

# 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. 46.

NEW YORK, FIFTH-DAY, APRIL 28, 1853.

WHOLE NO. 462.

## The Sabbath Recorder.

### POLITICAL CHRISTIANITY.

BY S. S. GRISWOLD.

"Politics is the science of government; and science is a collection of general principles on a subject." (Webster's Dictionary.) The true science of politics is a collection of the true principles of government. He then is the best and wisest politician, who collects and efficiently applies the best principles of human government. That human governments have a divine sanction, will be questioned by only a few; but that all kinds of human governments have received the divine approbation, will be believed by still fewer. The Supreme Ruler has not hesitated often to manifest his disapprobation of human governments, and has razed many such to the ground, because they refused to recognize the true principles of human government.

It appears, that the Creator has made to inhere in all human governments a law by which one set of principles will preserve them, and another set of principles will destroy them; and so fixed and certain are these principles, that no wisdom or power of man can prevent the legitimate results. And did we but read the decline and fall of past governments aught, we should see that each and all of them owed their ruin to a violation of the fundamental principles of political economy. The Assyrian, the Persian, the Grecian, the Roman empires, all have fallen, in consequence of their infraction of the laws of their existence. The same may be said of the kingdom of Judea. And were the pen of prophecy to write to-day the future history of the various nations now in existence, the same would be written of them, unless they conform to those true principles of political economy which only can save any people.

The question, then, is an important one. Where can those principles be found which will secure a nation's prosperity, a nation's greatness, and a nation's duration? That such principles will not be found among the archives of past nations, is more than probable, from the fact that those nations probably demonstrated in their history the laws and principles of government on their own statute books, and as by such demonstrations of their own laws they proved their destruction, we may reasonably conclude that the principles of a nation's existence were not in their possession. The Apostle tells us, that the world by wisdom knew not God, and that it hath pleased God by the foolishness of preaching to save men. That this salvation includes national salvation, must be conceded, when we take in the whole of salvation. We are also told that Christ came to destroy the works of the devil. If so, then as a nation's wickedness is the work of the devil, its destruction is doomed. Are we not, then, to look for the only true principles of human government in that system of political economy taught by Jesus Christ? In other words, must not the principles of Christianity be applied to human governments, in order to ensure their duration?

That such was one of the objects of Christianity, appears evident from the fact that Jesus laid the foundation of a kingdom, which was to have a visibility in this world—a kingdom which was to take such a prominence among other kingdoms of the earth, that it was to supersede, outlive, and subdue them all to itself. Of such importance was his kingdom, that Jesus embodied a petition for it specially, in that form of prayer he gave his disciples. Daniel had reference to this kingdom, when he said, that in the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. John the Baptist referred to this kingdom, when he said, The kingdom of heaven is at hand; and Jesus spoke of the same kingdom in the parables of the mustard seed and leaven, as well as in some others. The final triumph of this kingdom is symbolized in the vision of John while on the Isle of Patmos, wherein also we are informed that the tabernacle of God is to be with men, and He is to dwell with them, and be their God. It is also foretold, that the whole earth is yet to be full of the knowledge and the glory of God—that Jesus is yet to reign from the rising of the sun unto the going down of the same—that the kingdoms of this world are yet to become the kingdom of our Lord and of his Christ. Time would fail me to recapitulate the many references to this kingdom in the Bible. It forms one of the great themes therein contained. It was the burden of prophetic song—the great subject of prophetic contemplation. To accomplish this, Jesus commissioned men to go into all the world, and to preach his gospel to every creature. For this, the kingdoms of this world are to be turned and overturned, until he shall come whose right it is to reign, and whose is the kingdom, the power, and the glory, forever.

Having shown that there has been laid the foundation of a kingdom, which has been going on, and is continuing its increase, and which will yet fill the whole earth, (for its increase there is to be no end, so long as the sun and the moon shall endure,) I now proceed to show the political character of this kingdom.

Politics is the science of government; therefore political Christianity is the science of Christian government. That a Christian government was designed to exist in this world, is evident from what has been said respecting the kingdom of heaven, which is but the name used by the sacred writers to designate that Christian form of human government which is yet to obtain. For if by the kingdom of heaven is intended the establishment of Christianity in the world, and if the establishment of Christianity necessarily embraces the ordering of human government, it follows of course that Christianity must have

to do with politics. I make this remark, because there seems to be an opinion quite prevalent, that religion, or Christianity, ought to be divorced from politics. That untiring efforts have been made thus to separate all subjects relating to politics from Christianity, will not be denied; for who does not know, that decided opposition is continually being made to the connecting of any of the great reformatory measures of the day with politics? And to such an extent have political demagogues "wooled" many otherwise good Christians, that even such have been led astray upon the subject. The consequences have been most deleterious to the interests of Christ's kingdom. Christianity, which was designed to be the salt of the earth, and the light of the world, has lost much of its power to reform, and indeed itself needs a most thorough reformation. All this because Christians have permitted themselves to be hoodwinked by designing, worldly politicians. The cry of union of church and state has been the mad-dog cry, by which Satan has artfully carried on his plans, and still aims at the complete usurpation of the kingdom of earth. It is time, then, that Christians arise and assert their claims to influence human governments. It is time that the sacerdotal hosts of God's elect should lead the vanguard in the political world, and, marshaled under their own proper leader, Jesus Christ, deposit their suffrages for Him who is King of kings, and Lord of lords.

Let us, then, inquire how such a state of things was to be brought about. It was not to be accomplished by any departure from the principles of Christianity; as taught by its Author. That system of moral ethics, of all others, was never designed to gain strength in the world by any departure from its principles. Its Author was the most uncompromising of all ethical teachers; and he took special pains to inculcate this feature of his kingdom on all who should become his disciples. To do evil that good might come, he rebuked. He spurned the proposal of Satan, the prince of darkness, to dispose of all his right and title in the kingdoms of earth, by an unholy compromise. In fact, such is the nature of this kingdom, that it can be advanced only by a strict adherence to its own legitimate principles.

Now, as the principles of Christ's kingdom stand as the very antipodes, the very antagonisms, of the kingdoms of this world, then in existence, it is evident that its subjects, at first, could have but little connection with or participation in the then existing politics, or human governments as they were then managed. And it was not until Christianity had so far modified human governments as to permit the Christian citizen to carry his Christian principles with him into those governments, that Christians participated in the affairs of politics. When this was effected, then appeared the Christian politician. And had not the Christian politician begun to compromise his principles—had he but stood, like his leader, to his party—political Christianity would ere this have been the dominant party. The fatal rock on which the ship of political Christianity has foundered—the maelstrom into which she has been drawn—was and is still compromise. With perhaps the best intention of doing God a service, Christianity sold her birthright for a mess of political potage, and ever since, Ichabod has been written on her brow.

As the kingdom of Christ was to become a universal kingdom, such must be its general principles, that it can exist under any form of government, until it can so modify other governments that it more or less controls or supersedes them. At the introduction of Christianity, or the commencement of this Christian empire, but few of the ruling powers were elective; or, if elective, such was the manner of election, that Christians could not participate in it. Christians were therefore deprived of the right to administer in human governments. But such was the inherent power of Christianity—such the nature of Christ's kingdom—that within a short time even the government of the Roman empire was so modified that Christians thought it not violative of their principles to participate in the affairs of state, although such participation was probably premature, and required a partial abandonment of their high moral rectitude, and laid the foundation of those future compromises by which Christianity has fallen so low that many refuse to do her reverence.

I repeat, then, before Christians could aid in administering human government, such government must have become so far perverted with Christian principle, that for a Christian to participate therein would require no dereliction of Christian principle. When such a modification of the laws and practices of human government was effected, it became not only the privilege but the duty of the Christian citizen to participate in the business of the political world. For government is but impressing the concentrated voice of a people upon their own collective activities in this form. It therefore becomes one of the imperative duties of Christianity, to aid its own advancement in this way. Until human governments are thus semi-Christianized, one great field of Christian labor is to bring about such a change in them as has been referred to. It equally becomes the duty of the Christian citizen to aid human government in carrying forward its ultimate design, securing the happiness and improvement of its subjects, and affording protection to all. Just so far, then, as the Christian can act in human government and not infract or derelict Christian principle, it is his privilege and duty, but no farther. Never, under any pretense of securing any good whatever, may the Christian citizen add to or subtract from the words of the book. It is therefore to be supposed, that for a long time such would be the state of human governments that the Christian could only partially participate in them, but must patiently wait until such time as Christianity shall have removed the obstacles to his farther progress. Standing shoulder to shoulder, the Christian politicians are to aim at the complete renovation of all governments, not by every wrong, or their total subversion. Yet all this is to be accomplished, not by might,

nor by power, but by the Spirit of the Lord. No din of arms, no clanking of chains, no groans of the wounded, or shrieks of the dying, are to be heard on the plains of victory. Political Christianity forbids all resort to arms, or appeals to the sword, to effect her conquests. The sword of the Christian citizen, politician, and soldier, was sheathed in Gethsemane, never to be redrawn.

Am I told that no human government can be sustained without falling back on brute force—that no government can be sustained without a war police? Admitting such to be the fact, in all cases of human government where the heaven of Christianity had not so far operated as to preclude a resort to arms or war police; admitting the war principle to be necessary to the maintenance, continuance, or even safety of all human governments, based upon a mere worldly, selfish, sinful principle; it does not necessarily follow, that a human government based upon Christian principle cannot be sustained without it. It has been shown, that no Christian could participate in human government, unless he could there carry his Christianity with him—that he had no right to enter any farther into their arrangements than Christian principle would let him—and that he must depend alone upon the inherent power of his principles so to modify such governments as that he could participate in them, without becoming recreant to his trust. Therefore, as Christianity forbids war, or a resort to arms, the Christian is not bound, nay, not permitted, to aid or abet any human government in this particular. It may not be necessary for the Christian citizen entirely to withhold himself from the political world in order not to be a participant in the war department. But as almost all governmental constitutions embody a provision for their own amendment, the Christian citizen is to labor so to amend them as that they will conform to Christian principle wholly. But if, while in the service of the government, he is called to act in any capacity where Christian principle would be violated, or even compromised, he must resign, and leave that feature of the government to some one who fears not God nor regards man.

But to return to the consideration of government being sustained without a war police. It is to be premised, that the Christian citizen is a man of peace—that he will give no just occasion for wrangling, contention, fighting, war—that should he infringe on the rights, privileges, or feelings of any, he will make all due reparation and satisfaction. Further, he will suffer wrong rather than do wrong; and, further still, he will even suffer death, rather than deny Christ, or prove false to his teachings; he will endure hardness as a good soldier, and live and die true to his principles, as did Jesus, the Apostles, and early Christians.

This being admitted, it is not difficult to see how a Christian human government can be sustained without a war police. Christian citizens are to advance step by step in taking part in human government, just so far and fast, and only just so far and fast, as they can, and take Christianity along with them, until they become the majority—have the ascendancy, and take to themselves the power of controlling all such human governments as they have in their hands. Then right and justice being administered to all, none having just cause of complaint, all will be peace and quiet. Life, liberty, and the pursuit of happiness, being guaranteed to all, all would dwell under their own vines and fig-trees, with none to molest or make them afraid. Universal peace will then prevail, as all cause of war has been removed. He that administers the government will feel bound to subserve the interests of the people, and vice versa.

I have said, that the kingdom of heaven, or the government of Christ, can be advanced only in accordance with its own principles, and any departure from a strict adherence to these principles, under any pretext, serves to embarrass and hinder. The saying, "Save me from my friends," has been fully illustrated in the Christian world. Under the hope of securing to a greater extent the influence or patronage of the world, Christianity has come near compromising its very existence. Let us see.

All human governments have been, more or less, and still are, affected by relics from heathenism. To be sure, Christianity has very much modified and improved upon pagan governments. It has abolished many cruel and unjust laws, cruel and sanguinary penalties, and heathenish customs; yet there are enough left to call loudly for still farther improvement. I will refer to one, which stands at the very threshold of every political kingdom on earth, but which political Christianity does not admit; and yet Christians have been so forgetful of their birthright, in that point, as not even to demand its removal. I refer to oath-taking. It is universal, that before any one can legally act in our government, he must submit to an oath. The same is true, I believe, of every other government in existence. Now, political Christianity forbids all oath-taking, and limits the Christian politician to yea and nay. This anti-Christian requirement of human governments, as a prerequisite to acting in them, has and now does preclude many worthy men from exerting their influence in the political world. It therefore seems to me to be one of the imperative duties resting upon the Christian world, to demand the immediate removal of this anti-Christian feature of anti-Christian powers has tended much to destroy reverence for God, and to clothe our nation with oath-swearing or cursing, as with a garment. For not a solitary disciple of Christ, however upright and truthful he may be, no, not even he who officiates at the sacred altar of religion, can give testimony in a court, although the case should involve but the value of a farthing, until he is required to violate a plain prohibition of Jesus Christ. And should he refuse thus to submit himself to the powers that be, he will be confined like a common felon in a jail. I admit that Christianity has, by compromise, made a slight improvement upon paganism, but instead of improvement, it ought to have abrogated it entirely.

There is yet another feature of human government which much impedes the progress of political Christianity, viz., the embodiment in national and state constitutions of principles violative of Christianity. Now, could the Christian politician be permitted to act politically, without swearing to support such constitutions, it would be all that could be expected. Although some do so understand such constitutional obligations as not to require them to carry out any of their provisions which are anti-Christian, yet there are not wanting many others, who find it difficult to swallow the dose, even with the apparent salvable clause which provides for their alteration or amendment. It therefore becomes a question of serious inquiry, in Christian politics, what is the exact nature and extent of those obligations which one assumes in pledging to support any of these political constitutions.

### THE OPIUM TRADE.

A late number of the New York Medical Gazette contains the following interesting information relative to opium and the trade connected with it. The article is from the pen of Nathian Allen, M. D., of Lowell, Mass.

