

# The Sabbath Recorder.

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

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### OPIUM AND OPIUM SMOKING IN CHINA.

From Williams' Middle Kingdom.

The utensils used in preparing the opium for smoking, consist chiefly of three hemispherical brass pans, two bamboo filters, two portable furnaces, earthen pots, ladles, straining-cloths, and sprinklers. The ball being cut in two, the interior is taken out, and the opium adhering to or contained in the leafy covering is previously simmered three several times, each time using a pint of spring water, and straining it into an earthen pot; some cold water is poured over the dregs after the third boiling, and from half a cake (weighing at first about 28 lbs., and with which this process is supposed to be conducted) there will be about five pints of liquid. The interior of the cake is then boiled with this liquid for about an hour, until all is reduced to a paste, which is spread out with a spatula in two pans, and exposed to the fire for two or three minutes at a time, till the water is all driven off; during this operation, it is often broken up and re-pressed, and at the last drying cut across with a knife. It is all then spread out in one cake, and covered with six pints of water, and allowed to remain several hours, or over night for digestion. When sufficiently soaked, a rag filter is placed on the edge of the pan, and the whole of the valuable part drips slowly through the rag into a basket lined with coarse bamboo paper, from which it falls into the other brass pan, about as much liquid going through as there was water poured over the cake. The dregs are again soaked and immediately filtered till found to be tasteless; this weaker part usually makes about six pints of liquid.

The first six pints are then briskly boiled, being sprinkled with cold water to allay the heat so as not to boil over, and removing the scum, by a feather, into a separate vessel. After boiling twenty minutes, five pints of the weak liquid are poured in and boiled with it, until the whole is evaporated to about three pints, when it is strained through paper into another pan, and the remaining pint thrown into the pan just emptied, to wash away any portion that may remain in it, and also boiled a little while, when it is also strained into the three pints. The whole is then placed over a slow fire in the small furnace, and boiled down to a proper consistency for smoking; while it is evaporating, a ring forms around the edge, and the pan is taken off the fire at intervals to prolong the process, until it becomes like thick treacle, when it is taken out and put into small pots for smoking. The boxes in which it is retailed are made of buffalo's horn, of such size as easily to be carried about the person. The dregs containing the vegetable residuum together with the scum and washings of the pans, are lastly strained and boiled with water, producing about six pints of thin brownish liquid, which is evaporated to a proper consistency for selling to the poor. The process of seething the crude opium is exceedingly unpleasant to those unaccustomed to it, from the overpowering narcotic fumes which arise, and this odor marks every shop where it is prepared, and every person who smokes it. The loss in weight by this mode of preparation, is about one half. The Malays prepare it much in the same manner. The custom in Penang is to reduce the dry cake made on the first evaporation to a powder; and when it is digested, and again strained and evaporated, reducing it to a consistency resembling shoemaker's wax.

The opium pipe consists of a tube of heavy wood, furnished at the end with a cup, which serves to collect the residuum or ashes left after combustion; this cup is usually a small cavity in the end of the pipe, and serves to elevate the bowl to a level with the lamp. The bowl of the pipe is made of earthen ware, of an ellipsoid shape, and sets down upon the hole, itself having a small rimmed orifice on the flat side. The opium smoker always lies down; and the singular picture given by Davis, of a "Mandarin smoking an opium-pipe," dressed in his official robes, and sitting up at a table, was probably made to order by some artist who had never seen any body use it. Lying along the couch, he holds the pipe, and blows upon it, i. e. smoking-pistol, by the Chinese, so near the lamp that the bowl can be brought up to it without stirring himself. A little opium of the size of a pea, being taken on the end of a spoon-handled needle, is put upon the hole of the bowl, and set on fire at the lamp, and inhaled at one whiff, so that none of the smoke shall be lost. Old smokers will retain the breath a long time, filling the lungs, and exhaling the fumes through the nose. The taste of the half-fluid extract is sweetish and oily, somewhat like rich cream, but the smell of the burning drug is rather sickening. When the pipe has burned out, the smoker lies listless for a moment while the fumes are dissipating, and then repeats the process until he has spent all his purchase, or taken his prescribed dose. When the smoking commences, the man becomes loquacious, and breaks out into boisterous, silly merriment, which gradually changes to a vacant paleness and shrinking of the features, as the quantity increases, and the narcotic acts. A deep sleep supervenes from half an hour to three or four hours' duration, during which the pulse becomes slower, softer, and smaller than before the debauch. No refreshment is felt from this sleep, when the person has become a victim to the habit, but a universal sinking of the powers of the body and mind is experienced, and complete recklessness, so be it that the appetite for more be gratified.

A novice is content with one or two whiffs, which produce vertigo, nausea, and head-ache, though practice enables him to gradually increase the quantity; "temperate smokers," warned by the sad example of the numerous victims around them, endeavor to keep within bounds, and walk as near the precipice as they can without falling over into hopeless ruin. In order to do this, they limit themselves to a certain quantity daily, and take it at or soon after meals, so that the stomach may not be much weakened. A "temperate

smoker" (though this term is like that of a temperate robber, who only takes shillings from his employer's till, or a temperate blood-letter, who only takes a spoonful daily from his veins), can seldom exceed a mace weight, or about as much of prepared opium as will balance a pistareen or a franc piece; and this quantity will fill twelve pipes. Two mace weight taken daily is considered an immoderate dose, which few can bear for any length of time; and those who are afraid of the effects of the drug upon themselves endeavor not to exceed a mace. Some persons, who have strong constitutions, and stronger resolution, continue the use of the drug within these limits, for many years, without disastrous effects upon their health and spirits; though most of even these moderate smokers are so much the slaves of the habit, that they feel too wretched, nervous, and imbecile, to go on with their business without the stimulus.

The testimony regarding the evil effects of the use of this pernicious drug, which deserves better to be called an "article of destruction" than an "article of luxury," are so unanimous, that few can be found to stand up strongly in its favor. Dr. Smith, a physician in charge of the hospital at Penang, says, "The baneful effects of this habit on the human constitution are particularly displayed by stupor, forgetfulness, general deterioration of all the mental faculties, emaciation, debility, a sallow complexion, lividness of lips and eye-lids, languor and lack-luster of eye, and appetite either destroyed or depraved, sweetmeats or sugar being the articles that are most relished." These symptoms appear where the habit has weakened the physical powers, but the unhappy man soon begins to feel the power of the drug in a general languor and sinking, which disables him mentally more than bodily, from carrying on his ordinary pursuits. A dose of opium does not produce the intoxication of ardent spirits, and so far as the community and his family are concerned, the smoker is less troublesome than the drunkard; the former never throws the chairs and tables about the room, or drives his wife out of doors in his furious rage; he never goes raving through the streets, or takes lodgings in the gutter; but contrariwise, he is quiet or pleasant, and fretful only when the effects of the pipe are gone. It is in the insupportable languor throughout the whole frame, the gnawing at the stomach, pulling at the shoulders, and falling of the spirits, that the tremendous power of this vice lies, compelling the "victimized" slave "to seek it yet again." There has not yet been opportunity to make those minute investigations respecting the extent opium is used among the Chinese, what classes of people use it, their daily dose; the proportion of reprobate smokers, and many other points which have been narrowly examined into, in regard to the use of alcohol; so that it is impossible to decide the question as to which of the two is the most dreadful habit. These statistics have, heretofore, been impossible to obtain in China, and it will be very difficult to obtain them, even when a person, who may have the leisure and abilities, shall undertake the task.

Various means have been tried by benevolent natives to dissuade their countrymen from using it, such as distributing tracts showing its ruinous effects, compounding medicines for the smoker to take, to aid him in breaking off the habit, and denouncing the smoking shops to government. A painter at Canton made a series of admonitory pictures, showing the several steps in the downward course of the opium-smoker, until beggary and death ended the scene.

A Chinese scholar thus sums up the bad effects of opium, which he says is taken at first to raise the animal spirits and prevent lassitude: "It exhausts the animal spirits, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favored, promotes obscenity, discloses secrets, violates the laws, attacks the vitals, and destroys life." Under each of these heads, he lucidly shows the mode of the process, or gives examples to uphold his assertions. "In comparison with arsenic, I pronounce it ten-fold the greater poison; one swallows arsenic because he has lost his reputation, and is so involved that he cannot extricate himself. Thus driven to desperation, he takes the dose and it is destroyed at once; but those who smoke the drug are injured in many ways. It may be compared to raising the wick of a lamp, while it increases the blaze, hastens the exhaustion of the oil and the extinction of the light. Hence, the youth who smoke will shorten their own days, and cut off all hopes of posterity, leaving their parents and wives without any one on whom to depend. From the robust who smoke, the flesh is gradually consumed and worn away, and the skin hangs like a bag. Their faces become cadaverous and black, and their bones naked as billets of wood. The habitual smoker dozes for days over their pipes, without appetite; when the desire for opium comes on, they cannot resist its impulse. Mucus flows from their nostrils, and tears from their eyes; their very bodies are rotten and putrid. From careless observers, the sight of such objects is enough to excite loud peals of laughter. The poor smoker, who has pawned every article in his possession, still remains idle; and when the periodical thirst comes on, will even pawn his wives and sell his daughters. In the province of N-gaucuhui, I once saw a man named Chin, who, being childless, purchased a concubine, and got her with child; afterwards, when his money was expended and other means all failed him, being unable to resist the desire for the pipe, he sold her in her pregnancy for several tens of dollars. This money being expended, he went and hung himself. Alas, how painful was his end!"

