

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.

BY C. COLLIER BURDICK, A. B.

The emotions of grandeur and sublimity are kindred emotions. Elevation is the cardinal cause of the emotion of sublimity. Thus, the contemplation of an eagle soaring aloft on tireless pinion, and piercing the clouds in its upward flight, produces this emotion. The ascending aeronaut also creates the same emotion. The Latin word *sublimis*, from which the word in question is derived, means high, elevated; hence the emotion of sublimity is simply an emotion produced by the contemplation of an elevated object, whether in the physical, intellectual, or moral world. The contemplation of a Washington, standing firm and unchangeable in his country's cause, amid the storms and tumults of the Revolution, and overcoming difficulties which to other men would have been insurmountable, produces this emotion in one of its most pleasing forms. If the contemplation of the acts of such a man is calculated to call forth this emotion, is not the contemplation of the life and acts of Jesus Christ calculated to call forth this emotion to a still intense degree? I think it is. I challenge the whole world, past and present, to record a sublimer spectacle than Jesus Christ hanging on the cross, and at the same time praying for his enemies, "Father, forgive them, for they know not what they do." The Bible portrays many scenes calculated to call forth such emotions.

The emotion of grandeur is called forth by the contemplation of great and elevated objects, either physical or moral; and greatness alone is capable of calling forth an emotion very nearly if not entirely similar. Thus, a mountain, with broad base and cloud-capped summit, always produces this emotion in the mind of the beholder; while the ocean, almost limitless in extent, produces an emotion very similar. Nearly associated with immense magnitude is great power, and from its kindred nature it is capable of calling forth the same emotion. Thus, Niagara, rushing down from the brink of so high a precipice, with such irresistible force, calls forth this emotion to an almost overwhelming degree. It should be remarked, that elevation, either moral or physical is generally connected with great power in the production of this emotion. Thus, an earthquake, thought shakes whole continents, and prostrates mighty cities, never produces the emotion of grandeur; while the thunder tempest, "careering chainless through the sky," and scattering its bolts of death in every direction; or the whirlwind, roaring and thundering through the forest, and prostrating every thing before its resistless march, conveys this emotion to an intense degree. And the Alpine avalanche, rushing down from its former bed high up in the clouds, sweeping away forests in its resistless descent, and plunging down from the brink of immense precipices, thousands of feet in perpendicular height, burying whole hamlets in one common grave at their foot, presents a spectacle awfully grand. It hence arises, that descriptions which convey an idea of great power, mingled with moral, intellectual, or physical elevation, produce this emotion.

The Holy Bible abounds in such descriptions. One readily occurs: "God said, Let there be light, and there was light." The beauty of this passage, in its grammatical construction and prosodial harmony, hardly has a parallel, while it creates the emotions of grandeur and sublimity from the idea of power it conveys, and from the loftiness of the scene portrayed. God's descent upon Mount Sinai, and his giving the law from the cloud that rested upon its summit, amid the thunders that constantly bellowed from its dark recesses, and the lightnings that leaped out from its pavilion, and fringed its margin with glowing fire, is a scene at once awfully grand and sublime. Another description occurs, and it is only one among—I had like to have said—thousands: "He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yes, he did fly upon the wings of the wind. He made darkness his secret place; His pavilion was dark waters and thick clouds of the skies." Another: "The voice of the Lord is upon many waters; the God of glory thundereth." The Revelator thus describes that day of rejoicing for all true believers, and a day of indescribable terrors for the wicked—the day of the final Judgment: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which are written in the book, according to their works."

I have already, I think, quoted passages of the kind and alluded to scenes enough to establish the fact that the descriptions of the Bible produce as intense emotions of grandeur and sublimity as those of any other book, (though it may contain what are usually regarded the best models of literature,) while the scenes and events which it depicts have no equal in any other book whatever.

I have thus far been endeavoring to show that the Bible, as a literary production, has more points of worth to recommend it than any other book, and I flatter myself that I have accomplished my task, though not as successfully as one abler than myself could have done. But the literary qualifications of the Bible, though they are highly essential to its worth as a classic, are only a drop in a great ocean, compared with those higher recommendations of which I am about to speak—the moral teachings of the Bible. They are to these but the smallest star that illumines the darkness of midnight—beautiful though indeed it is—compared with the king of day, pouring down his full tide of noonday glory upon the rejoicing earth. In some respects, they are like the planets which circle around this great central luminary, many thousand times greater than all the planets, borrowing their light and heat from him; for it must be admitted, that many of these beautiful and sublime passages borrow most of their excellence from the glorious moral teachings of the Bible—teachings by precept, and what is still more valuable, teachings by example. I beg the forgiveness of my readers while, I dwell upon these glorious, soul-entrancing themes. I will endeavor to make my remarks as interesting as I can.

