

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.
Number Two.

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We are accustomed to present to our youth the master spirits of Greece and Rome as models of perfection in poetry and eloquence. But in the Bible we can find models even superior to these. The lyre of Apollo finds a successful competition in the harp of David; and Mercury, the patron of eloquence, is out-ripped by Isaiah and Jeremiah. The oratory of the Bible has no equal in profane literature. Its style is elevated, and at the same time simple. Its language is the language of nature. It speaks of God. In power it resembles Niagara, as he lifts his awful voice in praise to God; while in beauty it resembles the rainbow tints that play around that stupendous cataract. Both speak of the inspiration of God. The rich full tones of the one are only equaled by the music of the other. Both inspire the soul with unpeakable emotions of wonder, awe, and sublimity. While contemplating the eloquence of the Bible, we are oppressed by the indescribability of the emotions produced. We are carried away from the earth, and made to listen to the language of heaven. Our earth-clogged spirits fling in attempting to grasp its beauties and glories. Yet the more we attempt it, the more do we find our souls enlarged, and our ideas of the beautiful and sublime perfected. The fact of its elevation commends it to our consideration. The variety of its topics, also, makes it valuable, and warmly commends it to us. Would we find an oratory breathing a pure and righteous indignation against evil doers, let us go to the Bible. Would we find an oratory breathing heavenly love in every line, and forgiveness and acceptance to repentant man, let us go to the Bible. Would we find an oratory exulting in the decrees of Providence, let us go to the Bible. Would we find an oratory upon which is emblazoned, in unmistakable characters, the stamp of true Divinity, let us go to the Bible. In short, if we would find an oratory, every word of which is true to nature, we must go to the Bible. Such an oratory is rich in figures of speech, abounding in beautiful similes, striking personifications, and stirring apostrophes. The spirit of Isaiah, grieved by the criminal ingratitude of Israel, he cries under the inspiration of God:

"Hear, O heavens, and give ear, O earth, for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth its owner, and the ass his master's crib; but Israel doth not know, my people do not consider. Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores. They have not been closed, neither bound up, neither mollified with ointment. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

Where can we find in more expressive words the language of abused affection, mingled with commiseration and condolence? "O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, behold your God." "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and shall gently lead those that are with young."

What can be more beautiful than the figure representing the great and merciful God as acting the part of the tender shepherd? Such representations could not fail of having a deep and lasting effect upon the mind of youth, when properly applied. Will the reader allow me to repeat a few more such beautiful lines? Take an example of personification: "Keep silence before me, O islands, and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment."

The prophet, in another place, after enumerating some of the blessed promises to the church, breaks forth into the following joyful strain:—"Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel."

And in another place:—"Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and righteousness spring up together. I the Lord have created it."

Babylon, personified as a proud, wicked woman, is thus addressed:—"Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate."

Where has the tongue of uninspired eloquence dropped such strains as the following?

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

The prophet, groaning in spirit, utters the following prayer for his people:—"O that thou wouldst rend the heavens; that thou wouldst come down; that the mountains might flow down at thy presence, as when the melting fire burneth; the fire causth the waters to boil, to make thy name known to thy adversaries, that the nations may tremble at thy presence."

I would gladly repeat the whole prayer, did space permit. Leaving the Old Testament, let us take a hasty view of the eloquence of the New Testament. Let us behold our Saviour's mild, majestic person, seated upon the Mount, delivering that sermon, the praises of which will be celebrated, in angelic strains, when the eloquence of Demosthenes and Cicero shall be forgotten. His divine heart, moved with compassion at the sufferings of humanity, and longing to breathe comfort into the hearth of the afflicted, while at the same time he would rebuke all unholiness, gave utterance to words such as an apostate and guilty world had never before listened to. Such mild, yet spirit-stirring eloquence, is above all yet. Yet the more we contemplate it, and attempt to grasp its perfections, glowing with a holy, heavenly radiance, in every line, the more is our standard of true eloquence elevated, Christ's Sermon on the Mount cannot be regarded by the impartial critic as any thing less than the great master-piece of all oratory. Hear his words in another place:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

What strains of eloquence ever fell from the lips of mere man equal to these? Let us go through the whole Bible, and from Genesis to Revelation we shall find it all redolent with the most sparkling gems of eloquence. No book, nor all other books, ever published, furnish more themes for the orator than this holy book. The mightiest orators that ever shook the forum or the sacred desk with their eloquence, have indited their matter from it. Luther and Melancthon, Calvin, Titlotson, Burnet, Bunyan, Hooker, Taylor, Pascal, Bourdelone, Bossuet, Whitefield, and a host of other bright luminaries, that shine in the diadem of the church, have found in this sacred book ample food upon which to feed their mighty intellects. To inspire the young with a love for true eloquence, I would have them familiar with every book, chapter and verse of the Bible. And to make them so, I would have it used in our common schools, as well as in our higher institutions of learning. I would have it read very frequently in the presence of youth, and require them to read it and study it much.

WATKINS, N. Y., April 23, 1853.

A VISIT FROM GOD.

"Never had I such a visit from God, since I knew him," said Mr. Grimshaw, a devoted minister of Whitefield's time, when he was attacked by an infectious disease, which he felt assured would prove fatal. He had long enjoyed the light of God's countenance, but now that the angel of death stood over him, he had such a manifestation of the divine presence as led him to make the exclamation above recorded. With such a support, he could exclaim, "My last enemy is come! The signs of death are upon me, but I am not afraid. No, no! Blessed be God, my hope is sure, and I am in his hands."

This confidence was the result of a life of faith of many years' continuance. Those who would have peace in a dying hour, and have God's visit to their soul, precious then, must not spend their days at a distance from him.

Mr. Grimshaw did not look upon this precious visit as a reward of merit. He looked to Christ alone as the ground of his hope. When he looked at himself, he exclaimed, "Alas! what have my wretched services been! And now I have need to cry, at the close of my unprofitable life, God be merciful to me a sinner."

Let us not yield place to the idea entertained by some, that good men are disposed to exaggerate their faults. When good men are on the borders of eternity, and expect soon to pass into the immediate presence of God, they adhere in their statements most scrupulously to the truth. In the light that shines into their souls from eternity, they see themselves more clearly than ever before. Hence their despair of themselves, and their estimate of the great imperfection and utter worthlessness of all they have done. If, with visions partially cleared, the best of men see how far short they have come, and form such a low estimate of their services, how must our services appear in the eye of God, who sees things just as they are?

Just before Mr. Grimshaw died, a friend named Jeremiah Robertson came to see him. When they parted, Mr. Grimshaw took him by the hand, and said, "The Lord bless you, Jerry; I will pray for you as long as I live; and if there be such a thing as praying in heaven, I will pray for you there also."

Would that all Christian friends would adopt that resolution in regard to praying for each other. If Christians prayed more for one another, they would love one another more. If Christians loved one another more, Christ would receive greater honor. [Evang.]

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day,
Or e'en an hour, may bring to me;
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hand!
Pale poverty or wealth,
Caring care or calm repose,
Spring's balmy breath, or winter's snows,
Sickness or buoyant health—
What'er befalls,
If God provide,
Tis for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pure illumine,
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a Friend
Till time shall end,
Unchangeably the same; in Thee all beauties blend.

My times are in Thy hand!
Many or few my days,
I leave with Thee—this only pray,
That by Thy grace I, every day,
Devoting to Thy praise,
May ready be
To welcome Thee,
Where'er Thou com'st to set my spirit free.

My times are in Thy hand!
How'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ, my friend,
If He be nigh,
How'er I die,
T'will be the dawn of heavenly ecstasy.

My times are in Thy hand!
To Thee I can intrust
My slumbering clay till Thy command
Bids all the dead before Thee stand,
Awaking from the dust.
Beholding Thee,
What bliss 'twill be
With all Thy saints to spend eternity.
To spend eternity
In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling Thee—
O, too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there.

THAT THE MINISTRY BE NOT BLAMED.

"Good morning, Mr. Mansfield," said Deacon Williams, as he came very unexpectedly upon his neighbor, who was surveying his fields from a gentle elevation which was not far from the center of his farm.

"Good morning, Deacon," replied Mr. Mansfield, slightly blushing, because, perhaps, he thought he was not found employed in the best possible manner.

"You have a fine farm here," said the Deacon; "you have been highly prospered since you came to the place."

"I have indeed, and I try to be thankful for it."

"What are your prospects for fruit this year?"

"Very good; all my trees blossomed very full, and if we have no frosts, I shall have a large quantity of fruits of all kinds."

"When my orchard first began to bear, which was about twenty years ago, I found it difficult to get any of the fruit myself. It would all be stolen before it was ripe."

"I lost some when I first came into the place, but a great change has taken place. I have had nothing stolen for many years; I do not know that I have had any stolen since Mr. James became our minister—certainly not since the first revival under his ministry."

"His labors have effected a great change in the character of the parish, and indeed of the town. Property has risen in value to a much greater amount than has been paid him for his salary, and the rise has been owing solely to the change in the moral and religious character of the place, caused mainly by the revivals which have followed his labors."

