

The Sabbath Recorder.

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

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 45.

NEW YORK, FIFTH-DAY, APRIL 21, 1853.

WHOLE NO. 461.

The Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

BY C. ROLLIN BURDICK, A. B.

I approach a subject fraught with the most vital interest. It is not in the power of words, such as men can command, to do it justice. Had I the tongue of an angel, I suppose I could hardly exaggerate the importance of it. I have in mind the inculcation upon the young of the great moral truths which govern the universe—that kind of training which will give them not only mental power, but ability to know right and wrong, to so shape their way through the labyrinthian paths of life as to secure to themselves the crown of glory and immortality which awaits the righteous hereafter. It is to put into their hands the chart and compass by which they can guide their barque, among rocks, shoals and quicksands, into the haven of safety.

On yonder boisterous sea are launched many vessels. Ever and anon you see one and another foundered by the turbulent waves, or dashed upon hidden rocks, and lost amid the foam of the breakers. The shore is strewn with the wrecks of the thousand crafts that have gone to ruin. And you need not wonder. Their pilot was false, their compass cheated, their chart was wrong, and their helm was insufficient. How could they outride the storm? But yonder is a ship launched upon the same ocean. The storms rage and spend their fury about her; the winds, marshaling their hosts, rush with impetuous fury upon her; rains, descending in torrents, drench her; hail-stones pelt her; lightnings play about her masts; thunders are bellowing above her, and mountain waves dash over her; yet she outrides the storm. She comes safe into port. And why? The Bible is her compass—the Bible is her chart—the Bible is her helm—the Bible is her pilot—the Bible is her ballast—the Bible is her lightning rod—the Bible is her covering from the rain and waves—and she cannot be lost.

In view of its importance, then, I would have the Bible used as any other text book, studied, conned, its character as a literary production examined, its excellencies pointed out, its historical facts considered and weighed, its biographies noticed, and its flights of oratory analyzed and commended to the young as the most perfect models which any writers have ever produced. I would have it read as a reader daily during the great part of the student's course. Some of the reasons for this, I will endeavor to show.

First, with regard to the style of the writings of the Bible. Its simplicity is unrivaled by any production of the unassisted human intellect. There are no extravagant hyperboles, and no useless flowers of speech. The writers have a plain, matter-of-fact, common-sense way of expressing themselves. They are not guilty of long and tedious perorations, introductions, and apologies; but, on the contrary, when they have a matter to communicate, they come right to the point at once, and say what they have to say, in the plainest, shortest, and most perspicuous language possible. Take for example the first sentence in the holy book. "In the beginning God created the heavens and the earth." What can be more simple and beautiful. Follow the whole narrative through the creation and fall of man, and the subsequent events preceding the deluge, and where can you find a more simple, and yet a more beautiful and interesting history? And what can be more fascinating than the pictures of pastoral life among the patriarchs who lived after the flood? The whole written in so plain and easy a style, that any child of ordinary attainments, at eight years old, can understand them, and yet the most cultivated find ample food for their intellects in conning them over and contemplating their beauties.

The Bible, as an entire book, consists of three heads or departments, somewhat mingled, but still distinct enough to be noticeable. 1st. The historic. 2d. The doctrinal. 3d. The prophetic. The historic portion of the Old Testament extends to the book of Job; the doctrinal from Job to Isaiah; and the prophetic through the remainder of this part of the Bible. In the New Testament, the historic runs through the four gospels and the Acts; the doctrinal, commencing with Romans, extends to Revelations; and the prophetic through Revelations.

As a history, the Bible stands preeminently the oldest and most reliable in the world. In it we have the only reliable account of the world before the deluge. And for hundreds of years after the flood, it furnishes us with the only credible history of man. Its importance, then, as a history, is clearly seen. Any thing, and the only thing, which gives us a clue to the origin of this mighty globe, our present habitation, cannot fail of being highly interesting. And more interesting still must be the history of the origin of the human race, which it furnishes. Here only do we learn the fact that men constitute one great brotherhood, having descended from the same parents. Here we learn that all caste is unnatural—that the right of one man to hold

the person of another as his property, is illegitimate—and that despotism, in any of its forms, is unholy, having its origin in the bottomless pit. These are lessons too important to be withheld from the youth of a Republic. They should be constantly taught, and every one should become familiar with them.

In the Bible, we have a connected account of a nation springing from one man; increasing rapidly, until it finally numbered many millions; transported in its infancy to a land far distant from the place where it had its origin, to be nourished and saved from the mighty famine that was desolating its territory, and in due time led out by the mighty hand and outstretched arm of Jehovah, from the presence of their enemies, over mountains and through vallies, while seas receded before their march, rocks burst forth in living streams to slake their thirst, and the clouds of heaven poured down their abundance of manna to feed them in the wilderness. They march onward until they find themselves at the foot of Sinai's Mount, where, amid the thunderings and terrors of Almighty power, they received the law; and thence, waving their standard, and led on by the God of Battles, their conquering armies enter the promised land. The idolatrous nations inhabiting it fall before them like the leaves of autumn, or flee like chaff before the wind, leaving them in possession of that land flowing with milk and honey.

The history of this people has no parallel, either in richness of incident, or in the displays which it gives of the character and attributes of God, in the dispensation of justice and mercy to the human race. Do his chosen people keep his commandments? He pours upon them the fullness of his rich blessings. Do they sin? After suitable warnings his judgments come upon them with the force of the tornado, scattering them to the four corners of the globe. Thus he shows that he is no respecter of persons. This teaches an important lesson, which every child should learn, the sooner the better. If it were generally inculcated, many erroneous notions with regard to the dispensations of Providence would never find a place in the mind of man. How many rich men have formed the notion that they are the more highly favored of God, and consequently better than the poor man, who labors for his daily bread. Had they learned this lesson, they might be led to see that their wealth is rather a curse than a blessing from the hand of God. It will also teach the poor man to be content with his lot. Where can a child have a better opportunity of learning such lessons, than in the well-conducted common school?

THE RESURRECTION OF CHRIST.

What time in the week did he rise?

That many people are mistaken in supposing that our Lord was crucified on the sixth day of the week, and rose on the first day of the week, is evident from several passages of Scripture. That he was to rise "the third day" after he was crucified, we have Matt. 16: 21, 17: 23, and 20: 19; Mark 9: 31 and 10: 34; Luke 9: 22, 18: 33, and 24: 7-46. "Destroy this temple," (the temple of his body), and in three days I will raise it up." John 2: 19. "After three days I will rise again." Mark 8: 31, Matt. 27: 63. As a sign to the Jews that he was the true Messiah, he said, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12: 40.

Now, to say that Christ did rise "the third day," and "in three days," and "after three days," we must admit that he rose at or in the end of "three days and three nights" from the time that Joseph laid the body in the new tomb. If Joseph laid the body of Jesus in the new tomb at "even," (Mark 15: 42), then it follows that he did rise at "even," and not in the morning; for if we begin at "even" to count three days and three nights, either way, we come to "even" again. If we say that he was risen "in the end of the seventh day Sabbath," which would be before sunset on the seventh day of the week, according to Matt. 28: 1, 6; and if then we begin to count back to find the time that the body was laid in the new tomb, it will be this:

In the end of the sixth day of the week, (called Friday), would be one day and one night.

In the end of the fifth day of the week, (called Thursday), would be two days and two nights.

In the end of the fourth day of the week, (called Wednesday), would be "three days and three nights."

This brings us back to the "midst of the week." See Dan. 9: 27. Now we will begin at the "even" of the fourth day of the week, and count the other way, to find the time of his resurrection.

The even of the fifth day of the week would be one day and one night.

The even of the sixth day of the week would be two days and two nights.

The even of the seventh day of the week would be "three days and three nights."

There were two Sabbath days while the body of our Lord was in the new tomb. The first Sabbath day was an high day. John 19: 31. This was the next day after he was crucified. Mark 15: 42, Luke 23: 54. The second Sabbath day was "the Sabbath day according to the commandment." Luke 23: 56, Exod. 20: 10. These two Sabbath days are thus distinguished by the apostles, so that we may know which Sabbath they are speaking about. It is not said, that the women

which followed Christ rested on the high Sabbath of the Jews; but they "returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment." Luke 23: 56. Showing, that their Lord had taught them to regard the commandments of God. Neither does it appear that the "chief priests and pharisees" were very strict in observing the high Sabbath; for they "came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day." And having obtained authority, "they went and made the sepulchre sure, sealing the stone, and setting a watch." Matt. 27: 62. This last part of their bloody work being done on the fifth day of the week, would enable one of the disciples, on the next first day of the week, to say, "To-day is the third day since these things were done." Luke 24: 21.

Now, we will take particular notice whether "Joseph, who also himself was Jesus' disciple," did take the body, and lay it in the new tomb, before the high Sabbath commenced, which would commence at sunset. Luke 23: 53 gives an account of the body being laid in the sepulchre; and the next verse (54th) says, "And that day was the preparation, and the Sabbath drew on." Now, it appears that this was done before the high Sabbath commenced. And if it was done before the high Sabbath commenced, then it follows, that Jesus rose before the first day of the week commenced, which would also commence at sunset after the Sabbath of the commandment. Mark 1: 21, 32.

Objection.—It is said, (Mark 16: 9), "Now, when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Answer.—This scripture does not say that he did rise early the first day of the week; but that he "was risen early." Matthew, who wrote the first gospel, says, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre." And behold, there was a great earthquake." In the margin, it says, there "had been" a great earthquake, &c. Matt. 28: 1. And the angel said, (verse 6), "He is not here, for he is risen, as he said. Come, see the place where the Lord lay." Now, I understand by this plain scripture, that our Lord was risen some time before the "end of the Sabbath," and some time before the first day of the week commenced. But still I will be very much obliged to any man who can show me that our Lord did rise on the first day of the week, though this, in my mind, would have no effect to change the Sabbath of the commandment.

B. CLARKE.

SIR JAMSETJEE JEEEBHOY.

We are indebted to the North American Review for a chapter of mercantile biography, which may be well commended to the imitation of Christian merchants.

Jeeebhoy, the Parsee Merchant, has risen from poverty and obscurity to wealth and distinction, as a shipper and merchant at Bombay. In the acquisition of his fortune, he adopted principles which doubled its value—learning at the same time how to spend it for the benefit of his fellow-man. The record is before us of a small part of his gifts for twenty years, and yet it amounts to 608,000 rupees, or more than \$500,000. He expended 200,000 rupees for the supply of Poona with pure water. He erected an inn for the accommodation of poor travelers, at the cost of 80,000 rupees, endowed it with 50,000 rupees, and his wife added another 20,000. Not a year has passed without some act of munificence. The schools of Calcutta and Bombay, the benevolent societies, the public works in all parts of the country, have all benefited by his wide-spread charity. No bigoted faith, no false feeling of nationality, no narrow standard of judgment, has ruled his efforts for the good of mankind. He

"Grasps the whole world of reason, life and sense, In one whole system of benevolence."

The homage paid to this benevolent merchant has been very marked. The Queen of England has conferred on him a patent of knighthood, at the solicitation of the East India Company. Kinsmen and friends presented him an address, accompanied by a testimonial of the value of 15,000 rupees—not after the American method of a silver service or a statue, but to form a "translation fund" for "defraying the expenses of translating into the Goojaratee language such books from European or Asiatic languages as may be approved by the Committee, to be by them published and distributed gratis, or at a low price, among the Parsee community, in furtherance of the education of the people."

In accepting this testimonial, the princely merchant utters sentiments worthy of Christian emulation. He says: "I shall ever wish my name to be connected with every endeavor to diffuse knowledge among our people; and the surest way to incite them to elevate and improve themselves, is to spread far and wide among them, gratuitously, or in a cheap form, translations into our language of the most approved authors." And he demonstrates the fitness of the memorial, by the munificent sum of 300,000 rupees—\$150,000—as a fund to be applied "towards relieving the indigent Parsees of Bombay and Surat, and the education of their children," to be managed by the Committee who tendered him the honor of the memorial.

The wife of Sir Jamsetjee Jeeebhoy shares his generous spirit. At a cost of 175,000 rupees, she has constructed a causeway at a point between Saleette and Bombay, where a dangerous ferry previously existed, and a loss of life was frequent. And this seems not to be a solitary instance of benevolence.