The thirst and burning sensation in the throat, which the wretched sufferer feels, only to be removed by a repetition of the dose, proves one of the strongest links in the chain which drags him to his ruin. At this stage of the habit, his case is almost hopeless; if the pipe be delayed too long, vertigo, complete prostration, and discharge of water from the eyes, ensue, if entirely withheld, coldness

and aching pains are felt over the body, an obstinate diarrhea supervenes, and death closes the scene. The disastrous effects of the drug upon the constitution seem to be somewhat delayed or modified by the quantity of nourishing food the person can procure, and consequently it is among the poor, who can least afford the pipe, and still less the injury done to their energies, that the destruction of life is the greatest. The evils suffered and crimes committed by the desperate victims of the opium-pipe are dreadful and multiplied. Theft, arson, murder, and suicide, are perpetrated in order to obtain it or escape its effects. Some try to break off the fatal habit, by taking a tincture of the opium diet in spirits, gradually diminishing its strength until it is left off entirely; others mix opium with tobacco, and smoke the compound in a less and less proportion, until tobacco alone remains. The general belief is that the vice can be overcome without fatal results, if the person firmly resolves to forsake it, and keep away from sight and smell of the pipe, laboring as much as his strength will allow in the open air, until he recovers his spirits, and no longer feels a longing for it. Few, very few, however, ever emancipate themselves from the tyrannical habit which enslaves them; they are able to resist its insidious effects until the habit has become strong, and the resolution to break it off is generally delayed until their chains are forged, and deliverance felt to be hopeless. The resolution in their case has, alas, none of the awful motives to enforce its observance, which a knowledge of the Bible would give it; the heathen dieth in his ignorance.

### ROBERT CLIVE AND JAMES WOLFE.

The Decrees of Rome, and the Decrees of God.

The facts presented in the following sketch, which appeared in the *Independent*, illustrate the procedure of Providence in executing the decrees of God:—

A hundred years ago, the Queen of the Seven Hills was saying in her heart, "My dominion shall encircle the globe. Asia, that world of the hoary Past—America, that world of the brilliant Future, shall meet at my foot-stool. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall wait the gold and homage of the gorgeous East and the mighty West to this Eternal City. Beyond where Alexander trod—beyond where flouted Caesar's onagers, shall stand the pillars of my dominion—a dominion to which all heathens and heretics shall submit or perish; a dominion over all the kingdoms of the world and the glory of them, and whose glory shall never fade."

The Rome decreed, and why so.

At the middle of the last century, the peninsula of India, containing about one-sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of "His Most Christian Majesty" of France, "the eldest son of the Church." France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories, even, was in peril. But the idea of an Indo-French empire—to be governed nominally by native rulers, and supported by native armies under European discipline and command—had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfillment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalayas to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample, and subjects more numerous than belonged to any European State—India, the goal of the merchant, and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power forever exalted above that of her Saxon rival. The other might instal her priests and saints in every Hindoo temple, transfer the funeral pile from the window to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India, rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic Infidelity, from Mecca to the Chin sea Wall.

But God said to Rome, "Thy counsels shall not stand. India and Asia are not thine."

Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not God. Desperation showed itself through his sullen face. A dark soul looked out from under his black heavy brow. His temper is fierce. He cannot bear restraint. He knows no fear of God or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth or distinction, he has no prospect. He vows, "I will not live. My pistol shall yield me quick relief." He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

The name of this young man was Robert Clive, ordained of God (whom he neither loved nor feared) to annihilate the French Empire in India, and blast the purposes of Rome. Circumstances compelled him to lay

down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days, and then repulsing the besiegers with almost incredible skill and valor, he struck the death-blow of French and Pappal power in that quarter of the world, and the Indo-European empire, which Dupleix had projected for Pappal France, was turned over to her great Protestant rival. Again the rising empire, which Clive had founded, was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear, and consented not to fight. But he could not rest. One hour of agonizing thought alone made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassee revealed God's decree, that British dominion in India and Asia should endure. Thus did Jehovah smite the scarlet hand stretched out to grasp the Eastern Hemisphere, a hundred years ago.

But there was another Hemisphere, beyond the Atlantic, and there the purple-clad Lady of the Tiber would have an empire wider than all the world that Caesar knew. That new world was hers by right divine of discovery and prepossession. Her disciples had threatened the forests from Montreal to St. Anthony, and thence to the great Gulf, scattering names canonical in all their pathway, monuments eternal of their right and purposes to possess the land. And more, her "Most Christian" son of France commanded those avenues of empire, the St. Lawrence, the Lakes, and the Mississippi. Soldiers who invoked the Virgin and adored the wafer, defied the power of Britain and her colonies at Fort Duquesne, and commanded the Ohio river. The mines, too, of Mexico and Peru, the broad plains of the Amazon and La Plata, were all her own. Indeed, from the north pole to the south, in the New World, none disowned her sceptre, save a few red heathens in the woods, and a few white heretics along the shore. And when the New World should overtop the Old in coming ages, her ensign should wave in glory along the western sky.

But what means that shout, "They fly— they fly!" amid the din of battle, on the heights of Abraham? The expiring Wolfe starts up from the stupor of death to ask, "Who flies?" "The French fly." "Then I die contented," says the soldier, and expires.

But the hero of Quebec little knew the full significance of that shout, "They fly!" It meant that Canada had passed from French Papal rule for ever—that the chain stretched from the Lakes to the Gulf, to bind the great Valley to Rome, was broken. It meant that North America was lost forever to the Pope; that the scarlet rider of the ten-horned beast should never control the destiny of the Western Hemisphere; that that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus by the sword of the Saxon, did her projects perish, in the farthest East and the farthest West.

How does all history display the glorious Providence of God! How sublime and beneficent is the grand drift of human affairs, as controlled by that Providence!—how dark and deplorable is the world's history, as the designs and character of men are displayed! How bright and blessed are the plans and agency of God are concerned! How adorable the wisdom that uses wicked men unconsciously, or against their wills, like Clive or Hastings, to subvert the Kingdom of Christ! How surely will the roll of ages crush Antichrist and every Antichrist—how delightful that God's decrees will be fulfilled! How sublime Jehovah's march along the ages! How do the grandest schemes, the profoundest policy, the most potent combinations, that are anti-christian, perish before Him! Courage, then, ye friends of God and friends of man. The Lord reigneth, and the earth rejoice in the fore-ordained decree, that the splendors of His power, wisdom and love, shall be displayed by means of "whatsoever comes to pass."

### THE WORK OF MISSIONS.

The Missionary enterprise is a fixed fact. Its part in the affairs of the world is as much established as are the enterprises of Commerce or the institutions of Science and Art. The occasional embarrassment of one and another Society engaged in this work no more forebodes a failure or a suspension of the work, itself, than the embarrassment of a few banks or commercial houses forebodes the total suspension of banking and of commerce. No one association can carry forward the entire work of missions, any more than a single house can have a monopoly of commerce or banking. The occasional causes that lead to the embarrassment of a missionary society have little connection with the great work of missions itself. That work has now called to its alliance many of the commercial, scientific, and the governmental interests of the world. The evangelical Armenians and the Sandwich Islanders are fast coming into a position where they will not only sustain the institutions of religion among themselves, but will also contribute to support those institutions among the destitute.

The missionary enterprise is inherently progressive. The work already accomplished is a pledge and an argument for the prosecution of the same work in future; and every new success of the enterprise it at once a demand for its enlargement, and an earnest of yet greater triumphs. Though the ordination and the embarkation of missionaries have long ceased to be a novelty, yet to a numerous circle these occasions are as interesting as was the sailing of Newell, Hall, Judson, Nott and Rice, to the churches of New England that had contributed only \$1200 for their support. Nobody dreams that the work of missions is to be abandoned. The settled feeling of the churches is that it must go forward; they have no other thought. The decision of any church and of any individual Christian would be that every new field should be oc-

cupied as soon as open, and that every missionary applicant of proper qualifications should be sent out under a pledge of support. There is no lack of interest in the work of missions, no lack of confidence in its final success, and no lack of disposition to contribute towards it.

### HOPE FOR THE AGED.

Mr. L—— was the son of respectable parents, and had in early life married an excellent lady, connected with several of the most influential families in the State. He had indeed begun his career with no little promise. But when we for the first time met, he was sixty years of age, and his appearance gave sad evidence of a long-indulged habit of intemperance. He kept a public house in the village of P——, where, was led by years since, my labors by a monthly service; and the sale of intoxicating liquors; he brought with it all those evils which so often follow in its train. He had become a gambler and a horse-racer, and his influence had been very injurious to many, especially the young.

How much his poor wife endured, no tongue can tell—but her trials had been blessed to her, for they had led her to Him who alone can give consolation and support under such accumulated troubles. She spoke to me of her trials, of her husband and his habits, and asked me to bear with him, and come as often as I could, and seek to exert some influence, if possible, to save him; and this, with no little anxiety, I promised to do.

Afraid to go on Saturday evening, which I understood was the worst in the week for him, his bar being then always thronged—I waited till Sunday night, after preaching. All was quiet. Mr. L—— was sober, received me kindly, and gave me a cordial invitation to make his house my home, whenever I came to the village to preach. "The next time you come, ride up, and walk in." As it was late, I soon retired, first reading with them a short chapter, and offering up an earnest prayer for those under whose roof I was about to sleep. The month rolled round. I came again to P——, but afraid to stop at the tavern, I passed on to another house, and went again to see him on Sunday night. He met me with a kind reproof.

"Why did you not come last night? You need not be afraid. For when I ask a minister to my house, I trust I know what is due to his character too well to have him disturbed by the noise of drunkards." "This was unexpected, and truly encouraging," for he had, indeed, anticipated my visit, closed his bar, and refused to admit one single customer. I apologized, and the next month did as he requested, rode up, and walked in. All was right. His wife greeted me with a warm pressure of the hand, and a tear in the Western Hemisphere; it meant that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus by the sword of the Saxon, did her projects perish, in the farthest East and the farthest West.