"I believe you speak what every candid man will admit to be the truth."

"The parish owes Mr. James a little over two hundred dollars on his last year's salary, and he is suffering considerable embarrassment through want of it. I called to see if you could pay your subscription. At our last parish meeting, it was voted, you know, that all arrears should be paid before the first of June, and that time is near at hand. Mr. James was told what has been done, and made his arrangements accordingly."

"I am sorry it so happens, but the truth is, I have only about a dozen dollars on hand, and I owe just about that sum to Mr. Jenkins. He is owing money, and his creditors are driving him. I must pay him what money I have, and pay my subscription as soon as I can."

"But why must Mr. Jenkins be paid in preference to Mr. James?"

"Well, his creditors are uneasy, and are afraid they shall lose by him; but no one is afraid of losing any thing by Mr. James."

"Which debt was contracted first?"

"I do not understand you."

"Did you become indebted to Mr. Jenkins before you made your subscription for the salary?"

"The debt I owe Jenkins was contracted only a few days ago. I did not understand your question, because we do not commonly class our subscription for the minister's salary among our debts."

"In the order of time, then, Mr. James' debt would come first, and ought to be paid first, unless there be some conclusive reason for pursuing an opposite course: Mr. Jenkins' creditors are uneasy for fear they may lose by him. If you do not pay him immediately, you may cause a continuance of his uneasiness. Now let us see what evil may result from not paying Mr. James immediately. His creditors may not be afraid of losing their debt, but they may blame him for not being punctual. Not long ago, I heard a man say that ministers preach punctuality in the payment of debts, but never practice it. What is the reason? In almost all cases, it is because their salaries are not paid according to agreement. I know that Mr. James always pays his bills as soon as he receives any funds from the treasurer. When he fails to pay them when they become due, he is blamed just as much as if the failure occurred through his own fault. Paul exhorts to

give no offense in any thing, that the ministry be not blamed. Why was the apostle so desirous of having the ministry free from all censure? In order that it may be the most efficient instrument for good. When the ministry is blamed, its power of doing good is weakened. If a man should go and buy a new sharp axe, and then dull its edge so that he could not cut more than half as much wood with it as he could if he had kept it sharp, he would not be looked upon as a very wise man. And so if we get a minister, and take away half the influence which he might exert, it seems to me that we are not doing a very wise thing. Do you think we are?"

"No; but I do not think that my paying my subscription a few days sooner or later will affect Mr. James' influence. His character is established. I could not very well lessen his influence if I wished to."

"I differ from you there. It is true that Mr. James is a very blameless man; still, while the human heart is as it is, it will be easy to give occasion to some to blame his ministry."

"I am sure I should be very sorry to give any one occasion to blame Mr. James. No man sets more by him than I do. If you think he is likely to suffer through want of my subscription, I will borrow it, and let you have it in the course of the day."

"You had better do so."

"I will; there is scarcely any thing which I would not do for Mr. James."

"I think it is well that you are attached to him, for he deserves the love of all; but the obligation to prevent the ministry from being blamed would be just as strong if you had no personal attachment for him. Mr. James is a man; the ministry is the institution of the Lord Jesus Christ. I think it important that we care more for Christ's institution than for any man. I once knew a man who had the right ideas on this subject, and cherished a right spirit in relation to it. His name was Grant. When the minister came into the place, an enemy got his ear, and telling him what was false, prejudiced him greatly against Mr. Grant. This appeared in his manner. He treated him so coldly that it was observed by many, and some said to Grant, that he ought not to bear it."

"The minister was wrong. He had no right to be prejudiced against any of his people."

"I admit that, but I was speaking of Mr. Grant's conduct. He urged his friends to keep still; he contended that the minister was a good man, and would in time find out his error. He did all he could to strengthen the minister's hands, because he was interested in the work the minister was engaged to do. 'It would be a strange thing,' he said, 'for a boy to hinder a man from doing his father's work, because the man might not happen to like him.' He desired that the ministry should not be blamed; for he regarded it as the great means of promoting his Heavenly Father's glory. I am afraid we do not think enough of the ministry. We think quite enough of some ministers, but do we think enough of the ministry as God's institution, designed to promote the salvation of men? We are interested in its efficiency as much as the minister himself is."

"The subject never came before my mind in that shape before."

"Think it over, and see if the views I have presented are not the true ones."

"If you will go with me to the house, I will pay my subscription, and borrow the money for Mr. Jenkins." [N. Y. Observer.]

BIBLICAL ASSOCIATIONS AT ROME.

One of the editors of *The Independent*, who is now traveling in the East, writes from Rome as follows:—

At Rome the Christian traveler journeying eastward first comes in contact with those scriptural associations which will thenceforth impart the chief interest to his journey. It is not that Peter is magnified at Rome into a second Jove, and worshipped in the identical image of Jupiter Capitolinus, or that the most spacious and magnificent basilica of the Christian world bears the name of the son of Jonas, for every student of church history will share the doubts of learned men as to whether Peter ever visited Rome at all, while there is internal evidence in the epistle to the Romans, that up to the date of that letter Peter had not been at Rome. True, the place of his martyrdom is pointed out at the church of *S. Pietro in Montorio*, and his chains are exhibited in the church of *S. Pietro in Vinculis*, the basilica of St. John Lateran possesses his head, while his other members are divided between two other churches, and there is a little roadside chapel with a rude bas-relief that marks the spot where Peter and Paul took leave of each other on the day when both suffered martyrdom—but all this does not excite in the Christian traveler any scriptural associations. But we know that Paul dwelt in Rome for two whole years—a prisoner at large in his own hired house; we know that some of his epistles were written here, and from his epistles to Timothy we know that at length his chains were drawn tightly, and he was appointed "to be offered." It matters little whether the church of the Three Fountains covers the precise spot where he was beheaded, and where it is alleged that fountains gushed forth at each spot touched by his rolling head, or that the stately basilica of St. Paul without the walls incloses his tomb, containing a part of his body, while his head rests with Peter's in the urn at St. John Lateran—where he lived and where he suffered—are of minor consequence, since we know that he looked upon the imperial pomp of that Rome of the Caesars, whose perished grandeur lies in fragments about the base of the Capitoline hill; since we know that in the living presence of that idolatry whose stupendous monuments were here discovered, he preached Christ crucified.

We know, too, that in the very center of the amphitheater, whose broken walls remain the mightiest structure of the ancient world, scores, and hundreds, and thousands of Christians, were thrown as a prey to the wild beasts for the entertainment of the Roman populace. We know that here Ignatius, brought up from

Antioch, sealed his testimony with his blood. We know that in the adjacent gardens of the Palace of the Caesars, the monster Nero fastened his eyes upon the bodies of martyrs writhing in flaming pitch. These things we know, and though not of sacred history, they impart a melancholy religious interest to the ruins of ancient Rome. The arch of Titus, also, commemorating in profuse bas-reliefs the capture of Jerusalem and the deportation of its sacred vessels to Rome, affords a graphic comment upon the prophecy of Christ and the narrative of Josephus; the catacombs, and their inscriptions, now entailed in the Vatican, illustrate the early history of the Church.

THE MARTYR MACKAIL.

One of these sufferers is worthy of special remark, in himself, and as the prototype of Mac Brier in Old Mortality—a character distinguished in some traits, but on the whole of surpassing power, beauty, and pathos. This was Hugh Mackail. He was a young minister of twenty-six—had traveled on the continent—possessed a liking for letters—amused himself in prison composing Latin verses—but was withal a zealous and fiery Covenanter! He was put to a species of torture equally cruel and clumsy, called the Boots. This instrument was composed of four pieces of narrow boards nailed together, into which when the leg was laid, wedges were driven down with a hammer, mangle the limb, forcing out the marrow, and producing exquisite pain. Mackail bore it with great firmness, denied all knowledge of the existence of a conspiracy, and asserted that the rising of Pentland was altogether accidental. His appearance on the scaffold excited floods of tears from the spectators. There was not, says an eye-witness, "a dry eye in the whole street." He was so young, had been so popular, and was possessed of a hectic beauty, which now seemed, from the composure of his mind and the magnanimity of his resolve, to be tintured with the hues of heaven. The pale white cloud assumed a golden tinge as it approached the west. He went up the ladder, telling his fellow sufferers that he felt every step of it a degree nearer heaven. And when he reached the summit, he burst out into the words, "Farewell, father and mother, friends and relations! farewell, the world and all delights! farewell, meat and drink! farewell, sun, moon, and stars! Welcome God and Father! welcome sweet Jesus Christ, the Mediator of the New Covenant! welcome blessed Spirit of grace, the God of all consolation! welcome glory! welcome eternal life, and welcome death!" It was worth a hundred poems. An apostle could not have left the stage of time with firmer assurance, or with loftier language on his lips. With what true, unconscious taste, he makes the climax, not in glory, but in "death!" [Giffilan.]

JUDICIOUS TRAINING OF YOUTH.