The subject of imparting these moral teachings to our children, is of vital interest, because it concerns their future welfare, both in time and eternity. I wish to impress upon the minds of all parents the necessity of providing for their children to have this moral training in our schools. For this purpose I shall dwell at some length on this part of my subject, endeavoring to point out some of the moral excellences of the Bible, both as they affect the present life, and that interminable existence which we feel assured will follow. I have been led to believe, that our system of education is radically false in this direction, and that it is giving to the world too many unsanctified intellects. The world has already been cursed by too many men, who in intellect were giants, but in morals pigmies. All nations have groaned under this evil, and our own dear native land in especial manner, for the last quarter of a century. Alexander the Great—falsely so called—is an instance of the undue preponderance of the intellect over the moral powers. He never could have led his comparatively small army through all Asia, overturning every thing in his way, and vanquishing armies that outnumbered him tenfold, had he not been endowed with a mighty and far-reaching intellect; and he never would have done it, had his moral powers been developed in due proportion with his intellectual. Julius Caesar is another instance of the same kind. He was a mighty man, but he who can enslave his own countrymen, and that too at the expense of seas of fraternal blood, is not good, though he be ever so great. Napoleon Bonaparte, that once jumble Corsican boy, but afterwards the man who caused the world to tremble for its freedom, who dedicated Europe by his wars, whose dread conquering banner waved over almost every land in Europe, and floated in triumph over the walls of almost every city—that man whose single power alone could inspire his troops to the performance of such deeds as were never before recorded—that man whose cannon thundered against the icebergs of the North, and upon the sunny plains of Italy, and the sandy deserts of Egypt, mingled with the roar of Atlantic's waves, and died away in reverberations amid the snow-clad summits of the Ural mountains—upon the field of Austerlitz, at the bridge of Lodi, at Marengo, at the gates of Paris, before the walls of the "eternal city"—that man whose fiery eagle, inspired by his own unconquerable genius, pounced upon Britain's growing lion, and for a while seemed likely to come off victorious—what was he? An intellectual giant—a moral pigmy. It is a startling comment upon unsanctified human intellect, the life of that single man. The fact that one such man could carry desolation and death to so many heath-stones, and open the fountains of grief and woe in the hearts of so many widows and orphans, should, I think, at once arouse to the necessity of giving our youth a proper moral training. I have often thought of it. Could the groan and death-shrieks of the wounded and dying, that arose from those hundred battle fields, and the sad lamentations of weeping mothers, widows and orphans, caused by them, be united in one despairing wail, the earth would reel as under the shock of an earthquake, and her very rocks would send forth floods of sympathizing tears. And yet such a man as Napoleon could look upon such scenes of desolation and misery unmoved. How many Napoleons are we now rearing by our system of education, who will only want the fitting time to become even more ambitious and reckless of human life than he? History is replete with such characters. The earth has been repeatedly deluged with blood by the ambition of unsanctified intellect. But evils which warriors have inflicted upon humanity are not the only evils which unsanctified human intellect have inflicted upon the earth. Who can compute the evil which Tom Paine, Voltaire, Byron, Dryden, Thompson, Bulwer, and Cooper, have done by their literary productions? How have they poisoned the hearts of thousands, and been the cause of sending multitudes of their fellow men to hell? Theirs were the works of unsanctified intellect, and well may we tremble when we see our children following in their footsteps, receiving a mental training to the neglect of the moral—tremble for their safety, and for the welfare of those over whom they may have an influence. Why do such laws as the "Fugitive Slave Law" have an existence upon any statute book under the heaven? It is because our legislators have no moral sense of their

not before their eyes. They are the victims of a false education; and those who send them to our national halls, are the victims of the same evil. We must give our attention more to this subject, or our land will continue to groan under the accumulating burden of our sins, until finally, sick of us, she will cast us out as unworthy of inheriting her. It is unscrupulous intellect that causes all the outrageous wrongs that curse humanity. How is the serf of Russia kept under bondage, but by the superior knowledge of the lord? How are the abuses of the Romish Church propagated, but by the controlling intellect of unprincipled priests? How are our American slaves ground down under the heel of oppression, but by this same agency? The answer is at once evident. If we would strike at the root, then, of these evils, we must commence with our youth, and accustom them, by an early moral culture, to respect the rights of their fellow men, and their duties and obligations to God. I know of no better place to do this, than in our common schools, in blessed union with the family and sanctuary.