From that moment I had great hopes of his salvation. But months passed without any outward change. He still clung to his evil habits, and exhibited little or no interest in divine things. Yet his wife was constant in prayer for him, and hoped even against hope. At last his health began to decline, and he was evidently uneasy at the thought of dying. He began quietly to read his Bible, and sought at times the company of Christians. Still he seemed to avoid the subject of religion, when with me—and hesitating to introduce it very pointedly, I merely selected at family worship carefully such portions as I thought suited his case, and commended him to God.

The holding of a protracted meeting, in the month of May, now detained me in the village several days. But as he was on his bed, I thought it better not to increase his wife's cares by my presence, and sought a resting place at another house. On the third day, Mrs. L—— came to me, and requested me to go at once to his bedside, as he had asked to see me, and "be faithful." I did so, and found him in great distress of mind, and deeply penitent. He listened to the word read, and to the prayer, but said:

"Oh, sir, how can it be that one so vile can be saved? Oh, this burden of sin! The sins of sixty years!"

And thus he continued in darkness and distress for about two months. At times apparently just ready to lay hold on Christ, and again driven by the remembrance of his past life to the very borders of despair. But at length his cry was heard. He began to indulge a hope. He clung to the promises with trembling, and yet eagerly as a dying man, and soon those promises began to comfort him. He grew somewhat better, and spoke of going up to God's house, and joining in his worship—openly professing his name, and striving to undo some of the evil he before had done. But the Lord had determined otherwise. Suddenly again he sickened, and his end evidently approached. Yet his confidence in God was not moved. There was no noise, no excitement. But he ever exhibited a sweet serenity and peace, which strongly contrasted with his former anxieties, and gave his friends great reason for hope in his death.

His son came; and to him, as to others, he bore pointed testimony to the wickedness of sin and to the pardoning mercy of God. He warned him of the evil consequences of unbelief, and besought him with tears to let what he now uttered be in the place of all former instructions and example. Two days before his death, wishing to leave a dying testimony for Christ, he asked his son, if he saw him sinking, immediately to let him know it. The moment came.

"Father," said his son, "do you remember what you asked me?"

"Yes," was the reply—"yes, dear wife, dear son, farewell!"

Then, looking upward, with a peaceful, happy smile, he exclaimed, "Sweet Jesus! sweet Jesus!"—and, without a struggle, fell asleep.

Reader—one word. I have written this for your encouragement. Are you an old

and a great sinner? See here a brand plucked from the burning. Repent and fly to Christ. Then you likewise shall be saved. But put it not off. That burden of sin is getting heavier every hour that you delay. You have no promise of a long sickness, and of leisure for reflection. While we tell you there is hope, we also tell you plainly that hope is diminishing every moment. There is no time to be lost.

When Mr. L—— was on his dying bed, all his old companions forsook him. Thus it is always with the wicked. They dread the sight of aught that speaks to them of their own death. Have you such companions? Trust them not. Give them up. "Come with us, and we will do the good, for the Lord hath spoken good concerning Israel." [Chris. Obs.]

### A HUMAN MONSTER.

Among the persons concerned in the Rye-House plot, was a man named James Burton. By his own confession he had been present when the design of assassination was discussed by his accomplices. When the conspiracy was detected, a reward was offered for his apprehension. He was saved from death by an ancient matron of the Anabaptist persuasion, named Elizabeth Gaunt. This woman, with the peculiar manners and phraseology which distinguished her sect, had a large charity. Her life was passed in relieving the unhappy of all religious denominations, and she was well known as a constant visitor of the jails. Her political and theological opinions, as well as her compassionate disposition, led her to do everything in her power for Burton. She procured a boat which took him to Gravesend, where he got on board of a ship bound for Amstradam. At the moment of parting she put into his hand a sum of money, which, for her means, was very large. Burton, after living some time in exile, returned to England with Monmouth, fought at Sedgemoor, fled to London, and took refuge in the house of John Ferny, a barber in Whitechapel. Ferny was very poor. He was besieged by creditors. He knew that a reward of a hundred pounds had been offered by the government for the apprehension of Burton. But the honest man was incapable of betraying one who, in extreme peril, had come beneath the shadow of his roof. Unhappily, it was soon noised abroad that the anger of James was more strongly excited against those who harbored rebels than against the rebels themselves. He had publicly declared that, of all forms of treason, the hiding of traitors from his vengeance was the most unpardonable. Burton knew this. He delivered himself up to the government, and he gave information against Ferny and Elizabeth Gaunt. They were brought to trial. The villain whose life they had preserved had the heart and forehead to appear as the principal witness against them. He was sentenced to the gallows, Elizabeth Gaunt to the stake.

Even after all the horrors of the year, many thought it impossible that these judgments should be carried into execution. But the king was without pity. Ferny was hanged. Elizabeth Gaunt was burned alive at Tyburn on the same day which Cornish suffered death at Cheshide. She left a paper, written, indeed, in no graceful style, yet such as was read by many thousands with compassion and horror.

"My fault," she said, "was one which a prince might well have forgiven. I did but relieve a poor family, and lo! I must die for it."

She complained of the insolence of the judge, of the ferocity of the jailor, and of the tyranny of him, the great one of all, to whose pleasure she and so many other victims had been sacrificed. In as far as they had injured her, she forgave them; but in that they were implacable enemies of that good cause which would yet revive and flourish, she left them to the judgment of the King of kings. To the last she preserved a tranquil courage which reminded the spectators of the most heroic deaths of which they had read in Fox.

William Penn, for whom exhibitions which humane men generally avoid, seemed to have had a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned. He afterwards related that, when she calmly disposed the straw about her in such a manner as to shorten her sufferings, all the bystanders burst into tears. It was much noticed that, while the foulest judicial murder, which had disgraced even those times was perpetrating, a tempest burst forth such as had not been known since that hurricane which had raged round the death-bed of Oliver. The oppressed Puritans reckoned up, not without a gloomy satisfaction, the houses which had been blown down, and the ships which had been cast away, and derived some consolation from thinking that Heaven was bearing awful testimony against the iniquity which afflicted the earth. Since that day no woman has suffered death in England for any political offense. [Macaulay's History.]

### THE ENGLISH BIBLE.

To many, no doubt, it might seem too bold, were we at once to affirm that the English Bible is at present in the act of being perused. From the rising to the setting sun. The assertion might appear little else than a figure of speech, or an event to be anticipated; and yet this is no more than the half of the truth. The English Bible, at this moment, is the only version in existence on which it is actually in use on the banks of the Ottawa and St. Lawrence, as well as at Sidney, Port Philip, and Hobart Town; but before his evening rays have left the spires of Quebec or Montreal, his morning beams have already shone for hours upon the shores of Australia and New Zealand. And if it be reading by so many of our language in Canada, while the sun is setting on Lake Ontario, in the eastern world, where he has risen in his glory, on the banks of the Ganges, to the selfsame Sacred Volume, many, who are no less our countrymen, have already turned.

**The Sabbath Recorder.**

New York, January 20, 1853.

**POSTURE IN FAMILY PRAYER.**

Nobody will deny that kneeling is a very suitable posture for a supplicant at the Throne of Mercy, with whatever ingenuity it may be argued, that other postures are allowable. The Old Testament says, "O come, let us worship and bow down; let us kneel before the Lord our Maker." Ps. 95: 6. "When Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees." 1 Kings 8: 54. Ezra, having rent his garment and his mantle, fell upon his knees, and spread out his hands unto the Lord. Ezra 9: 5. Daniel kneeled upon his knees three times a day, and prayed. Dan. 6: 10. The testimony of the New Testament is, that Jesus Christ, in the time of his agony, "kneeled down, and prayed." Luke 22: 41. Paul bowed his knees unto the Father of our Lord Jesus Christ. Eph. 3: 14. And Stephen, the Martyr, kneeled down to pray for his enemies. Acts 7: 60. Of the suitability of this posture, there can be no doubt; it is recommended by inspired example.

But are other postures allowable? In large assemblies, the people of God anciently seem to have assumed a standing posture. See 2 Chron. 20: 4, 5, 13. And where there are not conveniences for kneeling, or where a resort to it would create confusion, standing is a fit testimony of our esteem for Him who is the object of our worship. The publican stood afar off, and prayed. Luke 18: 13. Our Saviour says "When ye stand praying," &c. Mark 11: 25.

But for the lazy custom of sitting in time of prayer, we find no sanction in the Scriptures. It is commended neither by precept nor example. We tolerate it, but cannot approve of it. Age, or bodily infirmity, may justify it, or the unreasonable length to which public prayer is sometimes extended, may render it excusable. But it should not be forgotten, that the Christian is to glorify God in his body as well as in his spirit, (1 Cor. 6: 20), and if glorifying him includes the offering of prayer to his name, it must include—except in cases of sickness or other disability, in which cases He "will have mercy and not sacrifice"—placing the body in that posture which will be the fittest expression of reverence.

But it is not so much of the posture assumed in time of prayer in public assemblies that we would speak, as of what we often witness in families, at their seasons of devotion. The master of the house kneels and supplicates for the blessing of God upon his family, his wife, or child, or servant. In some cases, we are told, it is the custom for those members of the household who are professors of religion to kneel, while all the rest keep their seats. We believe it is more commonly the case, however, that no one kneels except the person who conducts the exercise. If the household consist of a dozen or twenty persons, the whole group remain bolt-up-right in their chairs, the leader of the exercise alone bowing himself before the high God.

We shall not undertake to denounce this custom as a sin, but we must be permitted to say that we consider it *unbecoming*. In the first place, we see no necessity for it. The floor of any decent house—and a Christian's house ought always to be decent—is clean enough to kneel upon, while the number of persons together is never sufficiently large to render the act inconvenient. The process of shifting the position from sitting to kneeling is a very simple one, and, except in cases of bodily infirmity, we can conceive of no necessity which would forbid it.