During last summer, a select committee was appointed by the British House of Commons to investigate the causes and remedies of juvenile delinquencies. A vast amount of testimony was taken, which is now in course of publication. Among the persons examined was a Mr. John Ellis, a shoemaker, who has been a Ragged-School teacher for eight years. A gentleman furnished him with means to take in charge fifteen boys between the ages of twelve and nineteen, of whom some had committed criminal offenses, and all were extremely vicious. The character of these boys was very unpromising; the course pursued, and the result obtained, may be gathered from the following questions and answers.

"Will you proceed to state the way in which these boys were trained?" I thought that one cause of their crime was want of employment; they had never been used to work, and no one had ever taken them by the hand to train them into the way of work. I made the employment of shoemaking as amusing to them as I possibly could, and I found that the boys were very fond of making things themselves, such as shoes. I used to go and sit with them for two or three hours a day, and I used to tell them that they might, by governing their tongues, their tempers, and their appetites, and governing themselves generally, be much more happy, if they would put themselves in harmony with the laws of their own physical nature; and I showed them how wrong it was to break the social laws that bind society together, and also the laws of God, and so forth. And I considered that my conversation with them for two or three hours had had a great effect; and I provided them with wholesome food, and I gave them clothes to wear, and I surrounded them with as many comforts as I possibly could.

"Will you explain to the committee what was the effect which you gradually saw attained upon the minds of these three boys, in consequence of the attention which you paid them?" I at once recognized them as my children; they looked upon me as their father; and the latent power of their souls being brought into existence, there was every feeling that I could exact from a child towards me.

"Had they at first any moral sense?" No; when I first took them, they did not know right from wrong.

"Will you explain to the committee up to what point of training you have carried these boys in the school, and how gradually introduced them into your house?" My principal object always was with those lads to put in their power the means of getting a living, by teaching them a business; with regard to their morals, I thought I could do better than set before them a good example, and I ate with them, and drank with them, and slept with them, and I associated myself with them in every way; and as far as religion goes (I don't profess to be a religious teacher), I showed them the law of the gospel as well as I could. I am not much of a scholar myself, and therefore I could not cultivate their intellects much.

"You consider that some person should, like yourself, be placed in the position of a parent, to give them good moral principle?"

That is what we want. I contend that the great cause of juvenile crime is the effects of a bad mother's training.

"Have you had any boys that you have been obliged to give up, whom you positively could not reclaim?" I have never seen such a case, and I have confidence that if I had any boy who had his right senses about him, I could reform him.

"How long have these boys been under your superintendance?" I have known them these seven years, but it is four years since we formed the class. They have been in my house about two years and a half; the committee gave them up. I got places for them, and some of the more expert ones in the business are now paying me back what they have cost me, and they have all solemnly pledged themselves to pay me back by their labor every farthing which they have cost me. When moral dignity and Scriptural charity is manifested by human beings, a child will see it and adore it. Though I never used the rod or any thing else of that sort, there is a feeling in those lads that brings them to perfect submission; they dread my looks, or frown, or a word from me, more than they would dread the lash.

Finally, says Mr. Ellis, "these lads, who were once a disgrace and a curse to society, are now as decent and fine young men as ever you saw." No experiment could have been more completely successful.

A MEETING IN THE SNOW-STORM.

I rode two miles, in peril and suffering, during a severe storm, to attend a prayer-meeting. And why did I go? Because an anxious sinner would go if I went. The meeting was opened with prayer, and the pastor requested, as few were present, that all should express their feelings with perfect freedom. He bowed to a lady near him to commence. She said, with a faint voice, "I think I have peace in Jesus Christ." Next, a medical student could say, "Whereas I was blind, now I see." Then an interesting young man said, in a tremulous voice, "I think the goodness of God has led me to repentance." Another young man wept, while he said he had indulged hope two years, yet it now seemed to him that he had been asleep the whole time. Next sat a man trembling, who he said, "I am in a horrible pit, and there is no way out." A professor of religion near him offered prayer that the Saviour would appear for him, and "while we were yet speaking," the poor man seemed to gain relief. There sat next a man who had been excommunicated from the Church at his own request, who wept and prayed.

The anxious sinner who rode two miles to get to the meeting, was bowed under an oppressive load. His agony increased, and as the pastor pronounced the benediction, he begged for prayer particularly for himself, who was sinking in the pit. Prayer was offered, in which the whole of Watts's version of the 51st Psalm was repeated:—"Show pity, Lord; O Lord, forgive; Let a repenting rebel live."

The sinner rose from his knees, saying, with great solemnity, "As for me, I will serve the Lord." The pastor knelt and gave thanks to God, and we went home rejoicing, feeling that we would travel many a tedious mile, even in a snow-storm, to attend another meeting like this.

THE DEACON'S MEETING.

I was surprised, on entering the church, to see so large an assembly. It seemed, indeed, as large as one might reasonably expect to find collected from such a village, in the most auspicious circumstances; and it was evidently composed of those who felt it no less a privilege than a duty to assemble themselves together for worship and instruction.

In a short time, one of the deacons—a patriarch in years—arose, and taking his place by the side of the communion-table, in a voice somewhat tremulous with age, informed the people of their pastor's absence, and that, in consequence, the services of the day would be conducted by the other officers of the church. He then began, and went through them, if not with as much of the "savoir in modo" as the minister, yet doubtless with as much fervor and sincerity.

The sermon, it is true, was not fresh from the throbbing brain, and bore no savor of the midnight lamp; but it was evangelical after the strictest school, and had, at least, the good quality of an *ethers' platitude*.

The choir, too, appeared to have exerted themselves, to make the music more than usually attractive. In short, there seemed to be a very general effort made to sustain the usual forms of devotion with devoutness and punctuality. "We're their spirit manifested wherever there is a throng of preachers, would it not be much for the enlargement of the Christian church? Would it not be more in accordance with the practice of the primitive Christians, than the state of things we find prevailing at the present time? Should we not thereby gain a greater independence on the mercenary outward form of devotion, together with a better experience of its true power, which would contribute to a more healthy growth of spiritual life?"

MAN UNDONE.—"What hast thou done?" Gen. 4: 10. The late Rev. Rowland Hill, of London, visited the Isle of Wight in 1815, and preached at Cowes, from this text. He commenced his sermon in these words:—"In my way to your Island, I visited the county jail at Winchester, and there I saw many who were accused of heavy crimes, but who appeared careless and indifferent, and to have but little sense of their awful situation. But one young man attracted my attention; he kept separate from the rest, and his countenance betrayed deep emotion. I went up to him and said, 'And what have you done, young man?' 'Oh, sir,' said he, 'deeply affected, I have done that which I cannot undo, and which has undone me.' This, my dear friends," said the venerable minister, "is the situation of every one of you. You have each of you done that which has undone you, and which you cannot undo."

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New York, May 19, 1853.

HUMAN DEPRAVITY.

The superlative deceitfulness and desperate wickedness of the human heart being a doctrine of Scripture, (Jer. 17: 9) it is important that we understand how much is meant by it. Some who profess to believe it, hold other views which are in such collision with it, that we are forced to doubt whether they really receive all that the Word of God teaches on this point.

We say the corruption of man's nature; at which expression some may be inclined to cavil, as if it implied that God, by creative power, had wrought sin into man's being, and made it an attribute of his existence. But such cavils, usually spring from inability to meet the strength of evidence by which the doctrine in question is sustained.

We receive the inspired definition of sin, that it is "the transgression of the law," 1 John 3: 4. At the same time, we cannot conceive of sin as a voluntary act, which does not spring from a nature, or disposition, already corrupted.

We believe that man's nature is corrupt, understanding by this term the disposition, tendency, or propensity of his heart. His propensity is to evil, and to nothing but evil, according to that scripture which teaches, "every imagination of the thought of his heart is only evil continually," Gen. 6: 5.

The Dutch are in a ferment at the late Papal measure establishing the hierarchy amongst them. The Ministry announced to the Chambers, on the 18th inst., that their ambassador at the Court of Rome had been recalled, and that very energetic representations had been made to the Pope on the subject.

Regeneration is not a mere reformation, or change from disobedience to obedience, accomplished in part by the sinner himself; it is a radical transformation of the heart, which makes the subject feel that he is in a new world.

REVIVAL AT CUSSEWAGO, PA.

HAYFIELD, Pa., May 4, 1853.

Presuming that information concerning the prosperity of the work of God in this place would interest the readers of the Recorder, I would submit the following brief notice of a revival interest which we have lately been permitted to enjoy.

I have preached occasionally for years, and during the last year once in two weeks, in Cussewago, where some families of the Hayfield society reside. About the last of February, I commenced holding evening meetings in that place, and visiting from house to house during the day.

The school-house in which we worshiped was very much crowded, yet the best order prevailed throughout. We introduced no novelty to attract attention, not even an "anxious seat," but endeavored to present the plain truths of the gospel, expecting the blessing of God to accompany His appointed means; and we were not disappointed; Christians were very much revived, backsliders reclaimed, and about twenty-five gave evidence of being converted to God, most of whom have been baptized.