WATKINS, N. Y., May 30, 1853.

VERSES IN OLD ENGLISH BIBLES.

The following verses appear in nearly all the Geneva editions of the translation of the Bible which was made during the reign of Queen Mary, by the illustrious exiles, John Knox, Miles Coverdale, and others:

Here is the spring where waters flow,
To quench our beating hearts;
Here is the tree where truth doth grow,
To lead our lives therein.

Here is the Judge that stints the strife,
Where men's devices fail;
Here is the bread that feeds the life,
That death cannot assail.

The tidings of salvation dear,
Come to our ears from hence:
The fortress of our faith is here,
And shield of our defense.

Then be not like the hogge, that hath
A peevish discontent;
And takes more pleasure at the trough,
And wallowing in the myre.

Reade not this Booke in any case,
But with a single eye;
Reade not, but first desire Gods grace
To understand thereby.

Pray still in faith, with this respect,
To fruitfully therein;
That knowledge may bring this effect,
To mortify thy sine.

Then happy thou in all thy life,
What so to thee befall;
Yea, doubly happy shalt thou be,
When God by death thee call.

JAPAN.

This country, though lying under the same latitudes as Spain and Italy, is yet very different from them in climate. At Matsmai, for instance, which is on the same parallel as Leghorn, snow falls as abundantly as at St. Petersburg, and lies in the valleys from November till April. Severe frost is uncommon, but cold fogs are exceedingly prevalent. The climate, however, is uncommonly diversified, and consequently so are the productions, exhibiting in some places the vegetation of the frigid zone, and in others that of the tropics. Rice is the staple production of the soil. It is nearly the only article used instead of bread, and the only one from which strong liquor is distilled, while its straw serves for many domestic purposes. Besides the radishes, which abound, there is an extensive cultivation of various other esculent roots and vegetables. There is no coast without fisheries, and there is no marine animal that is not used for food, save those which are absolutely poisonous. But an uncommonly small quantity suffices for each individual. If a Japanese has a handful of rice and a single mouthful of fish, he makes a savory dish with roots, herbs, or mollusca, and it suffices for a day's support.

Japan produces both black and green tea; the former is very inferior, and used only for quenching thirst; whereas the latter is esteemed a luxury, and is presented to company. The best grows in the principality of Kioto, where it is carefully cultivated for the use both of the temporal and spiritual courts. Tobacco, which was first introduced by the European missionaries, has spread astonishingly, and is so well manufactured, that our author smoked it with a relish he had never felt for a Havana cigar. The Japanese smokes continually, and sips tea with his pipe, even rising for it during the night.

All articles of clothing are made of silk or cotton. The former appears to be very abundant, as rich dresses of it are worn even by common soldiers on festive days; and it may be seen on people of all ranks, even in poor towns. The fabrics are at least equal to those of China. The cotton of Japan seems to be of the same kind as that of our West Indian colonies. It furnishes the ordinary dress of the great mass of the people, and also serves all the other purposes for which we employ wool, flax, furs, and feathers. The culture of it is, of course, very extensive; but the fabrics are all coarse; Golownin could hardly make himself believe that his muslin cravat was of this material. There is some hemp, which is manufactured into cloth for sails, &c.; but cables and ropes, very inferior to ours, are made from the bark of a tree called kadyz. This bark likewise supplies materials for thread, lamp-wicks, writing-paper, and the coarse paper used for pocket-handkerchiefs.

There is no lack of fruit trees, as the orange, lemon, peach, plum, fig, chestnut, and apple; but the vine yields only a small, sour grape, perhaps for want of culture. Timber trees grow only in the mountainous districts, which are unfit for cultivation. Camphor is produced abundantly in the south, and large quantities of it are exported by the Dutch and Chinese. The celebrated varnish of Japan, drawn from a tree called silz, is so plentiful, that it is used for lacquering the most ordinary utensils. Its natural color is white, but it assumes any that is given to it by mixture. The best varnished vessels reflect the face as in a mirror, and hot water may be poured into them without occasioning the least smell.

oxen for draught; cats and dogs are kept for the same uses as with us; and swine furnish food to the few sects who eat flesh. Sheep and goats seem to be quite unknown; the Russian captives had to make drawings of the former, to convey some idea of the origin of wool.