In the second place, it appears irreverent. The leader of the exercise takes a kneeling attitude as a testimony of his reverence for the Divine Being. Aside from this reason, why should he not keep his seat? It seems to be taken for granted that he, at least, ought to be reverent enough to kneel. Then why should not the whole family? In coming together for prayer, they "come before God." But if, when they come before him, they take no attitude expressive of reverence, the *appearance* at least is irreverent, whatever may be the inward state of their hearts.

In the third place, it looks as if none but the master of the house himself prayed. But does he call together his family, simply that he, in his individual capacity, may seek the blessing of God for them? It is quite unnecessary for him to do so. He has a closet, into which he can retire and pour out his heart in their behalf. He does not summon them together, that he may make an ostentatious display of his devotions before them. It is for another object altogether. He does it that they may join him in supplication. It is a united devotion which he proposes. He remembers that, where two are agreed as touching any thing that they shall ask in the name of Christ, it shall be done for them; and trusting that his family will be agreed with him, he bows his knees to the Father of all. Why, then, should not the family bow also?

If it be pretended that the heart is exercised with devotion, though the body makes no outward expression of it, we reply that, where there is no outward manifestation of what the heart feels, the feeling itself gradually decays, till at length it dies altogether. How long will a child feel reverence for his parents, if he never expresses himself rever-

ently, nor by other outward signs shows his respect for them? There is not a parent who does not feel—whether he can explain the philosophy of it or not—that the true way to secure the cordial respect of his children, is to train them up to respectful behavior. This is owing to a law of our nature; and this law holds good in regard to our intercourse with God. If we would nourish and give strength to our reverence for the Most High, we must habituate ourselves to such forms as shall be the fittest outward manifestation of it.

It is said, that "the unconverted members of the family ought not to kneel in time of prayer, because to do so would be to express an homage of the heart which they cannot feel?" Then they ought not to be taught any religious duty whatever. The children should not be allowed to read the Scriptures, should cause the reverence and awe which would cause them to feel when reading God's word, more than unconverted children can be expected to feel. For the same reason, they should never hear them read; or, certainly, when God speaks, the listener should attend with the most profound reverence. They should never be allowed to sing psalms; for what daring presumption is it to "mock him with a solemn sound, upon a thoughtless tongue."

Those who sing, should sing with the spirit and with the understanding, making melody in their hearts unto the Lord. And they should never be taught any form of prayer, to repeat morning and evening. The child should never be taught to say—

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take;"

for that implies the spirit of prayer, which, it is altogether probable, the child does not feel. In short, the whole religious education of children must be abandoned, lest the outward forms in which it is conducted should imply more than their naturally corrupt hearts can appreciate! And we submit, whether an argument that proves so much, proves anything at all.

The unconverted children should be taught to kneel; and they should be taught that their kneeling is before the great Searcher of Hearts. The God of the family should be revered by the family. The practice of kneeling is itself calculated to inspire reverence; and, while we are training our children to it, God may, peradventure, make it the means of fixing in their hearts that deep and real reverence which is inseparable from true piety.

The heathen child, taught to bow and perform other reverential acts before the idol, grows up with such a feeling of respect for that object of his adoration as pervades his whole nature. The Papist is trained from infancy to bow before the image of the Virgin, to kneel before the Host, to kiss the crucifix, and to speak the names of the saints with reverence. And what is the consequence? We all know what it is. He loves these symbols of his faith; he venerates them; he adores them; he clings to them with an undying tenacity, nor can you give a greater shock to his nature than to speak disrespectfully of these things. And is it to be supposed that the name of the Almighty God himself is less calculated to fill the heart with reverence than these objects of false worship? Does it not become Christians to take equally as unwearied pains in teaching their children to bow before the High God?

More reverence, we grant, is not the whole of religion, and it may exist without that love of holiness and hatred of sin which spring from the New Birth. The child may be taught to feel a trembling awe at the bare mention of the Sacred Name, while his heart still "goeth after its covetousness." But for the regeneration of the child—his new creation after the image of Christ—parents are not responsible. They are responsible only for the use of the means, the impartation of spiritual life being the act of God alone. Yet, for the use of means, parents are and ever will be responsible. And these means must be such as naturally tend to create the deepest reverence for the Being whom it is the duty of the child to love and worship, otherwise they might as well not be used at all. The daily practice of *bowing* before God certainly tends to this result. The child, if taught to kneel before the Lord his Maker, is thereby taught that he ought to hold his Maker in the most profound reverence.

T. B. B.

**NATIONAL POPULAR EDUCATION.**

The Sixth Annual Meeting of the Board of National Popular Education was held at Cleveland, Ohio, on the 9th inst. Gov. Slade, the indefatigable General Agent, was present and read the Annual Report, from which the following facts are gleaned:—

The operations of the Board during the past year have been continued with undiminished success. Two classes, the Eleventh and Twelfth, numbering forty-nine, have been collected at Hartford, carried through a course of study, and sent out to the Valley of the Mississippi. Five have been sent to California and one to Oregon, in addition to the five sent to Oregon in 1851. Those sent to California have met with signal success and have awakened a deep interest in the cause of Education.

There has been sent to the Pacific Coast, during the past two years, eleven teachers, beside ninety-three to the Great West.

This Society has been in operation six years, during which time it has sent out three hundred and two teachers. Sixty-eight in 1847; forty-three in 1848; forty-two in 1849; forty-six in 1850; forty-nine in 1851, and forty-four in 1852.

There have been sent to Indiana, 86; Illi-

nois, 79; Wisconsin, 29; Michigan, 22; Missouri, 18; Ohio, 15; Iowa, 14; Tennessee, 8; Western Pa., 6; Kentucky, 4; Minnesota, 3; North Carolina, 3; Alabama, 3; Texas, 2; Shawnee B. M., 1; Oregon, 6; California, 5.

They have been drawn from the following States: Massachusetts 83, Vermont 80, New York 47, Maine 30, Connecticut 28, Pennsylvania 21, Rhode-Island 4, Ohio, 5, Virginia 1, Western Reg. 1.

Michigan 3, Wisconsin 1, Ireland 1, Oregon 2, of the entire number 78 have been married, 9 of whom still continue to teach.

**BRITISH CORRESPONDENCE.**

**The Crystal Palace—Syria and Jerusalem.**  
GLASGOW, December 24th, 1852.

The case of Jennings, who was imprisoned on a writ of *habeas corpus* by the Police Magistrate, for his having sold bread, butter, suet and other articles on Sunday, has now been adjudicated upon by the Court of Session. Their Lordships were unanimous in deciding that it was not a crime cognizable by the Police Court, and in awarding the expenses incurred by the grocer to be paid by the Procurator Fiscal. The Town Council are, however, about to apply to Parliament for a new Police Bill for the city, and one of its clauses is for power to close shops on Sunday. They may not succeed in this, perhaps.

The Sunday opening of the Crystal Palace still occupies much of the public attention, and various means have been suggested by which the Directors may evade the force of the old act, 21 of Geo. III. The *Recorder*, which somewhat confidently intimated lately that no application would be made to Parliament for the repeal of the prohibitory clause, now more confidently asserts that there is no doubt that this will be done in February. It was also affirmed, that the statutory notices of such intention could not be made, the due period of such notice having already expired; it is now as plainly declared, that no such notices are necessary, and efforts are being made to procure petitions signed by large numbers of the working classes in favor of the Sunday opening.

Mr. H. Mayhew, author of a work on London Labor and the London Poor, is circulating a printed letter in the same cause, and is organizing the Trades' Unions for an appeal to Parliament, thus neutralizing the effect of the Church petitions. It is intended to ask the Legislature to authorize also the Sunday opening of public Museums, Galleries of Pictures, &c. On the 15th instant, the London Temperance League held a meeting, at which Mr. G. Cruickshanks, the chairman, read a letter he had written to the Directors, inquiring if it was designed that spirituous or fermented liquors be sold in the Palace during the week. The Secretary's reply strongly declaring that they would be wholly excluded, was also read, and from the manner in which it was received by the meeting, it is hardly to be doubted, that the company have thereby secured the continuance of a large number of the community more interested in the promotion of temperance by abstinence than by the influence of religion on the heart, whether that religion be cherished on Sunday or Sabbath.

Having formerly mentioned the case of the Rev. H. V. Elliot of Brighton, who affirmed that large sums were paid for the advocacy in the *Times* of the opening of the Palace on Sunday, it is due to him to state, that he distinguishes between the writers in the *Times* and the *Times* itself—so as to believe, that the writers he refers to may be even paid additionally by the *Times*, instead of the editors or proprietors receiving a bribe directly themselves.

The *Times* refused to give insertion to a long letter explanatory of this distinction. Syria and Jerusalem are coming more and more into notice on the part of the crowned heads. Two powers are assuming even a position which may hereafter become still more interesting and important in reference to the Holy Land. The new Emperor of France takes to himself the title of Protector of the Holy Places—meaning those to which tradition assigns interest and association. In this he is the champion especially of the Church of Rome; and he lately obtained by the French ambassador at Constantinople, a firman from the Sultan, in favor of her members. Russia, however, as the head and protector of the Greek Church, was indignant at this pre-eminence; and the Sultan, to please that party, issued another firman in their favor. But now is the time of difficulty, for these two opposite decrees cannot both stand. Commissioners were appointed to settle the differences; but accounts from Jerusalem of Oct. 26th say, that these Commissioners had separated a few days before without being able to accomplish that object, and that the opposite parties appeared to be farther off than ever from an understanding. Still more recent intelligence from Constantinople (Dec. 5) intimates that M. Lavalette declared that if the firman giving possession of the Church of the Holy Sepulchre to the Papists were proclaimed at Jerusalem, he would demand his passports; while the Russian ambassador intimated that if the Greek claims were not on the contrary acknowledged there according to the second firman, war would be declared. The Lord grant protection to His people at Bethlehem, and give them grace to look to His protection when troubles thus arise.