At the close of the meeting, we constituted a Seventh-day Baptist Church of fourteen members. Twelve have since been added, with a prospect of several more soon. A few of these have lately embraced the Sabbath.

Some revival influence has been felt in the Hayfield Church. I baptized two in that church last Sabbath; one had been baptized before.

BRITISH CORRESPONDENCE.

The Sunday Opening—Prussia Holy Day—Popery in Germany—Baptists in Prussia, &c.

GLASGOW, April 29, 1853.

On Monday last, a deputation of Working Men waited on our Home Secretary, Lord Palmerston, and presented a Memorial deprecating the consequences which they apprehended would result from the opening, if permitted, of the Crystal Palace on Sundays. His Lordship said he was glad to have met them; and, as they had been fair with him in stating their views, he also would express to them the opinions he held on the question.

On Tuesday, a public meeting of the inhabitants of the eastern district of Glasgow was held in the Mechanics' Hall, Canning-street, Councillor Moir in the chair, for the purpose of considering what means should be adopted to obtain the Sunday opening of our Botanic Garden, and the London Crystal Palace.

A correspondent of the London Record newspaper, of Monday last, gives us a contribution towards the full evidence of that universal testimony to the change of the Sabbath which consists in the practice of an apostate church. Under the date, Berlin, April 20th, he writes, "To-day is the Bastag and Bettag, or day of repentance, and prayer, in Prussia—a day set apart for the purpose by Frederick the Great."

The Dutch are in a ferment at the late Papal measure establishing the hierarchy amongst them. The Ministry announced to the Chambers, on the 18th inst., that their ambassador at the Court of Rome had been recalled, and that very energetic representations had been made to the Pope on the subject.

At the 41st Anniversary of the Baptist Union, held at the Mission House, London, this day week, the Rev. Dr. Steane stated that the condition of the suffering brethren in Prussia had been represented to Chevalier Bunsen, the Prussian Minister in this country.

The Memorial was forwarded to the Prussian Government, with a letter from the Chevalier to the King. His Majesty, in reply, made certain inquiries as to the faith and order of the churches—especially if it was esteemed necessary that baptism be performed in the open air. This question was suggested by the fact that a riot had occurred on some such occasion; and on being informed that it was not deemed necessary, the favorable result is announced, both through the Prussian Minister, and by letters from Mr. Ocken and others, of a considerable modification of the law having been made in their behalf.

churches had contributed. On the Continent of Europe there are 42 Baptist churches, with 356 preaching stations, and comprising 4,215 members—all resulting, it was stated, within twenty-five years, from Mr. Ocken's labors. Encouragement was being taken to endeavor to influence other Governments to yield religious liberty to their subjects.

The Hansard Knollys Baptist Publishing Society Annual Meeting was also held on the 21st inst. Their report intimates a necessity for shortly discontinuing farther publication, in consequence of the insufficient number of subscribers. They propose to sell their early printed works at a reduced price.

Last night the Canada Clergy Reserves Bill was read a third time in the House of Lords. There is, therefore, little reason to doubt it will pass into a law. On the second reading, it was fiercely attacked by the Bishop of Exeter, although an amendment he proposed was afterwards withdrawn, in deference to the opinion of the Earl of Derby, who, himself, proposed an amendment of a modified character, which was rejected by a large majority.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 6.

Pietism not only gives a love for truth, and progress in everything truthful and good, but it also gives a spirit of self-sacrificing effort and toil. All advancement—all reforms—are effected by hard and persevering labor. No great good comes, save by corresponding effort. The moral leaders of man must expect hard work with little pay. They must look to the future for their rewards. You need, young friends, to be imbued with such a spirit. You need that same sacrificing, laborious industry, that characterized such men as Luther, Zuingli, Melancthon, Calvin, Knox, Owen, Howe, Baxter—indeed, all those that have advanced truth and religion.

Again, education must ever hold a prominent place in your preparation for entering upon your mission. This is especially demanded, as your labor is to be of a highly intellectual character. Your field comprises the domain of intellect in its highest sphere of activity—in its search after truth. To have influence here, it is necessary that you should be educated—highly educated. Other things being equal, the power and influence of individuals, of classes, of societies, of nations, increase in proportion as they increase in knowledge.

The history of the world testifies to this truth, for in every age, societies and nations have had more or less power and control, as they have been more or less educated. If, as a denomination, we are to have influence, we must be an educated people. We cannot command respect by our numbers, nor gain favor by the popularity of our doctrine. If it is obtained, it must be by our intellectual and moral worth and power. In this age of intellectual progress, we need not expect to attain even mediocrity of respect or influence without great intellectual worth. Our contest with the world is to be sharp and long continued, requiring the use of the keenest, best cultivated intellect.

Intelligence—progressive intelligence—must every be your watch-word. Be not content with whatever intellectual light and strength you may now possess, nor with any given amount, however great; but ever strive after a healthy, developing, progressive activity of the mind. Ever strive to unfold new fields of thought. Unless you continue to make new acquisitions, your present light will soon become dim, and your strength weakness.

educational institutions of a denominational character, to prepare individuals for making aggressive movements—for enabling the denomination to make anything like progress in the world—but they are also necessary to enable us to maintain our own, or sustain vitality. Our youth of energy and enterprise will be educated, somewhere and somehow. If they cannot find suitable institutions within the bounds of the denomination, they will seek them elsewhere; and our experience in this respect has been and will continue to be the same as other denominations.

We would not, if we could, conceal from you, young friends, the fact that you are coming forward to assume the responsibilities of active life in a denomination where most important means for spiritual growth, for the aggressive development of truth and religion, are wanting—where the most important educational facilities are greatly lacking—where educated men—where denominational authorship and literature, are greatly wanting. Doubtless many of these deficiencies will have to be supplied by yourselves, and it becomes you to prepare accordingly. You will have to be educators, supplying "men and means"—elucidators of truth, both by example and precept—intellectual elevators of the denomination. Your position and prospects demand that you should acquire the best possible education, despite all opposition.

We have thus, young friends, attempted to point out some of the characteristics and requirements of your mission. If such are some of its chief characteristics and demands, how great should be your qualifications in entering upon it—how careful your preparation—how untiring your zeal in its prosecution—how elevated your motives! May you comprehend its relations—may you realize the obligations which it imposes upon you to improve aright the time and talents Heaven has granted you—may you ever be willing to follow implicitly the pointings of the finger of duty—may you ever seek Omnipotent aid in fulfilling your varied and responsible mission.

Practice an industry, that possesses the characteristics of an orderly, energetic, and assiduous direction of your faculties to some useful employment, and that is opposed to everything like idleness, raiminess, or frivolity. Seek an intelligence that possesses the subjective power, keenness and skill, of a mind developed by much thought—deep, energizing, soul-expanding thought—as well as the objective knowledge of the world, that combines the active use of learning and mental power with mere passive intellect.

Industry is one of the great secrets of success. In the every-day realities of life, it is more potent than genius. You will find no rivals so powerful, so difficult to overcome, as hard-fisted, sun-burnt, brow-wrinkled, sweat-producing industry. Constantly do something. Strive to be useful in some well-arranged employment—an employment that will tell directly upon your mission.

Intelligence—progressive intelligence—must every be your watch-word. Be not content with whatever intellectual light and strength you may now possess, nor with any given amount, however great; but ever strive after a healthy, developing, progressive activity of the mind. Ever strive to unfold new fields of thought. Unless you continue to make new acquisitions, your present light will soon become dim, and your strength weakness. Study self, in order to know yourselves and your powers—study man in your daily intercourse with the world, and as revealed in history, in order to know your relations and duty—study nature and revelation, in order to know Deity and his laws, with your own consequent obligations. Religion must be the ground work, the motive power, of your lives. It should furnish the great inducements to all action. All other motives are low and debasing, compared with those derived from this source.

without it. Strive then to possess religion, as the chief good. Let its paths be your paths—its joys, your joys—its promises, your promises—and its rewards, your rewards. Let it be as a golden chain, binding you to the throne of God. Seek pardon and protection from sin in the atoning blood of Christ, and the agency of his Spirit.

