

WILLIAM R. SMITH—My Dear Sir:—The unhappy Chaplin affair is again upon us. In addition to several thousand dollars expended in agencies, lawyers fees, &c., &c., we paid \$19,000 to indemnify Mr. Chaplin's bail in Maryland. We are now called to pay \$6,000 to indemnify his bail in Washington.

If the men in Washington who, with such rare kindness and generosity, became Mr. Chaplin's bail, are suffered to lose by that kindness and generosity, it will be very disgraceful to the Abolitionists. Considering that Mr. Chaplin visited Washington contrary to my advice, and that I paid in the Maryland case about \$10,000, I feel that I suffered much more than my full share of the loss in that case. The Washington case is now to be provided for. I am willing to lose \$2,000 in it; and hence, I have, this evening, enclosed my draft for that sum to D. A. Hall, who is one of the bail. I trust that the friends of justice will promptly make up the remaining \$4,000.

I am robbed of these \$12,000. I have been robbed of a great deal from time to time, in the sums which I have felt myself morally compelled to pay in the purchase of the liberty of slaves. I greatly needed all this money to expend in other directions—for the cries of our wronged humanity come up from numerous directions. Nevertheless, I am consoled by the reflection, that I was better off without this money than they, who got it from me, were with it. The robbed may feel very sore under his losses; but still he is better off than the robber. With great regard, your friend, PETERBORO, June 16, 1852. GERRIT SMITH.

MORE JERUSALEM MISSIONARIES.—P. D. Dickson, and another person, sailed from Boston, July 22, by the bark L. & A. Hobart, Capt. Hodgdon, to join the "Agricultural Mission in Palestine." (Agent of the vessel, N. F. Frothingham, 25 Long Wharf, Boston; price of passage to Smyrna, \$75.) In a letter to J. L. Boyd, written the day before sailing, P. D. Dickson says:—

"I feel under great obligations to you, dear brother, for your kindness and willingness to assist me by information, &c.; still more so to my Heavenly Father, who seems remarkably to have guided me in years past for this object, and now has apparently directed every small incident in my favor—more so than I ever saw before—and has opened my way; and I have now means to go with, blessed be his name! Can I doubt, brother, as to what is duty! Since I first thought of going, there has not been a doubt or misgiving thought, but that it was right, and my way would be fully opened. So it has proved. Remember us at our common Father's throne, when we are on our way; and that God may bring you and all his chosen people, together with the saved of the nations, to his holy mountain, and everlasting kingdom, shall be my daily prayer."

THE ADVENT REVIEW AND SABBATH HERALD.—Under this title a company of Adventists, who keep the seventh day of the week as the Sabbath, issue a semi-monthly sheet from Rochester, N. Y. Joseph Bates, J. N. Andrews, and Joseph Baker, are the Publishing Committee; James White is the Editor. "Terms, gratis; it is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them." A recent number says:—

"Where there were but about a score of Advent brethren in the state of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that 'delight in the whole law of God.'"

THE COLORED PEOPLE OF MARYLAND.—A Convention of Delegates from the Free Colored People of Maryland was held at Baltimore last week, to consult an Emigration. After considerable discussion, they adopted a series of resolutions, in which they declare all men born free and equal, and entitled to the pursuit of happiness; acknowledge the efforts of their white friends for their elevation, but declare that those efforts have been unavailing, and that their condition, both socially and politically, is worse now than twenty years ago. In the face of constantly increasing emigration and growing prejudices against them, they declare there is no present prospect of their being placed on a footing of equality in this country. They take decided ground in favor of emigration, and, without recommending, are favorable to Liberia. They also propose measures for the education and elevation of colored people, and the obtaining of proper information in relation to Liberia, the West Indies, and other points of emigration.

THE BRITISH PROTESTANT ALLIANCE.—It seems from English papers that this organization finds something to do worthy of attention. It interfered with effect for the liberation of Dr. Marriatt; it has taken part with the Free Church of Scotland in representing the case of the missionaries expelled from Hungary; it has respectfully memorialized the king of Prussia on the persecutions of German Baptists in his states. When a British commissioner, after the fall of Rosas, was to be sent to Buenos Ayres and Paraguay, the Alliance presented to the British Government a memorial, praying that stipulation might be required for religious liberty in the vast provinces of the Rio de la Plata. They also sent a communication to the Ministers of the United States, desiring that the same objects might be considered in any treaties that should be effected by the expedition of the United States to Japan.

CATHOLICS IN THE UNITED STATES.—The Freeman's Journal, a Roman Catholic paper in New York, speaking respecting the great numbers who turn away from Romanism in the rural districts among us, remote from Roman Catholic churches and priests, says:—

"We know of a Catholic couple who settled in an adjoining county, some seventy or eighty years ago; their descendants are very numerous, but there is not a Catholic now among them! In another county, an old Irish couple are still living, and still preferring the Catholic faith, whose children, grandchildren, and great grandchildren are something over one hundred souls; yet there are but two or three Catholics among them!"

PRESBYTERIAN MISSIONS.—The 15th Annual Report of the Presbyterian Board of Foreign Missions has been issued, from which we learn that the Board has received \$117,882, from 1286 contributing churches, and has 7 missions, employing 53 ordained ministers and 86 lay teachers and assistants, male and female—all Americans. The State of New York contributes about 23 per cent.; Pennsylvania, 21 per cent.; Ohio, 6 per cent.; New Jersey, Kentucky, and South Carolina, each about 5 per cent.; Tennessee and Mississippi, each about 4 per cent.; Virginia, Maryland and Alabama, each about 3 per cent. of the funds of the Board.

A CHINESE RIVER.—Yang-tze-kiang, the river on which Shanghai is situated, and one of the largest in Asia, is navigable for junks of large size more than three thousand miles; and upon this river is situated Suchan, with a population of more than two millions, Nankin, with its four millions, and other large cities, besides a great number of smaller ones, all ready to pour the wealth of the country around them, through Shanghai, into the bosom of "the wide world." Six thousand junks of all sizes arrive, even now, annually down this river. How glorious the opportunity of penetrating the heart of China with the blessed gospel!

OUR ANNIVERSARIES—REDUCED FARE.—To persons desirous of attending the Seventh-day Baptist Anniversaries at Plainfield, N. J., the New York and Erie Railroad Company will furnish excursion tickets, entitling the holder to come to New York and return for one fare any time between the 5th and 25th of September. Tickets for persons in Allegany County will be sent to the Alfred and Friendship Stations about the first of September. For those who wish to start from other stations on the line, tickets will be provided in case they notify Geo. B. Uter of their wish previous to the 30th of August.

PEDOBAPTISTS TURNING BAPTISTS.—Rev. J. L. Waller, editor of the Western Recorder, says that "within the past eighteen months, at least one hundred and fifty clergymen, connected with the different denominations holding to infant sprinkling and opposed to baptism by immersion, have renounced their error and united with Baptist churches."

THE MOUNTAIN COVE JOURNAL AND SPIRITUAL HARBINGER, is the title of a "spirit-trapping" weekly paper just started at Mountain Cove, Fayette Co., Va., by James L. Scott and Thomas L. Harris. Its selections are very good, but its original matter seems adapted for the most part to persons of a different "sphere" from that in which we move. Witness the following, which is the beginning of the first article:—

THE BEING OF GOD IS LIFE INFINITE, triply operative in Uncreated Good, whose emanations are triune, in their circles, degrees, and periods of disclosure. The infinite principle of Supreme Good is known, through the DIVINE PROCEDURE, to all holy spirits as LOVE; unfolding the moral-intellectual principle known to all pure intelligences as WISDOM, or WISDOM OF LOVE; and thence unfolding the disclosive principle, known to all the obedient inhabitants of the creation as ENERGY OF LOVE. These comprehensively dominate; and descend, in order of disclosive embodiment infinite in Glory thro' their Dome of triune Manifestation.

DEATH OF A VENERABLE CLERGYMAN.—We are called to record the decease of Rev. James Spencer Cannon, D. D., Professor of Metaphysics in Rutgers College, New Brunswick, and of Pastoral Theology and Ecclesiastical History in the Seminary at that place, and also for many years a Trustee of the College. He was born in the year 1776, in the island of Curacao, W. I., came to this country at the age of ten years, and attended the celebrated school of Peter Wilson, LL. D., at Hackensack, Bergen County, N. J., where he married his wife, lately deceased, who was the daughter of Judge Brevoort, of that place. He was settled for twenty years in the Reformed Dutch Congregation at Six Mile Run, Somerset County, and since 1826 has been connected with the institutions at New Brunswick, in the capacities above mentioned.

MINUTES.—The Minutes of the Central and Western Associations were printed and put up in parcels for the several churches two weeks ago. Those for the Western Association may be found at Alfred Center. Those for the Central Association will be sent to Adams Center, Verona, Leonardsville, and DeRuyter, at which places the churches in those several neighborhoods may find their respective parcels.

BAPTISTS IN GERMANY.—Rev. Mr. Brown, of Pennsylvania, is reported to have said, that one hundred years ago there were not so many Baptists in America as there are now in Germany, and 50 years hence will see a greater proportional advance in Germany than the same time has seen in America.

MISSION AT PORT DE PAIX, HAITI.—Rev. Mr. Niel, a missionary of the American and Foreign Christian Union, proposes soon to establish a new mission at Port de Paix, Hayti, where Bro. Wm. M. Jones was stationed for a while.

Proceedings in Congress last week. SECOND-DAY, JULY 28.

The SENATE was occupied a large part of the day with the Mexican Boundary affairs, particularly the charges filed against Mr. Bartlett, the Commissioner. The House bill, for the relief of James C. Watson, of Georgia, being compensation for certain slaves taken by the Creek warriors engaged in the service of the United States during the Seminole war, was taken up, and after an ineffectual attempt to get it laid over, so as to allow Mr. Chase of Ohio (who was absent) to speak upon it, the bill was considered, read three times, and passed without one word being said upon it.

The House passed a joint resolution, that from and after the present session the Congressional Globe and Appendix, containing the laws and debates in Congress, shall pass in the mails free of postage. It then passed a resolution, to distribute among the new members, such books as have been furnished to all the old members in the last thirty-four Congresses. The remainder of the day was spent upon the River and Harbor Bill.

THIRD-DAY, JULY 29. In the SENATE, after some resolutions of inquiry, Mr. Sumner offered a resolution directing the Judiciary Committee to inquire into the expediency of repealing the Fugitive Slave Law. The bill to appropriate money for a Ship Canal around the Falls of St. Mary was discussed and postponed. Discussion ensued upon the Boundary Commission business, and the Indian Appropriation bill; and then the Senate adjourned.