**Prospects of Protestantism, &c.**  
GLASGOW, Dec. 31st, 1852.

The year, as it closes, witnesses the inauguration of a new Cabinet in this country, probably still more indifferent than its predecessor to the principles of Protestantism. Lord Aberdeen, the Prime Minister, although a member of the Church of Scotland, is said to have Tractarian leanings, while Mr. Gladstone's adherence to these is potent. He had

not scope enough in the Church of England for his Church Popery, and therefore connected himself with the Episcopal Church in Scotland, whose principles, or apostasy, more easily assimilate it to Rome. And in the present day we have need of men more determined to abide by the truth of God. Popery is an enemy, open and avowed, to all who shall dare to prefer the Inspired Word to its traditions. And the boldness with which it is prepared now to act out its intolerance, is well illustrated by the case of the imprisoned Madia. In that case it is not the Duke of Tuscany, and his personal hatred of the truth, but the enmity of the Pope and priesthood, by whom he is led. They, therefore, are not afraid, in the face of the church and the world, to imprison men and women for the reading of the Holy Scriptures. They are not influenced to withdraw from public gaze, by directing their tool at Florence to set at liberty, even when their health has been much impaired, those whose only crime is a love to "the faithful word." By the recent accounts it is doubted if these persecuted ones can long survive. To their imprisonment is added the pain of frequent visits from a Popish ecclesiastic, charged with the office of effecting their conversion—as a return to Popery would be mis-called. The Grand Duchess, and even the Archbishop, visited the female confessor with entreaties that she would return to the church she had left. The dignity, although he wholly failed in his aim, with mock humility, begged to be remembered in Flora's prayers. It was expected that the Grand Duke would have been strained into an act of moderation, and was even said that he had promised to the King of Prussia that they should have been released before now. This not having been done, it has been stated that that monarch has given instruction to M. Usedom, the Prussian Ambassador at Rome, to repair to Florence to renew his solicitations in behalf of the humble Protestant prisoners.

Papists in this country were wont to talk of it as slander when Protestants alleged that their church had never renounced her persecuting dogmas. And there are some of them who seem ashamed of such doings, and Mr. Sergeant Shee, M. P., in a public speech, spoke of the conduct of the Grand Duke as of an atrociously wicked character. He was, however, sharply reprimanded by the Editor of the *Tablet*, Mr. F. Lucas, (once a Quaker), although he had himself, in the very act of becoming a Papist, exercised the right of private judgment which he would deny to those becoming Protestant. Yet this man was member of a Committee of a Society which professed to have for its aim the securing of religious equality in Ireland. Yes! it is equality that is demanded where there is no hope of dominancy being obtained; but where, as in Florence, they have the ascendancy, intolerance to all who refuse to yield to the dictates of apostasy is the law. Spain has in this exceeded the usual limits of prudence, in that she is stated to have just issued a decree requiring compliance with the Romish faith, even from strangers sojourning within her dominions.

The aspects of Providence are indeed ominous. But, as a yielding to apostasy, and making void the law of God by human traditions, is provoking in His sight, He may leave the nations to feel the weight of the burden that neither we nor our fathers could bear. His is the easy yoke and He it is who gives strength to those who look to Him for it.

**REVIVAL AT HOUNSFIELD, N. Y.**

To the Editors of the Sabbath Recorder:—

Having received an invitation from the church in Hounsfeld, Jefferson Co., N. Y., to hold some religious meetings with them, I journeyed thither, and commenced there Dec. 10th, and closed my labors Jan. 2d. To those acquainted with the religious state of things in that vicinity, I need not say, that to all human appearance, faith could stand on but little else than the promise of God. As there were some things connected with the management of those meetings which by some are considered as having a tendency to hinder a revival, I beg leave to remark—

1. That entire freedom of speech was allowed to all. The congregation was composed of Baptists, Methodists, Presbyterians, Christians, Trinitarians, Unitarians, Arians, Universalists, Infidels, and others. Believing that freedom of speech is a right which inheres in all, I freely extended that right to each one. And I am happy to say, that during the whole series of meetings, there occurred nothing to wound the feelings of any. Had I not been convinced before of the safety of such order, the results of that meeting would have removed every doubt.

2. That the preaching was designed to be both interesting and instructive. No effort was made to excite the feelings, otherwise than by the power of truth. The standard of Christian character was Christ's sermon on the Mount, and its practical bearings on man individually and collectively were explained and enforced. The unchristian attitude of the present professed Christian world, as it stands identified with slavery, war, and other political organic sins, were freely discussed. The ground was taken, that a Christian could not consistently aid or abet any human government which countenanced either slavery, war, or the taking of judicial oaths, as Christianity forbids them all.

3. That great fundamental truth of Christianity, viz. the overcoming of evil with good, was shown to be a necessary part of a Christian profession; that all resort to brutal force by individuals or nations, was anti-Christian,

and that it was the immediate duty of the Christian world to disband its armies, and put a stop to human butcheries; that it was equally the duty of individuals and nations to suffer for righteousness, and that it was by suffering, rather than fighting, that prosperity was promised; and that the church was designed to demonstrate the power of godliness in this way.

4. That the gospel embodied a perfect remedy for all moral evil here and hereafter; that faith in Christ secured a full and free pardon for all past offenses, when connected with true repentance or reformation.

5. The Sabbath as a memorial of creation's work was shown to be of perpetual obligation, and the immersion of the body in water as a symbol of a new creature, and a future resurrection, were also not forgotten.

In short, I allowed myself the utmost freedom and latitude of thought in my preaching, and the result has fully convinced me that such meetings can be conducted upon the broad platform of freedom of discussion.

6. The result. Christians were apparently much refreshed, although they experienced great searchings of heart; numerous backsliders were reclaimed; while some forty-five openly renounced their sins, and embraced Christianity. Among them were those who had been notorious sinners in community. There was also the convert from Universalism and Infidelity, if not Atheism. Quite a proportion were adults. Seldom has it been my privilege to participate in a revival apparently so salutary to a community and so refreshing to the people of God. The remembrance of it, together with the Christian association there enjoyed, will not soon be forgotten. I ought also to mention the respectful demeanor of all who attended. And on all of the friends there, who by their hospitality and kindness rendered my visit so pleasant to myself, I fervently invoke the blessing of our Heavenly Father. S. S. GRISWOLD.

GREENSVILLE, CT., JANUARY 11, 1853.

**REVIVAL IN A COLLEGE.**

The day annually devoted to prayer for revivals in colleges, is at hand. In hope of stimulating some to greater earnestness on this behalf, we copy from the *Independent* the following letter of Rev. J. M. Sturtevant, President of Illinois College, announcing a revival now progressing in that Institution:—

"This letter will convey to you joyful intelligence. God hath visited his people. The present is a time of refreshing religious interest in Jacksonville, and in that interest the college shares largely. Indeed the first decided tokens for good were at college. The interest in the Institution has been pervading and absorbing. From twelve to fifteen have seemed to come out on the Lord's side, and many others are deeply affected. Those who have given evidence of a decided change are a large proportion of them, from our advanced classes, and among our most influential and promising minds.

"Besides the conversion of sinners, the work has brought cold back-slidden Christians to confession and renewed consecration; and some, who have hitherto scarcely lived Christ, to declare that they have not been Christians, and that they have now determined not only to live Christ, but to preach his Gospel as the work of their lives. There is much reason to hope that this harvest season will bring to the aid of the church a number of gifted minds devoted to the ministry. The work is now quite extensive in the Congregational and Methodist churches. Both of the Female Seminaries are much blessed. The Christmas holidays compel a season of release from study at college, and we have some apprehension as to the result; but we hope for much yet.

"I feel that this blessed work is largely owing, under God, to the steady faithfulness of a few young men in college. We have had for some years past a few choice spirits, and we have this year some valuable accessions to their ranks. I think the time is not distant when the churches will feel our college as they have not done before in raising up ministers. God's mercies to us this year are indeed wonderful, and I desire to call on all that is within me to bless his holy name. This has not come upon us without an evident previous preparation of the way of the Lord. Our weekly prayer meeting has, from an early period of the term, been attended by nearly half of our whole number of students—thirty to forty present in an evening. And there is great reason to hope that religion has gained an ascendancy and power in the institution which it has not had for many years.

**EDUCATION IN MASSACHUSETTS.**

The following paragraph from the Message of the new Governor of Massachusetts, shows a most gratifying condition of the educational interests of that Commonwealth. God speed the day when the Governor of each State of our Union may with truth use such language in relation to the territory over which he rules.

"The cause of Education has ever been regarded by our people as second to none of the great interests committed to the care and guardianship of the State. Among the first to enlist the warmest sympathies, and to secure the efficient aid of the early colonists, it has continued to receive from their descendants to the present hour, a constant, if not at all times an adequate, support. Our colleges, founded and fostered by the wise and far-seeing liberality of individuals, from the two miles which were cast into their treasures by the needy pilgrim, to the princely munificence of their endowments in later days, cannot fail to be regarded with deep interest by an intelligent Legislature. The manner in which they have been conducted, has secured for them the foremost rank among similar institutions in the country; and they now furnish to our youth the opportunity of acquiring an education of enlarged and liberal culture. But the peculiar glory of Massachusetts is to be found in the origin and history of our system of Common Schools, which have been cherished and extended, until no child of the two hundred thousand living within her borders may not, and there are few who do not,

receive in them the rudiments of a common education, at the public charge. This, however, should be regarded but as one stage of our progress in the right direction. It should be the object of the Government eventually to establish and maintain in them a system of instruction so thorough and efficient that every child may have furnished to him at the public expense, an education which will fit him adequately to discharge all the ordinary duties, both public and private, of a man and a citizen. This is an object worthy of the highest ambition of an enlightened and Christian Commonwealth; and no enlightened and Christian Commonwealth should rest satisfied until this object is attained. That Massachusetts has proposed to itself this high purpose, its legislation for the last fifteen years—in the creation of the Board of Education—the institution and support of Normal Schools—the establishment of Teachers' Institutes and School Libraries—with other kindred measures, clearly indicates. The statistics which will be furnished to you from the office of the Board of Education, and to which in this connection, I can only refer, will exhibit a gratifying and encouraging progress in this great work; which, like all others of a moral and intellectual character, intended to operate upon an extensive scale, must necessarily be slow; and which, for this reason, must be pursued with patient energy, with no diminution of means or effort, and with no abatement of heart nor hope. It will be my pleasure to cooperate with you, and with the Board of Education, in whatever measures may, after mature deliberation, be adopted for the promotion of a cause so beneficent and noble as the education of the whole people."