STARS SINK ONE BY ONE FROM SIGHT.

The stars sink one by one from sight,
No trace of them we find;
They vanish from the brow of night,
And none is left behind.
Alone,
And none is left behind.

The sun goes down to his ocean bed,
In all his rays enshrined;
He wraps them round his crimson head,
And leaveth none behind.
To mourn,
And leaveth none behind.

The beautiful and gifted dead,
The noblest of our kind,
Have cast their work aside, and fled,
And we are left behind.
Alone,
And we are left behind.

The dear old friends of early time,
Hearts round our hearts entwined,
Have faded from us in their prime,
And we are left behind.
To mourn,
And we are left behind.

Faint stars, red sun, ye come again,
For whom no hearts have pined;
We call our darlings back in vain,
Still we are left behind.
Alone,
Still we are left behind.

O! dear ones, teach us so to run
Our race, in sun and wind,
That we may win where ye have won,
Though we be left behind.
Awile,
Though we be left behind.

OXFORD AND CAMBRIDGE.

These two Universities, says the editor of Household Words, consist of forty-one colleges—twenty-four at Oxford, and seventeen at Cambridge. They are two learned corporations, governed by their own laws and their own dignitaries, assembling in Oxford, under the name of a Convocation, and in Cambridge, under that of a Senate. Each college, however, has its own peculiar laws, its own funds, and its own special character. One is more devoted to theology, another to philosophy, another to classical literature, another to medicine; and one or two are distinguished, like the Magdalen at Cambridge, for such qualifications as are more akin to the arts and mysteries of the grand turf than to any of the fine arts, or the mystic meaning of the white surplice.

In each University, one college takes the lead of the rest, like a Triton among the fishes. In Oxford, it is Christ's Church; and in Cambridge, it is Trinity. There are the royal apartments for the sovereign; and there, upon the largest scale, you may perceive the distinguishing peculiarities of college life. Trinity College, Cambridge, is, we believe, the richest college in the world; but its chapel is not so large, nor so transcendently beautiful as that of King's College; nor is its dining hall so large as that of Christ's Church, Oxford. The finest chapel in the world is that of King's College, and yet it is only appropriated for seventy Eaton boys, for whose sake alone King's College was endowed, and the chapel built. That chapel is three hundred and sixteen feet—interior, two hundred and ninety-one—in length, and the height of the ceiling, seventy-eight. It contains twenty-six windows, each fifty feet high, and all but one—the west—magnificently painted, and so costly in their preservation, that the very cleaning and burnishing of each window, which must be done in London, piece by piece, inflicts a bill of £200 on the college treasury. Such magnificence is not to be seen in any cathedral in England. Trinity College chapel is smaller, being only two hundred and four feet in length, interior, and forty-four feet high, though even this is much larger than Oxford Cathedral, which is the chapel of Christ Church College. But as Trinity College contains about one-third of the students of Cambridge, its chapel is filled to overflowing, and is one of the most interesting sights which the University presents; for at each of the Colleges and Universities, on what are called surplice days—that is Saturday, Sunday, and Saint's days or eves—the students all attend in their white surplices; and there, at one view, you see the future chancellors, bishops, prime ministers, judges, and legislators of England.

The kitchen of Trinity College, Cambridge, supplied food for one thousand one hundred mouths daily. The hall, which is one hundred feet long, forty broad, and fifty high, is not sufficiently large to dine one-half of the students. There are two dinners, and many dine at their own apartments. The cellar contains about four hundred barrels of ale, four of which are emptied daily. Even the butler keeps his carriage and his livery servants, and is reckoned a man of £3,000 per annum. Food there is over-abundant; for nothing is ever sent twice to table. The remnants go to certain officials; and a table at Trinity College is sometimes worth £200 a year to him or her who has the clearing-of-it. Next in size to Trinity is St. John's; and these two monopolize more than half of the students, as Christ's Church, Oxford, one-third of the Oxonians.

Gradations of rank, like the four Indian castes, prevail in both Universities. In Cambridge it is: 1. Fellow Commoners—noblemen and rich gentlemen, who have the privilege of dining at the Fellows' table, and wear gold trappings on their gowns, and gold tassels on their caps; or, if they chose to wear hats, they may. 2. Pensioners—who receive no pension, like State pensioners, but pay for all in less expensive style than the former. 3. Scholars—who are elected on the foundation, and have various emoluments, according to the value of the scholarship. 4. Sizar—who have common fees, and dine on the remnants of the Fellows' table. In Oxford, the four castes are Noblemen, Gentlemen-Commoners, Commoners, and Servitors.

Education at the Universities consists, for the most part, of private tutorage. Each student attends the class-room of a tutor, either in college or out of it, and reads with him as at school; and there are public examinations, at which he has opportunities of displaying his abilities and the progress he has made. There are also public lectures, which

he may or may not attend, according to his professional intentions. Every facility is afforded to the industrious, and every encouragement to the talented and the ingenious; and the associations of a university residence are most inspiring, for those who are susceptible of inspiration. The names and the images of the great surround him at every step; their memories are everywhere halted. The very mulberry tree that Milton planted with his own hands, in the garden of Christ's College, Cambridge, is carefully preserved, propped up, and the excoriated parts covered with sheet lead.

JONATHAN EDWARDS' STUDY.

Peculiar associations of thought, and emotions of veneration, arose when introduced to the book-case, the consulting, octagonal, revolving table, and the old leaf chair, of this eminent divine. They were in the house of Mrs. Cowles, relict of the Rev. Pitkin Cowles, formerly pastor of the church in North Canaan, Ct. The plain cherry and sliding panels of the book-case bore the marks of the utmost simplicity, as designed not at all for ornament, but for convenience, utility, and the safe keeping of his library. This, of course, I saw not, but presumed his volumes showed no special elegance of binding, being made and used altogether for their contents, as were the dark, closed shelves where they stood. No doubt he needed no glazed shutters to look through, to see where to find any author he desired to consult, as each must have held his own assigned place. Looking at the table and chair, I soliloquized thus: "Here was the book emphatically searched; and here the famous Arminians, of the olden times, Tindal, Taylor, Chubb, &c., were handled with the metaphysical's vigorous grasp, as he pursued his 'Humble Inquiry concerning the Freedom of the Will,' and prepared his 'Treatise on Original Sin;' and here he assayed the great work of writing 'The History of Redemption.' Here moved the pen, to send out to the world the thoughts of a mighty mind, to establish and vindicate the faith once delivered to the saints, and beat assailable from the citadel of truth. Here were labors performed for the church, which will transmit a powerful, beneficent influence through successive generations, to the end of time."

Protestantism forbids idolatrous homage to any departed servants of Christ, however eminent; but who that justly appreciates the character and labors of Edwards, in raising such strong bulwarks against the assaults of error, can view without some instinctive feeling of awe, even the simple, modest memorials of his intellectual and theological toils, transferring our imaginations to the scenes and very places and objects where they were performed? We have no relics for superstitious regard, nor places toward which to go on pilgrimage, but we revere objects that, in sensible form, most strongly bring our minds into intimate, life-like contact with the great and good.

[Puritan Recorder.]

MORNING AND EVENING WALKS.

Some thirty-five years ago, a young man who resided in a country district in England was visiting at a distance from home. Newly acquired feelings of piety, gave him a taste for early rising, and for enjoying his books in the private country walks around the house of his friend. Most generally he was wont to bend his steps towards a wood belonging to a neighbor in the vicinity. Soon after commencing these rambles, he was one morning quietly advancing in a winding path, when he found himself suddenly confronted with one of the gamekeepers, who, springing from behind some trees, and supposing the wanderer to be in quest of game, presented a gun at his breast, at the same time telling him that he was a dead man, if he did not stand still and surrender. At the first moment he was somewhat startled, but soon recovering himself, he said that his only object in coming there was to enjoy privacy with his books. The keeper, not being quite satisfied, first demanded his address, and then a sight of his books. He immediately took a small Bible out of his coat pocket. The keeper appeared surprised; and after having entered into conversation with him, told him to consider himself safe at all times on every part of the property.

The next three or four mornings our friend went in a different direction, but afterwards, determining to resume his favorite walk, he met the nobleman's servant at the same point, who, addressing him respectfully, begged of him, if it were not asking too much, to read a chapter out of the Bible, and to explain it to him; adding, that he had waited there two hours each morning since the first meeting, greatly fearing he should never see him there again. The request was gladly complied with. The youthful Christian, now unexpectedly led by circumstances to assume the character of an instructor, became much interested in the man, and frequently resorted to the spot, where he was sure to find him anxiously awaiting his arrival. These interviews were not in vain.

In the course of the next summer, a younger sister of this young man was a visitor in the same family. One Sunday, after the services of the day were ended, she accompanied a young lady of the household in a walk round a sheet of water, and before they were aware, lured by the calm loveliness of the evening, and the sylvan beauty of the scenery, they had extended their wanderings into a part of the adjoining wood, when their attention was arrested by the music of voices blending in a song of praise. Following in the direction whence the sound proceeded, they at length came to a small, but neat cottage, and, on listening, recognized the words of a hymn. They retired without interrupting the solemn exercises of family devotion; and when they mentioned the circumstances to the brother, who had now entered on preparation for the ministry, his countenance beamed with pleasure, as he rejoined, "It was the keeper's family you heard singing, and he is my first convert." [Watchman and Reflector.]

"THE WATER OF LIFE."

Some time since, an incident related in my presence, by a clergyman who had formerly resided at the South, interested me exceedingly. It illustrated very beautifully the freeness of salvation, and also that text of Scripture, "The wayfarer man, though a fool, need not err therein."

The incident related to a poor negro slave, who had felt the burden of sin, and who had sought and found relief. The precise language of the clergyman, in relating the incident, I do not remember, but the following is the purport thereof: The poor negro had gone sad and mournful for many a day. He felt a burden upon his heart, heavy like a stone, but he spoke to no one about it. He knew something should be done, but what he could hardly tell. One morning he resolved to fast. At noon, when others went for their food, he repaired to a lonely place near by, where was a spring of water, partly to quench his thirst, and partly to be alone. He stood by the spring of water, his eyes cast down to the ground, and his heart well nigh breaking in sadness. Now he stoops and partakes of the flowing stream. Just then the thought flashes upon him, that "the water of life" is as free as that. He turns his eye of faith to Jesus, and says, "Lord, I will drink of the water that thou givest." He drank, and he was happy.

In connection with this I will cite another case. It is not now of a poor negro slave; it is of the gifted, the strong-minded, the romantic, the hitherto proud-spirited "Charlotte Elizabeth." Let her own words tell us how she received the gospel.

She says, speaking of the gospel and her reception of it, "I took it simply from the Bible, in the words that God's wisdom teacheth, and I thus argued: Jesus came into the world to save sinners; I am a sinner; I want to be saved; he will save me. There is no presumption in taking God at his word; not to do so is very impertinent; I did it, and I was happy."

EARTH'S BROKEN CISTERNS.

We have seen a young man discontented and unhappy, because delayed in entering upon his inheritance; and we have seen the same man, with his desire gratified, with wealth in possession, and yet never so guilty, so wretched, so wholly disappointed, as then. He had come thirsting to the cistern, and found it broken. It is an every day tale. Earth is full of promises, but they are broken promises. When the California gold fields were discovered, the intensity of desire to visit them became a monomania with thousands. Happiness was within their reach. They built castles in the air. In the result, the large majority were sadly disappointed. They suffered unheard of privations; they perished by sickness, from utter neglect; they rushed into reckless dissipation; they were murdered! Australia's still richer gold fields have attracted their thousands too, and when they grasp the glittering prize, robbers and murderers step forth to murder them in open day for the sake of the coveted dust. Gold never yet made a man happy; it much often unmakes men than makes them. The Island of Madeira should be a merry place, for it is a land of the vine; but the clusters have failed, and the inhabitants are starving. Honesty in lawful business, contentment with the allotments of Providence, enjoying this world in the fear of God, and in expectation of a better, are sources of real comfort, which we recommend our readers to try. [Pres.]

AN INCIDENT.

Embarking at Memphis last year there was a sick man lying at the wharf-boat, to whom none gave a cent except Mr. H—, a minister of the N. S. Presbyterian order, and one other.