There are considerable mines of gold and silver in several parts of the empire, but the government does not permit them to be all worked, for fear of depreciating the value of these metals. They supply, with copper, the material of the currency, and are also liberally used in the decoration of public buildings, and in the domestic utensils of the wealthy. There is a sufficiency of quicksilver, lead, and tin; for the wants of the country; and one island is entirely covered with sulphur. Copper is very abundant, and of remarkably fine quality. All kitchen utensils, tobacco-pipes, and fire shovels, are made of it; and so well made, that our author mentions his teakettle as having stood on the fire, like all other Japanese kettles, day and night for months, without burning into holes. This metal is likewise employed for sheathing ships, and covering the joists and flat roofs of houses. Iron is less abundant, and much that is used is obtained from the Dutch. Nails alone, of which immense numbers are used in all carpentry-work, consume a large quantity. Diamonds, cornelians, jaspers, some very fine agates, and other precious stones, are found; but the natives seem not well to understand polishing them. Pearls are abundant; but not being considered ornamental, they are reserved for the Chinese market.

Steel and porcelain are the manufactures in which the Japanese chiefly excel, besides those in silk-stuffs and lacquered ware already mentioned. Their porcelain is far superior to the Chinese, but it is scarce and dear. With respect to steel manufactures, the sabers and daggers of Japan yield only perhaps to those of Damascus; and Golownin says their cabinet-makers' tools might almost be compared with the English. In painting, engraving and printing, they are far behind; and they seem to have no knowledge of ship-building or navigation beyond what suffices for coasting voyages, though they have intelligent and enterprising sailors. There is an immense internal traffic, for facilitating which there are good roads and bridges where water-carriage is impracticable. The distant Orientals have likewise bills of exchange and commercial gazettes. The emperor enjoys a monopoly of the foreign commerce.

It is popularly said, that Japan was two empires—one spiritual, and the other temporal. The former, however, having no share in the administration of the empire, and seldom even hearing of state affairs, is no sovereign according to the ideas we attach to that term. He seems to stand much in the same relation to the emperor that the popes once did to the sovereigns of Europe. He governs Kioto as a small independent state; receives the emperor to an interview once in seven years; is consulted by him on extraordinary emergencies; receives occasional embassies and presents from him, and bestows his blessings in return. His dignity, unlike that of the Roman pontiffs, is hereditary, and he is allowed twelve wives, that his race may not become extinct. According to Japanese records, the present dynasty, including about 130 Kin-veys, has been maintained in a direct line for above twenty-four centuries. The person of the Kin-vey is so sacred, that no ordinary mortal may see any part of him but his feet, and that only once a year; every vessel which he uses must be broken immediately; for if another should even by accident eat or drink out of it, he must be put to death. Every garment which he wears must be manufactured by virgin hands, from the earliest process in the preparation of the silk.

The adherents of the aboriginal Japanese religion, of which the Kin-vey is the head, adore numerous divinities called Kami, or immortal spirits, to whom they offer prayers, flowers, and sometimes more substantial gifts. They also worship Kadotski or saints—mortals canonized by the Kin-vey—and build temples in their honor. The laws concerning personal and ceremonial purity, which form the principal feature of this religion, are exceedingly strict, not unlike those imposed on the ancient Jews. There are several orders of priests, monks, and nuns, whose austerity, like that of Europe, is maintained in theory more than in practice.

Three other creeds, the Brahminical, the Confucian, and that which deifies the heavenly bodies, have many adherents; but their priests all acknowledge a certain religious supremacy to exist in the Kin-vey. There is universal toleration in these matters; every citizen may profess what faith he chooses, and change as often as he chooses, without any one inquiring into his reasons; only it must be a spontaneous choice, for proselytizing is forbidden by law. Christianity alone is proscribed, and that on account of the political mischief said to have been effected through its adherents in the seventeenth century. There is a law, by which no one may hire a servant without receiving a certificate of his not being a Christian; and on New Year's Day, which is a great national festival, all the inhabitants of Nangasaki are obliged to ascend a staircase, and trample on the crucifix, and other insignia of the Romish faith, which are laid on the steps as a test. It is said that many perform the act in violation of their feelings. So much of the religious state of the empire Golownin elicited in conversation with Teske and others; but every thing on this subject was communicated with evident reluctance; and though, in the course of the walks which they were permitted to take in harness, the Russian captives sometimes saw the interior of the temples, they were never permitted to enter while any religious rites were celebrated.