Opium, as is well known, is the production of the plant *papaver somniferum*, called in English the poppy. This plant was originally a native of Persia, but is now found growing as an ornamental plant in gardens throughout the world. It is most extensively cultivated in India, where it is estimated that more than 100,000 acres of the rich plains of that country are occupied for this purpose, giving employment to many thousands of men, women and children. Its cultivation throughout is very simple. The seed is sown in November, and the juice is collected during a period of about six weeks in February and March. The falling of the flowers from the plant is the signal for incisions, which is done in the cool of the evening, with hooked knives, in a circular manner around the capsules. From these incisions a white milky juice exudes, which is concentered into a dark brown mass by the heat of the next day's sun; and this being scraped off every evening, as the plant continues to exude, it constitutes opium in its crude state. India, it is said, produces 60,000 chests of opium annually, each chest varying in weight from one hundred and twenty-five to one hundred and forty pounds. Two of the principal localities for the cultivation of this drug in Bengal are subject to the East India Company, and the manufacture and traffic is a strict monopoly of the government. In the others, there is a most oppressive system of espionage established over the natives, to an extent which throws the control of the traffic into the hands of the same company. On that which was raised in Malwa, a province lying in the western part of India, beyond the East India Company's control, and which, in order to reach Bombay, the principal market, has to pass through certain territories of the Company, a transit duty of 400 rupees is levied. The income from this tax in 1848 was £1,000,000, which, with the revenue received the same year, at Calcutta, from the article, makes the sum total of income to the Company from it, £3,000,000.

The idea of sending opium from Bengal to China originated in 1767. From this time to 1794 the trade in it met with poor success. In the latter year the English succeeded in stationing one of their ships laden with opium at Whampoa, where for more than a year she lay unmolested, selling out her cargo. In 1821, owing to the difficulties attending the sale at these places, the opium merchants withdrew all their vessels from Whampoa and Macao, and stationed them under shelter of Lintin Island, in the bay, at the entrance of Canton river, which henceforth became the seat of extensive trade. From these vessels it was taken in Chinese junks and smugglers' boats, and retailed at various ports along the shore. In 1847, it is said, about fifty vessels were engaged exclusively in this trade, besides a greater or less number which were only partially freighted with the drug.

It is stated that two and a half million dollars' worth of opium is annually imported into Foo-Chow, from whence it finds its way into the interior. In that city alone there were, in 1848, one hundred houses devoted to the smoking of the drug, while as many retailed the poison in small quantities. As respects the progress and present extent of the trade, it is said that from 1794 to 1820, the amount exported to China varied from 3,000 to 7,000 chests per year. In 1837 it amounted to between 39,000 and 40,000 chests, valued at \$25,000,000. From 1738 to 1842 the trade was almost entirely interrupted by the war which grew out of attempts on the part of the Chinese government to suppress it. At the conclusion of the war, the trade was resumed with renewed vigor. For the year 1848, the amount imported into China from Bombay was 19,111 chests, and from Calcutta 36,000 chests, which, at an average of \$560 per chest, would amount to \$32,000,000 expended for this single article of trade. Then the Chinese pay an advance on this sum of several millions more, which goes into the hands of the merchants as the fruit of their investment and labors in the trade.

The principal use made of opium by the Chinese, is in the form of smoking, a practice to which they have become most passionately addicted. The wealthier orders do their smoking in their own dwellings, but for the poorer classes there are thousands of shops fitted, in many of the Chinese cities, with accommodations expressly for smoking. The most miserable and wretched places imaginable. Rev. Mr. Squire, of the Church Missionary Society, says of them: "Never, perhaps, was there a nearer approach to hell upon earth, than in the precincts of these vile hovels, where gambling is likewise carried to a great extent." It is stated that there are one thousand of these opium shops in the city of Amoy. All classes in the community are addicted to the practice.

The effects of this drug upon the consumer are thus described by a distinguished Chinese

scholar: "It exhausts the animal spirits, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favored, promotes obscenity, discloses secrets, violates the laws, attacks the vitals, and destroys life." This statement is confirmed by other natives, and also by foreign residents; and it is asserted that, as a general rule, a person does not live more than ten years after becoming addicted to the use of this drug.

The Chinese government has made strong efforts to cut off or restrict the traffic in this drug. Public attention was directed to its injurious effects in 1799, and in 1809 an edict was issued requiring all ships discharging their cargoes at Whampoa, to give bonds that they had no opium on board. Still more stringent laws were adopted in 1820. In 1824 an edict was issued, declaring that the injury done by the influx of opium, and by the increase of those who inhaled it, was nearly equal to a general conflagration, and denouncing upon the seller and smoker of the poison the bastinado, the wooden-collar, imprisonment, banishment, confiscation of property, and even death by public decapitation or strangulation. But notwithstanding all this, the trade kept increasing, until at length the imperial commissioner was appointed, clothed with the highest authority, to proceed to Canton, and endeavor to effect an utter annihilation of the trade. In carrying out this determination, he seized and destroyed some 20,280 chests of opium, and compelled the merchants to sign a bond that they would forever cease trading in the article. This bold and decided measure on the part of the commissioner led to the war with England, which is commonly known as the opium war, the result of which is well known to our readers. The Chinese were defeated, and subjected to terms which reflected any thing but honor upon the conquerors; one of which was the forcing of this traffic upon the Chinese—a traffic which they had always contrabanded as illegal, and had striven by every means in their power to annihilate and protect their people from. When urged to legalize the trade, the emperor replied in these memorable words—"It is true," said he, "I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

One result of the war was the ceding of the island of Hong Kong to the English. In this island, after passing into the hands of the victors, the trade in opium was legalized, and twenty shops for its sale immediately licensed, within gun shot of the Chinese empire, where such an offense is punishable with death. Thus the war, instead of putting an end or check to the system, through the cupidity of the English, resulted in affording greater facilities than ever for its prosecution. The Chinese dare not impose the penalties affixed to a violation of their laws restricting the trade, which have never been abrogated or repealed, for fear that if they should do so it might be made the ground-work for another war, which would result in their being deplored of still larger portions of their territory and possessions.

It is stated, upon the highest authority, that the British government in India could not be sustained without the immense revenues derived from this trade. This revenue, for the last six years, it is said, has amounted to nearly \$80,000,000. It is also estimated, that the immense sum of \$400,000,000 of specie has been drained from China, to pay for this single article alone, within the last half century. That this pernicious contraband trade is upheld mainly by the British government, through its agent, the East India Company, all are aware; and the stain of its conduct towards the Chinese, in forcing this "flowing poison upon" them, is held up to the detestation of the civilized world. Money, not morality, had been its governing principle, and to increase its own resources and power, it has legalized and upheld this traffic, which is destroying, morally, socially and politically, the whole Chinese nation; and which threatens to blot it out from among the nations of the earth. Well might we inquire, what must be the verdict of future generations, as they peruse the history of these wrongs and outrages? Will not the page of history, which now records £20,000,000 as consecrated on the altar of humanity to emancipate 800,000 slaves, lose all its splendor, and become positively odious, when it shall be known that this very money was obtained from the proceeds of a contraband traffic on the shores of a weak and defenseless heathen empire, at the sacrifice, too, of millions upon millions of lives.

### STEWARDSHIP.

"I cannot afford to increase my subscriptions, Mr. H.," said a wealthy merchant to a gentleman who was conversing with him upon the claims of the Foreign and Home Mission Societies. "My business requires a large capital, and my family expenses are by no means small."

"But your property, my dear sir, has much increased during the last seven years."

"It has, I admit, but my expenses have increased with it."

"That is, you have surrounded yourself and family with more of the luxuries and elegancies of life." Mr. H. was one of those rare individuals, who always speak with perfect frankness, but whose motives are so single, so benevolent, and so easily discerned, that they seldom or never give offence.

"You do not mean to say that it is wrong to vary my expenses with my income?"

"No, Mr. B, I do not. But if you can afford to surround yourself with increasing comforts and luxuries, why cannot you afford to increase your subscriptions to those benevolent societies which need your aid? If I understood you rightly, you said your subscriptions had not varied in amount for the last seven years."

"Why, my present personal and family expenses consume all the money I can spare from my business."

"But who has so blessed your exertions,

as that you have been able to extend your business operations, and improve your style of living? Had the Divine favor been withheld, all your efforts would have been in vain. And you will pardon me, if I say that it seems alike ungenerous and ungrateful, when God has so abundantly blessed you with temporal gifts, to bring no more into his treasury, than when your property was much less. It seems to be practically saying, that you have no disposition to act as his steward, or to deny yourself a few of the luxuries of life, for One who gave his own Son to die for you."

"But I give as much as Mr. C. and Mr. M., and their means are, to say the least, as large as mine."

"What others give is not your standard, and if it were, you could find many, whose means are much less, who give twice, or even three times the amount which you contribute. There is Mr. A.; he gives double your amount."

"Mr. A. you surprise me; he is doing a small business, and lives in a very ordinary way."

"He is living as a steward of his Divine Master—dispensing liberally to all who need his aid, and laying up his treasures where neither moth nor rust can corrupt, and where thieves do not break through and steal. But even Christians of his stamp should not be your standard. The Lord Jesus-Christ is our great exemplar. Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. No one can be a true disciple of His, unless they deny themselves, in imitation of his illustrious example!"

Mr. B. sat silent for a moment, after these words were spoken, but evidently thoughtful. Then the entrance of a clerk prevented continuation of the conversation. But we will hope that riches had not so hardened his heart, as that in the great day of account the words of his friend and neighbor shall be cited in condemnation against him.

[Watchman and Reflector.]

### JOHN FAWCETT, D. D.

Reader, you have often united with the vast multitude of Christians in singing,  
"Blest be the tie that binds  
Our hearts in Christian love."

But perhaps you know little or nothing of its author, about whom much that is pleasing might be told. He flourished during the latter part of the last century, and the early portion of this, and was one of the most commanding and dignified persons on whom you ever looked. His place of labor was near Halifax, in Yorkshire, in the father-land; which should you ever visit, you will yet find many to whom his memory is dear; nor will you hear any thing but what is gratifying of sons, and sons' sons, who, like their venerated ancestor, have been engaged in preaching the gospel of Jesus Christ.

Perhaps you might find in the neighborhood, one or two persons, who would point out to you the cottage which gave birth to John Foster, the Essayist, and who would tell you some of the eccentricities of his youth, his conversion to God, his baptism by Dr. Fawcett, his entrance on studies for the ministry, and the ardent attachment between his pastor and his friend till death. It is probable that all are now dead who remember Ward, the missionary, and his studies under the doctor at "the Hall;" but there are not a few whom he prepared for the pulpit, and for commercial pursuits, who yet revere his memory as a sacred treasure.

For more than fifty years he was pastor of the church he served. Tradition, indeed, tells a tale that he once resigned the pastorate. While he was yet a young man, "he had a call to London," which he accepted, and took his "farewell" of his people. Never till he had done that, had he been aware how strong was the tie that bound them together. The act was completed, the wagons were loaded with his furniture, ready for a fortnight or three weeks' journey; but the people, old and young, down to the very children, hung around him and his family, as though they could not let him go. Sitting down on one of the packages to rest for a moment on two, his wife looked tearfully in his face, and said, "John, I don't like this going, after all!" "Nor I either," said the weeping husband and pastor, "and I won't go." The furniture was unpacked, and replaced in the house, a letter dispatched to London, withdrawing his acceptance of the call, and fifty years longer were given to his former charge, till death removed him to another sphere of service in heaven.

King George the Third numbered among his personal friends three Baptist ministers—Dr. Samuel Stennett, Dr. Fawcett, and John Martin. The Sovereign's attention was first attracted to Dr. Fawcett, by a quotation made from his "Essay on Anger," in a sermon of one of the royal chaplains. The king borrowed the book, read it, and wrote to thank its author, offering him any favor in his power to bestow. Fawcett thanked his Sovereign, but needed no favors. Afterward, however, he implored the Sovereign for the pardon of a son of a worthy Baptist deacon, who had committed forgery, and had been sentenced to die. The pardon was given, and the young man afterwards became a Christian, and served Christ for many years, as an active member of a Baptist church in the north of England.

[Watchman and Reflector.]

### WHAT COULD BE DONE WITH GROC-MONEY.

—In a recent temperance speech in New York, P. T. Barnum is represented as having stated that there were 7,000 grog shops in this city, with an average custom in each of probably \$10 a day. He made the following offer to the city, viz.: "If the city would shut up all the groggeries, and give him the amount spent in all of them, he would pay all the city taxes, amounting to \$4,000,000; send every child to a good school; present every family with a library of 100 good books, 3 barrels of flour, and a silk dress to every female, old or young, and give every body a free ticket to his Museum."

The Sabbath Recorder.

New York, April 28, 1853.

Persons indebted to the Seventh-day Baptist Publishing Society, for the Sabbath Recorder, the Sabbath-School Visitor, or the Sabbath Memorial, are earnestly requested to make immediate payment.

CONVICTION OF SIN.

As it was declared that the Holy Spirit should convince the world of sin, (John 16: 8,) it is supposed by some that, wherever the gospel is preached, men are all the subjects of this conviction, and that hence there is no obstacle in the way of their becoming new creatures in Christ Jesus.

The nature of the conviction which Christ declared the Holy Spirit should produce, is explained in the words, "Of sin, because they believe not on me." That is, he shall show them that, unless they believe in Christ, they are so thoroughly and totally sinful—so completely destitute of all holiness—so completely bereft of all power to help themselves, that they must perish forever.

Here, then, lies the great difference between that common kind of conviction, which is experienced by the great mass of the community, and that true shining of God into the heart, which always gives the "light of the knowledge of the glory of God in the face of Jesus Christ."