Without industry, religion and intelligence are but inert realities, effecting nothing—without fanaticism or superstition, and industry is but brute force, as apt to pull down as to build up, as apt to kill as to cure—without religion, industry and intelligence are to menial servants, yielding their service to sin as readily as to righteousness; but where the three are harmoniously and properly united, they become a hundred-eyed Argus, joined with a hundred-handed Briariss, impelled by heavenly power, strong for the tearing down of sin, ignorance, and superstition, and wise for the building up of truth and righteousness. In your preparation, therefore, as well as in action, be careful that you preserve this trinity. You are now in the habit-forming, molding, developing period of life. You retrospect a past that is but brief—you look forward to the future of a life that is yet in its morning. Let not your morning sun be obscured by the clouds of ignorance, unrighteousness, or inglorious inactivity. Many of you have, doubtless, commenced the cultivation of your minds for usefulness; but, while you sedulously train your intellect, be careful that you as sedulously cultivate your moral natures—for what you are in this respect in your preparation, you will pretty surely be in your future activities. He that neglects the means of grace when young, will be very likely to do so when old. That youthful Christian who is preparing himself for his mission, and yet is irregular and indifferent in his attendance on prayer-meetings, Bible-classes, and indeed all of the ordinances of the church, will doubtless continue thus irregular and indifferent through life. Such may become intellectual giants, but will ever remain moral pygmies. Most of the religious defections and Sabbath apostasies, so frequently occurring, take place with such individuals. In forming your habits for life, whatever may be your more particular pursuit, strive to be industrious, intelligent, and religious—aiming at perfection in all, but ever remembering that the greatest of these is religion. While you remember that punctuality, order, and energy, are the precursors of success—that thoroughness and prudence should mark every act—that integrity, kindness, and constancy, should characterize your intercourse with the world—recollect, also, that your course should be pursued with the disinterestedness inspired by love to God and man, and as the ruling motive of all action—that, with eternity in view, you should labor, in all things, for the glory of God and the good of man. While you use the past for reflection and instruction, use the present for preparation or action. Leaving the future to the guidings of Providence, ever strive to make the best of the powers and privileges which God has given you. As you mingle in the scenes of a fallen, sinful world, labor to exert your influence for good, to establish righteousness, to kindle a truthful light for the future. While trial, opposition, and persecution, may await you, remember that you are but walking in the footsteps of the great and good of every age. Recollect, also, that you have friends that will watch over you and sympathize with you, not only of this world, but those also of the spirit world, who will regard your course in life with an interest none can feel, save those who have entered upon the realities of eternity, and know the importance of time as a probationary period. God himself is marking every act of yours with infinite interest, and will grant unto those living acceptably in his sight a crown of righteousness, and a seat at His right hand forevermore. Labor, then, with such a mission before you—such motives to actuate you—such witnesses to sympathize with you and assist you—such rewards awaiting you—and may Heaven grant that your lives may be devoted to the advancement of intelligence, truth, and religion—and that your death may be that of the righteous. MACOM.

THE NEW YORK ANNIVERSARIES.

Several of the National Benevolent Societies held their Anniversaries in New York last week. Our limits will not admit of copying in full the newspaper reports of those meetings; but we give abstracts of the reports and the statistics of several of the Societies this week, and will endeavor to do the same by others next week.

American and Foreign Christian Union.

The receipts of this Society during the year ending April 1, were \$67,507, being an advance on the preceding year of more than \$11,000. The expenditures were \$65,742, being \$10,000 more than they were in the year ending April 1, 1852.

American Anti-Slavery Society.

This Society, which was last year driven to hold its anniversary in Central New York, because no suitable building could be obtained in this city, held its meeting this year in the Chinese Building, on Broadway. It was addressed by Wm. Lloyd Garrison, Edmund Quincy, Miss Lucy Stone, Wendell Phillips, and Henry Ward Beecher.

N. Y. State Colonization Society.

The 21st Annual Meeting of this Society was held May 10th, at Metropolitan Hall. The receipts last year were \$17,000. Among the speakers at the Anniversary were Capt. Foote of the U. S. Navy, Rev. Dr. Van Arsdale, and Rev. Dr. West.

American Society for Meliorating the Condition of the Jews.

The external prosperity of this Society has been greater the past than during any former year. The whole amount of receipts into the Treasury has been about \$13,269 03. The following statistics will show the external progress of the Society during a few years past. The whole amount of receipts for 1849 were \$3,221; in 1850, \$5,600; in 1851, \$10,968; in 1852, \$12,634; and in 1853, \$13,269 03. The Gospel has been preached to the Jewish people throughout the United States during the year, more extensively than ever before.

The missionaries have preached to them in the highways, in their dwellings, in their synagogues, and in Christian churches, in fifteen cities, besides in large towns and villages.

There have been employed nine regular missionaries, besides from five to seven colporteurs, all converted Jews. They have met with a cordial reception by the Jewish people, and their messages of consolation and salvation have commanded respectful attention.

There is evidently a prevailing feeling among the Jewish people in this country, that modern Judaism cannot supply their spiritual wants. They are looking for something more rational and substantial.

The fruits of missionary labor are on the increase. They have been the past double in number over the preceding year. Fourteen Israelites, through the instrumentality of the Society, have publicly professed faith in Christ, and the prospect is that twice this number will follow their example during the next year; for there is now a large number of persons under instruction, many of whom are hopefully converted.

The seventy-nine Israelites who have publicly embraced the Christian religion under our auspices during the three years past, are sustaining a creditable profession in connection with the respective churches to which they belong.

The encouragement to labor in this field, if the converts seem to be few, are great, arising from the fact that a large number of the converts themselves are qualified for useful spheres of missionary labor. Of the converts of the past year, one is now employed as a missionary teacher to the colored population in the West India Islands. Another is a colporteur, and a third, formerly a Jewish Rabbi, is a missionary to the Jews.

Of the 29 converts mentioned, one is a missionary, two are colporteurs, two are students preparing for the missionary work, and one a missionary teacher. Of the 15,000 or more Jewish converts in the world, about every one in 60 is a preacher of the gospel.

The Board had no fund appropriated for temporal relief; but by other means, eighteen proselytes have been placed in circumstances where they are obtaining a comfortable livelihood.

Other missionary efforts abroad in Europe, have met during the past year with their usual success. There are very few obstacles in the way to preaching the Gospel, distributing Bibles, books and tracts, among the Jews in any part of the world.

The new Board of Directors will enter upon their duties with nine regular missionaries, located in New York, Albany, Syracuse, Rochester and Buffalo, Cleveland, Baltimore, Nashville, New Orleans, Charleston, Savannah and Columbia, Hartford and New Haven. Also, with two regular colporteurs, three students who act as colporteurs, and a general missionary agent.

American Home Mission Society.

This Society has had in its service the last year, 1087 ministers of the Gospel, in 27 different states and territories; in the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of these 584 have been the pastors or stated supplies of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

Ten missionaries have preached to congregations of colored people; and 71 in foreign languages—17 to Welsh, and 46 to German congregations; and others to congregations of Norwegians, Swedes, Hollanders, Swiss and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2160.

The aggregate of ministerial labor performed, is equal to 878 years.

The number of pupils in Sabbath-schools, is 72,500.

There have been added to the churches, 6079, viz: 3362 on profession, and 2717 by letter. Fifty-six missionaries make mention in their reports of revivals of religion in their congregations; and 426 missionaries report 2888 hopeful conversions.

Forty-seven churches have been organized by the missionaries during the year; and 39, that had been dependent, have assumed the support of their own ministry.

Fifty-four houses of worship have been completed; 50 repaired; and 66 others are in the process of erection.

Eighty-nine young men, in connection with the missionary churches, are in preparation for the gospel ministry.

Receipts, \$171,734 23. Liabilities, \$185, 184 01. Payments, \$174,439 14—leaving \$10,744 77 still due to missionaries for labor performed; towards which there is a balance in the treasury of \$7,202 15.

The receipts exceed those of the preceding year, by \$11,671 99; 22 more missionaries have been in commission; 16 more years of ministerial labor have been performed; 212 more congregations have been blessed with the preaching of the Gospel; and 6000 more children instructed in Sabbath-schools. The large reinforcement sent out to the Society's missions on the Pacific coast constitutes also a grateful, as it is a most important feature, in the advances of the year.

American Tract Society.

New publications 157, in ten languages, of which 23 are volumes; total publications 1832, including 374 volumes; total approved for circulation abroad, in about 119 languages and dialects, 2801. Of the American Messenger over 200,000 are issued monthly; German Messenger, 25,000; Child's Paper about 250,000. Illustrated Christian Almanac for 1853, 250,000; Christian Almanac for German, 30,000.

Circulated during the year, 9,173,640 publications, including 851,766 volumes, and embracing 268,902,315 pages. Total since the formation of the Society, 137,893,480 publications, including 8,416,830 volumes. Gratuitous distribution for the year, in five thousand and thirty-six distinct grants by the Committee, 63,989,976 pages, besides 8,234,865 to life directors and life members; value over \$48,000.

Receipts, in donations, including \$17,967 27 in legacies, \$147,734 64; for sales, including periodicals, \$237,262 21; total, \$385,266 68. Expenditures, for publishing books and periodicals, \$232,211 29; for colporteurs, \$79,711 29; cash remitted to foreign and pagan lands, \$20,000; total expended, \$335,075 07. Due for printing paper, \$16,670 29; due on the Society's house, \$43,192 91. Whole number of colporteurs who have labored the whole or part of the year, 642; of

whom 117 were devoted chiefly to the German and other foreign population, and 126 were students from colleges and seminaries.

RELIGIOUS INTELLIGENCE.

Rev. Dr. Peck, of the Baptist Board, writes that "Greece is open for evangelization. It is open in law. Nothing forbids the preacher to go where he will, declaring the Gospel of God."