With respect to the civil administration of Japan, our author seems to have gathered little that was absolutely new to us. The empire comprises above 200 states, which are governed as independent sovereignties by princes called *Damyos*, who frame and

them are powerful; the damyo of Sindai, for instance, visits the imperial court with a retinue of 60,000. Their dependence on the emperor appears chiefly in their being obliged to maintain a certain number of troops, which are at his disposal. Those provinces which belong directly to the emperor, are placed under governors, called *Bunyos*, whose families reside at the capital as hostages. Every province has two *Bunyos*, each of whom spends six months in the government and six at Yedo.

The supreme council of the emperor consists of five sovereign princes, who decide on all ordinary measures without referring to him. An inferior council of fifteen princes or nobles presides over important civil and criminal cases. The general laws are few and well known. They are very severe; but the judges generally find means of evading them where their enforcement would involve a violation of those of humanity. In some cases, as in conjugal infidelity or filial impiety, individuals are permitted to avenge their own wrong, even to the taking of life. Civil cases are generally decided by arbitrators, and only when they fail to settle a matter is there recourse to the public courts of justice. Taxes are generally paid to the reigning prince or emperor, in tithes of the agricultural, manufactured, or other productions of the country.

Such were some of the leading particulars ascertained by Golownin concerning the social and civil condition of this singular people. He says, they always appeared very happy, and their demeanor was characterized by lively and polite manners, with the most imperturbable good temper. It seems at length to have been through fear of a Russian invasion, rather than from any sense of justice, that his Japanese majesty, in reply to the importunities of the officers of the *Diana*, consented to release the captives, on condition of receiving from the Russian government a solemn disavowal of having sanctioned the proceedings of Chwostoff. Having obtained this, the officers repaired for the fourth time to these unfriendly shores, and enjoyed the happiness of embracing their companies, and taking them on board. [Chambers' Journal.]

THE DWARF COUPLE.

If we had but discerning eyes, we could read in the accidentals and little occurrences of every-day life many chapters of instruction. Sometimes the language is so striking, that dull perception is forced to understand it; as in the following instance, where I read a beautiful lesson from the homely page of incident. I give it as noted down in my Diary:

September 4.—This morning, as I was passing through the hall, I noticed a couple entering, whose singular appearance arrested my attention. They were a man and woman of the same height, but both much under-sized. Their dress was tidy, but quaint in the extreme, and in the person of each was such an entire absence of every line of grace or beauty, that one would suppose such awkward-looking bodies must really feel uncomfortable. I was beginning to regard them as a very grotesque pair, but my mirth was checked upon observing that the woman was entirely sightless.

Alas! thought I, how unequally the gifts of God are distributed! Here is deformity, poverty, and blindness! What accumulated misfortunes! Would that I could do something to alleviate so sad a fate. My meditation of condolence was interrupted by an awkward bow from the man to myself, at the same time asking, in a brisk tone, "Would you like to look at some first rate shoes?" He produced some shoes as extraordinary looking as the vendors themselves. I could scarcely repress a smile at his evident pride in the article; but he went on to say, "They'll outwear four pair of shoemakers' shoes. These, you see, are made by my wife Molly. She's blind, you see, but she cuts these out and sews them every stitch herself." The woman stood by with that calm, resigned expression, peculiar to the blind. I said to her, "My friend, is it possible you are able to make these without eyesight?—how long ago did you lose it?" "I lost both my eyes," she replied, "before I was two years old."