There was a passenger on board who declared loudly, wherever he could get an audience, against religion and religionists, and more especially religion mongers, alias preachers. I bore it as patiently as I could until the second night, and then my impatience found vent. I silenced the gentleman, for that night at least, by observing, "Tis true that some Christians are hypocrites, and some ministers are speculators in their religion. But as we came on board together you noticed that sick man on the wharf-boat?"

"Yes, I saw him."

"You gave him nothing?"

"No."

"There were more than fifty of our passengers who saw him, and not one of them gave him a dime."

"That is true, I believe."

"Well, sir, the Rev. Mr. H—, who has just gone to bed, has a salary for preaching of about fifty dollars a year; at any rate he has to teach school to make out a support. Now, sir, that man gave the poor fellow two dollars, for I saw it, and I will be his security that he will pay poor fellow for dollar with you to any poor fellow you will pick up!" The fool was answered according to his folly.

HE GLAD HE IS DONE.—So exclaimed one, as the preacher closed his sermon of about half an hour, and that was the usual length of his discourses. In these days of haste, a sermon of forty-five minutes is considered tedious; and an hour is intolerable. It was not so formerly. Our ancestors had very different notions. Baillie, in describing a meeting held by an assembly of divines in 1643, says: "We spent from nine to five graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely confessing the sins of the Assembly, in a wonderful, prudent, and pathetic way. After Mr. Arrowsmith preached an hour—then a psalm; thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours—then a psalm; after Mr. Henderson, brought them to a sweet conference of the heat confessed in the assembly, and other seen faults to be remedied; and the conveniency to preach against all sects, especially Anabaptists and Antinomians." Dr. Twisse closed with a short prayer and blessing.

The Sabbath Recorder.

New York, April 21, 1853.

REGENERATION.

In the Recorder of Jan. 13, appeared a communication from "A Young Teacher," requesting our views on the subject of Regeneration, in which it was said, that "some hold to the opinion that it is a work which we bring about in ourselves; that is, when we resolve in our hearts to do the will of God, we are regenerate. Others believe that it is a work which God has to bring about in us."

Our reply was simply a quotation of three passages of Scripture, which we supposed to be applicable to the case. But "An Old Teacher" has sent us a communication, in which he complains of our reply as being "quite too much one sided;" and he says, "It made me think of a few lines of poetry which I saw [invented?] many years ago, which read as follows:—

There is a misfortune, prevails with mankind, Of fixing the Scriptures to suit their own mind. They first get their tenets, then make it their care To pick out such scriptures as best will compare; And when they have such as suit them the best, They wrongly construe them, and skip all the rest; And by such like means, there is scarcely a man But this might find scripture to suit his own plan."

As we do not care about holding any controversy with our correspondent, many parts of whose communication have but a remote, if any, bearing on the subject, it is sufficient to say, that the conclusion to which he arrives is, "that Regeneration is not brought about by the work of God alone, nor by the work of man alone; but that it cannot be brought about, consistently with the character and attributes of God, and the relation that man bears to him, without the conjoined action of both parties."

At present, we shall content ourselves with a simple statement of our views. If any one wishes to take us to task afterwards, let him confine himself to what we have written, and its necessary logical consequences.

When the Scriptures represent the natural man as "dead in trespasses and sins," we believe they mean just what they say, namely, that there is no life in him. For "he that hath not the Son of God hath not life." 1 John 5: 12. Life, in this connection, is but another term for holiness; the natural man possesses not a particle of it. "Every imagination of the thoughts of his heart is only evil continually." Gen. 6: 5. He is flesh, and not spirit; for "that which is born of the flesh is flesh." John 3: 6. His mind is "the carnal mind," and that is declared to be "enmity against God." Rom. 8: 7. Being "in the flesh," he "cannot please God." Being an unbeliever, he cannot please him, for "without faith it is impossible to please him." Heb. 11: 6.

Now, when a man is regenerate, we understand that he is no longer "dead," but "is passed from death unto life." John 5: 24. We understand that his quickening was of God. Eph. 2: 1, 5. We do not believe that he quickened himself, nor is it so taught in the Scriptures. Nothing can exceed the limits of its own nature in acting. A beast cannot act like a man, unless he be first made to partake of the human nature; he must act like himself, that is, like a beast, and like a beast only. A man cannot act like an angel, without first partaking of the angelic nature. So neither can the carnal man act spiritually, without first partaking of the new or spiritual nature. He acts only as a sinful man. His works are the works of the flesh, and nothing else. God is not in all his thoughts. So Jesus Christ taught, when he said, "A corrupt tree cannot bring forth good fruit." But if the natural man regenerates himself, he exceeds the limits of his own nature; he acts contrary to the ruling inclination of his heart, which is a contradiction.

Nor do we believe that his quickening is partly of himself and partly of God; it is wholly of Him who is rich in mercy. The notion that it is "the conjoined action of both parties," grows out of confounding the results or fruits of quickening with the quickening itself. This is a very common error. If the natural man partly quickens himself, we have the same difficulty, substantially, as when we suppose him to do the whole work. If the entire power employed in quickening him be represented by the number twenty, and the man himself be supposed to put forth ten of those twenty degrees of power, he exceeds the limits of his own depraved nature in acting, by ten degrees. The absurdity, therefore, though not so extensive as in the case first supposed, is nevertheless the same in kind.

Some think that a man is not regenerate, or begotten again to newness of life, till he finds peace in resting his soul on Jesus Christ. This is an error. As soon as one begins to long after God—as soon as he really and truly wishes to be a Christian—as soon as he begins ceasing to do evil, and learning to do well—he is already a new creature, whether he experiences any of the comfort of it, or not. These longings of his heart, and sincere efforts at well doing, are the same fruits of the new birth; they are not the exercises of "the old man which is corrupt according to the deceitful lusts." They are the exercises of one actually created anew in Christ. True, it may be a long time before he obtains those clear views of the way of salvation which will enable him to "rejoice with joy unspeakable and full of glory;" nevertheless, he is as truly regenerate as though he were free from all doubts and misgivings. But because, between the time of his illumination to see himself a lost sinner, and his clear dis-

covery of the way of mercy, considerable time usually elapses, during which he is endeavoring to "make his calling and election sure;" and because his endeavors in this line are so many cooperations with God in the work of grace upon his soul; he fancies that he is doing something to regenerate himself, which he supposes will be accomplished when he has found peace; whereas, if he did but know it, he is regenerate already.

Once more. There is no middle ground between death and life; no middle ground between absolute unbelief and faith. The natural man is an unbeliever; the spiritual man is a believer. He believes the very moment he is born again. He has faith, long before he enjoys the comforts of it. All the longings of his heart are after God; and if that does not imply faith in God, we know not what does. The yearnings of the new-born soul are after Christ, and he will no more be satisfied till he rests joyfully in the arms of Christ, than will a new-born infant be satisfied with anything short of the mother's breast. This is faith; not faith in its full strength, it is true, but faith in its lowest degrees, nevertheless genuine faith. For it is certainly that which pleases God; but "without faith it is impossible to please him."

Is faith the act of the natural man? The Apostle tells us that faith is a fruit of the Spirit. Gal. 5: 22. Compare Eph. 2: 8. Again he tells us, that those who exercise faith, do so "according to the working of his (God's) mighty power, which he wrought in Christ when he raised him from the dead." Eph. 1: 19, 20. Which means, if we understand it, that it requires the same exertion of divine power to quicken a dead sinner to the exercise of faith, as it did to quicken the dead body of Jesus Christ, and raise it from the grave. T. B. B.

BRITISH CORRESPONDENCE.

Sunday Opening of the Crystal Palace.—The Morning Glasgow, April 1st, 1853.

The question as to the Sunday opening of the Crystal Palace, still engages deeply the attention of the church which makes void the Sabbath law that it may keep its own traditions—while protesting against all other traditions observed by others. Our imperfectly reformed Protestant people see not that the loss of legal protection for their own day would afford more clear opportunity for the exercise and display of a faith laying hold on God's day. The passing through the House of Commons of the Crystal Palace Railway Bill, without a clause being inserted authorizing the opening of the Palace itself on Sundays, was regarded by such with great complacency. This, however, is not, in reality, the determining point; the repeal of the Act of Parliament 21 Geo. III. c. 49, would be necessary to enable the Palace Company to make a charge for Sunday admission. With the law as it is, it may be inferred from the statements of the Crown lawyers, the exhibition of the whole collection could be made gratuitously. This, of course, is not the design of the Company, whose shareholders expect a large per centage on their invested capital; and towards which, they well know, a Sunday exhibition would, in the present state of public opinion, greatly contribute. This the Sunday observers also know, and with alarm, and urgency for petitions, the Rev. J. T. Bayley, Clerical Secretary to the London Sunday Observance Society, writes in yesterday's Record, that he has good authority for stating, that an Honorable Member of the House of Commons does propose bringing in a Bill for the repeal of the Act referred to, unless overwhelming petitions should show that public opinion is against such a proposal.

A week ago, a great meeting, (called without placard or newspaper advertisement) was held in the London Tavern, in favor of the Sunday opening of the Palace—Robert C. Bland, Esq., in the chair. The large room, in which, the preceding week, a meeting for the very opposite purpose was held, was full; and the chairman stated that 200 letters had been received, from the working classes in various parts of the country, favorable to the object of the meeting. Mr. Newton moved, "That, in the opinion of this meeting, the opening of the Crystal Palace on Sundays should be a religious, a moral, and a social advantage to the country." In his speech, Mr. N. said there were a greater number of persons attending to the comforts of the dignitaries of the church on Sundays, than would be required to give accommodation to the hundreds of thousands who would visit the Palace on that day. Mr. C. F. Nichols, in seconding the resolution, "contended that the Christian Sabbath was not the Sabbath referred to in the Fourth Commandment. The Christian church thought proper, for its own reasons, to change the Sabbath from the seventh to the first day of the week; and what ever blame there was in the matter, rested with Christendom, for sanctioning such a change." At the close of Mr. N.'s speech, the chairman intimated that discussion was invited. Two individuals availed themselves of the opportunity thus afforded, but neither of them ventured a word in reply to the argument just quoted. An amendment was, however, proposed, but the resolution was carried by a very large majority, and a petition to the House of Commons was directed to be prepared in accordance therewith, which Lord John Russell should be requested to present.

Often as the Church has been reminded that their own practice largely violates the requirements of the Fourth Commandment, even on the supposition that the first day is sanctified thereby, yet luxury and pride are often found too powerful to be thus influenced. The Sabbath, from the seventh to the first day of the week; and what ever blame there was in the matter, rested with Christendom, for sanctioning such a change." At the close of Mr. N.'s speech, the chairman intimated that discussion was invited. Two individuals availed themselves of the opportunity thus afforded, but neither of them ventured a word in reply to the argument just quoted. An amendment was, however, proposed, but the resolution was carried by a very large majority, and a petition to the House of Commons was directed to be prepared in accordance therewith, which Lord John Russell should be requested to present.

ber of carriages which were at the door of Dr. Candlish's church last Sunday, unrebuked, it supposes, and the number of horses, drivers, grooms, and other attendants thereby required to work, for no sufficient reason. But the Dr. himself, it is added, in his zeal against Sunday Railway traveling, had bought one share of the Edinburgh, Perth, and Dundee Railway stock, that he might be privileged, at the meetings of the Company, with the opportunity of reminding the shareholders that there is a Fourth Commandment, and to assert that it speaks of the sanctifying of the first day of the week,—which it seems remarkable that he can continue to believe to be true.

The Madiai remain, meanwhile, at Marseilles, the state of their health requiring repose. They have been a few times at the Protestant worship, and have been visited by the British Consul and almost all the English residents in the city. They were expected soon at Paris, and arrangements seem to have been made for a deputation from the British and Foreign Bible Society to receive them there, and to offer their assistance and encouragement. Their sympathizing friends on the spot wisely, however, discourage any prominent display being made at present, although their hotel is constantly crowded by visitors. Their own state of feeling is happily such as becomes godliness. They were released, it appears, on their personally petitioning. The dignity of the Grand Duke of Tuscany, is thus preserved, and his clemency is magnified. He yielded not to the requests of combined Protestantism, nor to the persuasions of nobles, and princes, and potentates; but he listened to the prayer of the prisoners, who had offended him by praying to God and not to the Virgin and other of the Duke's saintly mediators! Will the Duke also hear and answer the prayers of thirty more confined in his prisons, charged with the crime of reading and believing God's most blessed Word? We trust they will continue to be remembered at the throne of grace. The Tascan Government were either ashamed or afraid. They secretly brought the prisoners from their cells, pushed them from their dominions under a false name (the maiden name of Rosa having been put upon the passports of both instead of Madiai) and hurried them on board the steamer for Marseilles, twenty-four hours before her time of sailing, keeping them secluded till the vessel had left the shore, although poor Francesco was delirious during the night of this confinement. May the Lord, in His love, comfort their hearts, and bless to the good of others the witness they have borne to His name!