It is not doubted that, under nothing more than common or ordinary convictions, sinners may become greatly alarmed, and be filled with the most awful terrors, when they reflect that, because of such sins as they are in the habit of committing, the wrath of God is revealed against them.

This day the Jewish Disabilities Bill is intended to be read a third time in the House of Commons. There is little reason to doubt that it will be carried there, as it has been formerly; but its fate in the Upper House is problematical.

In the beginning of the week, Lord John Russell obtained leave to bring in a Bill on Public Education. His lordship stated it to be a measure extending the aid already granted to schools. Government considers that religion should be taught, and proposes that the corporation of municipal burghs should have power to impose a rate for schools.

It is fair to presume that Paul, in his natural state, had clear views of the nature of sin, as men generally have. He had the Law of God before him; its requisitions were plain before his eyes. Yet his own testimony is, that he never knew himself to be a dead sinner, till the commandment was applied to his heart in that new and powerful way which the Holy Spirit employs; he thought himself alive. He was, therefore, not yet convinced of the true nature of sin; he had not yet found it to be "exceedingly sinful."

PERSECUTION IN PRUSSIA. There is a law on the statute-books of Prussia, that "whoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian churches, or a religious party possessing corporate rights, or the subjects of their veneration, doctrines, organization, or customs, or refers to them in a way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years."

path," in which he examined in the light of Scripture the characteristic differences of the Protestant and Roman Churches—a sermon which he afterward printed, in order to obtain something from its sale to assist in purchasing a new organ for the church of which he is pastor. Immediately the law was down upon him for deriding "one of the Christian churches," namely, the Roman Catholic Church.

This case has awakened much interest even in America, and has furnished a text for several newspaper homilies on the persecuting spirit of the complaining Roman Catholic Church. The homilies grow very naturally out of the text, and we have no fault to find with them. But in reading them, we have been reminded of the case of the German Seventh-day Baptists of Pennsylvania, who were fined and imprisoned for a breach of the Sunday statute of that State, notwithstanding it was shown that they had done nothing contrary to the Word of God; and we have been led to inquire, Why so much sympathy, on the part of these papers, for the persecuted abroad, and so little for the persecuted at home?

BRITISH CORRESPONDENCE.

Another Grace—Sunday Opening—Jewish Disabilities—Education—The Pope and the Emperor—Papal Aggression.

Our city bells are ringing merrily—the telegraph having intimated the birth of a Prince yesterday, and the Queen and infant doing well. If he ever reign, much grace will be required, if, as we fear, it be in troublous times.

Great zeal continues to be manifested in getting up petitions to Parliament for preventing the opening of the Crystal Palace on Sunday—more reliance being placed by the church on the numbers opposing than on the Scriptural evidence for Sunday sanctification. One petition is being subscribed by London surgeons, physicians, and practitioners, on the ground of a necessity of a seventh portion of time being required for rest to man.

Seventh-day Baptists are, professedly, of that number. They persistently contend for truths that long since became unpopular—raise from the dust a Law that has long been trodden under foot.

In carrying out these sentiments into practice, they are led to worship while others work. From this and other allied causes, they find themselves separated from the rest of the world, not only in sentiment, but also by practical differences—differences that affect not only their religious practices, but also their secular, every-day employments.

The farmer, if surrounded by a Sunday-observing community, cannot carry on his farming operations to so good advantage, as if he kept Sunday. The merchant has his doors closed on the day when all the world goes to market, except Sabbatarians, Jews, and Mahomedans. The mechanic, if he is a journeyman, and seeking business without the denomination, finds the best places closed against him, and, generally, where he can obtain work, he has to lose one day each week.

He has either to take up with second-rate hands, that cannot so readily find employment elsewhere—to pay for work he does not get—to depend on his own denomination for the supply—or compromise his religious principles, by permitting his workmen to prosecute their labor upon the Sabbath. Copartnerships cannot be formed with those observing different days, without meeting great difficulties or the sacrifice of principle.

Ships and steamboats and railroads and telegraphs, as far as their practical workings on the Sabbath are concerned, are all against us. Cities and commerce and manufactures and all of the more active interests of trade, are continually fighting against us, undermining our foothold in places of business, eating us out—driving us back into by-places, quiet rural districts, or, as a dernier resort, to the mountains. The same holds true in respect to those seeking literary, civil, or political promotion and influence. Every one preparing for the higher duties of life by appropriate intellectual culture, has a long and arduous road before him. A Sabbath-keeping youth has superadded difficulties. Having but a scanty literature—no Theological Seminary, no College, or scarcely an Academy, of our own, we suffer, in our educational pursuits, opposition, privation, and temptation, experienced by few. After having completed our preparatory education, we find but a comparatively limited field wherein we can act without great inconvenience or sacrifice of principle.

It is now confidently stated, that the Pope is not to crown the French Emperor—and it is added, by some accounts, that the reason is, that the Emperor would not agree to the demand made in consideration of so important a privilege. So this is the result, after all the tampering with religious liberty which has so long been going on in France. Concession after concession has been made to a priesthood who are, and ever have been, insatiable in their demands, until they have been enabled to exterminate those whom they are pleased to term "heretics and schismatics!" But they have read ill both civil and religious history, who could not previously have said, that Pope and priests would stop short of this "only if policy seemed to require present contentment with less, until they should thereby be better able to demand more.

Holland is beginning to stir, to prevent, if possible, papal aggression. The last Allocution of his misnamed Holiness, announces the restoration of the Roman hierarchy in the Netherlands. On the 3d inst., a meeting of the Reform Community at Utrecht voted an address to the King, which has been signed by 4628, recalling to his remembrance their struggles at the time of the Reformation for the acquisition and maintenance of religious liberty, and the danger to which it is thus again exposed, and praying him to refuse allowance of titles, which, on being granted, exact an oath from those on whom they are conferred to persecute Protestants. Other towns are preparing to follow this example.

possible, papal aggression. The last Allocution of his misnamed Holiness, announces the restoration of the Roman hierarchy in the Netherlands. On the 3d inst., a meeting of the Reform Community at Utrecht voted an address to the King, which has been signed by 4628, recalling to his remembrance their struggles at the time of the Reformation for the acquisition and maintenance of religious liberty, and the danger to which it is thus again exposed, and praying him to refuse allowance of titles, which, on being granted, exact an oath from those on whom they are conferred to persecute Protestants. Other towns are preparing to follow this example.

The Madiai, we have just learned, are offered an asylum, by the King of Prussia, in his territories; but it is thought that they will prefer taking up their abode in this country. J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 3.

What does it cost to be a Sabbath-keeper? It costs a greater sacrifice of worldly interests—of goods, greatness, and renown—to become a thorough-going Seventh-day Baptist, than it does to become a member of any other evangelical denomination. While an individual can become a member of most other denominations, at the present day, without sacrificing many of his worldly privileges or prospects—without being subjected to any great inconvenience—he cannot become a Sabbath-keeper without foregoing many conveniences and privileges—without denying himself many civil, literary, and pecuniary prospects and chances of ease, honor, and greatness, and subjecting himself to trials and difficulties resembling somewhat those of the early Christians.

Whenever individuals, or a class of individuals, differ so much in sentiment from the rest of the world, as to lead to diversity of practice, it creates inconvenience. As this diversity increases, the difficulties increase, so that it frequently requires great self-denial—great sacrifices—to adhere to one's principles. In such cases, there are but few that will cling steadily and unflinchingly to what they deem right, regardless of trial and temptation. Most men prefer to float down stream with the multitude. Some, it is true, look wistfully, anxiously up stream, but have not courage to row against the current, while, now and then, a few dare to beat manfully against wind and tide. Such are those that cling earnestly to truth, despite all opposition.

Seventh-day Baptists are, professedly, of that number. They persistently contend for truths that long since became unpopular—raise from the dust a Law that has long been trodden under foot.

In carrying out these sentiments into practice, they are led to worship while others work. From this and other allied causes, they find themselves separated from the rest of the world, not only in sentiment, but also by practical differences—differences that affect not only their religious practices, but also their secular, every-day employments.

The farmer, if surrounded by a Sunday-observing community, cannot carry on his farming operations to so good advantage, as if he kept Sunday. The merchant has his doors closed on the day when all the world goes to market, except Sabbatarians, Jews, and Mahomedans. The mechanic, if he is a journeyman, and seeking business without the denomination, finds the best places closed against him, and, generally, where he can obtain work, he has to lose one day each week.

He has either to take up with second-rate hands, that cannot so readily find employment elsewhere—to pay for work he does not get—to depend on his own denomination for the supply—or compromise his religious principles, by permitting his workmen to prosecute their labor upon the Sabbath. Copartnerships cannot be formed with those observing different days, without meeting great difficulties or the sacrifice of principle.

Ships and steamboats and railroads and telegraphs, as far as their practical workings on the Sabbath are concerned, are all against us. Cities and commerce and manufactures and all of the more active interests of trade, are continually fighting against us, undermining our foothold in places of business, eating us out—driving us back into by-places, quiet rural districts, or, as a dernier resort, to the mountains. The same holds true in respect to those seeking literary, civil, or political promotion and influence. Every one preparing for the higher duties of life by appropriate intellectual culture, has a long and arduous road before him. A Sabbath-keeping youth has superadded difficulties. Having but a scanty literature—no Theological Seminary, no College, or scarcely an Academy, of our own, we suffer, in our educational pursuits, opposition, privation, and temptation, experienced by few. After having completed our preparatory education, we find but a comparatively limited field wherein we can act without great inconvenience or sacrifice of principle.

It is now confidently stated, that the Pope is not to crown the French Emperor—and it is added, by some accounts, that the reason is, that the Emperor would not agree to the demand made in consideration of so important a privilege. So this is the result, after all the tampering with religious liberty which has so long been going on in France. Concession after concession has been made to a priesthood who are, and ever have been, insatiable in their demands, until they have been enabled to exterminate those whom they are pleased to term "heretics and schismatics!" But they have read ill both civil and religious history, who could not previously have said, that Pope and priests would stop short of this "only if policy seemed to require present contentment with less, until they should thereby be better able to demand more.

Holland is beginning to stir, to prevent, if possible, papal aggression. The last Allocution of his misnamed Holiness, announces the restoration of the Roman hierarchy in the Netherlands. On the 3d inst., a meeting of the Reform Community at Utrecht voted an address to the King, which has been signed by 4628, recalling to his remembrance their struggles at the time of the Reformation for the acquisition and maintenance of religious liberty, and the danger to which it is thus again exposed, and praying him to refuse allowance of titles, which, on being granted, exact an oath from those on whom they are conferred to persecute Protestants. Other towns are preparing to follow this example.

out any great inconvenience; but, in our higher courts of justice, there will be such frequent collision between Saturday court sessions and duties, and Sabbath observance, that they will have, for the most part, to content themselves as briefest attorneys, or else give up our Sabbath principles. How would a Sabbath-keeper manage as a judge in circuit and supreme courts, or as attorney general? Those seeking political offices, will meet with like difficulties. Town offices and the like may be held without much inconvenience, but in passing to higher offices the difficulties will increase. Although they may, now and then, obtain some county office, or seat in some State Legislature, it is in vain to dream of Congressional seats and gubernatorial or Presidential chairs. These require too much sacrifice or searing of conscience, in the present state of society, for a Sabbath-keeper even to dream of. The profession of medicine presents not quite as many drawbacks, from the fact that healing of the sick is considered a kind of holy business—a business very appropriate for the Sabbath, but on this very account there arises one evil—that of tending to obliterate all Sabbath distinctions. The profession of teaching possesses similar difficulties. It is true, that in most of our primary schools, at the present day, there being generally but five days of school each week, more of an equal chance for competition is presented. Yet, after supplying the few within the range of the denomination, a Sabbath-keeper, in order to teach in other places, has to take upon himself a kind of religious exile, having generally to half-way observe two days in succession, but not fully enjoying either. In higher institutions of learning, the difficulties are increased.

Most of the difficulties which we have thus far mentioned, arise from the very nature of the relations we sustain to the world—from relations voluntarily assumed, hence not to be charged upon any one as a fault; but there are obstacles which we have to encounter, that are not inherent in our relations. We frequently find ourselves subjected to unjust and oppressive laws. Like all small and feeble organizations that come out in opposition to the generally received opinions of mankind, we are the subjects of a most severe and unrelenting prejudice. Prejudice is connected with and woven into the other difficulties mentioned, increasing their power to a degree far beyond what they would otherwise possess.

There results from these various opposing influences, strong temptations to waver from the straight and narrow path of right. Conscience is often sacrificed to convenience and mammon. We are strongly tempted to yield the sanctity of the Sabbath for the advantage of business facilities, that are increasing around us. Many, for instance, are under strong inducements to make a car or steamboat their sanctuary, where, quietly reposing, they can con their well-worn Bibles, and lift their devotional hearts to Heaven, while their bodies are bound on errands of money and trade. And at the close of the Sabbath, as they reluctantly tear their thoughts away from the contemplation of heavenly and divine things, they find themselves a hundred or two of miles from the place where their devotions commenced, having made, perhaps, as many cents by the operation, which is a great quietor of a disturbed conscience. Some are induced to form copartnerships and matrimonial alliances, in which they contrive, by a sort of divorce and marriage process, performed fifty-two times a year, to throw off the responsibility of companionship and property relations during the Sabbath, to be resumed again as soon as the sacred season is past. By this means, we are enabled to worship while our companions, servants, and property, are at work. We drop tears of penitence and love in the sanctuary, while at home there is dropt for us the sweat of toil. While we are uttering songs of praise and thanksgiving, bone and muscle are rolling out for us the glittering dollars. While our hearts are swelling with holy emotions and affections, under the influence of the preached word, our purses are swelling with the gain of Sabbath desecration. The Lord commands us to do all our work in six days; but we have added a proviso in favor of copartnerships, traveling, and the like, by which we find added much of convenience and prosperity. There is, however, one very significant fact connected with this proviso. It is this: The proviso rarely ever remains in force longer than one generation, for the children of those who have adopted it, generally find it much more convenient to draw a line across proviso, commandment, and all, thus obliterating all Sabbath distinction, or else adroitly changing the command so as to read first instead of seventh day. This is not a matter of surprise, for it is but the logical sequence deduced from the premises laid down by their fathers. The conclusions are perfectly legitimate. They are but perfecting in strength and fullness what their parents commenced in weakness. The results are nothing but what common sense teaches us to expect. Those parents who are so extremely anxious that their children shall be greatly prospered in their worship at the shrine of mammon, who so sedulously and anxiously scrape together a few dollars to bequeath to their children, need not be surprised if they find their children adopting those Sabbath observances that will best conduce to the enjoyment and improvement of their property.