I turned to her husband in surprise, and asked, "Did you marry her blind? Were you not afraid to undertake the care of her?" "The care of Molly!" said the man, with a merry laugh, "why, she has made my fortune. I never had any thing I could call my own till I married her, and now we live snug enough." Then he went on to expatiate upon his treasure, Molly. "Why, you see how tidy she keeps me. She cuts, and makes, and mends all my clothes. I don't find any shoes easy to my feet but Molly's. Then, if she wants to go any where, she's only to take hold of my arm, and I lead her. I'm the sexton at —, and when there are no funerals, I like to bring Molly down to town, and we sell a few shoes, just to amuse us and help along. It makes me able to get her all the little notions she wants." This man, whom I had approached as a disconsolate beggar, was speaking with animation, and a countenance radiant with satisfaction; and the object beside him I thought so forlorn, her sightless face glowed with the

Sweet and merry sunshine of affection's gentle light. That never wears a sullen cloud, and fades not in night. There was most poetically illustrated the foundation sentiment of matrimonial happiness—reciprocal interchange of kindness. Molly found her happiness in clothing her husband, and adding to his means by making shoes. Her husband found his in leading his sightless Molly about, and supplying her wants. Homely as is the guise of this faithful pair, there is more of romance in their history and intercourse than in connections where gifted youth and beauty are bartered for gold and position. "But," said I to Molly, "do you never feel unhappy in being deprived of sight?" "Oh, no; I never grieved about that much since I came to feel that it was all right. I can always busy myself about something."

seek to be a good woman. After he has laid a few more in their narrow house, we shall follow, and in my long home I shall see." I no longer wondered over the unequally distributed gifts of God's providence, but admired that principle of compensation which places happiness within the reach of all, independent of gifts or circumstances. His springs are in the inner man, and flow outward. The moral of this day's lesson I will write thus—"Godliness with contentment is great gain!" [Churchman's Monthly Penny Magazine.]

From the Bible Society Record.

INCIDENTS IN BIBLE COLPORTAGE.

In one house I found three Roman Catholics, two men and a woman. As soon as I entered, I placed the case of Bibles before them, and handed a copy to the head of the family, and asked him, "Do you want a good book, sir?"

He took it, and after examining it some time in silence, he said, "That is a good book; no house ought to be without it." The man sitting by, who was the head of another family living near, asked, "But will that kind do for you, William?"

"To be sure it will," he replied. "I have examined it before, and have compared it with the Douay, and the difference is very little; some words are different, but the meaning is the same."

After they had conversed together some time, I asked William, "Have you got a Bible? you have said no house ought to be without it." "Well," said he, "I must tell you the truth, I have not."

"Now is a good time for you to get one; suppose you take this?" He looked at the book thoughtfully, and showed it to his wife; at length he said, "I have no money by me; if I had, I would surely buy it."

Said I, "I shall pass by your house again; suppose you take it, and pay for it at another time."

He took it, and with his wife seemed well pleased at obtaining the Scriptures. I then turned to the other man, and asked, "Have you got a Bible?"

"No, sir, and I don't want one of that kind." "Does T. B. live in this neighborhood?" "He does." "Where can I find him at this time of day?" He smiled, and replied, "Not far from here. I am the man." "I am glad to meet you, Thomas; I have some good news for you. Do you know Mr. G.?"

"Indeed I do; I have worked for him many a day, and a fine man he is too." "He sends you this Bible, and wants you to take it as a gift from him?" "Well, I shan't take it; he has often told me I must have a Bible, and I have battled with him many an hour. I told him I would not have the book, and I don't want it."

"But is not G. your friend, and will you refuse a gift from him?" "He is a fine man, and as obliging as any man I ever knew. I was once about to buy a horse for my accommodation; but he told me it would be very expensive to keep him, and that I had better not buy one; any time, said he, when you want to use a horse, just come to me, and you shall have the free use of one or two, as you may need. Mr. G. has always been a kind neighbor to me."

"Well, Thomas, you can do as you please. Mr. G. has paid for that Bible, and directed me to give it to you, and I should like to have you take it." Upon this he took the Bible into his hands, and observed, that Mr. G. was very kind. Said I, "Shall I put your name in it?" "Oh, no, I will write it myself."

"Well, do as you like about that; I thought it would be well to put your name in the book, as a present from Mr. G." "Certainly," said he, "you may write my name in it, and Mr. G.'s too."

I did so, and took my leave. Mr. G. some days previous had met me at his own residence, told me of Thomas, and had given me the commission I had just now executed. Thus were two destitute families furnished with the Divine Book. J. M. C.

EXPENSIVE CONVERSION.