After all the coquetting of the French Emperor with Pope and priests, and after all the concessions he has made, in currying favor with both, his coronation is postponed till August. More power and farther means of Protestant persecution are very likely to be required by the mis-called Vicar of Christ—and probably yielded to him—as compensation for the anointing. Is the oil prepared by any authority giving to it either virtue or value? No reason is there to believe that the Emperor has even superstition to believe this. J. A. BEGG.

MISSION OF YOUR OWN SABBATH-KEEPERS.—NO. 2.

4. Your mission, in common with others, reaches beyond the points we have already mentioned, growing naturally out of them, but possessing a broader and more individual scope. Philanthropy demands universal good will—love for every human being, irrespective of the accidental circumstances of sect, party, or nation, birth or station, clime or color. This demand makes the world the mission-field of every individual. There was a time when it could not have been said, in as true and full a sense as now, that the world is the mission-field of every one. Science, and the arts of peace, had not exerted their harmonizing, refining, and generalizing power—the religion of Christ had not shed its benign influence upon the pathway of man. Then a man could not exert an influence much beyond his immediate circle, city, or tribe—when an inhabitant of Troy or Athens, of Meroe or Utica, could not expect to be heard much beyond the walls of his city, unless thrown by chances of war before other nations.

But now no pent up city, or tribe, or nation, contracts the powers of individual man. Drilling for combat, and marshaling of armies, are not the every day business of life. The clangor of arms, and martial strains, are not the sole peans ascending from the earth. The keels of commerce are plowing thick and rapid furrows through every sea. Trade is binding nations together with the golden chain of wealth. Steam is driving locomotives into every nook and corner of the earth—their warm hearts boiling with love for human weal. Electricity is darting thought round about us in every direction, charging, enlightening, and energizing minds. Science and religion are elevating, purifying and fraternizing mankind. A chord of humanity touched now, vibrates much longer than formerly, and its influences are felt much farther. Individualism has assumed much more of the general, ubiquitous nature. There is a greater generalizing of sentiments and aims—a oneness of pulsation of the common heart of humanity—a more universal grasping after a higher destiny.

and alleviate. A common brotherhood demands that your sympathies and endeavors should not be fettered by party or sectional views or feelings. In your activities, you must know no bounds but the eternal limits of right and truth; but where truth and right point the way, there you are to follow, regardless of consequences. Your hearts must beat with, and as a part of, the great heart of humanity. The good of universal being must ever be your motto. Wherever your lot is cast, from that spot, as a centre, you are to work outward, striving to agitate the vast ocean of mind that surrounds you; or, like luminous orbs, sending off the pure rays of truth, which, mingling with the rays from similar orbs, shall form one vast flood of light, sweeping over and illuminating the remotest and darkest portions of the earth.

The divisions of which we have thus spoken are some of the grand departments in the common mission of humanity. These departments are not opposed to each other, but occupy affiliated or concentric relations—relations that require us to work from the common centre outward.

Passing from these, we enter a division, underlying, enveloping, and transcending all others. This is the religious. Whatever department may be your more especial field of labor in the others, in this there will ever be duties most important and imperative. Here rest the final interests of humanity. Around the cross of Christ cluster the hopes of a fallen world. The scheme of man's redemption was prompted by infinite love, and devised by infinite wisdom. In carrying forward this plan of salvation, human agency is demanded. You have a part in this great mission. After making it the living, practical principle of your own lives, it becomes your duty to labor in making it the living, practical principle of the world. The church is the great organization through which this is effected. All its benevolent plans for the evangelization of the world call upon you for assistance—the follies, the sins, and the woes of man, call for the catholicism, that is for the healing of the nations—spiritual death calls upon you for the bread of life—God calls upon you to work for Him in carrying forward the great plan of salvation.

In answering these calls, these demands, the line of duty will often be found running counter to our natural inclinations—opposing our worldly interests—and even bringing us into collision with the religious beliefs and practices of others. Our mission as Christians may affect more or less all of our other relations in life. Passing over the points common to the mission of every Christian, as a Christian, every one has, in addition to these common duties, a definite mission to fulfill—a part to perform, assigned him by an overruling and guiding Providence. The same holds true of Societies and Denominations.

What, then, is the peculiar and special mission of Seventh-day Baptists?

We reply, that as it was the mission of Moses, descending from the Mount, his face radiant with heavenly glory, to deliver the Law of God unbroken to the world, so it is our especial mission to take our stand by that same Law, and proclaim it, unbroken, unabrogated, to the world. Submitting to the requirements of the unchanging, eternal Law of God, it is our duty to persuade mankind to submit to these same universal requirements. While there are other truths clustering around and intimately connected with it, this is the central truth—fundamental idea—on which rests our peculiar work. This places us in opposition, both in belief and in practice, to the entire evangelical world. The opposition is such, that if we are right, those that oppose us are wrong, and if they are right, we are wrong. There is no middle ground. In this difference we take the Bible as umpire, being willing, and even anxious, to bring all questions of dispute to it for decision. To it we make our ultimate appeal. Here, then, is our point of contest—our battlefield. It is not a social, political, scientific, or mercenary warfare, but it is a moral and religious contest.

There are many and important inconveniences, difficulties, and sacrifices, arising from our religious differences, but these can never be removed until the cause is removed. It will be our next object to notice some of these points of inconvenience and sacrifice, attaching particularly and inseparably to our position and relations as Sabbath-keepers.

In the early ages of the church, it was truly a great cross to become a Christian. The church was but small, and composed, not of the learned and great of the earth, but of the poor and ignorant. As it grew and spread abroad, it became the subject of most bitter and deadly persecutions. In such times it cost something to be a Christian. But at the present day it is quite different. In most enlightened countries, its principles are respected and popular. In some, the church is made the high-way to preferment—to social and political standing and influence. Although there is in our own country no legislative union of Church and State, yet some denominations have become so popular—so many great names are connected with them—that it is considered an honor, in a worldly point of view, to belong to them. In many instances, the surest road to success in the world, is for a young man to unite himself with one of these leading denominations. By so doing, and at the same time maintaining a becoming moral deportment, he can secure the favor and aid of men of business and influence. By their assistance he is introduced to situations in the commercial, political, or literary world, and has channels of success opened to him, that he might not have found after long years of toil, without such membership. Let, for instance, an aspiring young man, of pleasing exterior and insinuating address, unite himself with some of the most popular churches of our great cities, and he is immediately brought into brotherly relations with some of the most rich commercial houses—some of the most powerful social and literary influences, of the land—relations which he may use very much to his advantage. But, how is it with those becoming members of the Seventh-day Baptist denomination? We will endeavor to answer this question.

JOHN HOWARD A BAPTIST.

The question of the denominational sympathies of John Howard has been raised and discussed in some of the religious papers of England. That he was a Baptist in sentiment there is no doubt, and it has been supposed by some that he was much interested in the subject of the Sabbath. Drs. Joseph and Samuel Stennett, who were Sabbath-keepers, and at the same time served as pastors of the Baptist Church worshipping in Little Wild Street, Lincoln's Inn Fields, London, were very intimate and much esteemed friends of Mr. Howard, and he was a regular attendant upon their ministry when in London. Dr. Samuel Stennett preached a sermon on the occasion of Mr. Howard's death, from the text, Acts 10: 38—"Who went about doing good." In his introduction, Mr. Stennett says:—

"It is a sad providence that directs my attention to these words—words so descriptive of the character to which I mean to accommodate them, that the name of Howard scarce need be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it, nor am I equal to the service. The obligations, however, I owe to his friendship and your edification, will not allow me to be silent. His benevolent regards to this Christian Society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached; and the particular share I had in his affectionate esteem; are all considerations which will, I hope, secure me from the imputation of vanity, in thus taking notice of so public a character."

After a succinct statement of some of Mr. Howard's characteristic excellencies, the preacher continues:—

"Such were the moral endowments of this extraordinary man, such his fortitude, his humanity, his disinterestedness, and temperance. I go on now to speak of his religious character. He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter writ me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall, however, be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. 'And these,' he adds, 'are my songs in the house of my pilgrimage. Oh, sir, how many Sabbaths have I ardently longed to spend in Wild Street! God in Christ is my rock, the portion of my soul.'"

THE LADIES FOR TEMPERANCE.

An exchange gives the particulars of a temperance movement, which shows what can be done by perseverance on the part of the ladies. It seems that at Markland, Ohio, a little girl about twelve years old obtained to her list of temperance pledges more than five hundred names. This set the ball rolling among the men and women of the place. The result was the union of the ministers and lawyers, of all sects in religion, and of all parties in politics, to roll on the temperance car, and keep it on the track. The men organized societies, and the ladies united their own sex in similar organizations, holding their female temperance meetings, and conducting them upon their own responsibility. A committee of two ladies, from one of their societies, has recently waited upon all the merchants, grocers and taverns of the place, selling ardent spirits, eleven in number, and asked their names to a pledge not to sell ardent spirits, except for medicinal or chemical purposes. All signed the pledge, except two grocers, who wanted "more time for consideration." The ladies have great confidence that the two "considering" gentlemen will yet yield to their request, and sign the pledge. Most of the citizens of the town have signed a petition to the Legislature of Ohio to give them the Maine Liquor Law.

THE KEY TO THE CABIN.—Mrs. Stowe's "Key to Uncle Tom's Cabin" has at length made its appearance. It claims to present the "Original Facts and Documents, upon which the story is founded," together with sundry "corroborative statements, verifying the truth of the work." The work is destined to have a wide circulation, and may possibly do as much to create anti-slavery sentiment as the original work. It is a pamphlet of 262 large octavo pages, and is sold for 50 cents. Over 60,000 copies are already ordered. A Southern Baptist paper speaks thus in relation to it:—

"Mrs. Stowe's second book will consolidate the fortune gathered by the first. But it will have a different reception from that of the first. It claims to be a book of facts. It will provoke rejoinders as such. As such it will receive the most searching investigation. If its statements cannot endure the test, the bubble reputation, which she now enjoys, will break even more rapidly than it was blown. If its statements are true, some of our people may look into the logic of her conclusions, and may undertake to show what the same kind of reasoning proves with regard to the North."

REVIVAL AT TROUPSBURGH, N. Y.—A letter from Bro. Charles Card, dated April 3, says: "It appears to be a time of refreshing from the presence of the Lord in Troupsburgh. It began in a prayer circle of three or four, and has increased for about four weeks, and still appears to be progressing. Eternity alone can reveal the extent of the work. It belongs to no particular denomination, as there is a mixture of four or five denominations."

AN "Eloquent Prayer."—California is a great country, undoubtedly; and they have original ways of saying and doing almost every thing there. Here is a specimen.

On the 4th of March, 1853, twenty-two Senators of California signed the following request to Rev. Sylvester Woodbridge, Jr.:—

"Dear Sir—The undersigned would respectfully ask a copy of the eloquent prayer delivered by you in the Senate Chamber this morning, with the privilege that they may give it that publication which its merits justly demand."

To which request Mr. Woodbridge replied:—

"Gentlemen—I have the honor to submit a copy of the prayer offered in the Senate Chamber this morning, believing that the day and theme will induce your kindness—as I trust the sincerity of the oblation will the Omnipotent Being to whom it was addressed—to overlook its demerits."