In the HOUSE, the Florida and Alabama Railroad bill was lost by the casting vote of the Speaker. The River and Harbor bill was then taken up, and occupied the remainder of the session.

FOURTH-DAY, JULY 30. The SENATE passed a right of way bill for all rail, plank, and other roads through the public lands.—Mr. Sumner was choked off in his anticipated speech in favor of repealing the Fugitive Slave Law, by the refusal of the Senate to suspend the rules to allow him to offer a resolution.

The HOUSE spent the whole day in considering the River and Harbor Bill.

FIFTH-DAY, JULY 31. In the SENATE, the bill to authorize an exploration and reconnaissance of the courses of navigation used by whalers in the regions of Behring's Straits; also of such parts of the China Seas, Straits of Gasper and Java Sea as lie directly in the route of vessels proceeding to and from China, was taken up, and Mr. Seward made a long speech in favor of it. Several resolutions of inquiry in regard to California matters were adopted.

In the HOUSE, there was a struggle on the River and Harbor Bill. The Committee disposed of a large number of amendments, by voting them down, and at 6 P. M. the bill was reported to the House. After trying to lay it on the table, to adjourn, &c., the bill was finally committed to the Committee on Commerce.

SIXTH-DAY, JULY 30. In the SENATE, the House resolution to allow The Congressional Globe to go through the mails free of postage was passed, after a brief debate. The River and Harbor bill (just passed by the House) was received, read by its title, and laid over. Adjourned to Second-day.

In the HOUSE, Mr. Sackett asked leave to introduce a resolution making it a capital offense for officers of steamboats to engage in racing; leave was not granted. The River and Harbor Bill was taken up, and several amendments were disposed of under the previous question. The bill was then finally passed by a vote of 103 Yeas to 75 Nays. After some work on private bills, the House adjourned.

SABBATH-DAY, JULY 31. The Public Printing occupied the attention of the House all day, and was finally disposed of by adopting the bill reported by the Committee. Its provisions are: First, to repeal the present contract system. Secondly, the election of a Public Printer, who is to execute the printing, not only for Congress, but for the Executive Departments. Thirdly, the appointment of a Superintendent of Printing, to stand between the Public Printer and the Government, to see that work is neatly and expeditiously done, and to exercise a general supervision over the subject.

The Sabbath Recorder.

New York, August 5, 1852.

INTERCOURSE OF NATIONS.

In the new earth, seen in vision by the seer of Patmos, "there was no more sea." A prominent idea suggested by this description is, that there shall be no bar to intercourse. For seas, though they constitute the great highway of nations, have always been such a hindrance to intercourse, as nothing but the splendid triumphs of science, in these modern days, have been able to overcome. Indeed, with all these advantages, the intercourse of distant nations is nothing compared with what it would be, if no seas intervened. It is readily conceivable, that if the three thousand miles of ocean lying between us and the continent of Europe, were occupied by dry land, and railroad communication established, the intercourse would be increased in a most astonishing degree. But whether such a change would be really advantageous, without a corresponding change in the moral condition of the world, is questionable.

There can be no reasonable doubt, that He who implanted the social principle in our nature, and commanded each one to love his neighbor as himself, intended that there should be extensive reciprocation of fellowship with one another. Yet the history of nations has presented almost a continual struggle between the spirit of commerce and that of isolation. Prompted by the natural cravings of the heart, and by a sense of mutual dependence upon one another, men come together. But meeting, not in the spirit of benevolence, but of selfishness—not to give, but to receive—not to recognize each other as having equal rights, but each to insist upon his own as paramount, the necessary result is strife, which ends only with the destruction of the weaker party, or in their fixed resolution to have no farther dealings with each other.

Considering how supremely selfish men are, it is perhaps well that there are temporary obstructions to extended intercourse. Perhaps it would not be well, that these obstructions should be suddenly removed. It is necessary that men should first be taught of God to love one another, before it will be safe to bring them together on any extended scale. We may regret that mighty seas, and towering mountains, and immense forests and deserts, together with the confusion of tongues, rendering men unable to understand one another's speech, should oppose obstructions to that ready intercourse between distant parts which may appear to us desirable; but it is, no doubt, far better, on the whole, that it should be so. In proportion as men become imbued with the spirit of righteousness, facilities of intercourse will be multiplied.

The monuments of the heathen nations of antiquity show, that they had attained a surprising skill in the arts. In Greece, and Rome, and Egypt, science achieved some splendid triumphs. But none of their achievements appear to have contributed any thing to facilities of intercourse between distant countries. A wisely controlling Providence ordered, that those whose ruling passion was conquest, and whose selfishness was not modified by religion, should obtain access to one another with difficulty. Pyramids, towering columns and temples of vast extent, show that they were not destitute of inventive powers; but had their ingenuity taught them to build steamships, and to bind together distant provinces by railroads, it might, in the ten existing state of things, have been a calamity rather than a blessing. Had the Roman government possessed the modern facilities for bringing together, and concentrating, the powers of its distant provinces, or been able, by a fleet of steamships, to pour down its legions of merciless troops, at short warning, upon a neighboring empire, it had been a still more terrible scourge to the world than it was.

When the kingdom of Christ shall have become extended over the earth, as we know from the sure word of prophecy that it will be, the obstructions to intercourse, which now exist, will doubtless be lessened to a most amazing extent. The elevation of the valleys, and the leveling of the mountains, the straightening of the crooked, and the smoothing of the rough places, as foretold, may receive a more literal accomplishment than people have generally dreamed of. But that will be a time, when people will come together, not to oppress and injure, but to seek each other's welfare. In the rapidly increasing means of intercourse, of the present day, do we not see tokens of the approach of the universal reign of Christ?

THE HUDSON RIVER RAILROAD.—The Independent has rather taken the lead in animating the Directors of the Hudson River Railroad for running Sunday trains. For several weeks it rung all imaginable changes upon the various texts of Scripture which relate to the Sabbath—now endeavoring to prove that running cars on Sunday is a breach of the Fourth Commandment, which forbids labor on the seventh day; or Saturday; then laboring to produce a conviction that it is good policy to rest on Sunday, by quoting all the passages of Scripture which contain promises to those who keep the Sabbath from polluting it; and finally threatening those who "desecrate" the Sunday with all the curses which the word of God pronounces upon those who neglect the Sabbath. Last week it contained an article setting forth the danger of cars on that road being thrown into the river by the breaking of a rail or the giving way of a wheel. The concluding sen-

tences of the article not only furnish an illustration of the old maxim that 'drowning men catch at straws,' but show in what a state of uncertainty they are left who attempt to frighten men into the observance of the Sunday by quoting texts of Scripture which were written with exclusive reference to the Saturday.—

"This Road is the last one in the country, too, that ought to run its trains on the Sabbath. Whether there be 'special providences' or not, the habit of directly disobeying one of God's commands is an immensely bad habit for a road that has fully engaged its risks about it, as most carefully managed."

BRITISH CORRESPONDENCE.

Illustrations of Sunday-keeping.—The Elections—Affairs at Rome—Reformed Episcopacy—Tests in Scotland, &c.

THE most recent note we have read of Royal Sunday sanctification, is that of her Majesty the Queen of Spain. "On Sunday, the 4th of July, her Majesty took the infant Princess to a bull-fight, when fourteen bulls were baited to death; but as fewer horses were killed than bulls, the sport was considered to be of an indifferent character."—A fortnight previously, Sunday having been the anniversary of our own Queen's accession to the throne, the Tower and Park guns fired a royal salute in the afternoon, in honor of the event.—And last Sunday, in the Presbyterian town of Belfast, in the keen contest of the election of Members of Parliament, the friends and supporters of one of the candidates, to the number of several hundreds, met at 6 o'clock in the evening, to make and to hear political speeches. The Sunday previous, the fineness of the weather in London, we are informed, "induced many thousands of persons to make trips by rail and water, and on the Blackwall Railway at night there was a complete congestion of passengers returning to London. The carriages and general arrangements were utterly unfitted to cope with the thousands of passengers clamoring for conveyance. There were crowding, fighting, tearing of clothes, and fainting, among the people at Blackwall station; and at Stepney junction, the confusion was terrible, the station there being much too small for the Sunday traffic."

Our elections have, on the whole, passed over, so far as completed, with little disorder. Dublin, Cork, Belfast, Limerick, and Paisley, are exceptions; very serious riots having occurred in these towns. We abstain from comment on the political result; but the Nonconformist gives a list of 33 Members, already returned, "pledged by profession or position to the advocacy and maintenance of those principles, which, when embodied in law, will effect an entire separation of the Church from the State." [I note here, that the correct return for Rochdale was 529 for Mr. E. Mial, the Editor of the Nonconformist, against 375 for Sir Alexander Ramsay, the opposing candidate.]

Yesterday the Daily News contained a letter from its correspondent in Rome, which states that the Rev. Mr. Hastings, Chaplain to the American legation, is about to return home. He has not been officiating of late, the chapel in which he preached having been ordered to be closed. He has not even succeeded in recovering several cases of Bibles and Protestant books, which were confiscated by the Papal authorities, and have been in possession of the custom-house officers nearly three years. Mr. H. is to be succeeded by the Rev. Mr. Baird, son of Dr. Baird. The Pope is said to be threatened with dropsy, and that the state of his health gives his physicians great uneasiness. Every effort, however, has been made to conceal from the public the state of danger in which he is. But though he were removed, what hope of improvement for Italy, or for the British or American subjects of this Italian prince, of any change in the apostate system of superstition of which he is the head? The conclave can furnish a successor in no respect better than the present Pontiff, and could by its counsel prevent improvement, were it meditated or purposed. Connected with the wickedness of the system, we may mention that it has been asserted by the Belfast Chronicle, that Dr. Newman, who was lately convicted of libeling Achilli, spent the early portion of his life in the College de Propaganda Fide at Rome. It is difficult to believe that this can be true, without having been previously mentioned; but, if substantiated, it would suggest many reflections as to the motives which originated the Tracts for the Times, and other agencies by which reverence for the traditions of men have led back to Rome not a few of the descendants of those who had but imperfectly earned for themselves the title of Reformed. The influence of that Rome-ward movement is still being witnessed. Miss Fraser, who has been for some time head of Dr. Pusey's Protestant nuns at Oxford, has now joined the Church of Rome. She is cousin to the Scottish Episcopal Bishop of Brechin, and a relative of Lord Forbes, the founder of St. Ninians Cathedral at Perth.