**A MODEL NEW-YEAR GIFT.**—Rev. Lyman Beecher, of Boston, who is 77 years old, received the following letter on the 1st inst., which contained, as is indicated, about as appropriate a New Year's gift as could be offered to a faithful minister of the gospel in his declining years:—

BOSTON, Jan. 1, 1853.

REV. LYMAN BEECHER, D. D.—Dear Sir: Permit us, in behalf of ourselves, and the several gentlemen whose names are enclosed, to ask your acceptance of a life annuity of five hundred dollars per annum, a policy for which we now send you. We take this occasion, dear sir, to assure you of the high appreciation in which your former ministration in this city, and your more public labors here and elsewhere are still held by your old friends, and to express the wish that you may yet have many years of health and happiness to spend amongst us. With sentiments of highest regard, we remain your obedient servants.

**THE CRIME OF HAVING A BIBLE.**—At a recent meeting of the N. Y. Bible Society, among other facts of interest, it was stated that in April, 1852, the Agent, in the course of his regular distribution, had furnished a Bible in the Italian language to Agostino Francis, mate of the brig Anna, of Palermo, Sicily, at his earnest request. A few weeks since, while visiting another Sicilian brig, the Agent learned from the mate of the latter vessel, that Agostino Francis had been discovered after his return to Palermo to be the possessor of the Bible, which had been procured by him at New York, and for this crime he has been arrested and sentenced to imprisonment for ten months, and a fine of \$60.

**LIBERAL BEQUESTS.**—Mark H. Newman, Esq., whose death we recently noticed, left by his will \$25,000, to the American Home Missionary Society, to be invested by his executor, and the interest, so much as was needed, applied to the support of his children, until the youngest becomes of age—the whole to be then paid to the Society. After specific legacies to his children and other family friends, he gave also \$10,000 to the American Board of Commissioners for Foreign Missions, and then made the American Home Missionary Society his residuary legatee. From this residue it is expected a large amount will be realized to the Society. It was his injunction to have his estate so settled up as to make the most of it for this object of benevolence.

**A GENEROUS GIFT.**—Mrs. Harriet L. Packer, widow of the late Wm. L. Packer, has signified her intention to appropriate \$65,000 for the endowment of a Female Academy, to be located on the brow of the Brooklyn Heights. The Trustees of the Institution have in their hands a surplus of \$15,000, which, added to Mrs. Packer's donation, is sufficient to build and furnish an edifice that will be an honor and an ornament to the city. At a late meeting of the Trustees, they resolved to appropriate the stock of the present Academy, amounting to \$32,000, to the establishment of an Academy for Boys on the same scale as the Institution for Girls.

**PRAYER FOR ITALY.**—In reporting the visit of an English deputation to the imprisoned Madia, Earl Cavan said:—

"My esteemed friend, Capt. Trotter, suggested to them a union in prayer with Christians, on Saturday evenings, for an abatement of this persecution, and that, 'whether by life or by death, such a torch may thereby be lighted throughout Italy, as may never go out till the Lord come,' and in this I trust all who are interested in the suffering Madia will join."

**SPREAD OF TRUTH.**—The Earl of Cavan, one of the Deputation to Florence on behalf of the Madia, says:—

"It is an interesting fact that the Jews in Italy are great helpers forward of the printing of the Scriptures, from the conviction, that hateful to them as the New Testament is, it is, they believe, the destined weapon which will break down the still more odious system of idolatrous Rome."

**TOO MANY CONGREGATIONS.**—The *Lutheran Standard* says: "As a general thing, our ministers serve too many congregations. Some have four, others six, and others again even eight congregations to whom they regularly minister. Of course, a number of weeks intervene between the public services; much of their time is spent on horseback; they are scarcely able to meet all the calls for funeral and other services; and pastoral visits are almost wholly neglected."

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 19.

The SENATE devoted the session to a discussion of the Clayton and Bulwer Treaty, and requested the President to transmit all correspondence between Mr. Lawrence, late Minister at the Court of St. James, and the British Government in regard to Central America, and particularly any correspondence relating to the claims of Great Britain to the Musquito Coast, or any portion of the territory of Honduras or Yucatan.

The HOUSE went into Committee of the Whole on the Deficiency bill. Mr. Bell made a speech on Manifest Destiny, Mr. Skelton against conferring the title of Lieut. General on Winfield Scott, and Mr. Weightman in defense of New Mexico.

THIRD-DAY, JAN. 20.

In the SENATE, Iowa put in another claim for more land for railroads. After various unimportant business, on motion of Mr. Chase, the Senate went into Executive Session, and therein the injunction of secrecy was removed on the proceedings touching the Clayton and Bulwer Treaty, by a vote of 31 to 25. A message was received from the President on the same topic.

The HOUSE OF REPRESENTATIVES passed the day in discussing the Secretary of the Treasury, and in having a flout at the shipplaster currency of the District.

FOURTH-DAY, JAN. 21.

In the SENATE, the principal subject was the action of Great Britain in relation to Central America. Mr. Soule resumed and finished his speech. He labored to show that the Clayton-Bulwer Treaty could only have passed the Senate under the general impression that in that instrument the British Government gave up all rights in Central America, save that of cutting dye-stuffs in Honduras, went into a history of the action of Great Britain in the premises, and finally expressed his hope that the matter would come before the Senate in such a shape that it would inform England that if there be any doubt as to the provisions of the Treaty, that we will give notice of our intention to suspend its effect. The debate was continued by several of the Senators, and at length closed for the day by Mr. Mangum.

The HOUSE was mainly occupied in further discussing the bill to prevent frauds upon the Treasury.

FIFTH-DAY, JAN. 22.

In the SENATE, the only topic of interest was Mr. Gwin's project for a railroad to the Pacific, which called forth, in addition to Mr. G's own speech, favorable ones from several distinguished members, Mr. Seward among them, and counter projects from Messrs. Hamlin and Rusk. Without taking any action in the premises the Senate adjourned.

In the HOUSE, there was a long discussion on the bill to prevent frauds on the Treasury, (by the prosecution of private claims against the Government,) and the bill was read a third time, but before question was taken on its passage the House adjourned.

SIXTH-DAY, JAN. 23.

In the SENATE, John M. Clayton's credentials as Senator from Delaware were presented. Various resolutions were offered and private bills passed. The announcement of the death of Senator Upham caused an adjournment to Second-day.

In the HOUSE, the bill to prevent frauds upon the Treasury passed by a vote of 134 to 23. Mr. Marshall, of Cal., asked leave to introduce the \$10,000,000 resolution, but objection was made, and so the House entered into a good old-fashioned crusade against Banks, the particular point being to prevent the circulation of small bills in the District of Columbia.

European News.

The steamer Arabia, with Liverpool dates to Jan. 1, arrived at New York on the 16th inst.

A new Ministry is the principal item of news from England.

On Monday, 27th, Liverpool was visited with the most violent gale that has been felt for years. The gale commenced on Sunday night, from the southwest, and reached its height on Monday morning. Considerable damage was done to the shipping, and it is feared that further disasters will be reported.

The Collier-built (St. Johns, N. B.) ship Marco Polo, 1,625 tons, Captain Forbes, has made the unrivaled passage from Liverpool, 4th July, to Melbourne, Australia, in 68 days, and back in 75. She sailed from Melbourne 11th October, and arrived at Liverpool 26th December.

A paragraph in a London paper says that the steamship City of Glasgow, on her late arrival, brought from Philadelphia a package addressed to a Member of the British Parliament and containing 100,000 Koshuth notes, which were duly delivered to their destination.

The Paris Moniteur publishes a decree naming the Emperor's uncle, Jerome Bonaparte, successor to the throne in default of legitimate or adopted heirs.

The Minister of the Interior has decided on carrying out Napoleon I's plan or idea, to make the entrance into Paris by the Barriere d'Etioile the most magnificent in Europe. A space of 170 yards is to be cleared around the arch as an exercise ground for the troops and for public fetes.

The Pope refuses to allow casts to be made for the Crystal Palace at Sydenham (London) from the works of art in Rome.

In the dominions of the Grand Duke of Tuscany the punishment of death has just been revived for "offenses against religion." A mere "suspicion" of such offenses is punishable with imprisonment for three years. As far as control can be established over thoughts, it is committed unreservedly to the hands of the priesthood. All schools not under the immediate management of priests will, at the expiration of twelve months from the present time, be absolutely suppressed.

Edward Murray has been safely transported to the end of his journey, and is now lodged in the state prison of Palliano. Exortions are still being made in his behalf, and it is inferred, in spite of the present unyielding spirit of the Government, that a diminution in the term of his penalty will shortly be achieved.

A paragraph in the Madras Gazette of Nov. 26, mentions that the Marquis de Lis-

boa, a young Portuguese nobleman serving as midshipman on board the British ship of war Hastings, was accidentally shot dead by Prince Ernest of Saxe Leiningen, also serving as a midshipman in the same ship. The young men had been hunting, and the Prince in sport snapped a gun at his friend, believing it to be unloaded.