A YEAR'S WORK.—Uncle Tom is now one year old. On the 20th of March, 1852, John P. Jewett & Co. sold the first copy of the first edition. On the 20th of March, 1853, they had published 305,000 copies, or—as only about 300 business days had transpired—they had sold (at the ordinary book-rate of one thousand copies to an edition) an edition a day for that entire period. Sufficiently remarkable as this may appear, we learn from them—that what is more remarkable still—that the demand continues without sensible abatement; nearly as many copies having been sold during the past month, as in any other month in the year. The work is now selling largely at the South, and constant orders are coming in from all parts of the world, Oregon, California, and Australia not excepted. The last foreign mail brought an order for the illustrated edition from Persia! So says the Congregationalist.

AN AGED MISSIONARY.—The Puritan Recorder says that Rev. Charles Cleaveland, the Boston city missionary of Congregationalists, has attended, with the assistance of his wife, to no less than two thousand four hundred and eighty-four cases of poverty and want during the past year; and has applied for their relief, from the private benefactions committed to his disposal, the sum of one thousand two hundred and seventy dollars. "Father Cleaveland," adds the Recorder, "being his own voluntary society, very naturally makes his official year coincident with that of his natural life; and in the beginning of his report, he says: 'In the enjoyment of perfect health,—with a heart overflowing with gratitude to the Father of mercies,—and with an enlarged attachment to my high and holy calling,—I have this day entered upon the eighty-first year of my pilgrimage.'"

CONGREGATIONAL CHURCH-BUILDING FUND.—The fifty thousand dollars which the Congregational Convention at Albany proposed, to raise, to assist in building churches at the West, has been secured. The Central Committee have officially announced the fact, and state that they have caused to be prepared, by competent architects, about a dozen plans of churches. "Those plans are now in the hands of engravers and printers, and will be published in a folio volume, accompanied by some general suggestions in regard to the building of churches, at the earliest practicable moment. They may be expected by the close of the month of May. The plans will embrace designs ranging from the simplest and cheapest village chapel or lecture-room, to the larger, more elaborate and expensive structure adapted to the wealth and wants of the city."

AN APPEAL TO ARITHMETIC.—One who is accustomed to make pretty correct calculations, thinks there is no just ground for complaint about the expense of maintaining the preaching of the gospel. He cyphers it out in this way:—

"I have," says he, "a family of six persons, who attend church. I pay \$24 a year for pew rent. I hear two sermons on the Sabbath, and one during the week, making one hundred and fifty lectures during the year. I obtain, therefore, for myself and family, nine hundred lectures for \$24! or, in other words, I pay about two and a half cents a lecture. People give from twenty-five to fifty cents a lecture on astronomy, and almost every subject you can name, except the gospel. Surely, for a 'gospel lecture' I ought to be willing to give at least two cents and a half!"

COMFORT FOR EDITORS.—Daniel DeFoe, the eminent writer, speaks thus in regard to the position and prospects of independent writers:—

"If I might give a short hint to an impartial writer, it would be to tell his fate. If he resolves to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law. If he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless; and this is the course I take myself!"

MR. ONCKEN COMING TO AMERICA.—Rev. J. G. Oncken, the Baptist Missionary or Apostle in Germany, is coming to this country. A letter from him was recently received by the Secretary of the American and Foreign Bible Society, in which he says: "I have only time to say, that, after most careful consideration, with the consent of the Church, and I trust, with the approbation of our heavenly Father, I have now resolved to leave Europe about the middle of April, so that, if all is well, I hope to be with you in the beginning of May."

A SIXTY-FOUR YEARS PASTORATE.—On Sunday, Jan. 20, 1853, Rev. Wm. Jay's pastoral connection with the Argyle Chapel, Bristol, Eng., terminated, after a duration of sixty-four years. The fact was affectingly announced by a letter from Mr. Jay, read from the pulpit by the Rev. Mr. Dyer, the minister on the occasion.

General Intelligence.

European News.

European News to April 21, one week later, has been received.

Sixty-four ships were advertised at Liverpool for Australia.

From Ireland the emigration sets chiefly to America.

The colliers of Glasgow have struck successfully for higher wages, as have also the Liverpool railway clerks and operatives.

The health of the Madia family is as good as can be expected, after their late sufferings.

Arrangements are completed by the anti-slavery committee, to give Mrs. Stowe a public reception in Glasgow City Hall.

The news from the Cape of Good Hope is, that peace had been proclaimed.

Pipo Rich, tried for killing the archbishop of Paris, is acquitted of assassination, but condemned for a share in the insurrection.

There had been an attempt at outbreak by armed peasantry at Sugan, Switzerland, but it was suppressed without conflict by the civil guard.

Matilda Hitzfield, an American lady, was apprehended recently in Germany as an agent of the Revolutionary Committee, and condemned to six weeks' imprisonment.

The Duke of Hesse Darmstadt, alarmed at the emigration from Germany, requests the neighboring potentates to arrest any of his subjects attempting to leave without his permission.

Eighty political refugees were shipped from Genoa for America per steamer Giovanna on the 26th ult.

A telegraphic dispatch from Berlin, Prussia, of the 29th, says a conspiracy had been discovered. Twenty persons were arrested, eighty houses searched, and arms and ammunition found.

At Madrid it is announced that the Emperor of Morocco is dying, and disturbances are feared at his death.

Destructive fires have occurred at Cronstadt and Narva in Russia.

The King of Burmah was besieged in a small fortress by his younger brother, who had the whole army with him.

The rebellion in China was gaining ground rapidly. Rangoon had been nearly destroyed by fire.

The steamer Pacific, with four days later news from Europe, arrived at New York April 17.

A schooner, about 140 tons, was run down and lost, with all on board, by the Liverpool steamer Minerva, a few miles north of the Isle of Man, on the night of the 29th ult.

Another appalling casualty took place on the afternoon of the 1st inst. in the wreck of the fine iron steamship Duke of Sutherland, trading between London and Aberdeen.

On Friday afternoon, the Duke, after a rapid run from London, arrived off the entrance to Aberdeen harbor, where a fresh in the river Dea, meeting the sea-tide and wind inshore, caused a heavy swell, which drove the steamer on the rocks at the head of the breakwater, and in a short time the vessel broke up.

The wreck was so close to the shore that with the smallest exertion on the part of those on land all on board might have been saved, but from the grossest stupidity fifteen or twenty persons were suffered to drown in presence of hundreds of lookers on.

A wealthy watchmaker, named Donegan, of Dublin, is sending out to the New York Exhibition a set of superb gold watches, as presents for the Irish political exiles, both those who remain in Van Dieman's Land and those who have escaped to America.

A slight shock of an earthquake was felt at Portsmouth, between 11 and 12 o'clock, on Friday night, the 1st inst. A private letter mentions it was noticed along the west coast of France.

The Turin Parliament of 29th ult., publishes a list, filling six columns of type, of the names of Lombard exiles whose property is confiscated. The list includes many noble families.

Letters from Bercy state that a fire which broke out there on the 30th, destroyed all the storehouses and 15,000 casks of wine.

According to the police books, 194 Americans arrived in Paris during the month of March, and 944 English.

The End of the Infidelity.

A paragraph appeared in our last paper relative to the death of a Mr. Keeler and wife, of Decatur, Michigan. One of our exchanges brings the following sad particulars, furnished by the father of the deceased:—

Simon O. Keeler, the deceased, was a son of Judge Keeler, and was about thirty-seven years of age. He was a man of good general character, industrious, well educated, and enterprising, and was the owner of a good farm under cultivation, from which he derived his support.

ings in entire contrast to those of his real nature. On Friday, March 25, Judge Keeler went from his residence to be gone until Sunday, the 27th, leaving his son and wife the only persons at home.

Before leaving home, Judge Keeler (between whom and his son and wife the strongest affection subsisted) took occasion to admonish his son, that his drinking, if persevered in, would soon lead him to a drunkard's grave.

Judge Keeler exhorted him to put his foot down, and promise that he would not drink another drop of liquor until the first day of January, 1854, promising him, in case he would so promise, and knowing from his character that if he so promised he would perform, to give him the free use of the farm, which is well stocked, with a span of horses, wagon and harness, two yoke of working oxen, twenty-five hogs, cows, sheep, &c., and with all necessary farming utensils, and to make him a present beside of hay, provisions, &c., amounting in all to about \$500.

The son admitted that he was killing himself with liquor, but evaded making the promise desired by his father, and saying, "Well, father, I will think it over, and when you come home we will make it all right." These were the last words ever spoken between them.

Judge Keeler departed upon his business, and the awful tragedy which followed was not witnessed by mortal eye, so far as is known. On Sunday afternoon, Judge Keeler returned to his home, and found the house shut. Failing to arouse the inmates, and with foreboding of evil, he effected entrance into the house, when the first object which met his eye was the corpse of his daughter-in-law, decently disposed upon the floor of the sitting-room, her face bound up with a handkerchief, as if for burial, and the limbs straightened and stiff in death.

A pillow was under her head, and by her side were evidences that another person had lain down. She had been shot through the heart. Upon entering the bedroom through the open door, he discovered the body of his son, stiff in death, but distorted and convulsed, as though he had dragged himself in the agony of dying from the side of his wife to the bed which they usually occupied, and had there died in extreme torture.

Upon searching for the cause of his death, the father found that a large piece had been shaved off from a lump of opium, and to this agent he attributed the death of his son, though a post-mortem examination failed to give evidence of that or any other possible cause.

SLAVE-CATCHING IN NEW JERSEY.—The Pennsylvania Freeman gives the particulars of an unsuccessful movement of some "hunters of men" from Virginia. It seems that they went to Trenton, N. J., to capture one Robert Thomas, a respectable colored man, who had resided in Trenton about twenty years, having a wife and family, and property worth \$2000 or more.

They applied for a warrant to James Ewing, Esq., who had been appointed Commissioner, but he declined to aid them, alleging that he had never accepted the office. This compelled them to resort to Judge Dickerson, at Paterson. Thomas heard what they were up to, and leaving his home and family, he fled to Canada, where he arrived safely, leaving his hunters to digest their chagrin as best they may.

But the saddest feature of the story is untold. Mrs. Thomas, a worthy woman, an excellent wife, and a devoted mother, was suffering from feeble health at the time, and she has since died, doubtless a victim to the excitement and grief caused by this outrage; leaving a motherless family of children, some of them quite small. The first tidings to the poor man who is thus driven from his hard-earned and happy home, and his native land, by the fugitive law, will be that he is widowed, his children orphaned, and his home left desolate, by that same bereavement.

Mrs. FILLMORE.—At the funeral of this estimable lady, the wife of Ex-President Fillmore, the officiating clergyman thus concluded some very appropriate remarks upon the sad occasion:—

"Our departed friend was born at Stillwater, Saratoga Co., N. Y., March 13th, 1798. Her father was Rev. Lemuel Powers, a respectable clergyman of the Baptist communion. Her youth she devoted to teaching; honoring a profession, which also honored her; and in that employment, probably, she took her earlier lessons, so thoroughly learned and so wisely practiced, in self-knowledge and self-culture and control. Thus prepared, in the strength of mature womanhood, she assumed the relations of domestic and conjugal life. As a wife and mother, I forbear to attempt a description of what she was. I may not speak imperfectly, what by some is felt so deeply. Her husband by constant affection and tender confidence praiseth her, and her children by reverent love rise up and call her blessed."

OPERA-HOUSES.—The Legislatures of Massachusetts, New York, and Pennsylvania, have abandoned their ancient opposition to dramatic performances, and granted charters under which stockholders can unite, and without incurring risk beyond the amount of their subscriptions, build theaters or opera-houses. The result is beginning to appear. Already the sum of \$250,000 has been subscribed for the Boston Opera-house, and the building is to be immediately commenced. In Philadelphia, considerable progress has been made in subscriptions to stock for a house intended to eclipse in magnitude and splendor any now existing. In New York \$165,000 has been subscribed to build an opera-house at the corner of Fourteenth-st. and Irving-place, the building of which will be commenced as soon as a further sum of \$35,000 is obtained, which the parties who have the matter in hand confidently expect will be immediately.

NEW YORK STATE LEGISLATURE.—The Legislature of New York, having spent in fruitless talk the one hundred days for which the constitution authorizes pay, adjourned April 13th, leaving a large amount of important business unfinished. Thereupon the Governor issued a proclamation calling an extra session, to assemble immediately. The principal reason he gives for this course is the failure of the Legislature to make the necessary appropriations for many of the expenses of Government, to pass the annual tax bill of the city of New York, and to act upon grave charges preferred by a Committee of the Assembly against Canal Commissioner Mather.