Some months ago we chronicled an experiment towards reform, in a small way, English Episcopal services, by the Rev. Mr. Millar of St. Martin's Church; and when we say that the experiment has been conducted with the sanction of his Bishop, it will readily be conceived, that it can embrace a reform of nothing essential. He has contrived to shorten the morning service, and this is approved, especially by invalids, the aged, and children. He has afforded to servants and others opportunities of occasional attendance at all parts of service, by varying the order of the respective portions alternately; and he administers the

Lord's Supper, once a month, in the evening, with the same design—and all this reformation he has accomplished; as he vaunted to his parishioners the other day, without coming into "direct collision with the rubrics," the difficulty of which he declares to have been very great. Had this feat been found impossible, then, of course, any advantages these arrangements might promise must have been sacrificed in order that the rubrics might remain inviolate. With such avowals, what hope can be cherished of any return to the word and ordinances of the living God, until the antagonistic idols are broken in pieces?

Mr. McDougal, lately appointed to the Chair of Logic in the University of Edinburgh, as successor to Professor Wilson, who has retired, is a Free Churchman. His appointment is therefore obnoxious to the Established Church. They had therefore determined to enforce the Tests, which it was known he could not take. In these circumstances, the Town Council, who assert that they have an absolute right to present, simply appointed a Committee of their number to introduce him, as the appointed Professor, to the Senatus Academicus. On this having been done, that body protested, and urged that the presentation should be received back until the legal question of right should be decided. This the Committee refused to do, declaring that it had been duly served, and they accordingly intimated to the new Professor, that the lecture room of his predecessor would be allocated to him for the delivery of his Lectures in the ensuing session. The majority of the Town Council are Dissenters, and some months ago they resolved, by a majority of 15 against 14, even to memorialize her Majesty to direct her Ministers to bring a Bill into Parliament to separate the connection between the Church and the State, and to apply the ecclesiastical revenues to civil purposes.

We have had a week of thunder storms, all over the country, from which, and from the excessive heat, a considerable number of deaths have resulted. The strokes of the sun have been chiefly, though not exclusively, in London. Death and damage through the floods from the thunder storms have been principally in Scotland. In the neighborhood of Edinburgh, two men in a field were struck dead by the electric fluid. At Kilmarnock immense destruction of property has been occasioned by the flooding of the river, swollen in the night, principally, it is supposed, by the bursting of a water spout. J. A. BEGG.

BOOKS—PERIODICALS.

As we look back through the disappearing twilight of other and fast-receding ages, we see here and there a steady light. All else is doubt and darkness. These lights are Books, illuminated by the torch of thought, and placed at that point in the world's history in which their Authors respectively lived; thence to send their rays down through the long vista of years, as they should successively loom up in the future. What would we know of the past, if it were not for these lights? Comparatively nothing. Thanks to those who have lived and thought before us, for their kindness in leaving us such aids. Thanks, also, that these lights were not left unguarded, to flicker out a brief existence, amid the gusts and tempests of all-destroying time, but that the fast expiring flame has been, from time to time, rekindled by other hands—not only rekindled, but also collected from scattered positions into central and more secure locations.

The first public collection, or library, is said to have been made at Athens, 550 B. C. This library consisted of the poems of Homer, which were then collected from detached fragments, and combined and arranged in their present form. The most important library of antiquity was that founded by the Ptolemies at Alexandria, which, in its most prosperous days, is said to have contained not less than 700,000 volumes. It is reported to have been destroyed by Calif Omar, who said, "If the books agree with the Koran, they are unnecessary; if they do not, they should be destroyed; therefore, let them be burned." The first public library at Rome, was one founded in the days of Augustus, on the Aventine Mount. In the first part of the fourteenth century, the library of Oxford consisted of a few tracts, and the royal library of France of only ten volumes. The largest library in the world at the present day is the National Library of Paris, numbering about 880,000 volumes, 80,000 of which are manuscripts. The largest one in the United States is that of Harvard University, containing about 80,000 volumes.

The books composing ancient libraries were very costly, being written on bark or parchment. The method of making a book was by joining the prepared bark or parchment in a continuous piece, and then rolling it on a staff, whence it was called a volume. An author had a separate staff, roll, or volume, for each grand division of his work. This should be borne in mind when reading of the great number of volumes in some of their libraries. The Greeks and Romans at first wrote their books on the thin bark of the Egyptian papyrus. This plant was called by the Egyptians byblos, whence the Greeks derived biblion, a book, from which we obtain our word Bible. At length the Egyptians prohibited the exportation of the papyrus, and other nations commenced the use of prepared skins of animals, called parchment. This was the principal material used until about the eleventh century, when the invention of preparing paper from linen and cotton rags was made. This was followed, in the fifteenth

century, by the art of printing. The effect of this invention was like the rising of the sun upon a moonlight scene. It gave new life to the arts and sciences. Inventions and discoveries were greatly multiplied. Religion found here an ever-increasing medium for the transmission of truth. Knowledge was no longer to be confined to the rich, and those privileged with an attendance at seats of learning; but henceforth, like light and air, it was to be comparatively free, and sufficient for all.

In the seventeenth century, PERIODICAL LITERATURE sprung up. By degrees, gazettes, newspapers, magazines, and reviews, have made their appearance—all designed to meet the demands of society. Books are adapted to the permanent and systematic forms of literature—periodicals meet the ever-recurring, ever-changing demands made by the passing events of a busy, moving world. They chronicle the new and varied facts and ideas that appear in quick succession. They pick up the bright and burning thoughts that are continually flashing forth from the everyday contact of mind, and scatter them throughout the various departments of society, to meet its intellectual wants. Thus the ideas that are moving one portion of society are diffused through other portions, to move and enlighten them. Periodicals are great awakener and equalizers of thought. They seem to be adapted to the genius of business and progress. They fill up the spare moments of industry, and infuse the energizing and guiding influence of intelligence into all of the activities of life. That they are thus adapted to the wants of society, is manifest from the avidity with which the various classes of periodicals—good, bad, and indifferent—are received and read, and the influence such reading has upon the opinions, conversation, and actions of all classes of individuals. Doubtless the editor of a well-conducted and well-patronized periodical possesses an influence second to but few of any profession or calling. ALLEGAN.

THE CASE OF W. L. CHAPLIN.

The following letter from Gerrit Smith shows in part where the money came from to meet the exorbitant bail required and forfeited in the case of Wm. L. Chaplin, Esq.

WILLIAM R. SMITH—My Dear Sir: The unhappy Chaplin affair is again upon us. In addition to several thousand dollars expended in agencies, lawyers fees, &c., &c., we paid \$19,000 to indemnify Mr. Chaplin's bail in Maryland. We are now called to pay \$6,000 to indemnify his bail in Washington.

If the men in Washington who, with such rare kindness and generosity, became Mr. Chaplin's bail, are suffered to lose by that kindness and generosity, it will be very disgraceful to the Abolitionists. Considering that Mr. Chaplin visited Washington contrary to my advice, and that I paid in the Maryland case about \$10,000, I feel that I suffered much more than my full share of the loss in that case. The Washington case is now to be provided for. I am willing to lose \$2,000 in it; and hence, I have, this evening, enclosed my draft for that sum to D. A. Hall, who is one of the bail. I trust that the friends of justice will promptly make up the remaining \$4,000.

I am robbed of these \$12,000. I have been robbed of a great deal from time to time, in the sums which I have felt myself morally compelled to pay in the purchase of the liberty of slaves. I greatly needed all this money to expend in other directions—for the cries of our wronged humanity come up from numerous directions. Nevertheless, I am consoled by the reflection, that I was better off without this money than they, who got it from me, were with it. The robbed may feel very sore under his losses; but still he is better off than the robber.

With great regard, your friend,
PETERSBORO, June 16, 1852. GERRIT SMITH.

MORE JERUSALEM MISSIONARIES.—P. D. Dickson, and another person, sailed from Boston, July 22, by the bark L. & A. Hobart, Capt. Hodgdon, to join the "Agricultural Mission in Palestine." (Agent of the vessel, N. F. Frothingham, 25 Long Wharf, Boston; price of passage to Smyrna, \$75.) In a letter to J. L. Boyd, written the day before sailing, P. D. Dickson says:—

"I feel under great obligations to you, dear brother, for your kindness and willingness to assist me by information, &c.; still more so to my Heavenly Father, who seems remarkably to have guided me in years past for this object, and now has apparently directed every small incident in my favor—more so than I ever saw before—and has opened my way; and I have now means to go with, blessed be his name! Can I doubt, brother, as to what is duty? Since I first thought of going, there has not been a doubt or misgiving thought, but that it was right, and my way would be fully opened. So it has proved. Remember us at our common Father's throne, when we are on our way; and that God may bring you and all his chosen people, together with the saved of the nations, to his holy mountain, and everlasting kingdom, shall be my daily prayer."

THE ADVENT REVIEW AND SABBATH HERALD.—Under this title a company of Adventists, who keep the seventh day of the week as the Sabbath, issue a semi-monthly sheet from Rochester, N. Y. Joseph Bates, J. N. Andrews, and Joseph Baker, are the Publishing Committee; James White is the Editor. "Terms, gratis; it is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them." A recent number says:—

"Where there were but about a score of Advent brethren in the state of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that 'delight in the whole law of God.'"

THE COLORED PEOPLE OF MARYLAND.—A Convention of Delegates from the Free Colored People of Maryland was held at Baltimore last week, to consult an Emigration. After considerable discussion, they adopted a series of resolutions, in which they declare all men born free and equal, and entitled to the pursuit of happiness; acknowledge the efforts of their white friends for their elevation, but declare that those efforts have been unavailing, and that their condition, both socially and politically, is worse now than twenty years ago. In the face of constantly increasing emigration and growing prejudices against them, they declare there is no present prospect of their being placed on a footing of equality in this country. They take decided ground in favor of emigration, and, without recommending, are favorable to Liberia. They also propose measures for the education and elevation of colored people, and the obtaining of proper information in relation to Liberia, the West Indies, and other points of emigration.