Many are the temptations presented to us by agencies, stewardships, clerkships, commissions, governmental offices and emoluments, stations of trust and profit, literary and scientific promotions. Their glittering prospects cannot be easily and fully enjoyed as long as we cling to the Sabbath. Our young men, in common with most of their parents, are desirous of advancement, promotion, and profit; hence some speedily and daringly reject the teachings of the Bible, and promptly, unreservedly, enter the scramble for office and pelf; others, with the same desire, but more caution, endeavor to compromise by a half-way, formal observance of outward ceremonies; while some enter business with the sincere determination to keep the Sabbath unchanged, making it a delight and honorable, but the scenes amid which they enter soon blunt the edge of their good resolutions, and, gradually becoming accustomed to different observances, they are led, by degrees, to fall in with and adopt them. They first hate, then endure, then yield and embrace.

From these and various other like causes, we find ourselves continually weakened and reduced. We are yearly losing numbers of young men of talent and promise, young men

of business tact and ability, young men of fine literary acquisitions, and capacity for doing much good. The number of youth that we are thus adding to the ranks of those that observe no day, or to the ranks of Sunday observers, greatly exceed those added to our number from those ranks. Thus we remain as heretofore, numerically, one of the smallest and weakest of evangelical denominations.

There are two ways by which men forsake the communion in which they were educated—one by indifference, moral frivolity, or death—the other by growth, advancement. In the one case we change through neglect, degeneracy, or self-interest—in the other through conviction, aspirations after a higher and purer life—a desire for a closer walk with the true, the right, and the good, by which we outgrow the forms of education, and seek a purer communion, and a holier worship. If those who have left have been guided by the latter principle, we should rejoice with them in their advancement—if they have been guided by the former, we can but lament their spiritual degeneracy. While those who have been added to our number from other denominations, have generally been of those earnestly seeking truth and a holier life, and have manifested the same in their future walk and conversation, what shall be said of those who have left us? By their fruits they may be known. Having, generally, left for the sake of bettering their worldly interests, their future life has but too frequently corresponded with such motives. MACOM.

DEATH OF THE VICE-PRESIDENT.

Hon. William Rufus King, long a Senator of the United States from Alabama, lately chosen Vice-President, died of consumption, at his plantation, near Cahawba, Ala., on Monday, 18th inst., aged 68. Mr. King had been longer in Congress than any man remaining in it since the death of Mr. Clay.

He was a native of North Carolina, and elected thence to the House of Representatives, where he first took his seat in Dec., 1811. Mr. King remained a Representative from North Carolina till 1816. At the close of this session, he resigned his seat and removed to Alabama, then a Territory, soon to become a State, and was soon after chosen a member of its Constitutional Convention. On its admission as a State, he was chosen (in 1819) one of its U. S. Senators, which post he held uninterruptedly till 1844—a period of 25 years. He then resigned his seat on being appointed Ambassador to the Court of France, where he spent some years. In 1848, having relinquished his Mission, he was reelected to the Senate, and continued to serve therein until the session of last winter, when the progress of consumption compelled him to leave Washington for Cuba—in vain. He remained on the island for two months or more to no purpose, and then, finding recovery hopeless, hastened home to die.

By the death of Mr. King, the office of Vice-President devolves (until his term expires, or the Senate see fit to choose another President) on Hon. David R. Atchison, Senator from Missouri.

"THE BRICK CHURCH."

On our fourth page to-day will be found a statement relative to the proposed removal of one of the old land-marks of New York, commonly known as the Brick Church. The Independent, after setting forth the facts in the case, raises the question of the right of the church to remove as they propose—a question upon which, we doubt not, most persons not peculiarly interested in the matter will take the view here indicated:—

"We have one simple question, to ask, viz., What right, save that which is recognized in the stock jobbing of Wall-street, have Dr. Spring's people to make such an application to the Common Council of New York? This question involves others. How came they possessed of this property? Did they purchase it with their own money? Did they pay for the bricks and mortar which form the walls of the Brick Church? Did their fathers give this property to them by devise? These questions, if we mistake not, must be answered negatively. By what right, then, except such as that by which Broadway railroads are granted, do the present occupants of the Brick Church undertake to put \$200,000 in their pockets by the sale of that property? The property was granted to the Rev. Mr. Rogers by the city, nearly an hundred years ago; granted expressly and solely for church purposes, and on that account allowed to be held free of taxes, on condition of the payment of the annual pittance of fifty-two and a half dollars. It was not granted for the benefit of Mr. Rogers and his successors, nor for the benefit simply of Mr. Rogers or Dr. Spring's congregation, but through them for the benefit of all who might be resident in that vicinity. Ethically and rightfully, therefore, Dr. Spring's elder who has his mansion far up town, has no more claim to the Brick Church property than the porter or the drayman who lives in some cellar or attic in Beekman or Nassau streets. There never was more need of a church on that spot than there is now. There is a larger population within five minutes walk of the Old Brick to-day than there ever was before. If, then, Dr. Spring's people, the wealthy, and the elders who rule well, but who, by force of circumstances, are compelled to live in Bond street or Union Square, wish an edifice for worship in that part of the city, let them put their hands in their pockets, and out of the abundance which the Lord has given them, build a suitable structure; but let them not take the children's bread and give it to dogs; let them not leave hundreds and thousands to famish for the bread of life; let them not give up to mammon what was dedicated to God; let them not worship, or pretend to worship, in their splendid up-town pile, at the expense of the suffering and needy whom they have left behind. There ought to be forever more, on the time-honored site of the Old Brick, a noble structure for the purposes of religious worship, which should look out upon the congenial tides of business and pleasure which circle there, as Trinity Church, sentinel-like, looks down the great moneyed street of this continent."

BAPTIST MISSION RECEIPTS.—The Corresponding Secretary of the American Baptist Missionary Union says that the receipts of the Union for the year just closed were upwards of \$134,000, which will meet its expenditures, less \$1,500.

ACCIDENTS LAST SABBATH.—Last Sabbath, April 23d, the two o'clock train from Philadelphia to New York, by the Camden and Amboy Railroad, on reaching Rancocas Creek, about twelve miles from Philadelphia, found the draw-bridge up for the passage of a steamboat; and no sufficient notice of the fact being given the engineer in season, the engine, all the baggage crates, and the express car, were thrown into the water, there about fifteen feet deep. The passenger cars, fortunately, became disengaged, and their progress stopped, in season to save them from following. The engineer escaped by leaping from the locomotive. One brakeman was less fortunate, both his legs being broken. A young man named Wm. Woolley had his foot crushed. The express car, with all its contents, was sunk completely out of sight. It had some \$30,000 on board. The mails, with most of the passengers' effects, were recovered.

In New York, last Sabbath, April 23d, about five o'clock in the afternoon, a boy six years of age, named James Wilson, whose parents reside at No. 509 Eighth-avenue, was run over, at the corner of Thirty-seventh-st., by one of the Eighth-av. Railroad cars, and almost instantly killed. One of the wheels passed over the boy's head, and crushed it so that the brains were scattered over the track.

On the same day, and at nearly the same hour, a scaffold erected on the outside of the house No. 12 Vesey street, New York, upon which three men were engaged in painting, gave way, and all fell to the pavement. One of them was instantly killed. George Hutchinson, another of the unfortunate men, had his skull fractured; and Michael Kennedy, the third, had his right ankle broken.

Had these three accidents happened on Sunday, no doubt they would have been made the occasion of numerous newspaper articles, if not pulpit discourses, on the heinous sin and imminent danger of running railroad trains and painting houses on that day. But happening as they did on Saturday, the seventh day, the Sabbath, the lesson they teach will probably be received in silence.

JUDGE JAY AND THE AMERICAN TRACT SOCIETY.—In response to a circular asking for a donation, Judge Jay has written a long letter to the Corresponding Secretary of the American Tract Society, giving the reasons why he can no longer aid it. The following extract contains the gist of the matter:—

"It seems your tracts must meet the approbation of all evangelical Christians. If we ask who these are, we shall be told, such as agree in maintaining the Scriptural authority of certain abstract doctrines. But we all know, that these same Christians differ widely on various questions of moral practice. You are not ignorant that evangelical wine and rum sellers, and drinkers abound both in town and country; and yet your Society is lavish of its censures on them. It condemns the theater and race-course, although not a few believers in the evangelical creed frequent both. You issue publications against dancing, and yet how many sons and daughters mingle in the waltz, in the presence and with the consent of their evangelical parents? You condemn traveling on the Sabbath, yet our Sunday steamboats and rail-cars are not without their evangelical passengers. You do not hesitate to rebuke gambling, yet evangelicals may be found at the card and the billiard-table. As far as I can judge, the publications of your Society have been in accordance with the rule you announce on few-subjects, except that of human bondage and its attendant atrocities. I know not that in the twenty-seven years of its existence the Society has published a line intended to touch the conscience of an American slave-breeder or trader. On the contrary, especial care has been taken to expunge from your reprints every expression that could even imply a censure on our stupendous national iniquity."

RETURN OF THE JEWS TO PALESTINE.—A lecture upon this subject, by a Jewish convert and missionary named Steiner, was delivered in the lecture-room of the Broadway Tabernacle, New York, on the evening of Sixth-day, April 22: The lecturer claimed that there are 250 passages of Scripture, written by eleven different men, which promise or imply that the Jews will return to their own land; and as all the other promises and threatenings of Scripture which relate to the Jews have been literally fulfilled, he insisted that these also must be literally fulfilled. At the present time, he stated, the Jews of Europe consider the day their of restoration near, and are raising funds to send persons forward to till the land.

We wonder if the Jews, when they return to their own land, will follow the example of Mr. Steiner in keeping the first day of the week instead of the seventh for the Sabbath? As Mr. Steiner is very much of a literalist, and especially interested in studying those portions of Scripture which relate to the future of the Jews, perhaps he can give some scriptural light on this subject, which we should be happy to receive.

THE CHRISTIAN REVIEW.—The April number of this valuable quarterly, published by Colby & Ballard, 122 Nassau-st., New York, has a variety of articles suited to the character of the work. Though a Baptist Review, it has contributions from some of the best scholars of other denominations. The leading article is by Rev. Dr. Curry, Methodist, of Hartford, Ct., on Wickliff. The other subjects treated of are Baptizo, Model Preacher, Classical Studies, Vulgate, Egyptian Archaeology, Weekly Communion, the Haldanes, and a large amount of literary intelligence.

THE BIBLIOTHECA SACRA, and American Biblical Repository, for April, has nine articles, viz.: A continuation of Bretschneider's Autobiography, Interpretation of Job 28th, Lucian and Christianity, Riley's Plantus, Humane Features of Hebrew Law, the Idea of Preaching, Alexander's Moral Science, Notices of New Publications, and Select Theological and Literary Intelligence. Published by W. F. Draper & Brother, Andover, Mass.

General Intelligence.

A Prison and Dead-House.

The New York City Prison was the scene of a sad tragedy on Sunday night, April 17th. Six men, most if not all of them weakened and broken by habitual drunkenness, were shut up together in a cell in the first story. An hour and a half after they were confined, the Watch visited the cell, when one of them was found dead, and the corpse removed.

In consequence of a general impression that the condition of the cell in which these men were confined had something to do in causing their deaths, the Grand Jury undertook to investigate the case, and in their Presentment announce the following conclusion:— "The testimony before the Grand Jury was clear and unequivocal, that their deaths were the result of suffocation, produced by carbonic acid gas, one of the most deadly agents of human destruction."

A TOUCHING CASE.—Died, at Oberlin, O., April 10, of consumption, LEE HOWARD DOBBS, a colored child about four years old, a fugitive from slavery, who had been brought to that place a few days previous from Kentucky, in the last stages of consumption.

Two weeks later news from California has come to hand. The mystery relative to the steamship Independence is at length solved. On the 16th of February she ran ashore on the shoals of Margarita Island—a uninhabited island on the coast of lower California.

UNIVERSITY OF WISCONSIN.—This young State is making honorable provision for the liberal education of its citizens. The appraised value of the University lands is \$170,000. Since last October, sales have been made to the amount of \$21,331 84, which added to \$25,000 previously realized, amounts to \$46,331 84, productive fund.

A CURIOUS CASE.—An exchange paper states that about 19 years ago a Mr. Hait, of Wilton, in Fairfield County, Conn., then a remarkably good student in his collegiate course, was suddenly deprived of his reason and memory.

It is stated that the collections made on Easter Sunday, in the various Roman Catholic churches of the city, in behalf of the Roman Catholic Orphan Asylums, amounted to \$568 41.

European News.

London dates to April 8th have been received. We give a summary of the news. The Queen gave birth to another son, at Buckingham Palace, at a quarter past 11 o'clock P. M. of 7th inst. Mother and child are as well as can be expected, &c.

At a meeting of the Royal Flax Society of Ireland, held on 20th ult., the Secretary reported that a gentleman had waited upon him, deputed by the Colonial Government of Canada, to study the new process of flax culture and preparation, with a view to their introduction into Canada.