An extract from a letter dated Lisbon Dec. 20, says that Mr. Heald (Lola Montez's husband) went out in one of the vessels of the Royal Yacht Club, having in his company a beautiful young lady. The yacht foundered in sight of the British war steamer Inflexible, which instantly manned a boat, with fourteen hands, to rescue them. Not only were they unsuccessful, but all hands were drowned.

A tragical event has been made known at Lloyd's, to the effect that on the 20th October a mutiny broke out among a party of Chinese on board of the British bark Gerude, from Amoy to Havana, and that seventeen of the Chinese had been shot by the captain and crew. The bark put into Singapore, when, from the investigation that was held, it appeared that what the captain took for the mutiny was merely a row among the Chinese, but having no interpreter on board, the Chinamen were unable to make themselves understood.

The Court of Rome has recently addressed to all the European powers a circular, in which it invites them to interest themselves in the state of the Herzegovina and Bosnia, where the Christians are suffering from the persecutions of the Turks.

Eighty-seven persons belonging to the best families in Rome have been arrested for circulating caricatures of Napoleon III.

The following is the British Cabinet as newly organized under Lord Aberdeen— Earl of Aberdeen, First Lord of the Treas. Lord Cranworth, Lord Chancellor. Mr. Gladstone, Chancellor of Exchequer. Lord Palmerston, Home Secretary. Lord John Russell, Foreign Secretary. Duke of Newcastle, Colonial Secretary. Sir Jas. Graham, 1st Lord of the Admiralty. Earl Granville, President of the Council. Duke of Argyll, Lord Privy Seal. Hon. Sydney Herbert, Secretary of War. Sir C. Wood, Pres. of the Board of Control. Sir W. Molesworth, 1st Com. of Public Wks. Marquis of Lansdowne, a Seat in the Cabinet, (without office.)

China.

By the arrival of the bark Palmetto, 40 days from Shanghai, files of the North China Herald up to the 31st October have been received at San Francisco, four days later than our last advices by the way of England.

The cholera has made its reappearance at Ningpo, and has proved fatal in a large number of cases in five hours, and even within a shorter period, after the first attack.

The Herald asserts that in no other port in the world have so many magnificent vessels been assembled together at one time as at Shanghai during the present season.

Capt. Sylvester, of the clipper ship Armingo, died at Shanghai on the 1st of Nov., as the ship dropped down the stream on her return to New York. Capt. Hinkley, of the Oread, also from this port, died a few days previous to her arrival, and was buried at Shanghai.

The total amount of Green and Black Teas exported from the port of Shanghai to the United States, from the 1st of July to the 28th of October, was 10,268,101, being an excess of 6,684,471 over the exports for the same period last year.

The Herald is in raptures at the prospect of steam communication between Shanghai and San Francisco. It will not be long before the necessary arrangements for the establishment of such a line are completed.

During the year ending Sept. 30, 1852, the total tonnage moored in the harbor of Shanghai was 182 vessels, of 78,165 tons. Of these 102 were British, tonnage 38,420, 66 American, tonnage 36,532; other nations, not more than two vessels each, with an average tonnage of 500.

The pirates of Ningpo recently captured an enormous and richly-laden junk belonging to the King of Siam.

Four churches have been erected in Ningpo by the Protestant Missionaries. Others are projected.

SOLID GAS—Murdock first used gas to light up his office at Redrath in 1792. "It would," says Liebig, "be one of the greatest discoveries of the age, if any one could succeed in condensing coal gas into a white, dry, solid, odorless substance; portable, and capable of being placed on a candlestick or burned in a lamp." Already is the desire of Liebig being accomplished. A mineral oil flowed out of coal in Derbyshire, obviously produced by slow distillation from the coal. On examination it has been ascertained that paraffine, a solid, waxy substance, hitherto never produced from coal, could be formed in commercial quantities by a slow and regular distillation. This is condensed coal gas—a solid form of olefant gas desired by Liebig. In forming cake, this product, dissolved in an oil of a similar composition, may be readily obtained instead of the water-gases now thrown away. Should this discovery be as successful as it promises, a great change will be wrought in fuel as well as illuminating gas.

THE NEW MOTIVE POWER.—The second trial trip of the Caloric ship Ericsson came off last week, and is represented by the papers as highly successful. There are, it is true, some defects in the machinery; but these, it is thought, will easily be obviated in other ships. When we can find an intelligible account of the new engine we will print it.

Another company of missionaries has been sent for Smyrna, consisting of Rev. Messrs. Benton, March, Walker and Nutting, with their wives. Mr. and Mrs. Benton, formerly at Aleppo, expect to be stationed on Mount Lebanon, on their return to Syria. Mr. March has spent some time in Mosul already, and he now goes thither again. Mr. and Mrs. Walker are destined to Diarbekr, on the Tigris. Mr. and Mrs. Nutting will be stationed in some part of the Armenian field.

There is a delightful religious interest with the Baptist church at Valley Forge, Pa. Meetings have been recently held which have been attended with great power and effect. Twelve were baptized on a recent Sabbath. There are more candidates awaiting the ordinance. Inquiries are multiplying. It is the first revival experienced within the last eight years.

SUMMARY.

A prominent steambot owner of this City, who has made an immense fortune in steambotting, has devised a novel, most liberal, and magnificent plan for disbursing some of his gains. He proposes to rig in the most perfect style a steamer yacht, now nearly completed, furnishing her in the richest manner, at a cost of \$50,000 over ordinary ships of the kind. About the first of May he will take on board his sons and daughters and forty or fifty other guests, and sail for London, Copenhagen, Stockholm, St. Petersburg, Havre, Bordeaux, Lisbon, Gibraltar, Marseilles, Naples, Malta, and such other ports as may be desirable, staying a short time at each port, giving fetes and seeing the lions. The entire expense, is estimated at more than \$200,000.

The people of the small but delightful island of Madeira are on the brink of starvation; the fact is beyond doubt. The cause simply is the dependence of the population almost wholly on the cultivation of the Vine, and the utter failure of the Grape harvest in 1852. With Wine they have been accustomed to buy most of their food and all their clothing; and, the Grape having failed, they have nothing wherewith to pay; and while the wealthy and fore-handed are pinched, the poor are reduced to the last extremity. Of the 80,000 inhabitants of the island, probably 60,000 are to-day nearly, while 40,000 must perish unless assisted from abroad.

On the trial of an Irishman in Cambridge, Mass., a few days since for stealing a pair of pants, the fact was proved beyond question by the concurrent testimony of nine witnesses, and no witnesses were introduced by the defendant; but his counsel took occasion to ask the Court what were "pants." He had looked in the Dictionary, and found that they were a sort of breathing operation. He moved that the complaint be dismissed, on the ground that it did not specify the article alleged to have been stolen. The motion was entertained, and before a new complaint could be made out, Paddy was out of sight.

In December, 1849, two boys of Philander French, named Lafayette and Jerome, left their father's residence in Independence, Buchanan County, Iowa, and have not since returned. Their mother was dead, and their father had gone East at the time. It is supposed that they became lonely, and started to find their father, as they were heard of once, in Michigan. They were then but 12 and 9 years of age, and though four years have elapsed, the father does not yet relinquish his search.

A resolution was recently introduced into the Senate of New Hampshire, declaring the "religious test" in the constitution of that State "unjust, anti-republican, and contrary to the spirit of the present age," and that when the proper time for holding a Convention to revise the Constitution shall arrive, the members will spare no efforts to induce the people to assist the calling of such a Convention, and to abrogate the test. This resolution passed the Senate unanimously, and by a vote of 209 to 9 in the House.

On Monday last week Mr. James H. Cooley, lately connected with educational movements in San Francisco, took charge of a Mission Day School, which is to be conducted in the building now going up on the site of the Old Brewery, New York. There were 150 of the children of the Five Points present on Monday. It is conducted under the auspices of the ladies of the Home Missionary Society, some of whom have personally attended to gathering them in to the enjoyment of educational advantages.

A correspondent of the Watchman and Reflector says, of Thompson, Ct.: "A blessed reviving influence of the Holy Spirit has been experienced in this town, making the waste places to rejoice. In the eastern section of the town, in the Methodist society especially, a powerful work of grace has taken place, and the work is spreading. Our meetings are very solemn, and a soft and gentle influence, like a heavenly dew, is upon us, quickening the saints, awakening sinners, and giving hope and peace to trembling penitents."

At a few minutes past 11 o'clock Monday morning, Dec. 11, a fire caught in the partition or ceiling of Ward School-House No. 31, in Twenty-fourth-st., near Eighth-av., N. Y., by some unexplained defect in the flue. There were more than 2,000 children in the house at the time; but by the coolness and promptness of the teachers they were all dismissed without accident of any kind, or even alarm. The fire was speedily extinguished, without material damage to the edifice.

The report of the State Treasurer of Pennsylvania shows that the whole amount of receipts for the year was \$7,716,562 17, and the payments \$6,876,480 38, leaving a balance in the Treasury of \$1,838,611. The above receipts and expenditures comprehend the loans, premiums, and sales of public property and extension and improvement in the public works.

Rev. Morgan I. Rhees, D. D., Pastor of the First Baptist Church of the City of Williamsburgh, died at his residence, on Saturday morning, Dec. 15. His disease was originally Neuralgia of the Chest, or technically termed "Angina Pectoris." His death will be the occasion of deep regret and mourning to a large circle in the Christian and Philanthropic World.

The Concord (N. H.) Patriot, the leading Democrat paper at Concord, says the printing office of that paper has been the graduating school of a Governor, a Senator in Congress, several Representatives to Congress, many editors, some ministers, and many other young men, who have filled at various times numerous responsible stations in the community.