THE BRITISH PROTESTANT ALLIANCE.—It seems from English papers that this organization finds something to do worthy of attention. It interfered with effect for the liberation of Dr. Marriatt; it has taken part with the Free Church of Scotland in representing the case of the missionaries expelled from Hungary; it has respectfully memorialized the king of Prussia on the persecutions of German Baptists in his states. When a British commissioner, after the fall of Rosas, was to be sent to Buenos Ayres and Paraguay, the Alliance presented to the British Government, a memorial, praying that stipulation might be required for religious liberty in the vast provinces of the Rio de la Plata. They also sent a communication to the Ministers of the United States, desiring that the same objects might be considered in any treaties that should be effected by the expedition of the United States to Japan.

CATHOLICS IN THE UNITED STATES.—The Freeman's Journal, a Roman Catholic paper in New York, speaking respecting the great numbers who turn away from Romanism in the rural districts among us, remote from Roman Catholic churches and priests, says:—

"We know of a Catholic couple who settled in an adjoining county, some seventy or eighty years ago; their descendants are very numerous, but there is not a Catholic now among them! In another county, an old Irish couple are still living, and still preferring the Catholic faith, whose children, grandchildren, and great grandchildren are something over one hundred souls; yet there are but two or three Catholics among them!"

PRESBYTERIAN MISSIONS.—The 15th Annual Report of the Presbyterian Board of Foreign Missions has been issued, from which we learn that the Board has received \$117,882, from 1286 contributing churches, and has 7 missions, employing 53 ordained ministers and 96 lay teachers and assistants, male and female—all Americans. The State of New York contributes about 23 per cent; Pennsylvania, 21 per cent; Ohio, 6 per cent; New Jersey, Kentucky, and South Carolina, each about 5 per cent; Tennessee and Mississippi, each about 4 per cent; Virginia, Maryland and Alabama, each about 3 per cent. of the funds of the Board.

A CHINESE RIVER.—Yang-sze-kiang, the river on which Shanghai is situated, and one of the largest in Asia, is navigable for junks of large size more than three thousand miles; and upon this river is situated Suchan, with a population of more than two millions, Nankin, with its four millions, and other large cities, besides a great number of smaller ones, all ready to pour the wealth of the country around them, through Shanghai, into the bosom of "the wide world." Six thousand junks of all sizes arrive, even now, annually down this river. How glorious the opportunity of penetrating the heart of China with the blessed gospel!

OUR ANNIVERSARIES.—REDUCED FARE.—To persons desirous of attending the Seventy-day Baptist Anniversaries at Plainfield, N. J., the New York and Erie Railroad Company will furnish excursion tickets, entitling the holder to come to New York and return for one fare any time between the 5th and 25th of September. Tickets for persons in Allegany County will be sent to the Alfred and Friendship Stations about the first of September. For those who wish to start from other stations on the line, tickets will be provided in case they notify Geo. B. Utter of their wish, previous to the 30th of August.

PEDOBAPTISTS TURNING BAPTISTS.—Rev. J. L. Waller, editor of the Western Recorder, says that "within the past eight months, at least one hundred and fifty clergymen, connected with the different denominations holding to infant sprinkling and opposed to baptism by immersion, have renounced their error and united with Baptist churches."

THE MOUNTAIN COVE JOURNAL AND SPIRITUAL HARBINGER, is the title of a "spirit-rapping" weekly paper just started at Mountain Cove, Fayette Co., Va., by James L. Scott and Thomas L. Harris. Its selections are very good, but its original matter seems adapted for the most part to persons of a different "sphere" from that in which we move. Witness the following, which is the beginning of the first article:—

THE BEING OF GOD IS LIFE INFINITE, triune, operative in Uncreated Good, whose emanations are triune, in their circles, degrees and periods of disclosure. The infinite principle of Supreme Good is known, through the DIVINE PROCEDURE, to all holy spirits as LOVE; unfolding the moral-intellectual principle known to all pure intelligences as TRUTH, or WISDOM OF LOVE; and thence unfolding the disclosive principle, known to all the obedient inhabitants of the creation as ENERGY OF LOVE. These comprehensively dominate; and descend, in order of disclosive embodiment infinite in Glory thro' their Dome of triune Manifestation.

DEATH OF A VENERABLE CLERGYMAN.—We are called to record the decease of Rev. James Spencer Cannon, D. D., Professor of Metaphysics in Rutgers College, New Brunswick, and of Pastoral Theology and Ecclesiastical History in the Seminary at that place, and also for many years a Trustee of the College. He was born in the year 1776, in the Island of Curacao, W. I., came to this country at the age of ten years, and attended the celebrated school of Peter Wilson, LL. D., at Hackensack, Bergen County, N. J., where he married his wife, lately deceased, who was the daughter of Judge Brevort, of that place. He was settled for twenty years in the Reformed Dutch Congregation at Six Mile-Run, Somerset County, and since 1826 has been connected with the institutions at New Brunswick, in the capacities above mentioned.

MINUTES.—The Minutes of the Central and Western Associations were printed and put up in parcels for the several churches, two weeks ago. Those for the Western Association may be found at Alfred Center. Those for the Central Association will be sent to Adams Center, Verona, Leonardsville, and DeRuyter, at which places the churches in those several neighborhoods may find their respective parcels.

BAPTISTS IN GERMANY.—Rev. Mr. Brown, of Pennsylvania, is reported to have said, that one hundred years ago there were not so many Baptists in America as there are now in Germany, and 50 years hence will see a greater proportional advance in Germany than the same time has seen in America.

MISSION AT PORT DE PAIX, HAYTI.—Rev. Mr. Niel, a missionary of the American and Foreign Christian Union, proposes soon to establish a new mission at Port de Paix, Hayti, where Bro. Wm. M. Jones was stationed for a while.

Proceedings in Congress last Week. SECOND-DAY, JULY 26.

THE SENATE was occupied a large part of the day with the Mexican Boundary affairs, particularly the charges filed against Mr. Bartlett, the Commissioner. The House bill, for the relief of James C. Watson, of Georgia, being compensation for certain slaves taken by the Creek warriors engaged in the service of the United States during the Seminole war, was taken up, and after an ineffectual attempt to get it laid over, so as to allow Mr. Chase of Ohio (who was absent) to speak upon it, the bill was considered, read three times, and passed without one word being said upon it.

The House passed a joint resolution, that from and after the present session the Congressional Globe and Appendix, containing the laws and debates in Congress, shall pass in the mails free of postage. It then passed a resolution, to distribute among the new members, such books as have been furnished to all the old members in the last thirty-four Congresses. The remainder of the day was spent upon the River and Harbor Bill.

THIRD-DAY, JULY 27. In the SENATE, after some resolutions of inquiry, Mr. Sumner offered a resolution directing the Judiciary Committee to inquire into the expediency of repealing the Fugitive Slave Law. The bill to appropriate money for a Ship Canal around the Falls of St. Mary was discussed and postponed. Discussion ensued upon the Boundary Commission business, and the Indian Appropriation bill; and then the Senate adjourned.

In the HOUSE, the Florida and Alabama Railroad bill was lost by the casting vote of the Speaker. The River and Harbor bill was then taken up, and occupied the remainder of the session.

FOURTH-DAY, JULY 28. THE SENATE passed a right of way bill for all rail, plank, and other roads through the public lands. Mr. Sumner was choked off in his anticipated speech in favor of repealing the Fugitive Slave Law, by the refusal of the Senate to suspend the rules to allow him to offer a resolution.

The HOUSE spent the whole day in considering the River and Harbor Bill.

FIFTH-DAY, JULY 29. In the SENATE, the bill to authorize an exploration and reconnaissance of the courses of navigation used by whalers in the regions of Behring's Straits; also of such parts of the China Seas, Straits of Gasper and Java Sea as lie directly in the route of vessels proceeding to and from China, was taken up, and Mr. Seward made a long speech in favor of it. Several resolutions of inquiry in regard to California matters were adopted.

In the HOUSE, there was a struggle on the River and Harbor Bill. The Committee disposed of a large number of amendments, by voting them down, and at 6 P. M. the bill was reported to the House. After trying to lay it on the table, to adjourn, &c., the bill was finally committed to the Committee on Commerce.

SIXTH-DAY, JULY 30. In the SENATE, the House resolution to allow The Congressional Globe to go through the mails free of postage was passed, after a brief debate. The River and Harbor bill (just passed by the House) was received, read by its title, and laid over. Adjourned to Second-day.

In the HOUSE, Mr. Sackett asked leave to introduce a resolution making it a capital offense for officers of steamboats to engage in racing; leave was not granted. The River and Harbor Bill was taken up, and several amendments were disposed of under the previous question. The bill was then finally passed by a vote of 103 Yeas to 75 Nays. After some work on private bills, the House adjourned.

SABBATH-DAY, JULY 31. The Public Printing occupied the attention of the House all day, and was finally disposed of by adopting the bill reported by the Committee. Its provisions are: First, to repeal the present contract system. Secondly, the election of a Public Printer, who is to execute the printing, not only for Congress, but for the Executive Departments. Thirdly, the appointment of a Superintendent of Printing, to stand between the Public Printer and the Government, to see that work is neatly and expeditiously done, and to exercise a general supervision over the subject.

General Intelligence.

Steamboat Burnt—70 Lives Lost.

On Fourth-day, July 28, the Hudson River was the scene of one of those awful disasters—wholesale murders, they ought to be called—for which this country is noted. On the morning of that day, the steamer Henry Clay left Albany for New York at 7 o'clock, having on board some 300 passengers. The Armenia left the same place a few minutes afterward. On the passage down the river there was, as witnesses testify, a continuous strife or race between the two boats. At one time the Clay crowded the Armenia almost upon the western shore, and forced her to drop astern, &c. The passengers on board the Clay finally became greatly alarmed on account of the racing, and a number of ladies were crying and running about the cabin, as if sensible that some catastrophe was impending. However, no accident occurred until a few minutes after the Henry Clay passed Yonkers, when it was discovered that the wood-work near the boilers and flues was on fire. The pilot saw that no time was to be lost, and headed the boat for the eastern shore. The river here is nearly two miles wide, and the boat in her regular course would have been a mile and a half from the east bank. Before reaching the shore, the flames had spread so as almost to prevent communication between the fore and aft parts of the boat. At about three or a quarter past three o'clock, the boat came ashore, lying at right angles with the river, and the bow diving up some twenty-five feet on dry land. The shock overthrew the smokepipe, displaced every thing movable, and added not a little to the spreading of the flames. While the bow was high and dry, the greater portion of the boat, and unfortunately that which held nearly all the passengers, was in deep water. The passengers immediately began to jump overboard. Those on the bow got off safely, and began to help the others. A board fence, near by, was instantly stripped, and the boards thrown into the water. By great exertion, a large majority of the passengers got ashore, some scorched, nearly all with loss of clothes, trunks, &c. But the rapid spread of the fire, which forced the passengers at the stern overboard, was the cause of the loss of a large number of lives.

ed in saving his mother from death; taking her with him, he jumped from the stern of the burning boat, and made his way courageously to the shore. Unhappily, however, two young sisters of the lad were lost. A noble Newfoundland dog, named "Nep- tuno," belonging to the neighborhood, rushed into the water, and seized a young child that was drowning, by the dress, near the shoulders, and bore it safely to the shore. He returned and approached a woman, to assist in the same way, but she was so frightened that the dog had to be called off, and he was thus deprived of the opportunity of extending that relief to the sufferers, to which his instincts and his noble nature prompted him.