We read in the Ackbar of Algiers: "In the reign of Ibrahim ben Mamlouk, in 1819, a Jew became a Mussulman, under the name of Abdallah. Some years after, he married an Arab woman, who died without leaving him any children. He afterwards married one other Mussulman woman, by whom he had a daughter. Every one thought this man sincerely converted to Islamism, when a few days back, a rumor was current that he had again returned to the religion of Moses. This news, turned out to be true, and the following strange ceremonies, we are informed, took place on his reception: The rabbi commenced by cutting the nails of his hands and feet as close as possible to the flesh. They then had his head shaved, only two locks of hair being left, one on each side of the head. He next was made to take a cold bath in a vessel kept in the synagogue; and if he is really converted, he is to proceed there for six months at least, and take a similar bath at break of day. During this bath some eggs were broken on his head, which was then carefully washed. On leaving the bath a shirt was placed on him, and forty blows of a stick were administered to him on the back. He was then placed in a hole, and every one present threw a small stone at him. This operation being terminated, new clothes were given him, and the old ones were burned. He was, in addition, ordered to fast for a certain length of time. Finally, he has been directed to whitewash his shop in the Rue Combes, and to perform it, and all the merchandize which it contains, with incense. During a period of seven days, he is to eat sales, to purify his body. The Jews are tormenting him to make his daughter also change her religion, declar-

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REGENERATION.

Reply to D. E. M.—Continued from last week.

I must now expose some of your inconsistency. In your effort to convict me of self-contradiction, you say, "If a man is already obedient, there is no need of regeneration at all; for it is the very purpose of regeneration, to secure this obedience. The truth is, that neither this clergyman, nor any other regenerate man, ever obeyed at all." &c. Thank you for this admission. Now look at the first part of your article, where, in view of the fact that you are charged with maintaining that "a natural man, dead in trespasses and sins, that is, one in whom there is no holiness at all, may put forth a holy act," you "unhesitatingly plead guilty," and profess yourself "ready for trial before the tribunal of reason and revelation." And, repudiating my position, that "the holy intention is the product or effect of the regenerating work of the Holy Spirit, and shows that the work has already been accomplished," you say that, according to your view, the sinner "cannot possibly be a holy being, until he puts forth this holy intention; for it is this very intention which constitutes his holiness, and at all times he can put forth that intention." Now do tell how it is, that "no regenerate man ever obeyed at all," and that, "if he did, there would be no need of regeneration," and yet that he cannot possibly become regenerate until he obeys; for to me it looks wondrously like a contradiction.

You "admit that the work of the Holy Spirit stands in intimate relationship to this change of intention which makes the new creature," but you deny that it is the relationship of cause. "It is the relationship of condition," you say. You assert, in so many words, that the office of the Holy Spirit is "not to regenerate, but to teach the truth." Well, I had always thought that the people of God were born of the Spirit. John 3: 5, 6. I read Paul to the Galatians, "If we live in the Spirit, let us also walk in the Spirit," and always supposed that he carried the idea, that Christians had been quickened to newness of life by the Holy Spirit. And when I read his argument to the Corinthians, (2 epist. chap. 3,) where he holds himself to be a "minister of the New Covenant; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." I thought the point was settled. For I thought he taught, very clearly, that owing to the depravity of the heart, the ministrations of the letter merely, would but increase man's guilt, and so prove to him, "the ministration of death." I thought he taught that the Gospel was the ministration of life, because it was more than the mere ministration of the letter; that, unlike the Law, which simply prescribed the letter of duty, it accompanied the letter with a life-giving work of the Holy Spirit, so that, when the hearer had his duty laid before him, he did not rebel against it, but said, "O how love I thy law!" I thought the Apostle would not have reasoned as he did, if he meant to carry the idea, that the Gospel was the means of life to dead sinners, merely by making the way of salvation more plain to the understanding; for that (it appeared to me) would not give sinners that decided and radical advantage, which he claimed for them, above what they enjoyed under the Law. So I came to the conclusion, that the grand idea set forth by the Apostle was this: that the Law killed, because, when ministered, it came into contact with a heart too corrupt to render a willing obedience; but that the Gospel gave life, because, though coming into contact with hearts too depraved to render obedience to it, it is nevertheless accompanied with that renovating influence of the Holy Spirit which effectually overcomes this difficulty. And when I considered, that believers were "manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart," I did not see what room there was for cavil. The passage taught me that, as the finger of God had once written the Law in tables of stone, so there was an analogous operation of the Holy Spirit by way of writing Christ in the hearts of his people; and that, in virtue of this operation, they became "an epistle known and read of all men." Indeed, I see not how this argument of the Apostle can be evaded; nor do I see that, (so far as our sanctification, or meetness for the kingdom of heaven, is concerned,) we are any better off under the Gospel, than they were under the Law, if the Holy Spirit does nothing more than simply furnish the truth, leaving us to complete the work of regeneration ourselves.