There is quite a civil, or rather uncivil war raging at present in the Gallician Church, with an immense expenditure of ammunition, in the shape of pamphlets, sermons, speeches, attacks and retorts. The dispute arose respecting the comparative merits of the religious and civil ceremonies in the Sacrament of Matrimony, but has since spread to other subjects.

Preparations continue for the inauguration of Napoleon's tomb on 5th May. M. Thibault, Bishop of Montpellier, one of the most eminent orators of the French Church, is selected to deliver the oration.

The King of Prussia had offered the Madai an asylum in his country, but it is thought they will prefer proceeding to England. Eight persons were shot at Esomarg on Hungary, on 19th ult., for drinking with three notorious robbers—call them guerillas—in- stead of informing against them.

The Government has offered a reward of 10,000 florins for the apprehension of the celebrated guerrilla chief, Rozsa Sandor.

The mail-coach from Novara was stopped a few nights since, near Cigliaro, by an armed band of some twelve or fifteen robbers. The passengers having been made to alight, the robbers took possession of a box containing 12,000 francs in the Piedmontese coin.

The Austrian Embassy at Constantinople has presented another note to the Divan, complaining of maltreatment to the Christians of Dalmatia. The Porte promises inquiry into the matter.

California News.

The mystery relative to the steamship Independence is at length solved. On the 16th of February she ran ashore on the shoals of Margarita Island—a uninhabited island on the coast of lower California. After striking, she backed off; but, finding eight feet of water in her hold, Capt. Sampson ordered the pilot to run her on the beach at a spot three hundred yards from land.

The passengers who were saved found themselves on an uninhabited island, without water, where they were compelled to remain for fifty-six hours in a state of intense suffering. Finally, by firing a cannon, they were enabled to attract the attention of some whaling vessels lying in Magdalen Bay, a few miles off, who came to their assistance, with provisions, and finally took them off.

The City of Marysville has been again inundated by a rise of the Feather and Yuba Rivers, and much loss of property had occurred. The steamer California, which left San Francisco on the 1st of April, for Panama, took down \$2,230,000 in gold dust.

REESE EVANS, a youth not yet nineteen years old, belonging to Carbondale, was convicted at Wilkesbarre, Pa., recently, of the murder of Louis Reese, a merchant at the latter place. Evans went to Reese's store, and purchased several articles, of clothing, promising to pay for them as soon as he could go over and get the money of a man near Kingston.

A correspondent of the New Haven Journal denies the accuracy of the assertion, that the deposit of lithographic stone lately found in Kentucky is the first discovery of that species of stone in the United States. The writer says that he obtained a specimen of the same kind of stone in 1825 at Drummond Island, at the entrance of the strait between Lakes Huron and Superior, where the stone was apparently inexhaustible.

SUMMARY.

Mr. C. K. Garrison, of the wealthy house of Garrison, Fritz & Co., of Panama, has been appointed Agent at San Francisco of the Nicaragua Transit Co. His compensation is 5 per cent. commission until the amount reaches \$60,000 per annum. He is also Agent for four New York Insurance Companies at \$10,000 per annum each. In addition to this, in order to secure the transit of gold by the Nicaragua route, Mr. Garrison has a letter of credit from three capitalists connected with that route for a million of dollars per month.

A melancholy accident, resulting in the loss of the lives of two men, took place on Thursday night, April 21, at the Falls of Schuylkill, three miles above Philadelphia. Five men, who live at or in the vicinity of the Falls, went upon the river in a small row boat. They rowed about for some time, and were about returning to the shore, when the boat capsized, and two of the men were drowned before assistance could be procured.

The British Government has sent to Mr. Crampton, the British Minister, a gold medal likeness of Queen Victoria and a gold pocket chronometer for Captain Nye, of the steamship Pacific, and a gold mounted trumpet and £10 sterling for the mate, and £10 for each of the six men who volunteered their services, and saved the crew and passengers of the British bark Jesse Stephens, wrecked some time since.

A dispatch dated Boston, Tuesday, April 19, 1853, says, The publisher of Life in Boston was assaulted last night about 10 o'clock, within a few paces of his residence in Cambridge, by two ruffians in the employ of the Boston gamblers, and beaten and bruised until he was supposed to be lifeless. A slugs shot was employed, and there is no doubt they intended to kill him on account of his exposure of the galvanized prop tables.

The Michigan University announces a free Course of Lectures on Agricultural Science, commencing April 27th, and closing June 28th. Rev. Charles Fox, (Ed. Farmer Companion,) will lecture on Theoretical and Practical Agriculture; Prof. S. H. Douglass on Climate, Geology, Mineralogy, Meteorology and Chemistry; Prof. A. Sayer on Vegetable and Animal Physiology, &c., &c. (Board at Ann Arbor, \$1 50 to \$2 per week.)

The Trustees of the old State Bank of Illinois, have advertised in the St. Louis papers the remaining lands of their trust to be sold without reserve, and as it is doubtful (says the Republican) whether enough will be realized from the assets of the Bank to pay all its liabilities, holders of its evidences of indebtedness would do well to attend the sale, either to buy property or sell their paper to purchasers.

The Pittsburgh Visitor learns that recently a passenger in the accommodation train on the Pennsylvania Railroad, told the conductor he had no money to pay his passage, but wished him to permit him to come to Pittsburgh. This the conductor refused, when the poor man made no further remark. The cars were stopped and he expelled. He sat down on the road-side, dropped his head upon his knees, and died instantly.

About sixty Californians, who left N. Y. last week for home, met at the St. Nicholas Hotel, on the invitation of Mr. Samuel Brannan, and partook of a sumptuous dinner. Senators Gwin and Weller, Mr. Corcoran, Mr. Thomas O. Larkin, Ex-Gov. McDougal, Ex-Mayor Harris, and several members of the California Press, were among the company.

At a meeting of the Executive Committee of the American Temperance Union, on the 18th inst., many grateful emotions were felt that from the Office there had been sent out over the land, in the last year, more than 700,000 Maine Law Tracts; and a resolution was adopted, to make a special effort to raise \$2,500, and engage in more enlarged operations.

There were 1,614 first-class passengers carried over the Albany and Schenectady Railroad on the 19th inst., against 930 on the corresponding date of last year—an increase of 80 per cent. The entire business of the present month, it is believed, will exceed that of March, 1852, in nearly the same ratio.

A dispatch dated Buffalo, Friday, April 22, 1853, says: A severe thunder storm occurred here about 12 o'clock this morning, during which the lightning entered the Morse Telegraph Office, destroying three instruments, and melting the gas pipes, set the office on fire.

The Reformer, published at Trenton, N. J., says that not less than four human beings were drowned in that vicinity last week, in consequence of indulgence in intoxicating liquors. Some of these victims left large families.

A girl, about fourteen years of age, who was at Sunday School April 16, in good health, undertook the next day to jump the rope 200 times without stopping. She did so, but the unnatural exertion threw her into an illness, which proved mortal.

There are more colored mechanics of the various trades in the United States and in Canada, than one would suppose. In 1830 there were 5,000; in 1840, 7,000; and in 1850 there were 9,070, including every kind of business that may be considered as a trade or handicraft.

The Zion Baptist church Cincinnati—colored—was founded ten years since, and has increased from thirteen members to over three hundred and fifty. Over eighty persons, during the past winter, have been added, through a revival—most of them young persons.

A large number of whales were seen off Southampton, L. I., on Monday, April 18. Two or three schooners from Greenport, and a number of small boats, chased them all night. One whale, making 20 or 30 barrels of oil, was captured; by one of the small boats and sold for \$800.

A dispatch dated Cincinnati, Wednesday, April 20, 1853, says: Father Baden, the first Roman Catholic priest ordained in the United States, died last night at the residence of the Archbishop, aged 98. He had been a priest over sixty years.

The surveys of the proposed Road from Kingston and Newburg, on the West bank of the Hudson, to Syracuse, are going forward with considerable spirit, and an influential combination is evidently forming on the line of the work, to carry the enterprise through.

A large meeting will be held at Seneca Falls, N. Y., to urge the construction of a Railroad from Sodus Bay, on Lake Ontario, through Seneca Falls, about 60 miles, to Ithaca, where it will connect with lines leading directly to New York City and Philadelphia.

The Centennial Celebration in Keene, N. H., is fixed for Thursday, 26th of May. Hon. Joel Parker, late Chief Justice of New Hampshire, and now Professor at Cambridge, will deliver the address.

The Rev. Dr. Cumming of London has received a present of a thousand guineas and a service of silver plate worth three hundred guineas, from his friends, in acknowledgment of his services in the Popish controversy.

Later news from Texas confirms the reported discoveries of gold on the Upper Colorado River, and also about Austin. Large amounts are said to have been collected, and great excitement prevailed in Texas.

The sales of boots and shoes by the wholesale dealers in New York amount to about \$6,000,000 per year. There are four firms who each do a business of about half a million per annum.

Of the number of persons recently injured by the falling of a floor at Glen Cove, four are yet confined to their houses.

Capt. Epea Sargent died suddenly at his residence in Roxbury on Tuesday evening, last week.

New York Market—April 26, 1853. Ashes—Pots \$5 00; Pearls 5 50. Flour and Meal—Flour, 4 68 a 4 75 for Canadian, 4 47 a 4 56 for common to straight State, 4 56 a 4 81 for common to good Ohio, 5 12 a 6 00 for extra Genesee. Rye Flour 3 75 a 4 00 for fine, 4 12 a 4 50 for superfine. Corn Meal 3 00 for Jersey.

MARRIED. In Leonardville, N. Y., April 21st, by Eld. W. B. Maxson, Mr. H. M. HAVENS, of Waterville, N. Y., to Miss REBECCA KAES PLATT, of the former place.

In the 11th inst., by Rev. William Satterlee, Mr. H. KLANGINSTEIN, M. D., to Miss MARY SAUNDERS, all of Berlin.

In Verona, N. Y., April 3, by Eld. C. Chester, Mr. JOHN HULT to Miss CATHERINE E. EVERETT, all of Verona.

At Milton, Wis., March 31, 1853, by H. G. Greenman, Esq., Mr. JEROME KELLY, of Milton, Wis., to Miss MARY ANN BROWN, of the same place.

At Verona, N. Y., April 17th, by Samuel P. Marsh Esq., Mr. HERMAN H. GAWEN to Miss LIDIA REEVES, both of Verona.

By the same, Mr. ARVIN WILLIAMS, of Verona, to Miss MARY WOODCOCK, of Greenfield.

DIED. In Adams, Jefferson Co., N. Y., on the 10th of April Mrs. ALMA GREEN, aged 23 years, 11 months, and 15 days. Sister Green was the wife of Mr. Delos Green and the daughter of Bro. Jesse Maxson, formerly of Berlin. It has never been my privilege to witness a more tranquil and triumphant sick or death bed. Until her last sickness, she had deflected engaging in the cause of Christ; but when disease was creeping upon her, she commenced in good earnest to seek her Saviour. "They that seek shall find." Truly she found it so. Her disease was the slow working of consumption; but from the time of her conversion till her death, she was a constant and diligent worker for her friend, not a foe. To the last, the smile of heavenly hope was upon her face, showing that however much her friends might mourn her death, she was well assured that all was well. Before she died, she entreated her friends to meet her in heaven. Nearly her last words were, "I am going home;" and, watching her own departing spirit as it left her body, dying she said to all, "Good-bye." J. S.

In West Edmeston, N. Y., April 19th, of dropsy, Mr. DAVID PALMITER, in the 72d year of his age.

At Watford, Ct., March 3d, ORTON WARD, son of Paul and Lydia R. Stillman, aged eleven months.

On the 22d inst., of croup, ENNA STARR, daughter of Dr. C. H. and Mary S. Stillman, Plainfield, N. J., aged 4 years and 9 months. "A bad expanding in heaven."

LETTERS. J. Sumnerbell, C. R. Burdick, W. B. Maxson, C. Chester, C. H. Davis, T. G. Bailey, Isaac West, D. Lawson, C. S. Titworth, Lucien L. Corey, S. R. Smith, Ephraim Maxson, R. W. Utter, S. P. Marsh, J. Whitford, H. G. Greenman.