European News. The steamship Europa, with Liverpool date July 17, arrived at New York July 29. There is little of interest besides election news. In Ireland, religious jealousies have been dragged prominently into the election contest, and riots of a serious character have occurred at Cork, Belfast, Limerick, and elsewhere. The war cry on either side was "Protestant" and "Catholic," and to this tune heads were cracked, windows broken, and people shot down in the streets. At Belfast three persons were shot, one mortally.

A railway accident had occurred to an excursion train at Burnley; one or two lives were lost. At Newport, Wales, while a Convocation of Mormons was in session, the roof of the building fell in. Singularly enough, no lives were lost. The Mormons attribute their escape to a miracle.

During the week preceding the sailing of the steamer, various parts of France were visited by severe thunder-storms. A singular story obtained credence in Paris, to the effect that Arago, the Astronomer, had prophesied that the most terrific storm that had occurred was about to break over the city. To such an extent did the wonder grow, that the Day of Judgment was definitely set down for Thursday.

A wooden bridge at the Baths at the Quat d'Orleans, Le St. Louis, broke down on Monday, and precipitated a hundred persons into the Seine. Six were drowned. Letters from Kosuth have been lately seized in different parts of Italy, and forwarded to the Governor of Lombardy. Upon receipt of them, twelve persons were arrested at Pavia, fifteen at Milan, and a number of others at Brescia, Mantua, and Verona.

Calcutta, with the South and East of Bengal, was visited on the 14th and 15th of May by a violent hurricane, which did immense damage to property. In Calcutta alone 2,657 thatched houses, 526 tiled buildings, and 40 large houses were destroyed. Eight inches of rain fell in a few hours at Dumdum. More hard fighting in the East is reported. The town of Bessien had been carried by the British by assault, with the loss of only thirty-four men. On the 19th, four steamers arrived before the town, and proceeded to land troops, which were immediately fired on by the Burmese from behind their stockades. The principal defense of the place was mud fort, which was stormed without the aid of a large scaling-ladders, in fifty minutes from the first attack. A white man was plainly seen on the works during the engagement, exciting the artillery, but whether he was an European or an American could not be discerned. The Burmese stood both the fire from the ships and the hand-to-hand combat with great bravery, as is evidenced by the large number who were bayoneted at their guns. Their loss is estimated in the English bulletins at 800; but this is probably an exaggeration. No spoil of any value was found at Bessien. A garrison was left in the town, and the rest of the force returned to Rangoon.

In the north-west of India, Sir Colin Campbell, with a force of 4,000 men and ten guns, was engaged in some hard fighting with hill tribes. The locality of his operations is in the valley of the Swat River, the principal northern affluent of that of Cabul. In Cabul proper, there has been raging for some time a dispute between the son of a native chief, Yar Mahomed, backed by the Persians, and the Sirdars of Kandahar, backed by the celebrated Dost Mahomed. Reinforcements had been sent to the support of their respective allies, by Persia and by the Dost, but in the meantime the disputants had come into collision with forces numbering from 10,000 to 12,000 on either side. After a pitched battle of eight hours, the Kandahar force was defeated, with the loss of 2,000 men, and obliged to retreat by Kandahar.

A SAD CASE.—On the 18th ult., Mr. Maden, of Olean, N. Y., started out on a hunting excursion. While hurrying along in a cross-road, about two and a half miles from the village, he heard a rustling in the bushes near him, and on looking in the direction from which the noise came, perceived a slight motion of something, but what it was, he was unable to ascertain, on account of the bushes between it and himself. Thinking it might be a deer, and not waiting to ascertain to a certainty, for fear of losing him, he fired at the unknown object. His feelings can be better imagined than described, when, immediately after the report of his gun died away, a low groan was borne to his ears, and on hastening to the spot found that he had sent a human being from time to eternity. The person shot was a boy about 14 years, the son of a widow Payne, of Olean. Jane, the slave and murderess of Mrs. Winston and her child, at Richmond, declares that the act was committed by herself only, and that her husband had nothing to do with it. She further states that she thought Mr. and Mrs. W. had ill-treated her, and that she had been brooding over her bloody revenge for some time. The devil had such possession of her last Monday morning, that she believed she could have gone further than she did, if necessary. Mr. Winston is getting better from the wounds inflicted upon him, and will, no doubt, recover.

The experiment recently made at Stanhope, New Jersey, of making iron from the Franklinite ore of that region, has terminated in a perfectly successful manner, Iron having been produced of very superior quality, at the cost of ordinary iron, and the per centage of Zinc contained in the ore saved, and by the same process converted into Paint. The New Jersey Zinc Company will no doubt take advantage of this invention, as by it they will be enabled, with comparatively small expense, to manufacture ten times the quantity of Zinc Paint at present made. The demand at present is in advance of the production.

SUMMARY.

Died, in West Brookfield, Mass., June 15, Mary Smith, wife of Capt. Israel Smith, aged 96. The remarkable and almost unprecedented fact of the history of this aged couple, he being 98, is, that they have lived together in holy wedlock for the space of 79 years, they having been married respectively, he at 18 and she at 16 years of age. They have had fourteen children, of whom only four now survive. Three years before the Declaration of Independence, in 1773, Israel and Mary stood up to be married in what is now Burlington, R. I.

The London News states that the French brig Pauline, homeward bound, with cargo of sugar from Porto Rico, on the 17th of June, was struck by a whale upon the bows, and so much damaged that she almost immediately filled and sunk. The captain and crew, consisting of ten men, and a passenger, succeeded in saving themselves in a boat, with a scanty supply of provisions, and on the fourth day were very fortunately rescued by the British brig Crusader, and landed safely at Cowes.

The farm of Captain Suidam, of Jamaica, L. I., is this season infested by millions of grasshoppers, which, says the N. Y. Evening Post, have destroyed about three thousand heads of cabbages, together with a large amount of grass, corn and wheat. They attack the potatoes, if not housed as soon as dug up. The manner in which they destroyed the wheat, was by biting the straw about two inches below the head, which causes it to fall to the ground.

A merchant of Pittsburgh sued the Exchange Bank of that city, a few days since, for refusing to redeem a \$5 note on that Bank, of which one-fifth part had been cut out. It was contended on the part of the Bank that by cutting from several in the same manner, a new note may be formed, and the Bank defrauded of the value of it. The Alderman, before whom the case was tried, decided that the prosecutor was entitled to only four dollars as the value of the note, and consequently rendered judgment in his favor to that amount.

The Cleveland Plain Dealer learns that a gentleman, residing in that city, was robbed of \$200 a day or two since at (as he supposed) the Railroad Depot at Detroit. The money was in his coat pocket on the right breast. He did not miss it until on board the steambot on his way to Cleveland, when, feeling for his "pile," he found that the pocket had been cut open on the outside, the roll of bills taken out, and a paper of tobacco put in its place.

Pardon Miller, an eminent jeweler of Providence, R. I., committed suicide on Tuesday afternoon by hanging himself. Mr. Miller was Deacon of the First Baptist Church, and universally known and respected in Providence as a most sincere and pious Christian. He was a man of property, and engaged largely in the manufacture of silver ware. The circumstances of his death leave no possible doubt that his mind was deranged at the time of his death.

William Bremer, who kept a store at Feyer's Corner, about two miles from Waldoboro' village, Maine, blew up his building about 5 o'clock on the morning of the 18th, by touching off a keg of gunpowder. The house was entirely demolished, and Bremer was found in a dying condition, but able to explain what he had done. He had paid about \$150 in fines for selling ardent spirits, which preyed on his mind, and made him deranged.

One firm in Boston sold 1,700 barrels of rum within a week preceding Thursday, (the day the liquor law was to go into operation,) and another firm sold \$3,000 of liquors on Wednesday, more than the same concern had sold in one day for forty years that it had been in the trade. The Yarmouth Register says there has not been so large a quantity of liquors in that town during the last ten years as there is at this time.

Mrs. Margaret Freedland, of Syracuse, recently broke open the whisky shop of Emanuel Rosendale, and destroyed its contents, because she persevered, in defiance of her entreaties, to sell her husband whisky, which made said husband abuse his family most brutally. She was arrested and brought up for trial, but counter suits were brought against rummy for selling liquor unlawfully, the citizens employing counsel for Mrs. F. He withdrew his suit, paid the cost.

Rufus Porter, who is building a flying ship at Washington, in his semi-monthly report to the stockholders, says: "The fibrous material for the float and saloon has been varnished, and the sewing and making up the float are now in progress, and we may have it ready for inflation in two weeks. The framework of the saloon, and the longitudinal rods for the float, are ready to be set up. The engine and boilers are only waiting for the furnace."

Mr. Stephen Watkins, a respected citizen of Montgomery County, Md., committed suicide on Tuesday last, by cutting his throat with a razor. It is supposed he was laboring under an aberration of mind at the time, brought on by a fear of pecuniary embarrassment. He was in good circumstances, and had been married only nine months.

A controversy is going on between the Catholic journals as to whether tallow candles may be allowed instead of wax in the Church ritual. A writer in the Freeman's Journal holds that the poverty of a Church may justify it in using tallow candles, provided a few wax ones be used with them, though he doubts whether the tallow ones receive any part of the blessing bestowed on them altogether.

There was a great gathering of Whigs at Niagara Falls, last week, to celebrate the anniversary of the battle of Lundy's Lane. Some estimates of the numbers present place them as high as 100,000; others as low as 20,000. The editor of the Tribune places it at 50,000, collected from every Free State, with delegations from Kentucky, Maryland, Virginia, and the District of Columbia.