THE RASCAL CAUGHT.—We learn from the Detroit Times, of the 5th, that the Sheriff of Kent County, in Canada, together with officer Sprague, on Monday arrested a man, accused of having stolen \$2,000 from a colored woman in Chatham. On searching him, they found \$1,800 of the money secreted about his person. He was taken across the river, and delivered to Her Majesty's officers, to be sent to Chatham. We are informed that this man formerly owned the woman whom he had robbed, and had sold her on two occasions, while living at the South; that she finally obtained her freedom, and removed to Illinois, where she purchased a small farm, and where he, having become poor in circumstances, came and lived with her as her husband; that to get rid of him, she sold her farm at a fractional price on its cost, and removed to Chatham, where he again overtook her, and after living with her a short time she was taken ill, when he robbed her of the money found on him when arrested.

SUMMARY.

The Cincinnati Gazette, of April 10, says: A negro was seen to run down to the river on the Kentucky side, near Jamestown, on Sunday, and jumping into the river, swam over to the Ohio side, landing near Pendleton. After resting himself, (for he was very much fatigued), he started off for the hills. Shortly after, two white men were seen to ride down to the edge of the river and cross over. They were in pursuit of the negro, who was a runaway slave. They had tracked him to the river, and ascertained he had crossed over. They had chased him from near Alexandria, the county seat of Campbell county.

The Albion, Orleans county, Republican, states that Mr. John Millsbaugh had a hairbreadth escape on the Buffalo, Niagara Falls and Rochester Railroad. He had taken a passage on the cars at Lockport for Albion, and was about stepping on the rear car of the train, when he slipped and fell between the rails. At the same instant the cars were backed, and the entire train passed over him; and hardly had the locomotive cleared him before the motion was reversed, and again the train ran over his prostrate body. Fortunately, the spot where he lay was unusually depressed, so much so that the cars passed over him without touching, the cow-catcher merely brushing him.

The National Intelligencer publishes a card, signed by Charles Lanman, Benjamin Ford, and George J. Abbott, Esq., announcing the receipt, by subscription, of eight hundred dollars, for the purchase and emancipation of "Daphne" and child, the wife and daughter of the slave belonging to the late Hon. Daniel Webster, known as "Williams," and who was emancipated by Mr. Webster sometime before his death. The money subscribed for the purchase of the wife and child, has been paid over, and both are now free.

Among the Egyptian curiosities of Dr. Abbott, now exhibiting in New York, are many large blocks of finely sculptured stone. The most beautifully executed of these, representing the return of one of the Pharaohs in triumph from a distant war, dating back nearly 2,000 years before Christ, was obtained and transported at great expense. But after resisting the tooth of time for 3,000 years, and escaping all the perils of Egypt and the ocean, a heedless carman in New York dumped it carelessly on the pavement, breaking it in pieces.

The Director of the U. S. Mint has temporarily suspended the coinage of three cent pieces, with a view to the more active employment of the Mint in the manufacture of other silver coins. Over thirty-six millions of three cents having been put in circulation within two years, it is believed that a suspension of their coinage will cause no public inconvenience, especially as the silver coin will speedily be available for the uses to which the three cent pieces are at present applied.

A dispatch dated Providence, R. I., April 11, says: The British bark Robert Kerr, Moys, of and from Glasgow for New York, with a cargo of iron, was abandoned at sea March 4th, in lat. 40 36, lon. 53 05, in a sinking condition, with five fathoms of water in her hold, having sprung a leak on the 1st, during heavy weather. All hands, passengers and crew, forty-two in number, were taken off by the British bark Douglas, from New Castle for New York.

Bunker Hill Monument was twice struck by lightning on Wednesday, April 6. Persons who were in the monument thought it was going over. The bottom of one of the rods, where it entered the earth, was slightly melted, and a gentleman near the top, who was passing down and holding by the iron rail, received a shock from which he did not recover entirely for a couple of hours. The second shock sounded like the crash of a large quantity of glass thrown down the inside of the monument.

On the 31st of January, thirty-one vessels arrived in the harbor of San Francisco. During the 24th hours of the 11th, there were thirty arrivals. "On the 2d day of March there were eighty-six vessels and steamers, of all descriptions, loading and discharging at their wharves, of which seventeen were ships (four clippers), sixteen sloops, and eighteen steamers, of which two were war-steamers.

The contract for constructing the Sault Ste. Marie Canal has been awarded to Erasmus Corning, of Albany. His propositions are to complete the Canal for the seven hundred and fifty thousand acres of land appropriated, with the understanding that all taxes shall be remitted, as authorized by the supplement act of the Michigan Legislature last winter. The work is to be completed within two years from signing the contract.

Columbus Smith, Esq., has returned from England, where he has been investigating the claims of the Holts in this country to a large estate left by Chief Justice Holt. He reports that there is a large estate in possession of the Wilsons; but that the genealogy of the Holts in this country cannot be traced back so as to render proof that they are the real heirs, and there is much doubt of their being so. He considers the case settled against the Holts.

The Providence Journal says that the attempt to raise money enough, by subscription, to retain Mr. Webster's estate in the possession of his family, is likely to fail, and that the place will necessarily be sold. It infers that the people of Boston are a good deal more apt at making speeches in honor of Mr. Webster's memory, than in acting in compliance with his expressed desires.

The Birmingham Daily Republican says that Messrs. Campbell, Moody and Bissell, are preparing a large white stick of timber, at Allegheny, for the World's Fair. It is 80 feet long, and squares clear three feet, containing 720 cubic feet, or 7,200 feet of lumber, board measure. It was over five feet diameter on the stump.

At a municipal election in Louisville, Kentucky, last week, a majority of 205 was given in favor of licenses for the sale of spirituous liquors, and a majority of 777 against establishing a city water-works. The Courier seems to think that this vote establishes conclusively, the fact that whiskey is stronger than water.

Three banks in Rhode Island have issued fractional bills in large quantities. In the present dearth of change they are found to be a great convenience, and are very generally welcomed wherever they can be obtained. About four weeks since, one bank issued \$30,000 in fractional bills, not a dollar of which has yet been presented at the bank for redemption.

The Oneida Herald says that the Empire and Clayville manufacturing establishments have been purchased by a wealthy company of New York capitalists, among others, Brown, Brothers & Co. The capital of the new company is \$250,000. The mills are to be put in operation as soon as the necessary arrangements can be made. The sale was made by the Lewis County Bank. This property originally cost \$400,000.

The Joint Committee representing all the Railroads between Albany, Troy and Buffalo, has reported to the General Committee the prices and other terms upon which each stock be consolidated into a new Central Railway Company, and the same have been agreed to. Consolidation may, therefore, now be considered as consummated.

Three of the members of the Legislature of Minnesota were twenty days in reaching their seat of government, being obliged to travel in Esquimaux style, by means of teams of dogs and snow-shoes. Their dogs were employed in drawing their luggage, and they were compelled to walk the whole distance—500 miles.

Some two weeks since a young lady residing in Granby street, Baltimore, had some slight difficulty with a brother, aged about twelve years, in relation to his going to school. He picked up a pair of scissors and stuck the point into the cap of one of her knees. The injury resulted in an inflammation, which terminated her existence.

One day last week, the steamer Union brought to this city, as was supposed, \$200,000 in gold dust. But upon opening the boxes, at the Bank where they were deposited, it was discovered that several of them contained nothing but shot and old iron, the gold having been abstracted.

There had been paid to the late Duke of Wellington, for military services to the end of 1851, a little less than a year before his death, £2,613,975, or more than thirteen million dollars, the bare interest on which at 6 per cent. would be \$780,000 a year.

In the six theological seminaries of the Old School, the number of students in attendance the present year is considerably less than at the same time last year. In but one seminary has there been an increase of students, that at Allegheny, Pa. The present number of students is 250—the number last year, 267.

An interesting revival is in progress in Phillips Academy, Andover, Mass., and at the Academy in Hinsdale, in Berkshire county. There are also revivals at Carver—the conversions already amounting to fifty—and at North Amherst and Montague.

A correspondent of the Manchester Mirror, writing from Wentworth, N. H., says that for the last eight or ten days there has been a great run of sap, and from present appearances this spring will be more prolific in the manufacture of maple sugar than any season for two or three years past.

A public dinner is to be given to Hon. John P. Hale in Boston, on the 5th of May next, as a testimony of respect for the able and faithful manner in which he discharged the duties of a Senator in Congress during the last six years.

At the Brooklyn Navy Yard, on Second-day, April 11th, while a number of men were engaged on the steam dredge, in deepening the channel in front of the Dry Dock, the boiler exploded, instantly killing two men, and dangerously, if not fatally, injuring several others.

In Baltimore, on Second-day evening, April 11th, there was an immense meeting in the Mechanics' Institute, in opposition to the bill now before the Maryland Legislature, for the overthrow of the present public school system. Ten thousand people were present, and crowds could not get in.

Salt of superior quality can be had at the Island of Bonaire during the current year, 1853, at thirty cents per barrel of four bushels, old Amsterdam measurement, payable in cash, or in bills or orders on solid houses in Curacao.

Miss Elizabeth Wetherell, the popular author of Queechy, and the Wide, Wide World, was, it is said, the daughter of Counselor Warner, conspicuous in the Drury torpedo affair. On her recent decease her name was discovered to be Elizabeth Wetherell Warner.

Mr. S. F. Randolph, of New York city, a native of New Jersey, has given \$2,000, with the offer of \$500 more if it is necessary, toward building a museum and reading room in connection with the State Lunatic Asylum of New Jersey, for the benefit of its inmates.

Rev. R. S. Storrs Dickinson, Pastor of the Houston-st. Presbyterian Church in this City, has received a unanimous call to become the Assistant Pastor, with Rev. Albert Barnes, of the First Presbyterian Church in Philadelphia.

On Friday morning, Stevens' Hotel, at Janesville, Wisconsin, took fire from the roof, and was entirely consumed. About two-thirds of the furniture was saved, but in a very bad condition. Small insurance on furniture, Loss about \$20,000; \$5,000 insurance on house, owned by A. Hyatt Smith.

Silver is flowing from all quarters to the Mint, where about two millions of dollars have already accumulated. The Mint is actively employed in coining. The new coin, it is supposed, will immediately bear one per cent. premium.

A dispatch dated Dunkirk, Tuesday, April 12, 1853, says: Navigation is now quite unobstructed. The steamers Ocean, Keystone State, Northern Indiana, America, Fashion, and a number of propellers, are here for passengers and freight.

Dr. Kane is in Washington, and has just received his instructions from the Navy Department, for his Northern expedition. He expects to sail about the 1st of May, in Mr. Grinnell's brig Advance, and will endeavor to penetrate the Polar Sea via Baffin's Bay.

A dispatch dated Mobile, April 11, says: The United States steamer Fulton, from Matanzas, arrived at this port afternoon-to-day. Vice-President King returned in her, and we regret to add his health is exceedingly low.

Wisconsin has two traveling Emigrant Agents—Thomas A. Townsend, an American, and John A. Byrne, an Irishman. There is also a Stationary Agent, Mr. Haertel, in New York.

After the first of June, a new gold coin of the value of three dollars is to be issued from the mint, as provided for in the law of the recent session of Congress, changing the weight of small silver coins.

The amount of tax which the Supervisors are allowed to raise in the city of New York during the present year, is something over Four Millions of Dollars.

The letter mail which left New York on the 25th March, for Cincinnati, is missing. It is believed to have contained money and drafts to the extent of \$200,000.

The Illinois Railroad Lines, now building, stand so greatly in need of laborers, that some of the companies are importing men direct from Ireland to supply the deficiency.

The express train, which left New York at 6 o'clock on Monday morning, went through to Albany in 171 minutes of running time.

Six pine trees, standing near St. Johnsbury, Vt., were sold a few days since for \$550. They are to be made into masts, and taken to Boston.

A refreshment car will be put on the Baltimore and Ohio Railway, and will run with every passenger train.

The stamped envelopes contracted for by Mr. Nesbitt, of this City, will be ready for delivery on the 1st of June.

Land Warrants are scarce and in demand. The brokers are paying \$163, \$84 and \$43 for them.

The Cannon-st. Baptist Church, N. Y., have recently received twenty-five members by baptism.