RECEIPTS. FOR THE SABBATH-SCHOOL VISITOR: Abel G. Tomlinson, Shiloh, N. J. \$2 00 to vol. 9 No. 52 Charles Dickason " 2 00 " 9 52 Isaac Hall " 2 00 " 9 52 Wm. Higbee " 2 32 " 9 52 Chas. Humel, Marlboro, N. J. 2 00 " 9 52 C. A. Stillman, Westbury, R. I. 2 00 " 9 52 L. L. Covey, Walworth, Wis. 2 00 10 75 D. S. Gates, Charleston, Ill. 1 00 10 45 Hiram Sherman, Verona 2 00 " 9 52 Calista Jones, Verona Mills 2 00 " 9 52

FOR SEVENTH-DAY BAPTIST MEMORIAL: Oliver Maxson \$1 00 Randolph Dunham \$1 00 David P. Rogers 1 00 Sale of Numbers 50 C. C. Stillman 1 25 BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society. The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:— Church at DeRayter \$15 00 Matthew Wells 5 00 R. M. Osmond, Lindsiville, N. Y. 2 00 Chas. S. Koyton, Rockville, R. I. 1 00 3d Church in Hopkinton, R. I. 1 00 James Muncy, Truxton, N. Y. 1 00 Phineas C. Burdick 8 00 Mrs. P. C. Burdick 1 00 Elias Burdick 1 00 A. S. Stillman, Poland 1 00 Church at Independence 10 17 Edward Whitford, Adams, to make himself and wife L. M. 50 00 Church at Hayfield, Pa., For Miss. 5 00, Home- Miss. 2 00, Canada Miss. 3 00, Honan Jews 12 82 Mrs. S. A. Dunham, Piscataway, N. J. 5 09 Wm. A. Rogers, Plainfield, N. J. 3 00 Friend of Foreign Missions 2 00 Church in New York 119 05 Sabbath-School, New York, for Sabbath-School in China 1 95 Missionary Fund, S. D. B. Sabbath-School of Ist Alfred Church, to educate Chinese child 6 00 Martin Wilcox, Verona, N. Y., for China 10 00, for Canada 5 00 C. A. Osmond, collection in Otsego and George-town, N. Y. 7 75 B. S. Geer, Pittsford 1 00 Mrs. C. Burdick, Farsis, N. Y., for support of Honan Jewish by 12 50, for cheap kerchiefs for Mrs. W.'s Sabbath-School 50c. Calvin Wald, Edinboro, Pa. 5 00 C. S. Titworth, Plainfield, N. J. 5 00

Mary Davis 1 00 Hannah Mayhew 1 00 Wm. Birdelle 50 Mrs. R. Ewing 2 00 L. Harris 50 Mrs. Harris 12 J. P. Allen 1 00 H. B. Davis 1 00 Ira B. Davis 3 00 I. Bacon 2 00 H. W. Glasper 2 00 Lois Tomlinson 1 25 C. S. Titworth, Plainfield, N. J. 2 25 Charles Bright 2 00 E. F. Swaney 3 00 Hannah W. Bowen 1 00 J. B. Ayres 50 Ira B. Ayres 1 00 De L. G. Tomlinson 2 00 Seeley Tomlinson 50 J. F. Davis 5 00 Ella A. Davis 1 00 Mirajah Ayres 1 00 Dec. McNich J. Davis 3 00 M. M. Woodruff 1 00 Nancy Edw. J. Davis 1 00 J. M. West 5 Mrs. A. Sneyper 50 Mrs. G. Sheppard 5 00 Mrs. Mary T. Davis 1 00 Mrs. P. C. T. Davis 1 50 Mrs. Isaac West 1 00 A. D. TITSWORTH, Treasurer.

The Rev. Dr. Cumming of London has received a present of a thousand guineas and a service of silver plate worth three hundred guineas, from his friends, in acknowledgment of his services in the Popish controversy.

Later news from Texas confirms the reported discoveries of gold on the Upper Colorado River, and also about Austin. Large amounts are said to have been collected, and great excitement prevailed in Texas.

The sales of boots and shoes by the wholesale dealers in New York amount to about \$6,000,000 per year. There are four firms who each do a business of about half a million per annum.

Of the number of persons recently injured by the falling of a floor at Glen Cove, four are yet confined to their houses.

Capt. Epea Sargent died suddenly at his residence in Roxbury on Tuesday evening, last week.

New York Market—April 26, 1853. Ashes—Pots \$5 00; Pearls 5 50. Flour and Meal—Flour, 4 68 a 4 75 for Canadian, 4 47 a 4 56 for common to straight State, 4 56 a 4 81 for common to good Ohio, 5 12 a 6 00 for extra Genesee. Rye Flour 3 75 a 4 00 for fine, 4 12 a 4 50 for superfine. Corn Meal 3 00 for Jersey.

MARRIED. In Leonardville, N. Y., April 21st, by Eld. W. B. Maxson, Mr. H. M. HAVENS, of Waterville, N. Y., to Miss REBECCA KAES PLATT, of the former place.

In the 11th inst., by Rev. William Satterlee, Mr. H. KLANGINSTEIN, M. D., to Miss MARY SAUNDERS, all of Berlin.

In Verona, N. Y., April 3, by Eld. C. Chester, Mr. JOHN HULT to Miss CATHERINE E. EVERETT, all of Verona.

At Milton, Wis., March 31, 1853, by H. G. Greenman, Esq., Mr. JEROME KELLY, of Milton, Wis., to Miss MARY ANN BROWN, of the same place.

At Verona, N. Y., April 17th, by Samuel P. Marsh Esq., Mr. HERMAN H. GAWEN to Miss LIDIA REEVES, both of Verona.

By the same, Mr. ARVIN WILLIAMS, of Verona, to Miss MARY WOODCOCK, of Greenfield.

DIED. In Adams, Jefferson Co., N. Y., on the 10th of April Mrs. ALMA GREEN, aged 23 years, 11 months, and 15 days. Sister Green was the wife of Mr. Delos Green and the daughter of Bro. Jesse Maxson, formerly of Berlin. It has never been my privilege to witness a more tranquil and triumphant sick or death bed. Until her last sickness, she had deflected engaging in the cause of Christ; but when disease was creeping upon her, she commenced in good earnest to seek her Saviour. "They that seek shall find." Truly she found it so. Her disease was the slow working of consumption; but from the time of her conversion till her death, she was a constant and diligent worker for her friend, not a foe. To the last, the smile of heavenly hope was upon her face, showing that however much her friends might mourn her death, she was well assured that all was well. Before she died, she entreated her friends to meet her in heaven. Nearly her last words were, "I am going home;" and, watching her own departing spirit as it left her body, dying she said to all, "Good-bye." J. S.

In West Edmeston, N. Y., April 19th, of dropsy, Mr. DAVID PALMITER, in the 72d year of his age.

At Watford, Ct., March 3d, ORTON WARD, son of Paul and Lydia R. Stillman, aged eleven months.

On the 22d inst., of croup, ENNA STARR, daughter of Dr. C. H. and Mary S. Stillman, Plainfield, N. J., aged 4 years and 9 months. "A bad expanding in heaven."

LETTERS. J. Sumnerbell, C. R. Burdick, W. B. Maxson, C. Chester, C. H. Davis, T. G. Bailey, Isaac West, D. Lawson, C. S. Titworth, Lucien L. Corey, S. R. Smith, Ephraim Maxson, R. W. Utter, S. P. Marsh, J. Whitford, H. G. Greenman.

RECEIPTS. FOR THE SABBATH-SCHOOL VISITOR: Abel G. Tomlinson, Shiloh, N. J. \$2 00 to vol. 9 No. 52 Charles Dickason " 2 00 " 9 52 Isaac Hall " 2 00 " 9 52 Wm. Higbee " 2 32 " 9 52 Chas. Humel, Marlboro, N. J. 2 00 " 9 52 C. A. Stillman, Westbury, R. I. 2 00 " 9 52 L. L. Covey, Walworth, Wis. 2 00 10 75 D. S. Gates, Charleston, Ill. 1 00 10 45 Hiram Sherman, Verona 2 00 " 9 52 Calista Jones, Verona Mills 2 00 " 9 52

FOR SEVENTH-DAY BAPTIST MEMORIAL: Oliver Maxson \$1 00 Randolph Dunham \$1 00 David P. Rogers 1 00 Sale of Numbers 50 C. C. Stillman 1 25 BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society. The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:— Church at DeRayter \$15 00 Matthew Wells 5 00 R. M. Osmond, Lindsiville, N. Y. 2 00 Chas. S. Koyton, Rockville, R. I. 1 00 3d Church in Hopkinton, R. I. 1 00 James Muncy, Truxton, N. Y. 1 00 Phineas C. Burdick 8 00 Mrs. P. C. Burdick 1 00 Elias Burdick 1 00 A. S. Stillman, Poland 1 00 Church at Independence 10 17 Edward Whitford, Adams, to make himself and wife L. M. 50 00 Church at Hayfield, Pa., For Miss. 5 00, Home- Miss. 2 00, Canada Miss. 3 00, Honan Jews 12 82 Mrs. S. A. Dunham, Piscataway, N. J. 5 09 Wm. A. Rogers, Plainfield, N. J. 3 00 Friend of Foreign Missions 2 00 Church in New York 119 05 Sabbath-School, New York, for Sabbath-School in China 1 95 Missionary Fund, S. D. B. Sabbath-School of Ist Alfred Church, to educate Chinese child 6 00 Martin Wilcox, Verona, N. Y., for China 10 00, for Canada 5 00 C. A. Osmond, collection in Otsego and George-town, N. Y. 7 75 B. S. Geer, Pittsford 1 00 Mrs. C. Burdick, Farsis, N. Y., for support of Honan Jewish by 12 50, for cheap kerchiefs for Mrs. W.'s Sabbath-School 50c. Calvin Wald, Edinboro, Pa. 5 00 C. S. Titworth, Plainfield, N. J. 5 00

Mary Davis 1 00 Hannah Mayhew 1 00 Wm. Birdelle 50 Mrs. R. Ewing 2 00 L. Harris 50 Mrs. Harris 12 J. P. Allen 1 00 H. B. Davis 1 00 Ira B. Davis 3 00 I. Bacon 2 00 H. W. Glasper 2 00 Lois Tomlinson 1 25 C. S. Titworth, Plainfield, N. J. 2 25 Charles Bright 2 00 E. F. Swaney 3 00 Hannah W. Bowen 1 00 J. B. Ayres 50 Ira B. Ayres 1 00 De L. G. Tomlinson 2 00 Seeley Tomlinson 50 J. F. Davis 5 00 Ella A. Davis 1 00 Mirajah Ayres 1 00 Dec. McNich J. Davis 3 00 M. M. Woodruff 1 00 Nancy Edw. J. Davis 1 00 J. M. West 5 Mrs. A. Sneyper 50 Mrs. G. Sheppard 5 00 Mrs. Mary T. Davis 1 00 Mrs. P. C. T. Davis 1 50 Mrs. Isaac West 1 00 A. D. TITSWORTH, Treasurer.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, PA. Fare, \$1 75.— Fall Arrangements, commencing November 15, 1852. Leave Pier No. 1 North River daily, 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 5 15 P. M.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Express Train at 7 A. M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago. Mail Train at 8 A. M. for all stations. Way Train at 3 4 P. M., via Piermont, for Delaware. Night Express Train at 5 P. M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago. Emigrant Train at 5 P. M., via Piermont.

Hudson River Railroad. WINTER ARRANGEMENT. Trains leave Chambers-st., 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.

Mail Train 8 A. M. Through Way Train 1 P. M. Express Train 5 P. M. For Albany, daily, at 8 P. M. For Terrytown at 2 P. M., and an Evening Train at 11 o'clock. For Poughkeepsie at 10 30 A. M. and 4 P. M. For Peekskill at 5 30 P. M. The Terrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations. Passengers taken at Chambers, Canal, Christopher, 14th and 31st-sts. SUNDAY TRAINS from Canal-st. at 7 30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

For Albany, Direct. THE new and magnificent steamer FRANCIS SKIDDEE, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Broadway, Tuesday, Thursday, and Sunday, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 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, can do well by engaging in this business. The inducements offered are of the most liberal character.

Clothing Establishment. THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand the latest and most fashionable styles of men's clothing, and great variety of 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 call, that they can realize themselves at No. 163 William-street as well as at any other place in the City of New York. WILLIAM DUNN, JOHN D. TITSWORTH, R. M. TITSWORTH.

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 Yokes, frames, and Wheels, furnished if desired. The horns by which the Bells are suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bells becoming cracked 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 without delay; or, if they prefer, they have enabled them to secure their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fair, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, Ct. We also cast the Bell for the Arm Bells of New York, the largest ever cast in this country. Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the need. ANDREW 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 430 pages 12 mo., neatly bound in cloth, and will be sold for cash at 75 cents single copy, 45 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. "The author has done more for the slave, 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, simple, 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. Abolition 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 Wages. XIII. Punishments of Slaves by the Owner and Hinder. XIV. Of Laws Concerning the Murder and Killing of Slaves. XV. Of the Delegated Power of Overseers. XVI. Of the Protection of Slave Property 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

Miscellaneous.

How a Ship is Launched.

When a ship is building, her keel rests on a series of blocks of wood, placed about three feet apart, and she is supported on either side by pieces of timber—one end of each "shore," as these timbers are technically termed, resting on the ground, and the other "shoring up" the ship, or, in other words, keeping her from falling over sideways. The ordinary practice in building ships is to place the stern next the water, and the head of the ship up the yard, so that the vessel shall go stern foremost into the river. When the launching time comes, the ship requires to be released from all these supports and barriers, and it may interest the country reader, at least, to explain how this is done.

First of all, large beams of timber are placed lengthwise under each side of the ship, with a slight inclination toward the water end of them. These timbers are bolted to blocks of wood in the ground, and they have other pieces of timber bolted to the sides of them so as to form "ways," as the shipwrights say, or grooves, by which the ship is to move into the water. The next process is to place another beam of timber on each of these "ways," and to bolt smaller pieces of timber upon them, which are fitted but not fastened to the ship's side, so as to form a kind of cradle in which the vessel is to rest, which goes into the water.

The ship is liberated by striking down her "daggers," which is the last hindrance to taking the water. There is a "dagger," so called, at each side of the ship. It is just at the head of the launching timbers, and is simply a square piece of wood, placed in a slanting direction, one end of which rests against the fixed beams of timber which lie under the vessel, and the other end is placed against the cradle on which the ship rests. It is an honorable distinction in a ship builder's yard to knock down the daggers, and it is the custom to award the honor to the two oldest apprentices. Underneath the dagger a small piece of wood is placed on end, to prevent the dagger falling of itself; and a chisel is also driven into the wood to keep the "tom," as it is called, in its place. These are alike on both sides of the ship, and, as has been stated, it is the privilege of the two oldest apprentices to take charge of the department.

The real interest of a ship launch is a brief but exciting thing. It commences when the men lie along under the vessel, to "give her the rally," that is, to drive in a number of wedges to ease the ship off the blocks under her keel. A couple of hundred men may be about the ship in this work, and at the voice of the leading man, every one of them strikes his wedge at the same instant, gradually raising the ship, and producing a sound like muffled thunder. The centre blocks are then removed, and the shores taken away from the sides of the ship. The ship is now ready for launching, and the master ship-builder and his friends stand at the head of the vessel.