The Courier and Enquirer of Friday, July 30, learns that dispatches were received on Wednesday night from Mr. Webster, containing assurances that the fishery difficulties would be promptly and satisfactorily settled. The British pretensions, as generally understood, are disclaimed, and extend no further than that portion of the fishing grounds where the British jurisdiction is undisputed.

The Grant Co. (Wis.) Herald says that a gentleman has recently commenced the culture of tobacco in the interior of Richland County, Wis. He manufactured, during the year past, and has now in process of manufacture, about 14,000 lbs. The shipments of lead from Potosi, Wisconsin, since March, 1852, amount to 2,083,550 lbs. The total amount of lead shipped from Dubuque, in 1841, was about 5,000,000 lbs. almost the entire product of the Iowa mines. More than three-fourths of the lead produced from the Wisconsin mines is shipped at Galeana.

The temperance men in Boston have organized Committees and appointed watchmen to endeavor to enforce the new Liquor Law. It is proposed, first, to prosecute the licensed hotel-keepers, with a view of testing the validity of licenses granted, under the old law, by the city authorities.

Mr. Isaac Underhill, of Peoria, has farm at Henry, Ill., consisting of 2,200 acres in a body, all under cultivation. Six hundred acres of it is set out to fruit trees, and he proposes soon to set out forty acres more, so as to have his orchard a mile square. Mr. Lombard has a farm of 1,000 acres in the same neighborhood, all of it improved.

The peach crop in New Jersey, this year, it is said, will be light. The Wilmington Republican says, in that quarter of Delaware there will be a crop. It is expected that from 50 cents to \$1 per basket will be realized by the sale of peaches this season.

H. B. M. steamer Niger touched at St. Helena on her way home from the Coast of Africa. Her officers report that no slavers have lately been captured on the Coast, and that the Slave trade appeared at last to be effectually checked.

The New London and New Haven Railroad has made an arrangement to run a day train, by which passengers leaving New York in the morning, by the New Haven Railroad, reach Providence at 4 1/2 P. M.

Mr. John Allen, 139 Nassau-st., New York, has issued the first number of "The Age," a weekly newspaper, devoted to the discussion and dissemination of the doctrines of Emanuel Swedenborg.

Two persons were executed in Poughkeepsie, on Friday, July 30; Ann Hoag, for the murder of her husband by poison, and a negro named Jonas Williams, for the murder of his step-daughter.

A private letter states that the cholera has suddenly broken out in Buffalo. A gentleman, his wife, two or three children, and his clerk, died within a few hours of each other.

We have reports that another fishing schooner—the Helen Maria, of Gloucester—has been seized by a British cutter, and others have been ordered off.

The Blue Ridge Tunnel has advanced 500 feet on this side and 900 hundred on the other side, and 90 men are employed day and night in urging it forward.

There is to be a meeting of the Webster family in this country, to be held at New Haven, to take measures for an improved geological history of the tribe.

The Norfolk Argus, of Saturday, says that a sailor, attempting to desert from the U. S. ship of the line Pennsylvania, was devoured by a shark while swimming ashore.

Seventh-day Baptist Anniversaries. THE Forty-fourth Session of the Seventh-day Baptist General Conference, held at Plainfield, N. J., commencing on Fifth-day, September 3, 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 belong. 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. Utter, New York.

The Seventh-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.

Anniversaries of the American Bible Union. THE Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth-sts., 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 Pres. Lynd of Covington, Secretary, Pres. Stanton of Missouri University, Prof. Atkins of Shortridge College, Ill., Prof. Duncan of Louisiana University, Elder Wm. B. Maxson, New York, Rev. John L. Waller, Editor of the Western Recorder, Kentucky, Rev. James Pyper, Editor of the Christian Observer, Canada, Elder R. L. Coleman, Editor of the Christian Age, New York, Wm. S. Clapp, Thomas Armitage, A. Wheelock, Wm. W. Everts, J. I. Fulton, and others.

Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pyper. The morning hours of Thursday, from eight to nine o'clock, will be occupied as 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.

From the above list it will be seen that several distinguished persons perished by this calamity. Stephen Allen had long been connected with the public institutions of New York, and was much esteemed. A. J. Downing, of Newburg, was the Horticulturist, who has probably done more than any other man to introduce ideas of taste and beauty into suburban and rustic gardening. J. J. Speed, of Baltimore, and Abraham Crist, of Brooklyn, were distinguished members of the legal profession.

The daily papers furnish many incidents connected with this calamity which are exceedingly touching.

Many passengers jumped from the steamer long before the beach, and bodies were found strewn along the shore for a mile above the wreck.

A touching scene was witnessed between a mother and her son, a young lad of 12 years. The youth was a good swimmer, and succeed-

ed in saving his mother from death; taking her with him, he jumped from the stern of the burning boat, and made his way courageously to the shore. Unhappily, however, two young sisters of the lad were lost.

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Vertical text in the right margin containing names and titles of individuals mentioned in the articles.

Miscellaneous.

Ocean, the Plunderer and the Restorer.

The ocean eats into the shore, yet never gains one fathom more. But giving up the sea, it takes, it bulges coats, and islands makes. It plunders, yet it might retakes—Earth has no loss, and sea no gains. So 't is with wealth, if men would set Against it all their toil and fret. How what it won to-day, to-morrow Pays back—and with it interest borrow. Ocean and wealth both shift their grounds, But cannot pass th' appointed bounds. [Vincent Bourne.]

The United States Mint.

Since the enormous influx of gold from California, the United States Mint has become an object of more than common interest and attention, and the place is usually filled with visitors, watching the various processes which the metal goes through before it comes out a finished coin. The machinery and apparatus by which these are accomplished, are of the most complete and perfect character. The rooms in which the smelting, refining and alloying are done, are spacious apartments, in which a large number of workmen are employed. Heaps of the rich ores are to be seen lying around, as they were extracted from the mines, or gathered in dust from the sands of the mountain streams of California. Bars of pure metal, representing many thousands of dollars in value, are passing through the hands, which, like those of Midas, seem to turn what they touch into gold. The heat of this place is insufferable, fires glow with the intensity of those in a foundry, the men are as smothered and dust-begrimed as those in a smithery; there is a suffocating sensation of hot air, steam and perspiration penetrating the atmosphere, which is anything but pleasant to experience, when the thermometer is palpating under a summer temperature. Crucibles are handled with iron tongs and cotton mittens, the metal is shaped into bars, and then reduced to the requisite fineness. All this takes place in one apartment. In another, there is a most beautiful steam engine, which drives the rolling and stamping machinery. This engine is of the most elegant workmanship, polished like a piece of cutlery, and works without the least perceptible jar. From this room the visitor walks into that where the rolling machines are at work, turning out the metal to the proper degree of thickness which each particular denomination of coin requires. In another apartment the coins are cut with a punch the desired size, and then stamped. The coins are placed, by a person seated at the machine, in a perpendicular tube, down which they descend, one at a time, being seized as they drop by a part of the machinery, which pushes the coin under the stamp, whence it falls under the machine into a glass-covered box. This part of the process used, in former years, to be performed by a press, which still remains in the building, worked by a lever and screw, requiring eight men to laboriously labor at it; now the process requires scarcely any manual labor but handling the pieces of coin. The rapidity with which the pieces are coined is surprising. Cents, Dollars, Eagles, Double Eagles, are turned out with equal facility, the process being the same in all. Some idea of the extensiveness of these operations, and of the metalliferous fecundity of the gold possessions of the United States, may be had, when it is stated that last month nearly three millions of pieces, gold, silver, and copper, were coined, and that nearly four millions in value are coined every month. In addition to the other attractions of the Mint, there is a most extensive cabinet of coins, ancient and modern, (Roman, Greek, Chinese, European,) which is one of the greatest curiosities, and probably to be met with no where else in the country. [Philadelphia Ledger.]

French Improvements in Growing Wheat.

France occasionally furnishes us with some curious offshoots of her inventive genius. Amongst her recent schemes is one for "increasing the produce of autumn wheat," patented by Mr. D'Urville, a farmer of Paris. The inventor grounds his discovery upon the fact—positively ascertained "by study and repeated experiments"—that autumn wheat is not an annual, but biennial, like the beet root and carrot class, and he therefore proceeds to develop the alleged biennial properties by a novel plan of planting and treatment, for the increase of the produce. The ground is to be well manured, either before-winter or at the beginning of spring, to receive the seed between the 20th of April and 10th of May, this time being chosen to prevent the chance of blossoming during the year. But the time of sowing may be advanced from year to year, if it were not for the present degeneracy of the plant, it might occur now in March. Each grain is sown separately, allowing it a large area of ground if the soil is rich, but diminishing according to its sterility. It is deposited in rows, in holes at regular distances, from nine and a half to twenty-three and a half inches asunder, in each direction; the holes in one row are opposite the spaces in the next. Each hole is to contain four or five grains, two and a half inches asunder. When the plants have attained a height of four inches, all but the finest one in each group are pulled up, and this single one is then left for the harvest of the succeeding year. This curious process is stated to increase the produce very greatly.

Great Land Case.

The great land question concerning the Alagon grants in Florida, has been decided in the United States District Court, held at St. Augustine, in favor of the United States, and against the claimants under the Duke of Alagon. The case involves the construction of the treaty with Spain, in 1819, and the powers of the Spanish King under the quasi-Constitutional Government which then existed. In the treaty it was stipulated that the United States would recognize and treat as valid all grants of land made by the Spanish King previous to the treaty. During the pendency of the negotiation, however, the King had made a grant of nearly all the lands not previously granted in Florida, to the Duke of Alagon, and when the treaty came to be ratified, our Minister, or we rather think Mr. Adams, the Secretary of State, protested against the validity of the Alagon grants, and obtained from the Spanish King, in the act of ratification, a disavowal of the grant. But a citizen of the United States had obtained an assignment of the grant, and he and his heirs have insisted upon its validity, and contested the question before Congress and in the Courts ever since. They deny the authority of the Spanish King

to set aside a grant duly made, and insist that these rights are so vested that the United States are bound in law to confirm them.

The recent suit was brought in the nature of an ejectment, against a person holding under a title derived from the United States. The Court charged against the plaintiff, both as to the form of the suit and the merits of the claim. It ruled that a suit in ejectment would not lie, and charged further that by the Spanish law this was a grant upon conditions, and the Duke of Alagon having failed to comply with these conditions, the grant had become void; that the sale of Hackley (the first American purchaser) was in violation of the Spanish law, and the lands became forfeited to the King; that the annulment of this grant by the King was a good annulment in Spain, and that the grant would not have been recognized by the Spanish tribunals, and by the treaty, no grants were good against the United States, except in so far as they would have been good against Spain. The jury accordingly returned a verdict for defendant; and the plaintiffs excepted to the charge of the Court, carrying up the case, by writ of error, to the Supreme Court of the United States.