The Oramel (N. Y.) Era states that at a recent term of the Court at Angelica, a man by the name of Robinson, formerly of Albany, was convicted of passing counterfeit money, and sentenced to Auburn for ten years. He is about 25 years old, and had already spent seven years of his life in one of the prisons of the State—so that, when 33 years old, he will have spent over half his life in prison.

The "Rothschilds," consisting of Anselm Meyer Rothschild, of Frankfurt; Solomon Meyer Rothschild, of Vienna; James Meyer Rothschild, of Paris; and Charles Meyer Rothschild, of Naples, have decided at a family congress, held at Frankfurt, to renew their partnership for three years.

Gov. McClelland, of Michigan, in his Message, describes the financial condition of the State as healthy and encouraging.

A dispatch dated Troy, Monday, Jan. 10, 1853, says: Thomas Graham and sister were attacked by two highway robbers, on the Lansingburg road, a little north of this city, last evening. Miss Graham was severely beaten, and would soon have been killed, but for the timely arrival of assistance. The ruffians who made the attack, named Thomas Holyon and James Cotton, were arrested and lodged in jail.

A dispatch dated Cooperstown, Monday, Jan. 10, 1853, says: The office of Dr. Byron, Surgeon Dentist, of this Village, was entered last night by burglars and robbed of gold plates and materials to the amount of \$500, including about 2,000 teeth. The door of the jeweler's store just beneath the office was secured with an iron rod to prevent the robbers being disturbed during their operations.

A writer in the Delaware Republican calls attention to an unusually large spot on the sun, which may be seen through smoked or colored glass. The writer says: "By a rough measurement of the present spot, I found its diameter to be about thirty-three thousand miles, consequently occupying an area on the sun's surface of eight hundred millions of square miles, equal to four times the superficial contents of the earth."

The Austrian Government has ordered that, when serious accidents shall occur on any of the railways belonging to the State, a daguerreotype shall be immediately taken of the train, in order to facilitate the investigation into the causes of the accident. For this purpose a daguerreotypy apparatus is to be sent to all the railway stations.

The sale of one hundred negroes belonging to the estate of the late John C. Singleton took place today, says the Columbia (S. C.) Banner, Jan. 10. Boys from 15 to 25 years old brought \$900 to \$1,000—a few over \$1,000. Young women sold for \$750 to \$850. The average was \$530.

Mrs. Letitia Preston Floyd recently died in Tazewell county, Va., aged 74 years. She was the widow of Gen. John Floyd, formerly Governor of Virginia; mother to Ex-Governor, John B. Floyd; niece to the late James P. Preston, Governor of Virginia, and aunt to the late Governor James McDowell, of Virginia, and Hon. Wm. C. Preston, of S. C.

The Bank Department at Albany gives notice that the notes of the following individual Banks must be presented for redemption on or before the time now stated: Sullivan County Bank, Monticello, Aug. 17, 1854; Cortland County Bank, Ashford, Dec. 1, 1853; Warren County Bank, Johnsburg, Nov. 4, 1853.

The Governor of Florida has transmitted to the Legislature information that the Seminoles Indians refuse to emigrate, and asks to be clothed with power to call out sufficient force to protect the frontiers and to co-operate with the General Government in any measures which it may adopt in the emergency.

During week before last, the proprietors of the Croton Mills, in Cherry-st., N. Y., "kept open house," and fed whole armies of citizens with the bread, cake, &c., produced on the spot from their patent self-raising flour. These mills employ about 70 men, and use more than 600,000 bushels of wheat per annum.

Papers were filed in the Secretary's Office at Albany on the 9th for a Railroad from Saratoga Springs to Albany. The branch from the Springs will be about 18 miles, joining the Northern Albany, and making the running time short of 45 minutes from Albany to the Springs.

It is reported that the gentlemen concerned in the air-steamer Ericsson are so well satisfied with the experiment that they are preparing to lay keels for several other and much larger ships to be propelled by the Ericsson Engine.

The canal boat D. A. Fuller, loaded with brick, has not been heard of or seen since the 18th ult., when she was fastened to the piles at Peekskill, waiting for a tow down. It is feared that she was driven out and sunk, and the crew lost.

Gov. Brown, of Florida, in his annual message, having reiterated the opinion that his term of office expired in October last, the matter was referred in the Senate to a Select Committee, who have reported that the Governor's term will not expire until October next.

An attempt was made at the Sandwich Islands to land two hundred ten-gallon kegs of spirituous liquors, concealed in barrels of beef. By the breaking of a barrel the kegs were discovered, and the goods seized by the Revenue Officers.

Professor Empson, a son-in-law of Lord Jeffrey, and one of the most valuable contributors to the Edinburgh Review, is dead. He was Professor of Law at the East India College, Hulsebury Herby's.

The Minister of Commerce, at Berlin, has issued an order that in future all rails to be laid down on new railways shall be wrought iron, and that cast iron rails already laid down, shall be gradually replaced by wrought iron ones.

Hon. William Upham, U. S. Senator from Vermont, died last Sunday, at Washington, aged about 60. He has been nearly ten years a Senator, having first taken his seat in 1843. He had two years from the 4th of March next to serve of his second term.

At a recent business meeting of the Plymouth Church, Brooklyn, the salary of Rev. Henry Ward Beecher, its pastor, was raised to \$4,000 per year. It was \$3,500 last year, and \$2,500 previously.

The Bavarian Government has ordered that in every parish a public magazine of corn shall be established at the cost of the parish, for the purpose of making provision against dearth.

Kossuth's mother died in Belgium on the 28th December, and the Government of that Kingdom refused her illustrious son the small consolation of a permission to visit her in her last moments.

Nimrod F. Martin, who was confined in the jail at Cambridge City, Iowa, on a charge of arson, committed suicide on the 20th ult., by hanging himself in his cell.

A dispatch dated Washington, Tuesday, Jan. 11, 1853, says, Gerrit Smith is here in advance of his term, seeking a house and taking lessons in Congressional proceedings.

Uncle Tom's Cabin has already been translated into French, Italian and Spanish, and is advertised in Danish, Swedish, Polish and Prussian.

On Saturday, a gentleman who attended the Madiai meeting on Friday evening, sent the American Bible Society a check for ten thousand dollars, to aid in giving a more extended circulation to the Bible.

Mr. Cist, who is engaged in taking the census of Cincinnati, is of the opinion that the population of the city, within the corporate limits, is 165,000.

At Montgomery, Ala., Jan. 3, negro fellows, not unusually likely, were sold for nearly \$1-300.

The auction duties paid into the State Treasury of Pennsylvania during last year, amounted to \$57,110 76.

A manuscript catalogue of the music in the library of the British Museum has been completed, and fills 57 folio volumes.

Mr. Vincent, the only officer saved from the ill-fated steamer Amazon, has been carried off by yellow fever.

A piece of land was sold recently in the neighborhood of the Royal Exchange, London, at the rate of £800 per acre.

New York Market—January 17, 1853.

Wool—Clover 1 1/2 cts. Fleasced 1 1/2 to 50 lbs. Wool—4 5/8 cts. for Domestic Fleece, 35 a 40c. for country pulled.

MARRIED.

Jan. 4th, 1853, at the Seventh-day Baptist Church in Adams, N. Y., by Eld. Jas. Sumnerbell, Mr. JOHN THOMAS to Miss AURELIA BURBICK, both of Adams Center.

DIED.

In Wirr, Nov. 18th, 1852, ELEANOR MAXSON, wife of George Maxson, of cancer, aged 76. She was a member of the church. She was composed, although in great suffering, and waited patiently for Master's call.

Dec. 6th, 1852, of scarlet fever, ALICE ELEANOR, daughter of David and Jane Maxson, aged 3 years and 17 days.

In Oswego City, Dec. 21st, of gravel, Mrs. ANN M. GARDNER, aged forty-five years, four months, and twenty-eight days. She has left a husband and three sons to mourn the loss of one of the best of mothers and kindest of companions.

In Centerville, St. Joseph Co., Michigan, at the residence of her brother, John Richards, Dec. 25th, of consumption, WIDOW BETSEY STILLMAN, wife of Clark Stillman, deceased, aged 55 years. Sister Stillman was a member of the Seventh-day Baptist Church at DeRuyter. She bore her lingering illness with Christian fortitude, and died in the triumphs of faith.

In Almond, N. Y., December 28th, 1852, LUCRETIA LIZORA COTTELL, daughter of Thomas Cottrell, aged four years, one month, and one day.

RECEIPTS.

Table listing names of contributors and amounts for THE SABBATH RECORDER. Includes names like Geo. T. Spicer, Providence, R. I., L. H. Babcock, DeRuyter, N. Y., etc.

Table listing names of contributors for THE SABBATH-SCHOOL VISITOR. Includes names like Seventh-day Baptist Church, Adams, Jer. Kenyon, etc.

Table listing names of contributors for UNCLE TOM'S CABIN. Includes names like B. B. Wood, Rome, N. Y., J. B. Controll, etc.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, PA. Fare, \$1 75. Arrangements, commencing November 15, 1852. Leave for Easton at 6 P. M. daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3 1/2 P. M., and for Somerville at 4 1/2 P. M. Returning, leave Philadelphia at 6 and 9 A. M., and 3 1/2 P. M.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Express Train at 8 A. M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Light. THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

Clothing Establishment. THE subscribers under the firm of W. Duns & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing...

Church Bells. CHURCH FACTORY AND STEAMBOAT BELLS (of any number) cast to order. Improved cast-iron bells, with mechanical facilities for their casting, 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...

Just Published. SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres, with a View of the Slavery Question in the United States. By WILLIAM GODDARD, author of "The Democracy of Christendom."

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in relation to the principle of democracy. By GEORGE DODD, Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York.

AN EDITION FOR THE MILLION. UNCLE TOM'S CABIN FOR 37¢ CENTS.—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally, the NEW EDITION, MASS.—a new and improved edition of the original, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book which has been printed in this country, in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding its immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition.

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