The men then place themselves down each side of the ways, the signal "out oakum" is given, and immediately the oakum, which has kept the dust from the grease, is removed. "All out, sir," is the response. "Out keys!" is the next command, and as quickly as in the former case, the men remove some small pieces of wood, which have been placed down the ways to assure them that all continues true. Again the men respond, "all out, sir," and they hasten from the sides of the ship. The whole interest is now in the daggers, both of which the master shipwright sees. "Out chisels," "out small toms," "down daggers," follow in rapid order, and the ship is freed from her restraints. A bottle of wine from the fair lady breaks on the ship's head, a big wave rises as she touches the water, enlarging itself as she gets off the stocks, and the ship is launched.

[Boston paper.]

Extravagance and Folly.

Men who were in New York in 1836, and saw the abounding "wealth," splendid equipments, brilliant furniture, magnificent parties, &c., &c., of that day—who, a year or two afterwards, saw a large part of those foolish spendthrifts bankrupt and ruined—cannot avoid such reminiscences, when they see the far greater extravagance of the present day. They cannot help asking themselves if the end will not be the same. A New York correspondent of the Boston Transcript notes a few items of this extravagance.

"I find that in respect to extravagance in other matters, the New Yorkers are now in advance of all former times. The rage for showy and costly articles for private dwellings far exceeds the emulation which exists between the rival hotels up town. As a matter of curiosity to the readers of the Transcript, a few of the fashionable styles of parlor ornament will be stated.

One of the latest patterns of parlor tables or light stands, is made of the richest decorated French porcelain, set in a gilt frame and stand. These are very beautiful; the price ranges from \$200 to \$300 each, according to the value of the painting.

French porcelain ornamental gas fixtures for the mantle, are imported and sold for \$180 a pair.

A pair of bronzed mantel candelabra, with a clock for a center piece, are for sale at \$500 a set. An importer stated that he had sold four sets for one house at \$3000.

A novel and unique mantel clock, valued at \$500, would be a rich mantel ornament. This clock has no hands. The hour and minutes are denoted by figures which revolve, like a modern watch counter.

One firm here have a small mantel clock for which they ask \$1200. Two birds come out and sing from the clock each hour.

When a ship is building, her keel rests on a series of blocks of wood, placed about three feet apart, and she is supported on either side by pieces of timber—one end of each "shore," as these timbers are technically termed, resting on the ground, and the other "shoring up" the ship, or, in other words, keeping her from falling over sideways. The ordinary practice in building ships is to place the stern next the water, and the head of the ship up the yard, so that the vessel shall go stern foremost into the river. When the launching time comes, the ship requires to be released from all these supports and barriers, and it may interest the country reader, at least, to explain how this is done.

Slave-Market of Alexandria.

Writing from Alexandria, under date of January 13, 1853, Rev. J. P. Thompson of New York says:— Early this morning we visited the slave market, which still exists in Alexandria as an open thing. It consists of a court-yard about 100 feet square, with rows of cells upon three sides, in which the slaves are kept until a purchaser is found for them. They are not kept in close confinement, but may go from cell to cell, and have the range of the yard. Several are huddled together into one apartment, and eat and sleep upon the naked ground. There were but a few slaves in the market and these were principally women and children. The children, too young to comprehend their condition, seemed happy as children are everywhere, but the adults wore an air of extreme dejection and misery. One in particular interested me exceedingly; she was a Nubian girl of about 16, jet black, with coarse features, and hair twisted into coils that stretched across her head about an inch apart, and resembled a rope mat; her only clothing was a piece of blue cotton cloth, not made into a garment, which hung from one shoulder about her waist to her knees; she was stout and hearty, but her countenance was as sad as any I ever looked upon, and in her nakedness and degradation she showed the native modesty of woman, by shrinking from the presence of strangers into the den allotted to her. I asked her price, and was told she could be purchased for \$100. Perchance she was the daughter of some Nubian chief, whose misfortunes in war had doomed his family to slavery; no doubt she had a home, however rude—perhaps father, mother, brothers, sisters—from which she had been torn away forever. Slave-hunting is still carried on in Nubia and Abyssinia, and the slave-trade is still active upon the Nile. The principal market is Cairo. No Georgians or Circassians are brought to Alexandria, but they are still to be had at Cairo. Our guide informs us, however, that English gentlemen—whom he supposed us to be—would not be allowed to see them, "because English don't want to buy." Had he known the price demanded for the Edmonson girls in the United States, he might have thought differently of the marketable qualities of some fair Circassian in the eyes of some Americans. Ah, but to buy these girls here and carry them to America would be piracy by the laws of the United States; and so it is a felony condemned by all nations to steal them from their homes and transport them to Alexandria or to Cairo to be sold; but if they could only be smuggled into the slave market in that other Alexandria, to sell them to some lustful planter in Georgia or Louisiana, or for some brute in Arkansas, would only be carrying out the compromises of the Constitution; and to call that a crime might lead to the dissolution of the Union, besides damaging the cotton interest in New York. When shall that horrible slave traffic in the United States be brought to an end?

The Alabama Wild Man.

The father of the "wild man" recently discovered in the neighborhood of Florence, Alabama, went after his son and took him home to Knox County, Tenn. The Florence Gazette, of April 9, thus describes the interview of the father and son: From the description, as well as from information received through a letter from our townsman, Mr. J. J. Craig, the old man was satisfied that it was his son, and although poor, feeble, and bent beneath the weight of sixty years, he set out for the purpose of finding, and reclaiming, if possible, his deluded son. He arrived in Florence on Wednesday morning last, nearly exhausted from fatigue and excitement. We were present when the old man was told of the finding and capture of his son, and the recital caused him to weep like a child. We voluntarily offered him our aid, and in company with the old man Goring, W. H. Hays, and A. P. Neely, we set out for Bainbridge, at the foot of Muscle Shoals, where young Goring was stationed. On arriving, the old man hastened to where young Goring was standing. He offered him his hand, and asked him if he knew him. The son gazed at him, and answered, he did, and called him father, while the old man again wept as if his heart would break. They then had a long private conversation, and after some persuasion, the poor unfortunate man agreed to return home with his father. We came to town in company with the father and son, and the young man gave a very interesting history of his life, and the cause which induced him to withdraw from the world and seek the seclusion of the woods. He said that those he worked for would not pay him, and the world generally had treated him badly, and being naturally melancholy and retiring, he concluded to shut himself out from the world. He regretted his conduct, and said he would have come in long before he was caught, but was ashamed of the tattered garments he was clad in. He says his mind was never impaired, but he always shunned society, and had an involuntary shrinking at the approach of man, and this feeling had grown on him during his wild adventures in the woods. In company with his father, he left for home yesterday morning, and we trust he will soon see his aged mother, and other relations, who are now anxiously looking for his coming.

The Horst-Trade in New York.

The New York Agriculturist has the following interesting account of the Horst-Trade of New York. It is from the pen of Solon Robinson, Esq., one of the Editors, and a good observer and judge of animals.

Wednesday, April 6, 1853.

We made a visit to the great market-place again last week. The day was generally clear and cool, but an occasional April shower drove operators under cover. We found the street unusually dull, and were told that the sales of the day probably would not exceed 15 horses. We find it impossible to obtain a correct account of the number sold here in a given time. Mr. Chamberlin, proprietor of the oldest established stables in the street, called Bull's Head Stables—the name is a misnomer for a place where nothing but horses are sold—estimates the daily average sales at this season of the year at fifty. Mr. Taylor, who has been a long time in the business, and appears to be a very intelligent, observing gentleman—he certainly is a good judge of horses, and has some beauties in his stable—says the sales during the months of April and May, and October and November, will average 500 a week, and 300 a week through the whole year. This would give 15,000 for the annual sales, which looks like a very large figure, and almost incredible. But our readers will take notice, that we find upward of 900 constantly on hand, and it is not very extravagant to suppose the weekly sales equal to one half that number.

Another stable owner, Mr. Beardley, estimates the sales at 300 a week for the last six weeks. Mr. Campbell makes the same estimate for the past and next six weeks. A Mr. Shepherd, who says he has been familiar with this market for years, estimates the sales at an average of 40 a day. He says he has taken some pains to ascertain facts, and that the largest number of horses arriving in one day this spring is 85, and that 40 is a full average for the daily sales.

The general opinion is, that all the horses sold this season will average \$175, as there are a good many high priced ones, which make up the average upon the whole. Very few, compared with the whole number, are sold for less than \$100. Such as are below that sum in value, have no business here; their owners should keep them at home. The kind of horses mostly required for this market, are strong, substantial animals, suitable for double or single harness, and heavy work, traveling all day upon solid stone pavements.

Another very large class of horses are those suitable for stages and city railroads. These are not required to be as heavy or strong as cart horses, but more active, muscular, sinewy, and full of endurance; the work being constant, and sometimes, in slippery weather, very severe. No clumsy-footed animal can stand our Russ pavements in wet weather. There is a large demand for a class of horses suitable for public carriages and light wagons; these must be docile, as they are often required to stand alone in the street; pretty good looking, or they would not draw

custom, although they might the load; and capable of making a mile or two at a rapid speed. Great eaters are not appreciated in a city where all kinds of food are sold at such high prices as here.

These three classes are the horses which range from one to three hundred dollars each. To bring the latter sum, they must be very superior. Very few, except fancy horses, are sold at prices over two hundred dollars. If our readers have any of the latter, of extraordinary beauty, great speed, or any peculiarity so fanciful as to be utterly worthless, let them bring them to this market. For the latter be sure to ask an enormous price, and if you can't find a bigger fool than yourself to buy them, after you have spent all your loose change for their keeping, you can take them home again and sell them to some newly elected Militia Major, provided you cannot get yourself or your horse elected to that office. Good carriage-horses, or real fast trotters in single harness, will always sell well. We found some very fine carriage-horses in market to-day. One pair in Mr. Taylor's stable would suit our fancy exactly. They are handsome bright bays, not large, but full of life and strength. The price is \$1,000. He has another pair at \$1,200; a pair at \$1,300, and a pair at \$1,500, and a single horse at \$1,200.

Northrup & Post have one pair at \$1,500, and held one pair at \$1,000, and several single horses at \$300 and \$400 each. The stables of these gentlemen are of brick, with a handsome front of over a hundred feet on Twenty-fourth-st., the rent of which is said to be worth \$2,000 a year, though not covered as much ground as the stables of McCaully, who can put up the largest number of horses of any one in the street. The Bull's Head Stables are probably the next largest.

In Sargeant's stable we found one pair held at \$1,000, and one pair at \$2,000. Brown & Smith also have two high priced pair—\$1,000 and \$2,000. Campbell has one at \$2,000 and one at \$800; and Williams one at \$1,000 and one at \$700; Martin one at \$1,000, and there are some other stables which hold horses well up in the hundreds.

It is said that horses are generally 10 per cent. higher than three years ago.

Taking the sales at 300 a week, at the average value of those now in stable, (\$200) we have \$60,000 as the amount of weekly transactions. It probably exceeds rather than falls short of that sum, great as the amount may seem to those who have never visited the New York Horse Market.

The Trick of Second Sight.

The *Albion* contains an article explaining the trick of "second sight." The imposition was first practiced in Paris six or seven years ago. It was introduced into England by Robert Houdin, who confessed it was all a trick. The secret lies in a contrived system of words. The operator puts the question in such words as will indicate the answer. Suppose that figures are wanted. Certain letters indicate particular figures. If D stands for 4, Y for 9, the operator may say, "Do you know, &c., and the assistant at the other end of the room will give at once forty-nine. Of course the whole system is complex; and as explained in the *Albion*, is truly ingenious.

The mode of announcing objects is not so simple, and requires more effort and quickness in the operator. It consists in changing the meaning of all the letters in the alphabet, and in composing the question of words commencing with the letters which, in the alphabet, follow those which form the name in view. If the name of the object commences with G, the operator must employ a word beginning with D, and so on. Important intimations are given by the choice of the words. For example, the operator may vary the question, "Tell me what I read on this card," by many changes of words and forms of expression, any one of which has a distinct significance for the assistant. Much may be indicated by the use of tell, say, state, inform, discover, reveal, &c. &c. Indeed, the extent and capacity of the system is great. The devices to avoid ambiguity, and to denote a great variety of terms, are really wonderful. The writer intimates that such schemes are employed by accomplished gamblers.

PROPOSAL TO REMOVE A LANDMARK.—"The Brick Church" has long been one of the landmarks of New York. There is now on foot a plan for its removal, to give place to trade. From a statement of the Commissioners of the Sinking Fund, it seems that the property was originally conveyed by the city to a Rev. Mr. Rogers, in 1766, eighty-seven years ago, subject to a ground rent which now amounts to \$53 50 a year, and to the condition that the property shall be used exclusively for ecclesiastical purposes. The church wishes to sell, and with the proceeds of the property, which it is ascertained will amount to at least \$250,000, to erect an edifice in a part of the city more convenient for the congregation. This property contains eight full lots and a little over, in one of the most desirable parts of the city, and the Commissioners recommend, with the assent of the church proprietors, that it be put up at public auction, and be sold to the highest bidder, and that the city receive twenty-five per cent. or one quarter of the net proceeds. This is certain to amount to \$56,250, at the least, which, at six per cent., would be \$3,375 a year, instead of \$53. It may, and probably will, amount to a good deal more.

The incidental advantages of this exchange to the city, are scarcely less substantial. This property is now, as church property, exempt from taxation. Supposing it to be sold for a quarter of a million of dollars, and another quarter of a million be added to it in the way of improvements, as there certainly would be at once, that would add half a million to the city assessment, and proportionately diminish the distributive burden of taxation upon the city, less only the price of the now unimproved lots which the church would probably purchase, and exempt from future taxation.

Price of Diamonds.