The effort undertaken some time ago, for the purpose of endowing the Union Theological Seminary in the city of N. Y., has been so far successful that the sum of one hundred thousand dollars has been subscribed toward a permanent fund for the benefit of that institution.

The anniversary of the Baptist Missionary Union, and of the American and Foreign Bible Society, will be held at Albany, N. Y., the former on the 16th, and the latter on the 17th.

Dr. Devan has resigned his connection with the American Baptist Missionary Union. He has, however, proposed to the executive committee to return to the field after passing a few months in the United States, and to superintend gratuitously the operations of the mission in Southey Park.

Rev. Dr. Taylor, Professor at the Theological Seminary at New Haven, was presented with a donation of \$1000 cash, together with clothing, merchandise and sundries to a considerable amount in addition, by some of the ladies belonging to his congregation, on April 11.

Sixty thousand dollars have recently been subscribed for the endowment of professorships and the extinguishment of a debt which has been weighing heavily for some time upon the University in this city.

The Journal and Messenger says: "We do not believe the salaries of Baptist ministers in Ohio and Indiana average, in the aggregate, over \$200 to \$300, if as much. Scores do not receive over \$100."

The Freeman's Journal announces, that the Romanists are about to start a daily paper in this city, and calls upon the faithful to contribute the funds necessary for that purpose.

California News.

One week later news from California, being to April 16th, has been received.

The steamship S. S. Lewis went ashore north of Bolinas Bay, at 3 o'clock in the morning, and it being found impossible to get her off, all the passengers, (400 in number), were safely landed, together with nearly all the baggage; but the vessel, a considerable quantity of specie, and the ship's stores, would prove a total loss. The loss was estimated at \$200,000.

The steamer Jenny Lind exploded her boiler as she was going from Alviso to San Francisco, having 130 passengers on board, mostly from San Jose. Fifty or sixty persons were terribly scalded, of whom 20 were dead, including seven children and one whole family, Noah Ripley, his wife and three children. The survivors and the remains of the unfortunate victims were taken on to San Francisco by the steamer Union.

The mining intelligence is of a favorable character.

The Senate had rejected the bill for the extension of the city front of San Francisco, previously passed by the House.

The act extending the provisions of the Fugitive Slave Law for another year, also an act for the incorporation of railroad companies, had passed the Legislature.

European News.

By the steamers Hermann and Atlantic at New York, and Cambria at Boston, we have eleven days later news from Europe.

Mrs. Beecher Stowe was at Edinburgh, having been to Aberdeen, where she was received with the usual enthusiasm.

A later account says that Mrs. Stowe has been entertained at a dinner by the Lord Mayor of London, and is now the guest of the Duchess of Sutherland.

The Jewish Disabilities bill was thrown out on the second reading in the Lords.

The Canadian Clergy Reserves bill had passed.

From France there is little or no news of importance, except the Empress' severe indisposition.

A dispatch from Jerusalem, under date of March 27th, mentions that the mission of the London Protestant Association had fallen out with the Jewish Authorities. On Palm Sunday, a fight occurred in the Church of the Holy Sepulchre, between the Greeks and Armenians, and several persons were wounded.

In Russia, a bill to exclude Jews from all public employments, has passed one House, and is causing an excitement in the country.

An insurrectionary attempt was defeated at Frieburg, Switzerland, on April 22, promptly and bravely by the civic and militia force. It was the act of a restless party which inherits the misfortunes of the defeated Sonderbund. Its ranks are recruited almost exclusively from the peasantry, and its policy is inspired by the Jesuits. Its immediate object in this movement was to rid the canton of Frieburg of a radical executive, and constitution founded on universal suffrage; its remoter aim, to encourage similar demonstrations throughout Switzerland, and, at the head of an important canton, to concur with Austria in restoring the ancient reign of exclusiveness in the affairs of the Confederation. The leadership of the corps destined to effect this revolution was entrusted to M. Perrier, a Federal Colonel, who, in the war of the Sonderbund, acted as Aid-de-camp to Gen. Maillardoz. Under his conduct, a band of peasants marched upon Frieburg at the hour of four in the morning of the 22d; and, having secured the two upper gates of the town, occupied the Jesuits' College before a sufficient number of citizens could be aroused to offer any effectual resistance. The civic guard and the militia, however, responding to the first cry of alarm, were soon upon the scene, and at once assailed the

avenues of the College. A sanguinary but brief conflict now ensued. M. Carrari fell in front of the College, pierced with several balls, and two of the militia were also killed. The bravery of the assailants, however, prevailed. All the avenues of the building were carried at the point of the sword, and a large number of the insurgents were compelled to yield themselves prisoners.

From China, we have reports that the revolution is advancing with rapid strides and has already become of the most formidable character. It originally commenced in Kwangsi and Kwangtung, the two most southerly provinces of the Empire, in the latter of which the City of Canton is situated. Thence it has penetrated northward for seven hundred miles and upward, till it has reached the Yangtze, the great river of China, and down its valley toward and near to its mouth, till the insurgent army, fifty thousand strong, has entered and taken possession of the great city of Nankin, containing above a half million of inhabitants. The rebels may thus be said, if our accounts are true, to hold possession of the very heart of the Empire. Their entry into the City of Nankin was made on the 19th of February.

AWFUL DISASTER AT SEA—200 LIVES LOST.—Capt. Stewen, the mate, second mate, and six of the crew, of the ship William and Mary, of Bath, Me., were picked up on the 3d instant, and brought to New York by the brig Reuben Carver. They report the loss of their ship on the morning of the 20th inst., near the Great Isaacs, with about 200 passengers.

On the previous evening she struck a sunken rock, knocking a hole in her bottom, which let in water so fast that the pumps could not keep her up. Two of the boats were stove after launching; the other two took on board as many of the crew and passengers as they could, and a few minutes after leaving the ship, she went down. The William and Mary left Liverpool for New Orleans March 24th, with 208 passengers, including their cook and steward, who nearly all went down in the vessel, together with two of the seamen, and the ship's steward.

ANOTHER RAILROAD ACCIDENT.—On Monday evening, May 9th, an accident occurred on the Paterson Railroad, near Jersey City.

It seems that on that day the time tables, hours of starting, and so forth, were changed; and of this change it was the duty of the Superintendent at the Jersey City Depot, Mr. Green, to inform every engineer and conductor leaving the depot with a train. The western emigrant train set out in the evening without this indispensable information being communicated to Mr. W. G. Gale, its conductor; the engineer had the new time table, but Mr. Gale says he had not, and was not even aware of its existence. Accordingly, he put forward his train, though the engineer contended that it was out of time, but yielded on the conductor's positive and repeated assertion that it was not, supposing that his own watch was out of order, and not imagining that the conductor was ignorant of the change in the table. Proceeding slowly, they presently met the Express train coming east at full speed, and a collision ensued, resulting in the mutilation of four breakmen, two of whom are probably dead.

CALAMITY AT BUFFALO.—For some time past workmen have been engaged in remodeling a large four story granite front building on the west side of Main-st., Buffalo. In doing so it became necessary, for the purpose of converting two into one, to remove partition walls, and to substitute pillars for the support of the roof and upper stories. On Sixth-day afternoon, a little before 6 o'clock, while from twenty to twenty-five men, carpenters, masons, and laborers, were engaged in various parts of the building, it was observed to give way, and the roof, the inner and rear walls, came down with a tremendous crash, burying nearly all within the building in the ruins. A few, however, who were near the street, in the lower story, escaped. The concussion was so great that it shook the surrounding buildings and was felt at a considerable distance. Up to Sabbath evening six dead bodies had been taken out, and three more were known to be under the building.

SUMMARY.

We have accounts of the ravages of the yellow fever in Rio de Janeiro. It has been especially fatal to foreigners recently arrived in the country, although many of the old residents as well as natives of Brazil have been carried off by its violence. Among the victims are Mr. Henry Southern, the English minister to Brazil, and Mr. Simonin, the Austrian Secretary of Legation, a young man in the flower of his youth. The people in the house where he lived were so frightened that they forsok him and left him entirely to the care of the negroes. The most severely suffering had been among foreign seamen, including both masters of vessels and crews.

The Inspectors of the State Prison at Sing Sing, have volunteered to furnish a handsome monument, suitably inscribed, and made of the white marble which is found on the Prison grounds, that village, for the purpose of marking the place where Andre was captured. They agree to prepare the monument and deliver it at any time which may suit. They ask no compensation; all they ask is, that the inhabitants of Westchester shall secure the grounds for the monument, and erect the same upon the "Andre Ground," which is in the village of Tarrytown.

At noon last Sunday, the Sardinia sloop-of-war San Giovanni arrived in N. Y. harbor. She is a fine vessel, mounting 24 guns, and brings 84 Italian exiles to our shores. These patriots have been forcibly expatriated by the Government of the King Victor Emanuel, for their republican opinions, and their supposed sympathy with the late attempt at revolutionary rising in Lombardy against the Austrian oppression.