Battle of Waterloo.

In this great battle the French had 246 guns on the field; the English, 156; and the Prussians, 104. Total 506. The noise of these pieces exceeded everything of the kind that the oldest soldiers had ever heard, and made the very earth to shake for miles around the field. After the action, the gunners could hear nothing that was said to them. The guide pointed out a spot where, during the heat of the firing, one of the powder tumbrils exploded, threw the artillerymen into the air, and shook the horses to pieces. The echoes of the cannonade of this awful battle are said to have been heard on the southern borders of the British coast. Upward of 50,000 men fell in the strife; 20,000 on the side of the allies, and 30,000 on the side of the French. The losses of this day put Europe in mourning. England and France wept like mothers together. A visitor, who passed over the field on the following day, states that, as he approached it, the first thing that struck him at a distance was the quantity of caps and hats strewn over the ground. It appeared as if it had been covered with crows. The field itself seemed flooded with blood. The number of dead horses and men baffled computation. The peasantry employed in burying the dead generally stripped the bodies first, and thereby gained vast booty. The track over which the guard moved, and over which they fled, was still covered with their spoils, and marked by the traces of horses, the wheels of cannon, and the deeper furrows of bombs and shells. A thousand French lay dead on this spot; and the quantity of holsters, standard-holders, bridles, straps, and girths, denoted a fearful conflict of cavalry. The ground seemed quite cut to pieces with the struggling of the horses' feet. The well-known caps of the grenadiers of the French guard lay yet, in considerable numbers, with the rags of their uniforms, and pieces of tartan and black ostrich feathers—the plaid and plumes of Scotland.

Ragged Schools.

Ragged Schools, into which the vicious and beggar children, found in the streets of England and Scotland, are gathered and fed, and taught, have been, after several years experiment, found very effectual means of preventing pauperism and crime, and elevating the most degraded specimens of humanity. At a recent annual meeting of the friends of this enterprise in Edinburgh, statements were made of the most encouraging character. After an experience of five years, the result had exceeded the first expectations. In that time two hundred and sixteen children had graduated from the ragged schools in that city, into thriving occupations. These had been mere offscourings of the streets; but they had been taken out of vicious connections, had learned to read and write, and were growing up intelligent and industrious members of society. It has been estimated that every convicted thief costs the country fifteen hundred dollars; and that in saving these children from becoming thieves, the country has saved an expense of \$324,000.

The children are employed four hours of the day in religious and secular education, four hours in labor, and four in taking amusement, food, etc. The industrial department yields a little profit after paying all its own expenses. The fact that the institution feeds and clothes the children, gives them all needed control over them. One speaker said, "that under the combined power of patience and porridge, a most remarkable effect is produced." They are taught thoroughly from the Scriptures, and though probably most of them are children of papists, they are in a way to throw off their papacy, with their badges of degradation. [Puritan Recorder.]

A Bear Story.

In Andover North Surplus, Oxford County, Maine, on Thursday, July 22, as Erasmus Bean, aged twenty years, was having in his field, accompanied by a boy of twelve, named Dunn, he looked up and saw near him a large black bear, of the white-faced breed, the most savage of the black variety. Having taken his gun with him to shoot partridges, he caught it up and fired at the brute, but with little effect, as the bear immediately began to close upon him. Bean fell back slowly, loading his gun the meantime, when, just as he had got his charge in, his heel caught against a twig, and he fell backwards, and again leaped upon him. His situation was now a frightful one, but his coolness did not forsake him, and he immediately fired again, but with no visible effect. The bear at once went to work—seizing his left arm, biting through it, and lacerating it severely. While thus amusing himself, he was tearing with his fore-paws the clothes and scratching the flesh on the young man's breast. Having dropped his arm, he opened his huge mouth to make a pounce at his face. Then it was that the young man made the dash that saved his life. As the bear opened his jaws, Bean thrust his lacerated arm down the brute's throat as far as desperation would enable him. There he had him! The bear could neither retreat nor advance—though the position of the besieged was anything but agreeable. Bean now called upon the lad to come and take from his pocket a jack-knife and open it. The boy marched up to the work boldly, but had to crowd the bear's head over a little to

get at the pocket, the beast meantime not being at all easy with such a huge mouthful in his throat. Having got the knife, Bean, with his untrammelled hand, cut the bear's throat from ear to ear, killing him stone dead while he lay on his back! He then notified his friends, had his wounds dressed, and is now comfortable. The bear weighed nearly four hundred pounds. [Portland Argus, 26th.]

Value of Green-Houses to Invalids.

Dr. A. H. Stephens, of Astoria, N. Y., long so eminent in his profession, furnishes the following interesting fact to the Horticulturist: "Having for many years suffered from a pulmonary complaint, I am led to avail myself of your Journal, to offer some observations on a subject lying midway between our respective callings. Some ten or twelve years since, in visiting the green-house of Mr. Niblo, then my neighbor in Broadway, during the winter, I found the atmosphere exceedingly congenial. It abated my cough, rendered the expectoration loose and easy, softened the skin, and induced a comfortable state of feeling, approaching to exhilaration. Wishing to have such an atmosphere at command, I constructed a cold grape-ry, in which, whenever it was convenient, I have passed the hours of reading and study. The climate of a cold green-house, in a sunny day of the winter or spring, is a Florida climate, and is entirely different from that of an artificially-heated atmosphere. I venture to recommend it under most circumstances to pulmonary invalids, in preference to the more expensive plan of removal to the South, involving, as it does, much discomfort, interruption of business, hazardous exposure, and entire separation from friends."

High and Low Pressure.

The New York Mirror says:—When we speak of the high and low pressure steamers on the Western rivers, do not some of our readers ask, "What is the meaning of high pressure? We imagine they do, and that they will thank us for answering the question. Those who know already, occupy themselves with other articles.

Attend, then, reader pupil. The steam engine is set in motion by the driving backward and forward of the piston in the cylinder, just as a cork might be driven in a tube, from one end to the other, and this is effected by the steam. The steam is let in below the piston, and drives it up, and is then let in above, and drives it down. Of course, when the piston has descended to the bottom of the cylinder, the steam which drives it down is in the way of its ascent. The cylinder, near the top, and the steam let in below, must force out the steam above.

But this cylindrical of steam, is to be driven out against the atmosphere. The whole inner surface of the cylinder is pressed by the atmosphere about fifteen pounds on every square inch. Now, if steam be let in below which does not exceed fifteen pounds to the square inch, the piston will not rise. We must have a pressure of steam greater than this, to produce motion at all. But if the steam above the piston can be suddenly cooled back into water, it will be put out of the way, and a vacuum will be formed in its place. There will be nothing to prevent the upward motion—every ounce of pressure below will be effective. The atmosphere itself, if allowed to enter below, would drive up the piston.

In the low-pressure engines, the steam which has driven the piston in one direction, is condensed into water, and taken entirely out of the way, before the piston returns. In these engines, if the steam let in gives a pressure of fifteen pounds to the inch within the cylinder, this will just balance the pressure of the atmosphere without, and the engine will move without any pressure on the boiler outward. It is only above this pressure that the strain on the boiler begins. But in the high-pressure engines, there is no apparatus for condensing the steam. It is driven out, in the way described, against the atmosphere, and the first fifteen pounds of pressure on the boiler does nothing to move the engine. It is only above this that anything is accomplished.

The engines of our locomotives, and our mills, shops, and factories generally, are high pressure. The condensing apparatus adds much to the expense, and requires much space. On all our eastern steamers, condensing or low pressure engines are used. Perhaps this explanation will suffice. The manner of effecting the condensation of the steam, we will not now describe. The reader is satisfied, we trust, in regard to the peculiarity which gives the names high pressure and low pressure. The former are known by their puffing off a portion of steam, at every stroke, into the atmosphere.

Ladies' Waists.

Mrs. Swisshelm, in a savage article against the magazine fashion-plates, says: "We know women now, who are dying, dying by their own hands, and piously saying their prayers every day; and for their death the magazine publishers are accountable at the bar of the Eternal. They are murdering them as true as ever David slew Uriah by the sword of the Amalekites. No human agency can teach these victims of fashion-plate-mongers, that the long white strings tied round into their sides, the tight string tied round the small of the back, and weight of skirts dragging on them, are crushing their lives out, and driving them to their graves. They will not believe they are entailing misery and disease upon their children. But yet many of them do know it, and, with all their vaunted love to their offspring, would rather see their little ones suffer ten thousand deaths than that they themselves should fail to look like Promethues in my picture here—a long-sided funnel set on a jug."

PRACTICAL JOKES.—A costly joke came off in one of the Berlin coffee-houses recently. A young man was playing billiards. One of his companions, with an understanding with some of the bystanders, stealthily drew a pocket-book, which contained 400 thalers in paper money, from his pocket. When the game was finished, and the player wished to pay his share of the expense, the pocket-book was gone. For some time, the company amused themselves with the perplexity of the young man; at length his friend concluded to return the book, and relieve the poor fellow's feelings. But now it was his turn to be frightened, and endure the same pain which he had just inflicted upon his companion, for a real thief had relieved him of the pocket-book, and that, too, without joke; and had taken himself off. The joker was, therefore, forced to replace the 400 thalers.

The Fate of a Learned Man.

There is in Boston an old man of sixty, who graduated at the University of Dublin, Ireland; at the age of twenty-two was admitted as a surgeon in the British Army, and in that capacity visited this country with the English; was present at the destruction of the public buildings at Washington city—has been present during his services as a surgeon at over 4,000 amputations, and fifteen severe battles—was shot twice, performed surgical operations on three hundred wounded generals, seven colonels, twenty captains, and over eleven thousand officers of lower grades. He has dined with two kings, one emperor, one empress, the sultan, a pope, unnumbered great generals, &c. Has held the largest diamond in his hand known in the world, except one. Has held the British crown in his hand. Has been married three times, father to eleven children, all of whom he has survived. Broken down by disease, he could no longer practice his profession—too poor to live without employment, and too proud to become a pauper, he sailed in an emigrant ship to this country three years ago; and this man, of remarkable adventures, classic education, master of four languages, sixty years of age, poor, old, and decaying, is now peddling oranges and apples in the streets of Boston! We know what we are, but verily we know not what we may be.