New York Market—April 18, 1853. Ashes—Pots \$5 00; Pearls 5 50. Flour and Meal—Flour, 4 68 for common to straight State, 4 87 for fancy Michigan and Indiana, 4 94 & 5 12 for Southern. Rye Flour 3 75. Corn Meal 2 94 & 3 00 for white.

Grain—Wheat, 1 20 for white Ohio, 1 25 for good Genesee, Rye 90 & 91c. Barley 65 & 68c. Oats, 47 & 49c. for Jersey, 49 & 51c. for State and Western. Corn, 65 & 66c. for Western and Jersey yellow.

Provisions—Pork, 13 50 for prime, 15 50 for mess. Beef, 8 00 & 10 25 for country mess, 4 50 & 6 50 for Ohio and city prime. Lard 10c. Butter 10 & 15c. for Ohio, 12 & 22c. for State. Cheese 9 & 10c. Sleds—Clover 12 & 13c. Flaxseed 1 25 & 1 30. Tallow—9 & 9 1/2c.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, PA. Fare \$1 1/2. Pull Arrangement, commencing November 15, 1852. Leave New York at 10 A. M., for Easton and intermediate places at 8 A. M., 12 M., and 3 45 P. M., and for Somerville at 4 45 P. M. Returning, leave Philadelphia at 6 and 9 A. M., and 3 15 P. M.

Hudson River Railroad. WINTER ARRANGEMENT. Trains leave Chemung daily, for Albany and Troy. Express Train at 6 A. M., through in 4 hours, connecting with trains reaching Buffalo or Montreal at 8 o'clock same evening.

For Albany, Direct. THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays, and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 32 Warren-st.

1,000 Book Agents Wanted. INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country.

Men of good address, having a small capital of from \$25 to \$100, capable of engaging in this business, as the inducements offered are of the most liberal character. For further particulars, address, (postage paid), ROBERT SEARS, Publisher, 181 William-st., New York.

Clothing Establishment. THE subscribers, under the firm of W. Dunn & 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 as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities, will, we trust, convince those who give us a visit, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

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

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

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the need of a spirit level. DREW MENDEL'S SONS, West Troy, Albany Co., N. Y., 1852. 2151

JUST PUBLISHED. THE AMERICAN SLAVE CODE IN THEORY AND PRACTICE. Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts. BY WILLIAM GODDARD, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 400 pages 12mo. neatly bound in cloth, and will be sold for cash at 75 cents single copy, \$5 per dozen, and \$45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to Lewis Tappan, 45 Beekman street, New York. Extract of a Letter from Hon. Wm. Jay to the Author. "You analyze the slave laws in every able and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is unquestionably true."

Contents. Preliminary Chapter. Part I. The Relation of Master and Slave. Chap. I. Slave Ownership. II. Slave Traffic. III. Seizure of Slave Property for Debt. IV. Inheritance of Slave Property. V. Uses of Slave Property. VI. Slaves can Possess Nothing. VII. Slaves cannot Marry. VIII. Slaves cannot constitute Families. IX. Unlimited Power of Slaveholders. X. Labor of Slaves. XI. Food, Clothing, and Dwellings of Slaves. XII. Coerced Labor without Wage. XIII. Punishments of Slaves by the Owner and Hired.

XIV. Of Laws Concerning the Murder and Killing of Slaves. XV. Of the Delegated Power of Overseers. XVI. Of the Protection of Slaves from Damage by Assaults from other Persons than their Owners. XVII. Facts Illustrating the Kind and Degree of Protection Extended to Slaves. XVIII. Fugitives from Slavery. XIX. The Slave cannot Sue his Master. XX. No Power of Self-Redemption or Change of Masters. XXI. The Relation Hereditary and Perpetual. XXII. Rights to Education—Religious Liberty—Rights of Conscience.

XXIII. Origin of the Relation and its Subjects. Part II. Relation of the Slave to Society and to Civil Government. Chap. I. Of the Ground and Nature of the Slave's Civil Condition. II. No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom. III. Rejection of Testimony of Slaves and Free Colored Persons. IV. Subjected to all White Persons. V. Penal Laws against Slaves. VI. Education Prohibited. VII. Free Social Worship and Religious Instruction Prohibited. VIII. Legislative, Judicial, and Constitutional Obstructions to Emancipation.

Part III. Relation of Slave Code to the Liberties of the Free. Chap. I. Liberties of the Free People of Color. II. Liberties of the White People of the Slaveholding States. III. Liberties of the White People of the Non-Slaveholding States.

Concluding Chapter. Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, and 79 cents in paper covers. Persons sending for a single copy may enclose \$1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to Lewis Tappan, No. 48 Beekman-st., New York City. Also, an additional copy of the work will be sent to order for every additional three months' insertion.

Persons indebted to the Seventh-day Baptist Publishing Society for the Sabbath Recorder, the Sabbath-School Visitor, or the Seventh-day Baptist Memorial, are earnestly requested to make immediate payment. The current financial year of the Society closes seven weeks from to-day. Up to that time two hundred dollars a week ought to be received. Those who neglect paying until the year closes, are liable to an additional charge of fifty cents per volume of the Sabbath Recorder. Persons living near our local agents, should pay to them. Others should remit by mail, which may be done at our risk, provided a description of the bill is left with the postmaster. Postage stamps may be sent for fractional parts of a dollar.

BENEDICT W. ROGERS, Treasurer.

Miscellaneous.

The New Moon. Oh! I've seen the fair new moon, mother, Her crescent caught the night...

Merits of Different Breeds of Sheep.

It is a commonly admitted fact, that fine wool cannot be produced in New England with profit. The income from fine woolled sheep consists almost exclusively in the fleece...

style, equal beauty of form, less liability to disease and that greater vigor of constitution given by the fresh blood of a new and rising race.

Some of the best of this breed of sheep, are now known as New Oxfordshires. I am keeping both varieties, and have yet had no reason to regret my selection.

They are prolific. After two years of age they usually bring twins. The lambs become fat, and are worth in autumn five dollars to the butcher. Selected for breeding, the lambs sell at from ten to twenty-five dollars each.

They come to early maturity. They may be fattened with profit when a year old. At two I have seen them fattened with very little grain, and sold to the butcher for eighteen dollars each.

As ornaments to the grounds of gentlemen of wealth and taste, this variety of sheep is unrivaled. They have no taste for rye, never escape from their enclosure, are quiet and harmless among shrubbery and trees...

Winter Food for Stock.

There is no doubt that many a farmer wishes he had sown a little Indian corn last season, for the purpose of eking out the fodder for his half-starving cattle during the past spring.

Every farmer ought invariably to sow one acre of Indian corn for fodder for every ten head of animals which he keeps. In case of a drought, he will then obtain food enough from this source alone to one-third winter his stock...

LEICESTERS.

This variety of sheep is with many a favorite. There are a few flocks in this country under careful culture, which can scarcely be surpassed. The elegance of their anatomical structure indicates a long course of pure breeding...

COTSWOLD.

I have selected this breed of sheep for my own cultivation, as combining more desirable qualities as a mutton sheep, than any other known variety.

be invented to facilitate drying and stacking when wanted for winter fodder. Then comes the straw-cutter, which, driven by a single horse power, will cut a ton of stalks easily in two hours, and a steam-vat will prepare it in two hours more in the very best manner for stock...

The "Country Gentleman" has the following suggestions relative to the best mode of sowing corn for fodder:— We have cultivated corn for fodder for many years, and find it, all things considered, the most profitable crop we can raise.

It should never be sown broadcast. The imperfections of this mode are the chief reasons that the crop has not become more generally introduced. It requires more seed, and leaves the ground in a fouler condition than when sown in plowed drills.

When the corn is six inches to a foot high, run a one-horse cultivator between the rows. This is all the dressing the crop needs. No hoeing is necessary, for the dense growth soon smothers down all else; and in the autumn, when the crop is cut off, the earth is left as clean as a newly plowed field.

It is to be harvested about the first of autumn. If the crop is very heavy or much "lodged," it is cut by reaping. If straight and even, a common sythe will answer the purpose, a little practice enabling the operator to throw it smoothly with the heads in one direction. After partly drying, for a day or two, the best way is to tie it in bundles and put it up in large shocks, although raking with a horse into winrows for cocks, might answer well for a large field.

Land that will yield thirty bushels of corn to the acre, will afford about five tons of dried fodder. Moist land is better than very dry, as it is more affected by drouth than ordinary corn crops. We have not found the cost, including interest on the land, to exceed \$1 50 per ton for the dried fodder.

I promised to say something relative to the culture of the sweet potato, and the best plan of keeping them for winter use. I now attempt to redeem my promise. Early in the spring, select a good piece of ground, rolling if possible, plow deep, and leave it uneven; the more uneven the better, for the more action the frost will have upon the ground the better will be the crop.

So soon as the hills become weedy, hoe them downwards, with a sharp hoe; so soon as the tops have covered the top of the hill, then hoe them upwards, no more moving the drift after this. In a short time, roots from the vine will strike into the ground; this must be prevented by lifting the vines carefully from the ground, which must be done when the sun shines warm; the heat will kill the sprouts and thus prevent their rooting again; this should be done once in two weeks.

It is a mistaken idea that the vines must be whipped, cut, tore up and thrown down to prevent their taking root. One season, I put little bushes into the hills, and compelled the vines to mount the bushes; this does very well, but the plan described above is the better plan. If you wish to have them very early at your table, or market, plant your hills two weeks sooner than you would for a general crop, regard not the frost; make for each hill a hand-light, thus:— Make a box with plank eight by ten inches, or any other size to suit your glass; let the back part of the box be six inches deep; and the front side four inches; have no bottom in it. On two sides of the box drive in nails, two on each side, and a fourth of an inch from the top. On these nails place the pane of glass, put the box on the hill, with the glass facing the sun. Should the days or nights be very cold, cover the hand-lights with anything that comes to hand. These hand-lights cost but little, are soon made, and the glass not injured, will do for any other purposes; they would not be nice enough for the flower-garden, but will answer every purpose for the kitchen-garden.

that comes to hand. These hand-lights cost but little, are soon made, and the glass not injured, will do for any other purposes; they would not be nice enough for the flower-garden, but will answer every purpose for the kitchen-garden.

The potatoes should not be dug until there is a probability of the frost cutting the tops, which must not be suffered; and if, by chance, it should happen, dig them the same day, or, if that be not practicable, cut off the tops before sunrise. Should you fail to do this, you need not expect to keep them long. When you have cut off the tops as directed, you can bury the hill a foot deep with dirt lying by the side of the hill, and the potatoes will remain a few weeks in good eating order.

The methods of keeping potatoes through the winter, are almost without number, for every man has a way of his own. I have my way, and it is as follows:— Have a place prepared under the kitchen floor, and as near the fire as possible; in this put a box, as large as you please; now dig your potatoes, put them in a basket, handle them carefully, and do not bruise them; do not let the sun shine on them; take the dirt where they grew, (don't let it dry), place this dirt in the bottom of the box, then a layer of potatoes, then one of dirt, and so on alternately until your box be full; do not let the potatoes touch each other. Some prefer sand, I have tried it, and they do well, but I prefer the dirt in which they grew. Manage seed potatoes in the same way, but in a separate box.

Selection of House Plants.

The catalogue of ornamental flowering plants has of late become so voluminous, that admirers of Flora must, for their own special benefit, resort to some well-conducted greenhouse, where they can feast their eyes on the beauties of nature, and make selections suitable to their own taste. There is just as much difference in regard to taste in the selection of plants, as there is in the choice of a wife or a husband.

I have ever been of the opinion, that a small collection of plants is preferable to a large one for room culture; say five or six varieties of the Camelia Japonica, and a similar number of choice and distinct varieties of the Chinese Azalea, six free-blooming roses, a few superb varieties of the Geranium, some four pots of the Hyacinth, of various colors, two pots of the Chinese Primula, one pink and the other white, two or three plants of the Linum Tryggnum, a few plants of the Cactus family, say one plant of the night-blooming Cereus, one of the Truncatum, one of Mayty, and one Speciosissimus, and others that the taste of the amateur may fancy. I will guarantee the above named varieties of the Cactus family to be such as will be highly appreciated by the amateur. Two plants of the Aloncas, one or two plants of Heliotropium, a few varieties of the Verbena, one or two plants of the Memilus, one plant of each of the most superb varieties of the Chrysantheums, one plant of that magnificent and gaudy emblem of surpassing beauty, the Agapanthus, Umbalatus, a few sweet scented plants, as the Mignonette, and various kinds of Geraniums, with that favorite and highly odoriferous plant, the Aloys Citriodora, usually known by the name of the sweet-scented Verbena.