The death of Calamme, the celebrated landscape painter, is announced from Geneva. He had been ill for a long period, though he did not permit the disease from which he suffered entirely to suspend the efforts of his pencil.

A hurricane passed over Batavia on Tuesday, May 10, causing considerable injury to buildings and shrubbery, besides wounding one or two persons.

Judge Burnett, of Cincinnati, died on the 10th of May.

The Coroner's Jury in the case of the Norfolk Railroad Accident, by which forty-six lives were lost, has rendered a verdict, that the persons deceased came to their death through the negligence and recklessness of the engineer, who ought to have taken notice of the signal that warned him of the danger, and who ought not in any case to have been driving the train along the curve over the bridge at so rapid and reckless a rate. The engineer, it is said, is likely to die of the injury which he received in leaping from the engine.

We learn from The Presbyterian, that Miss Mary Murray, of this City, has gratuitously conveyed, for a Presbyterian congregation, organized, or to be organized, in connection with the Presbytery of New York, and to be known as the "Murray Hill Presbyterian Church," a sufficient portion of land on the north-west corner of Thirty-fourth-st. and Fourth-av. for the erection of a church, Sunday-school and lecture room. The land is valued at from \$25,000 to \$30,000.

Hon. Jacob Ten Eyck, President of the Madison County Bank, and for the last forty years a respected resident of Cazenovia, with his wife, accompanied an invalid daughter to Havana last winter, in the hope of improving the daughter's health. From Havana they visited some other of the West Indies, and had reached Charleston, S. C., on their return, when both father and mother were stricken down by Billious Fever, and died a day or two since, leaving their sick daughter alive among strangers.

The ship Hermann, Skinner, from Baltimore for San Francisco, stopped at Juan Fernandez March 27, for water, and was to sail again the next day. The captain writes that "he arrived there after a very tedious time, but without any accident, and was much surprised to find a fine settlement of about 300 persons, headed by a Governor. They were very kind, and furnished the ship with supplies reasonably." This ship, on a former voyage, stopped at the same island and found no inhabitants.

The Boston Railroad Times, estimates that the Railroads now in the course of construction in America and Europe will require for completion not less than two millions and four hundred thousand tons of iron, sufficient to occupy all the rolling mills in the world engaged in the manufacture of Railroad iron at least six years. Of course, it will give equal employment to the iron furnaces of the world. The Times reckons that Great Britain furnishes three-fourths of the iron manufactures, and the United States, France and Belgium the other fourth.

The clipper ship Flying Dutchman, Hubbard, Commander, left New York for San Francisco (on her first voyage) 15th of Oct. last, arrived in San Francisco, discharged her cargo of some 1,600 tons, and sailed again for New York, at which port she arrived on Sunday, after a fine run of only 85 days, thus accomplishing the voyage in the unprecedented short space of six months and 23 days, the shortest time ever made.

The proprietors of the Metropolitan Hotel, New York, have recently put in operation a Telegraph connecting with House's and others, in Wall-st., for the convenience of such of their guests as desire to use that mode of communication. A person stopping at that House may now communicate with half the civilized world, (in this hemisphere,) without leaving his room.

The Bonds and Mortgages belonging to the Farmers' Bank of Onondaga were sold at auction on Thursday last, and brought \$13,605. The Evening Journal says: "The Bonds and Mortgages thus sacrificed were deposited with the Superintendent for \$50,317, which sum was represented by men of high character and judgment to be but two-fifths of the value of the lands mortgaged."

The "wreck of matter" at Norwalk was on Friday collected into a pile and consumed with fire by order of the New Haven Railroad Company—leaving no vestige of the late calamity. The engine was lifted out of the mud, and placed upon the track, by a powerful steam derrick brought from New York. It was but little broken.

The last arrival from Europe brings us the intelligence of the death of the venerable German Poet, Ludwig Tieck, which took place at Berlin, on the morning of April 28. Tieck has been justly called "the last of the great poets of the great poetic age of Germany." He was born in Berlin, May 31, 1773, and had accordingly nearly completed his eightieth year at the time of his death.

In New York, on Monday morning, May 16th, several men engaged in demolishing a building in Wall-street were bruised by the falling of a floor on which a large amount of rubbish had collected. One man was killed, and another seriously injured.

At Washington, May 14th, a messenger of the General Post Office, named Robert A. Hawke, in a paroxysm of insanity, cut his wife's throat, so that she died in 20 minutes. He also attempted to take his own life.

A dispatch dated Norfolk, Tuesday, May 10, 1853, says: A great tornado has passed over the lower part of Princess Anne County, Virginia. A number of houses were swept off, and everything was prostrated. Four lives were lost, and many persons wounded.

A dispatch dated Chicago, Tuesday, May 10, 1853, says the sale of Canal Lands commenced yesterday. Prairie land bringing \$4 and \$5 per acre, and timbered \$8 and \$16, being an average of 70 per cent. above the appraisement.

The governor, executive council, and many of the senators and representatives of the state of Massachusetts, have subscribed one day's pay to aid in the completion of the Washington monument.

The crops in South Carolina, Georgia and Alabama have been suffering from a long prevailing drought. At the latest advices copious showers had visited large portions of those States, putting a new face upon the fields.

John Farrar, LL. D., late Hollis Professor of Mathematics in Harvard University, died at his residence in Cambridge, on Sunday last, the 8th inst., aged 73.

The Dutch galliot Margareta, De Groot, from Rotterdam, just arrived, has on board 222 packages for the New York Industrial Exhibition.

The Illinois Canal Lands sold at \$4 to \$16 per acre, the latter for timber lands. This is largely in advance of the estimate.

The New Bedford Standard mentions the arrival in that city, per steamer Massachusetts, of a gentleman fifty years old, a native of Nantucket, on his first voyage to the mainland. It is refreshing to record such an instance of staying at home in these restless times.

It is stated that the Grand Jury of Tazewell County, Virginia, have presented the Legislature of that State as a nuisance! This is returning the law "to plague the inventors," in a most extraordinary manner.

The Rhode Island State School Commissioner's Annual Report makes a return of 26,200 pupils connected with the Public Schools of that State, with an average attendance during the past year of 18,772.

Dr. Burnside, of Toronto, has given £6,000 to Trinity College, £4,000 in cash, and lands adjoining the College grounds valued at £2,000. The gift was formally consummated upon the venerable donor's 73rd birthday.

The New School Synod of Peoria, Ill., has been endeavoring to raise on loan \$10,000, without interest, for the benefit of feeble churches engaged in building houses of worship, &c. Half the amount has been secured.

Rev. Thomas F. Davis, of Camden, having received a majority on the twelfth ballot of the votes of both houses of Delegates, was declared Bishop elect of the Diocese of South Carolina.

The Artesian well, now being bored in Charleston, S. C., has already attained the depth of 1061 feet. Major Walden, the engineer, is confident of ultimate success in his search for water.

A train of cars on the New Bedford and Taunton Branch Railroad was thrown off the track last week by the breaking of an axle. Nineteen persons were injured, of whom two were seriously, perhaps fatally, injured.

Maj. Gen. Scott is now located in his private house, No. 128 West Twelfth-st., near Fifth-av., N. Y. The old hero is warmly welcomed to his new residence by the people of New York.

From a list we see there are 117 newspapers printed in the State of Indiana—more than in all the world before the American Revolution.

A hundred mill-girls, selected by an American speculator in Glasgow, have sailed from the Clyde, to commence a new cotton mill at New York.

The steamship Albatross went ashore on the 18th ult. upon Cabezas reef. The passengers lost all their baggage, and blame Capt. Greene for the disaster.

The Hospital for the Insane, at Peppereel, Mass., with the out-buildings attached, and also the dwelling and school-house of Rev. Mr. Perry, were recently destroyed by fire.

A woman named Violet Proctor died in the New Bedford Alms-House, on Sunday, at the advanced age of one hundred and eight years.

The demand is good for Land Warrants, and quotations are improving. Thompson quotes them: 160 acres, \$170 and \$175; 80 acres, \$85 and \$87; 40 acres, \$43 and \$44.

The loss of property by the destruction of steamers in the Pacific, during the past three years, amounts to considerably over \$1,000,000.

The State of Maryland has recently paid to the captors of Chaplin, charged with the abduction of slaves, \$1,150, distributing the sum among a dozen persons.

The assessed value of property in Baltimore, is \$104,801,438, showing an increase of \$18,763 since 1846.

Philadelphia now possesses four hospitals, at which patients who are suffering from recent accidents are admitted.

It snowed all day long in Plainfield, Mass., on Monday, May 2.

Three large companies of emigrants have left Frankfort, Ky., for California.

MARRIED.

In Sangerfield, Oneida Co., N. Y., May 12th, by Eld. Joshua Clarke, Mr. EPHRAIM G. CURTIS to Miss JULIA A. WILLIAMS, both of the above place.

In Wirt, N. Y., April 16th, 1853, by S. P. Witter, Esq., Mr. MORIS RAY, of Scio, N. Y., to Miss HARRIET BURNETT, of the former place.