An Indian Breakfast.

On the 17th, we were paddling along at daylight. On putting ashore for breakfast, four Indians on horseback joined us. The moment they alighted, one set about hobbling their horses, another to gather small sticks, a third to make a fire, and a fourth to catch fish. For this purpose the fisherman cut off a bit of his leather skirt, about the size of a bean; then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in the place of a hook or fly. Thus prepared, he entered the river a little way, sat down on a stone, and began throwing the small fish, three or four inches long, on shore, just as fast as he pleased; and while thus employed, another picked them up and threw them towards the fire, while the third stuck them up around in a circle, on small sticks, and they were no sooner up than roasted. The fellows then, sitting down, swallowed them—heads, tails, bones, fins and all—in no time, just as one would swallow the yolk of an egg. Now all was but the work of a few minutes; and before our man had his kettle ready for the fire, the Indians were already eating their breakfast. When the fish had hold of the bit of leather or bait, their teeth got entangled in it, so as to give him time to jerk them on shore, which was to us a new mode of angling; fire produced by two bits of wood, was also a novelty; but what surprised us most of all was the regularity with which they proceeded, and the quickness of the whole process, which actually took less time than it has taken me to note it down. [Ross' Adventures in Oregon.]

Galls on Horses.

More than twenty years ago, when our large ferry-boats were propelled by horse-power, and the horses, by constant moving around in a circle, were exceedingly liable to be galled by the collar, I learned from the ferry-man the use of alum and whiskey. They bathed the neck and back, and wherever the harness rubbed, with whiskey, into which powdered alum had been put until no more could be dissolved. When the gall occurred, constant bathing would secure the continued use of the horse, and actually heal the wound while in service. I resorted to this remedy, carrying it with me when I journeyed, and have continued its use with undiminished approval, for more than twenty years. When a horse has been put out for the winter, and has not been used, his breast and back will be tender. A single hour's use of saddle or collar, in a hot day, will then scald his breast so as to produce serious injury. My uniform practice, therefore, has been, for a week before beginning to use the harness, to harden the breast and back by bathing them regularly two or three times a day. No injury has then resulted from the application of the collar. And when the bad gall has actually occurred, a frequent and persevering use of this remedy has secured the constant use of the animal, and healed the wound while in service.

CORRUPTION IN ARISTOCRATIC CIRCLES.

Respectable German papers contain obscure allusions to a gigantic criminal trial lately concluded at Berlin in the greatest secrecy. The nature of the crime seems to be such as to forbid precise details, but it appears that a large number of persons, of high birth and station, in civil and military life, were organized in a sort of fraternity, with signs and passwords. The police had long been aware of the existence of this organization, but had refrained from acting on account of the protection or participation of an aged man in the most eminent official position. His death and the accidental discovery of the diary of another member rendered it impossible longer to permit the society to exist, and all the members were arrested and tried. The person whose diary had been found expressed the greatest surprise that the law should interfere with men of such rank, but this was by no means the general opinion in those circles; the more intelligent portion of the aristocracy admitted that vice must be treated with impartial severity, whatever the position of the guilty parties. How many persons have suffered the sentence of the Court is not known, but it is understood that many highly distinguished men are condemned to rigorous imprisonment for from one to ten years. All military officers implicated have also had their names stricken from the rolls of the army by the express order of the King.

SUBSTITUTE FOR MULBERRY LEAVES.—An

Italian woman, named Theresa Ramos, has discovered and proved by practice, that the plant called the centinoda is as good a nourishment for silk worms as the leaf of the mulberry. She has raised a large quantity of worms, in sixteen days only, upon this plant alive. Those, however, who have once tasted the mulberry, will not consent to be weaned from it, and it is necessary to bring them up exclusively on the centinoda, if it is intended that they shall feed upon it. If this discovery is confirmed, speculation in the moris micucalis is decidedly at an end.

It is calculated that every seven minutes a child is born in London, and that one dies every nine minutes! So close does sorrow tread on the heels of joy. This difference of time is equal to a daily increase of about 50 births over the deaths.

MUSICAL LIBRARY.—The London Leader learns that our distinguished countryman, Lowell Mason, has purchased the entire library of the late celebrated composer, Ruick, of Darmstadt, and it is now on its way to Boston. It adds:—

"The library contains, in addition to a very extensive collection of musical works, a large gallery of portraits, many of which are now exceedingly rare."
"Only lately the theological library of the celebrated Neander was purchased at Rochester, N. Y., and we now congratulate our American friends on this new addition to their treasures, through the liberality and public spirit of the purchaser, who has done so much to create a knowledge and love of the science of music in his native city."

TREATMENT OF PERSONS STRUCK BY LIGHTNING.—In a communication to the Portland Advertiser, Dr. Davis, of that city, says, "The popular impression in relation to the application of cold water to persons struck by lightning is a decided error." The Doctor observes: "The whole treatment necessary to counteract the injurious effects of lightning may be comprised in a few words. Expose the body to a moderate warmth, so as to prevent the loss of animal heat, and inflate the lungs so as to imitate natural respiration as nearly as possible, when the person breathes with difficulty, or when he has ceased altogether by his own efforts. The sprinkling of cold water over the face, in order to excite respiration by reflex action, may also be tried. Further than this it has no legitimate use."

VARIETY.

The Westchester (Pa.) Village Recorder has a statement to the effect that Elizabeth Parker, a colored girl, who it was alleged, was abducted from Chester County some months ago, and sold under another name in New Orleans, has been returned to Baltimore. The citizens of Chester County, believing the girl to be free, interested themselves in her behalf, entered into a bond of \$1,500 for her return, and conditioned for the payment of that sum if she did not prove to be Elizabeth Parker. The Legislature of Pennsylvania, having had the subject brought to their notice, authorized counsel in her behalf to be employed, and the payment of all expenses to regain her freedom. Rachel Parker is now in Baltimore County jail, awaiting a trial involving her freedom.

A new method of manufacturing sugar has been discovered and patented by Don Juan Ramos, of the island of Porto Rico, by the agency of which Muscovado sugars may be manufactured in increased quantities, of superior quality, and at much less expense than heretofore. The improvement consists entirely in the use of an ingredient for the cleansing of the liquor, and so wonderful are said to be its effects, that at a trial made in the presence of a number of planters, and subjected to the most rigorous tests, the new mode of manufacture showed a saving of forty-one per cent., or the production from the same quantity of cane of sugar and molasses to the value of \$1,520 44, against \$1,077 91 produced by the old mode of manufacture.

The Utica Gazette states that the Washington Mills, in that vicinity, were sold at auction a few days since for \$40,000, cash. They were bought for Mr. Bushnell, of Utica. The property consisted of the real estate, factory building, water-power and machinery, which is said to have cost over \$200,000, and was recently appraised at about \$115,000. These mills were under the management and control of the Messrs. Hollister, and the sale grows out of the settlement of the estate of these gentlemen in connection with the Lewis County Bank and others.

A good joke is told of an individual, who, to raise the wind, advertised that on a certain day he would crawl into a bottle. A large audience collected to witness the wonderful feat, when, after getting all the cash in his pocket, and seeing a clear chance to make good his retreat, the performer came forward and apologized to the audience for disappointing them, but said it was impossible to perform the feat, as he could not find a bottle large enough! Immediately after this apology he left.

No man is a gentleman, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishments of dress or address can ever atone. Show me the man, who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offense to any one, and I will show you a gentleman by nature and by practice, though he may never have worn a suit of broadcloth, nor ever heard of a lexicon.

The New York and New Haven Railroad offers the most liberal terms of yearly commutation of any road in this neighborhood, and the whole region through which it passes is feeling the benefit. The terms are, to Harlem, \$30; beyond and not to New Rochelle, \$40; to New Rochelle and beyond, \$50; to Greenwich and beyond, \$60; to Bridgeport and New Haven, \$70.

Messrs. Munroe & Francis, of Boston, have lately published a volume of 300 pp., the types for which were all set up by themselves. The firm was formed in 1800; one of the members is now seventy-seven and the other seventy-two years old. They are gentlemen of property, but keep at work for amusement in their green old age. They are the oldest printers and publishers in Boston.

The rich have the most meat; the poor have the best appetite. The rich lie the softest; the poor sleep the soundest. The poor have health; the rich have delicacies. The rich hang themselves through fear of poverty; the poor (such as have always been poor) laugh and sing, and love their wives too well to put their necks into the noose.

The Tribune reports, from a compilation of official statistics, that out of 16,000 criminals committed to the Tombs of New York city the past year, over 4,000 were under 21 years of age; and of these about 800 were between the ages of 9 and 15! A more frightful picture has never been presented to any community.

Seventeen persons have recently been received, on profession of their faith, into the 3d Congregational Church in Guilford, Conn., under the pastoral care of Rev. R. Manning Chipman, late of Athol, Mass.

Among the students of the University of Edinburgh, are three Egyptians, one Russian, one Greek, one Chinaman, two Persians, three Germans, one Arabian, and two Frenchmen.

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangers complete (including Yokes, Frames, and Wheels) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's cracking, occasioned by repeated blows of the clapper in one place. The 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 State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Owego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country; also Instruments, Levels, Sundials, Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S BONS.

West Troy, Albany Co., N. Y., 1852. 2051.

DeBury Institute.

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

Board of Instruction.

Principal, Rev. J. R. IRISH, A. M. 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 3.

The third commences Thursday, March 17; closes Tuesday, June 28.

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

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

Geography, Elementary Arithmetic, and Beginners in Grammar, per term, \$3 00

Higher Arithmetic, Advanced Grammar, Analytical Composition, and Beginners in Algebra, 4 00

Higher Mathematics, Languages, Natural Science, &c., 5 00

Heating and Sweeping Halls, Ringing Bell, &c., 50

Extras.—Chemical Experiments, \$1; Drawing, \$1; 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 50 to 75 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 laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, \$2 50. JAMES R. IRISH, President. S. S. CLARK, Secretary. DeBURY, 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 Catechetical and Old and New Sabbatharian. 4 pp.

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

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

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

No. 9.—The Fourth Commandment: False Exposition. 16 pp.

No. 10.—The True Sabbath Embraced and Observed. 16 pp.

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

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

No. 13.—The Bible Sabbath. 24 pp.

No. 14.—Delaying Obedience. 4 pp.

No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment, by George Carlow. First printed in London, in 1784; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for, by Edward Stennet. First printed in London, in 1658. 60 pp.

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

Also a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred.

The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

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

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