Rough diamonds, fit for cutting, are sold at £1 13s. 4d. to £2 the carat. A carat is rather more than three grains, and 166 carats equal to one ounce Troy. But if the stones are above one carat, the square of the weight is multiplied by the price of a single carat; so that, for example, a rough stone of three carats costs 3x3x £3 or £18. It is similar with cut diamonds; and in 1850 the purest brilliant of one carat brought more than £8, a brilliant of two carats 2x2x £8, or £32. When stones are over eight or ten carats, however, this is altered, so that they are valued still more highly. Diamonds of a quarter of an ounce weight are extraordinarily costly; but still larger are met with; and one of the largest known is that of the Rajah Mattum, in Borneo, which weighs nearly two ounces and a half; that of the Sultan of Turkey weighs two ounces; one in the Russian sceptre weighs more than an ounce and a quarter. The greatest diameter of the last is one inch, the thickness ten lines. The Empress Catherine II. purchased it in the year of 1773, from Amsterdam, and for it was paid £75,000, and an annuity of £650. Diamonds weighing an ounce exist in the French and Austrian regalia. One of the most perfect is the French, known as the Pitt or Regent Diamond. It was bought for Louis XV. from an Englishman named Pitt, for the sum of £135,000 sterling, but has been valued at half a million. One of the stones most renowned in the East, is the Koh-i-noor, or Mountain of Light, now in possession of the Queen of England. It came from Golconda to Persia, and while uncut weighed more than five ounces, but now, polished, only about two ounces. It is valued at more than £2,000,000 sterling. If we look only to the common mode of estimating the value, a perfect brilliant weighing

half a pound, would be worth £20,000,000. Some have stated that such a diamond exists among the royal treasures of Portugal as large as a hen's egg; according to others this is only a topaz.

True Domestic Pleasure.

Dr. Forbes Winslow, speaking of marriage, says: "Nothing delights me more than to enter the neat little tenement of the young couple, who, within perhaps two or three years, without any resources but their own knowledge of industry, have joined heart and hand, and engaged to share together the responsibilities, duties, interests, trials, and pleasures of life. The industrious wife cheerfully employing her own hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, while, perhaps, the little darling sits prattling on the floor, or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands, and the best of fathers, when he shall come from his toil to enjoy the sweets of his little paradise. This is true, domestic pleasure. Health, contentment, love, abundance, and bright prospects, are all here. But it has come to be a prevalent sentiment, that a man must acquire his fortune before he marries, that the wife must have no sympathy nor share with him in the pursuit of it, in which 'most pleasure truly consists; and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is very unhappy; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue and prompting vice; it destroys the true economy and design of the domestic institution, and promotes inefficiency among females, who are expecting to be taken up by a fortune, and passively sustained, without any care or concern on their part, and thus many a wife becomes, as a gentleman once remarked, not a 'helpmate,' but a 'help-eat.'"

The Trick of Second Sight.

The *Albion* contains an article explaining the trick of "second sight." The imposition was first practiced in Paris six or seven years ago. It was introduced into England by Robert Houdin, who confessed it was all a trick. The secret lies in a contrived system of words. The operator puts the question in such words as will indicate the answer. Suppose that figures are wanted. Certain letters indicate particular figures. If D stands for 4, Y for 9, the operator may say, "Do you know, &c., and the assistant at the other end of the room will give at once forty-nine. Of course the whole system is complex; and as explained in the *Albion*, is truly ingenious.

The mode of announcing objects is not so simple, and requires more effort and quickness in the operator. It consists in changing the meaning of all the letters in the alphabet, and in composing the question of words commencing with the letters which, in the alphabet, follow those which form the name in view. If the name of the object commences with G, the operator must employ a word beginning with D, and so on. Important intimations are given by the choice of the words. For example, the operator may vary the question, "Tell me what I read on this card," by many changes of words and forms of expression, any one of which has a distinct significance for the assistant. Much may be indicated by the use of tell, say, state, inform, discover, reveal, &c. &c. Indeed, the extent and capacity of the system is great. The devices to avoid ambiguity, and to denote a great variety of terms, are really wonderful. The writer intimates that such schemes are employed by accomplished gamblers.

PROPOSAL TO REMOVE A LANDMARK.—"The Brick Church" has long been one of the landmarks of New York. There is now on foot a plan for its removal, to give place to trade. From a statement of the Commissioners of the Sinking Fund, it seems that the property was originally conveyed by the city to a Rev. Mr. Rogers, in 1766, eighty-seven years ago, subject to a ground rent which now amounts to \$53 50 a year, and to the condition that the property shall be used exclusively for ecclesiastical purposes. The church wishes to sell, and with the proceeds of the property, which it is ascertained will amount to at least \$250,000, to erect an edifice in a part of the city more convenient for the congregation. This property contains eight full lots and a little over, in one of the most desirable parts of the city, and the Commissioners recommend, with the assent of the church proprietors, that it be put up at public auction, and be sold to the highest bidder, and that the city receive twenty-five per cent. or one quarter of the net proceeds. This is certain to amount to \$56,250, at the least, which, at six per cent., would be \$3,375 a year, instead of \$53. It may, and probably will, amount to a good deal more.

The incidental advantages of this exchange to the city, are scarcely less substantial. This property is now, as church property, exempt from taxation. Supposing it to be sold for a quarter of a million of dollars, and another quarter of a million be added to it in the way of improvements, as there certainly would be at once, that would add half a million to the city assessment, and proportionately diminish the distributive burden of taxation upon the city, less only the price of the now unimproved lots which the church would probably purchase, and exempt from future taxation.

Price of Diamonds.

Rough diamonds, fit for cutting, are sold at £1 13s. 4d. to £2 the carat. A carat is rather more than three grains, and 166 carats equal to one ounce Troy. But if the stones are above one carat, the square of the weight is multiplied by the price of a single carat; so that, for example, a rough stone of three carats costs 3x3x £3 or £18. It is similar with cut diamonds; and in 1850 the purest brilliant of one carat brought more than £8, a brilliant of two carats 2x2x £8, or £32. When stones are over eight or ten carats, however, this is altered, so that they are valued still more highly. Diamonds of a quarter of an ounce weight are extraordinarily costly; but still larger are met with; and one of the largest known is that of the Rajah Mattum, in Borneo, which weighs nearly two ounces and a half; that of the Sultan of Turkey weighs two ounces; one in the Russian sceptre weighs more than an ounce and a quarter. The greatest diameter of the last is one inch, the thickness ten lines. The Empress Catherine II. purchased it in the year of 1773, from Amsterdam, and for it was paid £75,000, and an annuity of £650. Diamonds weighing an ounce exist in the French and Austrian regalia. One of the most perfect is the French, known as the Pitt or Regent Diamond. It was bought for Louis XV. from an Englishman named Pitt, for the sum of £135,000 sterling, but has been valued at half a million. One of the stones most renowned in the East, is the Koh-i-noor, or Mountain of Light, now in possession of the Queen of England. It came from Golconda to Persia, and while uncut weighed more than five ounces, but now, polished, only about two ounces. It is valued at more than £2,000,000 sterling. If we look only to the common mode of estimating the value, a perfect brilliant weighing

COMMON SCHOOLS IN OHIO.—From the report of the Ohio Secretary of State, on the condition of common schools for the past year, we learn that the whole number of youth in the State is 833,669. The entire number of pupils enrolled, male and female, is 437,412. The average daily attendance during the year has been 266,293. There are nearly 500,000 children who are entitled to attend these schools, but who do not! The difference between the number of pupils enrolled and the average attendance, is a still more painful fact. Either parents or teachers are in fault when less than five-eighths of the scholars of all the schools in the State are present. It is a significant fact, that the enrolled number of boys exceeds that of the girls by more than 40,000. There are 9,916 schools, with 12,464 teachers, in the State, to the latter of whom \$771,145 are paid as wages. 171 school houses have been built during the year, at a cost of \$61,837.

Washes for the Bark of Fruit Trees.

The *Working Farmer*, in speaking of the inefficiency of lime wash, objects to it on account of its quick conversion from a caustic state to the state of carbonate, forming a hard crust upon the surface, and preventing the perspiration of the bark. Soap is recommended, on account of its well known mildness, and consequent safety of application, at the same time that it preserves its causticity for an indefinite period, assisting in the destruction of insects and their eggs, and softening and cleansing the bark, as each successive rain washes down a portion. A solution of soda (known as bleacher's soda No. 1.) is most strongly recommended for its power to cleanse, soften and render healthy the bark. For using, a pound is dissolved in a gallon of water. We mention these applications in order that our fruit raising readers may be able to give them a fair trial for a comparison of results.

FOOD FOR CHICKENS.—Boiled potatoes mixed with coarse Indian meal is, perhaps, the best food for fattening poultry. For laying hens, meat is necessary. Lime must also be within their reach at all times. Pepper has been found excellent to make hens lay. A recent writer says, "I was clearing out some red pepper seed, and threw the shucks promiscuously about. I soon observed hens picking them up and swallowing them with great avidity. They soon commenced laying eggs, though they had laid none for a month before. I feed regularly two or three times a week since then with red pepper, and they have never stopped laying, summer or winter, spring or fall, except while they were hatching their chickens; and I am confident that by this method hens may be made to lay the year around.

VARIETY.

Talents, which are before the public, have nothing to dread either from the jealous pride of power, or from the transient misrepresentations of party, spleen, or envy. In spite of opposition from any cause, their buoyant spirits will lift them to their proper grade. The man who possesses the great and vigorous stamina which entitles him to a niche in the temple of glory, has no reason to dread the ultimate result; however slow his progress may be, he will, in the end, most indubitably receive that distinction.

Sir Isaac Newton lost the use of his intellect before the annual frame was arrested by death. So it was said of M. Swisset, that he often wept because he was not able to understand the books which he had written in his younger days. Cornivus, an excellent orator in the Augustian age, became so forgetful as not even to know his own name. Simon Turnay, in 1202, after he had outdone all Oxford for learning, at last grew such an idiot as not to know one word from another, or one thing he had ever done.

The results of the Spirit Rappings in various parts of our country, as shown by the reports from the lunatic asylums, is, that there have been 573 lunatics, made lunatics by this delusion, and 17 suicides have been occasioned by it. How strange that in view of such facts, men and women will suffer themselves to be made the dupes of this folly, or even to tamper with it in any degree.

The widow's gift was of inestimable value as an example. It has probably brought more money into the Lord's treasury than any other instance of liberality on record. The rich from age to age have said, "If my poor woman so pleased the Saviour by giving of her pence, how much does He require us to give of our abundance.

General Santa Anna landed at Vera Cruz on the first of April, and was received with the greatest enthusiasm—the firing of salutes and other demonstrations of joy. On the second, he issued a proclamation to the people of Mexico, in which he makes magnificent promises for the regeneration of his "beloved country." He started for the Capitol on the sixth inst.

On the 9th of April, about forty-five political prisoners, charged with insurrectionary attempts, were sent from Havana to Cadiz, to await the decision of the Queen. Among them were those victims who had been condemned to death, but were reprieved at the *garrote* on the 6th instant.

A lady was recently teaching a boy to spell. The boy spelt e-o-l-d, but could not pronounce it. In vain his teacher asked him to think and try. At last she asked him, "what do you get when you go out upon the wet sidewalk on a rainy day, and wet your feet?" "I get a licking."

A gentleman was accosted by a poor fellow who asked for charity. "I will remember you next time," replied the gentleman. "Please your honor," said the beggar, "I don't give credit, I deal on the cash principle."

Integrity is the surest way of success in the long run. He who is underhanded may apparently prosper for a time, but during those years of seeming success, there is growing up in the public mind a distrust of him.

Hulday, wife of Col. Zephaniah Tucker, died at Woodstock, Ct., aged 98 years, on the 2d inst. Deceased, it is said, has left descendants in every State in the Union, thirty-seven of whom reside in Massachusetts.

Clergymen of all denominations are permitted to pass at half price on the Western Railroad, and also on the Connecticut River Road, went on their way to fulfill an appointment to preach, or to exchange with a brother clergyman.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y. viz:— No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2.—Moral Nature and Scriptural Observation of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 21 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian Catechetical to the Old and New Sabbatharians. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 22 pp. No. 7.—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatharian; Counterfeit Coin. 8 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 16 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pp. No. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12.—Misuse of the Term Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obstacles. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Board of the Seventh-day Baptist General Conference. 40 pp. The Society has also published the following works to which attention is invited:— A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1784; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stennett. First printed in London, in 1658. 60 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also a periodical sheet, quarto, The Sabbath Vindicator. Price \$1.00 per hundred. The series of fifteen tracts, together with Edward Stennett'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. Utrax, 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—\$2 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 inebriate, 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. Terms per Annum—Invariably in Advance: One copy..... 25 Five copies to one address..... 1 00 Twelve copies to one address..... 2 00 Twenty copies to one address..... 3 00 State or foreign postage to any address..... 4 00 Forty copies to one address..... 5 00

The Sabbath-School Visitor.

Published Monthly. Terms per Annum—Invariably in Advance: One copy..... 25 Five copies to one address..... 1 00 Twelve copies to one address..... 2 00 Twenty copies to one address..... 3 00 State or foreign postage to any address..... 4 00 Forty copies to one address..... 5 00

The Seventh-Day Baptist Memorial.

Published Quarterly. Terms—\$1 00 a Year, 25 Cents a Number. 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 the churches. Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTRAX, No. 9 Spruce-st., New York. Postage. The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 20 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 5 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 the State of New York, and 5 cents in any other part of the United States, payable in advance, or 3 cents a year when not paid in advance.

Local Agents for the Recorder.

ADAMS. CHARLES POTTER, W. S. Hall, B. W. Milard, David C. Green, Samuel Hunt, Berlin, John Whitford, Brookfield, Andrew Babcock, Delvorter, B. C. Sullivan, State Bridge, John Parmelee, Genesee, W. P. Langworthy, James Bailey, Gowanda, Delos C. Burdick, Hounsfield, Wm. Green, Independence, J. P. Livermore, Leonardville, W. B. Macmillan, Lincoln, Daniel C. Burdick, Newport