DIED.

At Nile, Allegany Co., N. Y., on Second-day, May 9th, after one week's illness, of typhus fever, REUBEN W. HERR, in the 39th year of his age. His funeral was attended on Thursday, May 10, by a large concourse, who manifested that they felt his death to be a loss to the community in general, as well as to the church in Friendship, of which he was a member.

Near Shiloh, N. Y., May 2d, SUSAN AYARS, widow of the late ELIAS AYARS, Esq., aged 45 years.

In Groton, Conn., on the 6th inst. MARY ELIZABETH, infant child of Wm. Eilery and Sarah Maria MASON, aged 6 months.

LETTERS.

N. V. Hull, Joshua Greene, E. W. Lawrence, E. Titworth, J. M. Allen, J. Whitford, Halsey Stillman, P. P. Vars, D. Clawson, Joshua Clarke, J. S. Rogers, Geo. P. Mather, Edwin Stillman, H. W. Sullivan, R. A. Babcock (you), Andrew Babcock, John Congdon, R. A. Cutler, D. A. Babcock, George Crandall, B. S. Griswold, A. A. F. Randall, A. S. Davis, C. Hubbard, W. B. Gillett, Paul Stillman, J. W. Morton.

RECEIPTS.

FOR THE SABBATH RECORDER: John Congdon, Jameson, R. I. \$2.00 to vol. 9 No. 52; P. P. Babcock, Westbury, R. I. 2.00 10 52; Sarah T. Stillman, Warwick, R. I. 2.00 10 52; Lucy W. Spencer, Suffield, Ct. 2.00 10 52; Rebecca C. Havens, Plainfield, N. J. 2.00 10 52; Ann Morse 2.00 9 52; Sally Tyler, Oport, Mich. 2.00 10 52; Geo. Tompkins, Roadstown, N. J. 3.00 10 52; Ethan Sanders, Alden 2.00 10 52; Asa Greenman, Clatsco 2.00 9 52; Collins Miller, Brookfield 2.00 9 52; Daniel Burdick 2.00 9 52; Anson L. Wells, Petersburg 4.00 9 52; Ethan Kenyon, Little Genevieve 4.00 10 52; Franklin Lewis, Bolivar 2.00 10 52; Bryant J. Cartwright 2.00 10 52; E. B. Rogers, N. E. 1.00 10 52; S. P. Witter 2.00 8 52; Ezra Crandall 2.00 9 52; E. W. Thrall 2.00 9 52; Avery Lanphear 2.00 9 52; Noah K. Brown 4.00 10 52; L. L. Thurston 2.00 10 52; J. T. Giddings 4.00 5 52; John B. Cottrell, Richburg 2.00 10 52; Joshua Greene, North Middlesex 2.00 10 52; Samantha Potter, Alfred Center 4.00 10 52; D. E. Maxson 3.50 9 52; Philip S. Green 2.00 9 52; Elizabeth B. Vary, Scio 2.00 9 52; Joseph S. Rogers, Oxford 2.00 9 52; Wade Williams, Watson 2.00 10 52; Wm. Satterlee, Berlin 2.00 10 52; Samuel Clarke, Newport, R. I. 2.00 10 52.

FOR THE SABBATH-SCHOOL VISITOR:

B. J. Cartwright 15c., H. W. Maxson 25c. \$ 43; FOR SEVENTH-DAY BAPTIST MEMORIAL: John B. Cottrell \$1.00 Wm. Maxson \$1.00

New York Market—May 16, 1853. Flour and Meal—Flour, 4 6/8 a 4 7/5 for Canadian; 4 6/2 a 4 6/8 for common to straight State, 4 7/5 a 5 00 for mixed to fancy Michigan and Indiana. Rye Flour 3 7/5 a 4 37. Corn Meal 3 00 a 3 06 for Jersey. Grain—Wheat, 1 20 for white Ohio and fair Genesee. Rye 85 a 86c. Barley 64 a 68c. Oats 44 a 46c. For Jersey, 46 a 48c. for State and Western. Corn, 67c. for mixed Western, 68c. for Jersey yellow. Provisions—Pork, 13 25 for prime, 15 25 for mess. Beef, 5 00 a 6 50 for prime, 9 00 a 10 50 for country mess. Lard 9 a 10c. Butter, 12 a 15c. for Ohio, 15 a 19c. for State. Cheese 8 a 9c. Betswee—30c. for Western yellow. Feathers—44 a 45c. for Ohio Live Geese. Hay—75 a 87c. per 100 lbs. Lumber—14 00 a 15 00 for Spruce and Pine. Seeds—Clover 9 a 9c. Timothy 10 00 a 15 00. Tallow—9 a 9c.

R. TITSWORTH, M. D., HOMOEOPATHIC PHYSICIAN AND SURGEON, FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollner's Dining Saloons, NO. 57 CORTLANDT-ST., NEW YORK. Late with Johnson & Rogers. A Separate Apartment for Families.

Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Eastern Association. THE Seventh-day Baptist Eastern Association will hold its Seventeenth Anniversary with the Church at Pleasantway, N. J., commencing on the fifth day of the week before the last Sabbath day, (26th day of the month) at 11 o'clock A. M. Preacher, Charles M. Lewis; alternate, Daniel Coon. Committee on Business—D. Dunn, W. B. Gillett. The Executive Committee convenes for its annual session, at the same place, at 9 o'clock A. M. on Fifth-day. S. S. GAYWOLD, Cor. Sec.

Central Association. THE next meeting of the Seventh-day Baptist Central Association is appointed to be held with the Church in Scott, Cortland Co., N. Y., commencing on the fifth day of the week before the second Sabbath in June, 1853, (9th day of the month).

Western Association. THE 18th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month).

Clothing Establishment. THE subscribers, under the firm of TITSWORTH & DUNS, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may 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 the styles and facilities will, we trust, convince those who give the call, that they can place themselves at No. 22 Dey-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, JR. JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and Patent Improved Cast Iron Bells (of any number) cast to order. Improved cast Iron Yokes, with movable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hanging complete, including Yoke, Frame, and Wheel, furnished if desired. The Bells which are changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's being cracked, or injured by repeated blows of the clapper in one place. An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country. Transit Instruments, Level, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle. ANDREW MENEELY'S SONS, West Troy, Albany Co., N. Y., 1852. 2651

For Albany, Direct. THE new and magnificent steamer FRANCIS SKID DEDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st., Tuesday, Thursday, and Sunday, at 6 o'clock P. M. Fare 50 cents. Freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, PA. Fare, \$1.75.—N. Spring Arrangements, commencing May 2, 1853. Leave New York, 11 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3:45 P. M.; and for Somerville at 6 A. M., 12 M., and 3:45 P. M. The N. J. Railroad, foot of Cortlandt with trains by the N. J. Railroad, foot of Cortlandt. Stage routes run in connection with trains from New York as follows: viz. A Plainfield 12 M. on Wednesday, and 3:45 P. M. on Saturday, for Bankhurst; at Somerville 3:45 P. M. daily for Pluckamin and Passaic; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c.; and at Philadelphia daily for Wilkbarre, Bethlehem, and Lewistown, Mauch-Chunk, and Reading, Pa.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Buffalo Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad, and the Buffalo and N. Y. City Railroad, without changing cars. Chicago Express at 6 A. M. for Dunkirk. Day Express at 7 A. M. for Dunkirk. Mail at 9 A. M. for Dunkirk and all intermediate stations. Way at 3 1/2 P. M. for Delaware and all intermediate stations. Express at 6 P. M. for Dunkirk and Buffalo. Night Express at 7:45 P. M. for Dunkirk and all intermediate stations. The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and Leona; also, with first class steamers for Cleveland, Toledo, and Detroit.

The following are the hours at which trains leave the several stations mentioned:—Horsellville: Going East—2:12, 8:19, 9:40 a.m., 3:10, 8:24 p.m. Going West—5:57, 10:45 a.m., 5:35, 6:54, 10:43 p.m. Alfred: Going East—2:48 p.m. Going West—11:15 a.m., 10:46 p.m. Andover: Going East—2:38, 7:49 p.m. Going West—7:43, 11:36 a.m., 11:19 p.m. Bankhurst: Going East—3:17 a.m., 11:56 p.m. Going West—1:12, 8:41, 12:50 a.m., 6:56 p.m.

Passengers for Alfred, leaving N. Y. at 6 and 7 a.m. will reach Horsellville at 5:35 and 6:54 p.m., with all 10 p.m., and take a train reaching Alfred at 10:46 p.m. Or, taking 6 p.m. train from N. Y., will reach Horsellville at 6:57 a.m., wait till 10:43 a.m., and reach Alfred at 11:15 a.m.

Passengers for Friendship (Nile, Richburg, Little Genevieve) leaving N. Y. at 6 a.m., reach P. M. at 8:45 a.m. Or, leaving N. Y. at 6 p.m., reach P. M. at 8:45 a.m.