Hints to Farmers.

Toads are the very best protection of cabbage against lice. Plants, when drooping, are revived by a few grs. of camphor. Pears are generally improved by grafting on the mountain ash. Sulphur is valuable in preserving grapes, &c., from insects. In feeding with corn, 60 lbs. ground goes as far as 100 lbs. in the kernel. Turnips of small size have double the nutritious matter that large ones have. Ruta Baga is the only root that increases in nutritious qualities as it increases in size. Rats and other vermin are kept away from grain by sprinkling garlic when packing the sheaves. Money skillfully expended in drying land by draining or otherwise, will be returned with ample interest.

QUEEN VICTORIA.—A lady correspondent of the National Intelligencer, who has a talent for attractive gossip, having been present at a Court ball in London, gives this little sketch of Queen Victoria:—

"All this time the ball was going on with animation in two other large rooms, with three orchestras in full tide at once; but there was no dancing, except by the Court, in the presence of the Queen. She chatted with her mother, and the Prince, seeming to be amused at the scene. She certainly knows how to behave, and does one thing exceedingly well, which is to bow with grace and dignity; but she is too short and dumpy to be very elegant in bearing, and did not strike me as an elegant woman by any means, indulging in several little ways which were not becoming; but her manner is perfectly natural, and she appears to be very kind. Her Majesty began to look sleepy, but brightened up when the Lord Mayor, on his knee, announced that supper awaited her pleasure."

OLE BULL'S COLONY.—The Norwegian Colony founded by Ole Bull, about ten miles from Coudersport, Pa., appears from the latest accounts to be in a most flourishing state. The settlers are very much pleased with their location, are industrious, and have already made great improvements. Since the winter set in they have been very active, and they are now busily engaged in making roads, building houses, mills, and other works. Several new-houses have been entirely completed, and the prospect now is, that preparations will be made, by spring, for receiving a large addition to their settlement. At Carree Camp, a new school house has been erected, and a school is to be opened in it in a short time. A steam saw-mill, and two water-mills, are already under way, and everything about the settlement indicates energy and prosperity.

If all of the labor of the British empire were performed by hand, it would require the active exertion of every full-grown man in the world.

VARIETY.

An account is given in a Java newspaper called the "Boedoe" of a public auction of three families of slaves belonging to the estate of a deceased Chinese lady. A large number of persons were in attendance, and when the sale was about to commence, the twelve slaves stood up, and begging pardon for their profligacy, displayed a few rupees which they had scraped together, and besought the favor to be permitted to bid with the rest for the purchase of their liberty. The Government broker seconded the request and commenced a bid on their behalf. Although nearly the whole Chinese population was present, not a bid was made against them, and they all obtained their liberty for thirty-seven francs.

It wasn't a bad trick that was put upon a law student by his fellows, when, having observed that he read always by quantity, and of course, very superficially, they used every night to put back the mark, which he left in his Blackstone, about three-fourths the distance of that day's reading. The consequence was that, without knowing it, he read the work through several times, and, on being questioned at last on how he liked its author, replied, that "Blackstone seemed to him rather a pleasant writer, but he must say there was rather too much repetition for a good style."

It is observed by an ingenious writer, that "the boy least consult their appetite, who least give way to its wantonness or voraciousness, attain, generally, to years far exceeding those who deny themselves nothing they can relish and conveniently procure." And it has been remarked, in favor of temperance, that "the miserly, who eat but sparingly of plain food, and drink nothing but water, in general live long."

Bradford, in his History of Massachusetts, states that on the Anniversary of the Society for promoting Industry, three hundred females of Boston assembled on the Common with their spinning wheels. They were neatly attired in cloth of their own manufacture, and a great crowd of spectators collected to witness the scene. This was in 1753, just one hundred years ago.

Friendship is a vase which, when it is flayed by heat, or violence, or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious ones, never.

There is one manufactory of playing cards in the city of New York, which turns out about 21,600 packs of playing cards a day, or 150 gross. The single item of paste used requires four hundred barrels of flour a year. The building is a five-story one, and a forty horse steam engine is used, with twenty or thirty workmen constantly employed.

It is said that China expends more than \$40,000,000 for the single article of opium, annually; nearly as much as the whole amount of the revenue of the United States, from all sources whatever; and a larger sum than any nation on the globe pays to another for a single raw material, with the exception of what Great Britain pays to this country for cotton.

The Providence Post says there is now on exhibition in that city a California sheep, which has the largest growth of wool upon its back we ever saw. The animal is not above the ordinary size, but weighs, with its fleece, 125 lbs. The wool is of a fine texture, and measures some 22 inches in length.

In Mr. Dix's new work, "A Winter in Madeira and a Summer in Spain," in a chapter on Gibraltar, it is stated that the expense of maintaining that important fortress is \$850,000 per annum, and the revenue derived from it is but \$150,000—leaving a balance of \$700,000 to be made up by Great Britain.

At the annual examination of the Normal School at West Newton, it was stated by the Principal, Mr. Allen, that one of his pupils had been connected with the school five years, during which time he had not once been absent or tardy. Such an example is worthy of imitation.

An old toper who lately attended an exhibition where a learned professor caused several explosions to take place among gases produced from water, said—"You don't catch me putting much water in my liquor after this; I had no idea that water was so dangerous, though I never take much of it."

The epochs of our life are not in the visible facts of our choice of calling, our marriage, our acquisition of an office, or the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life, and says—"Thus hast thou done, but it were better thus."

The People of Rhode Island have by nearly a thousand majority voted to sustain their Liquor Law. Politically, the Democrats have swept the State, and it is affirmed, have elected a majority of Anti-Liquor Law members to the Legislature.

Recently a car ran off the track on the Richmond and Petersburg Railroad. The bottom of the car was ripped out, and the passengers thrown to the ground. Six persons were badly injured, but no lives were lost.

Rising and setting suns are commonplace exhibitions, when, were there only one such exhibition to be witnessed in a century, multiplied millions, nay, almost half the population of the globe, would behold it with rapture.

An English paper, noticing the fact that a young man had broken both legs, concludes the paragraph by saying that "we are happy to hear that he is going on as well as could be expected."

A critic, speaking of Mr. Haydon's wonderful picture, The Burning of Rome, says:—"If Rome was anything like what Mr. Haydon has painted it, Nero has been shamefully abused for burning it." Some shrewd statistician informs us that the population of Lexington, Ky., is thus singularly divided with respect to the sexes:—Males, 2764; Females, 2765—leaving a single woman unprovided for.

Joshua Bates, Esq., of London, has given \$50,000 in trust to the city of Boston, the income each year to be devoted to the purchase of books for the Free Public Library about to be established.

Somebody described an epitaph as "giving a good character to parties on their going into a new place, who sometimes had a very bad character in the place they had just left."

American Sabbath Tract Society's Publications.

- THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:— 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. 3.—Authority for the Change of the Day of the Sabbath. 27 pp. 4.—The Sabbath and Lord's Day: A History of the Observance in the Christian Church. 52 pp. 5.—A Christian Covenant to the Old and New Sabbatharians. 4 pp. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. 7.—Thirty-six Plain Questions, presenting the main points in the Controversy: A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. 8.—The Sabbath Controversy: The True Issue. 4 pp. 9.—The Fourth Commandment: False Exposition. 4 pp. 10.—The True Sabbath Embraced and Observed. 16 pp. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp. 12.—Misuse of the Term Sabbath. 8 pp. 13.—The Bible Sabbath. 24 pp. 14.—Delaying Obedience. 4 pp. 15.—An Appeal for the Reformation of the Bible Sabbath, in an Address to the Baptists, from the Seventy-day Baptist General Conference. 40 pp. The Society has also published the following works to which attention is invited:— A Defense of the Sabbath, in reply to Ward on the Fourth Commandment, by George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for, by Edward Stennet. First printed in London, in 1688. 60 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred. The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

- The Sabbath Recorder, Published Weekly. Terms—\$3 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the profane and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

- The Sabbath-School Visitor, Published Monthly. Terms per Annum—Escribably in Advance: One copy..... \$ 25 Five copies to one address..... 1 00 Twelve copies to one address..... 2 00 Twenty copies to one address..... 4 00 Twenty-eight copies to one address..... 5 00 Forty copies to one address..... 6 00

The Seventh-day Baptist Memorial, Published Quarterly.

Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of this churches. Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTZER, No. 9 Spruce-st., New York.

Postage. The postage on the Sabbath Recorder is 15 cents a year in the State of New York, and 25 cents in any other part of the United States, payable quarterly or yearly in advance. The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance. The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

- NEW YORK. Adams, Charles Potter. Allen, James. Alfred, Chas. D. Langworthy. Hiram F. Burdick. Alfred Center, N. W. Knoll. B. W. Millard. David C. Green. Nelson, Samuel Hunt. Brockfield, Andrew Babcock. Delany, B. G. Stillman. State Bridge, John Perzelle. Genesee, W. P. Langworthy. James Bailey. Gowanda, Nelson C. Burdick. Hunsford, Wm. Green. Independence, P. S. Crandall. Leonardville, W. B. Maxson. Crossville, J. W. Steele. Luncheon, Daniel C. Burdick. Newport, Abel Stillman. Hills, R. W. User. Pendleton, Leman Andrus. Petersburg, Geo. Crandall. Portville, Albert B. Crandall. Preston, J. C. Maxson. Richburg, John B. Cottrell. Rodman, Nathan Gilbert. Sackett's Harbor, Elias Frink. Solo, J. Miracle. Scio, James Hubbard. Southfield, Herman A. Hall. South Otsego, Francis Tallett. Southampton, J. E. Maxson. Verona, Christopher Chester. West Edmeston, E. E. Maxson. Weston, Halsey Stillman. West Genesee, E. J. Maxson. CONNECTICUT. Mystic Bridge, S. S. Griswold. Waterford, L. L. Berry. RHODE ISLAND. East Hopkinton, Daniel Coon. East Hopkinton, Charles Spicer. East Hopkinton, C. M. Lewis. Jamesstown, Wm. A. Weedon. Pawcatuck, S. P. Stillman. Pawcatuck, Wm. A. Weedon. Pawcatuck, S. P. Stillman. Pawcatuck, Wm. A. Weedon. NEW JERSEY. Marlborough, David Clawson. New Market, W. M. Gillett. Plainfield, E. E. Titusworth. PAENSYLVANIA. Ceres, P. S. Crandall. Crossville, J. W. Steele. Helbron, Hiram W. Babcock. Quincy, Abram Varner. Hills, R. W. User. Lost Creek, Eli Hubbard. N. Salem, Jona. E. Randolph. N. Milford, J. W. F. Randolph. OHIO. Monroa, Eli Forrester. Northampton, Dennis Babcock. Sackett's Harbor, Elias Frink. Union, P. C. Burdick. Berlin, Darius L. Lewis. Milton, Joseph Goodrich. Utica, Z. Campbell. Whitestown, Wm. M. Clarke. ILLINOIS. Whiteport, Abel D. Bond. Farmington, J. R. Butts. SOUTH-CAROLINA. Southampton, J. R. Butts.

The Sabbath Recorder, Published Weekly.

By the Seventh-day Baptist Publishing Society, AT NO. 9 SPRUCE-STREET, NEW YORK. Terms: \$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents. Payments are not acknowledged in the paper, so as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders and remittances should be directed, post-paid, to Geo. B. Utzer, No. 9 Spruce-st., New York. Liabilities of those who take Periodicals. The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, or if he has never subscribed for it, or ordered it to be stopped, or if any such case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it. If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, is responsible for the payment until they are returned to the office, or to the Publisher that they are lying dead in the office. Rates of Advertising. For a square of 10 lines or less—each insertion, 75 cents. For each additional insertion, 25 cents. For each additional square, 50 cents. For each additional line, 25 cents. For each additional insertion, 25 cents. For each additional square, 50 cents. For each additional line, 25 cents.