There is another passage, to which I invite your attention. "For we ourselves were sometimes foolish and disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, he saved us, not by works of righteousness which we have done, but according to his mercy, by the washing of regeneration, and renewing of the Holy Spirit." Titus 3: 3-5. The applicability of the passage, is this: that it declares the salvation of God's people, or their deliverance from the reigning power of sin, to have been effected, "not by works of righteousness which they have done." This method of deliverance is set aside entirely, and the whole work is ascribed to God's mer-

cy, exercising itself in the regenerating and sanctifying work of the Holy Spirit upon their hearts. But if your doctrine be true, the Holy Spirit does but simply furnish the truth, (or the condition of regeneration, to use your own term,) and leaves it for the sinner to use it in such a way as to regenerate himself! Is this a "work of righteousness" on the sinner's part, or not? If it is, the Apostle's doctrine is not true.

But I need not multiply quotations from Scripture; your own language indicates your want of confidence in your own creed. You talk about "the eloquent pleadings of the Spirit burning the truth into the sinner's very soul." You tell us, "God's work is performed, and all performed, when he sends the Holy Spirit to hold and urge the truth to the sinner's mind." And in your former communication you say, that "the Holy Spirit is the agent, by which the truth is brought home to the conscience of the sinner, and held there." I should like to know how much is meant by such expressions. What do you mean by "burning the truth into the sinner's very soul?" What by "holding and urging the truth to his mind?" What by "bringing it home to the conscience of the sinner, and holding it there?" Do you attach any definite idea to these expressions, or not? If the Spirit "burns the truth into the sinner's soul," I take it that the Holy Spirit is a living, intelligent agent, personally present with the sinner to perform the burning operation. If he "brings home the truth to the conscience—holds and urges it to the mind," I still infer his active agency, and, by consequence, his personal (not visible) presence. If he employs "eloquent pleadings," I infer the same. If these expressions mean any thing more than mere rhapsody, they must mean something very analogous to the idea for which I myself am contending. I take it, therefore, that your heart is better than your head, and that you do not more than half believe the doctrine you advocate.

I shall not trifle with you so much as to ask, whether you suppose the Holy Spirit to stand before the sinner in visible, bodily shape, and to use audible words, when he pleads eloquently, and burns the truth into the sinner's soul. I will not ask, if you think he pleads and argues as one man pleads and argues with another, giving variety to his language, and using tone, and gesture, and vivid looks, to enforce his appeals. For I take it, that you remember that passage of Scripture, which teaches his invisibility to mortal eyes. John 14: 17. His "eloquent pleadings," therefore, must either be the simple words of Scripture, all written out and left upon record eighteen hundred years ago, or else some operation over and above the mere presentation of truth, invisible, intangible, but nevertheless real and effective. The same must be said of his work of "bringing home the truth to the conscience," "holding and urging it to the mind," "burning it into the soul," &c. If the former is the truth, then the mission of the Holy Spirit was all fulfilled when the canon of Scripture was completed, and his converting and sanctifying power resides wholly in the written word. He has nothing now to do, and prayer for his divine influences is superfluous. If this is your position, avow it plainly; if not, tell us how much your expressions mean.

If the office of the Holy Spirit is merely "to teach the truth, that men may have no excuse for their unholiness," (as you maintain,) I cannot understand what there is for him to do, more than he has already done and completed eighteen centuries ago. (That he makes any new revelations, I presume you will not contend. That he suggests any ideas different from what are already embodied in Scripture, will not be pretended by any well informed person. And unless you admit his work to be something like what I am contending for, (to which your own expressions—"burning the truth into the soul," "bringing it home to the conscience," &c.—give a seeming countenance,) I cannot see that he does any thing. It is the creature, after all, who does the work. To call it the work of the Holy Spirit, merely because the Spirit furnishes the means, or "condition," is not a candid way of dealing with the obvious teachings of inspiration.

With those who hold as I do, it is perfectly consistent to say, that the Holy Spirit applies the truth to the conscience—urges it upon the mind—burns it into the very soul—makes the sinner see it, feel it, believe it. For they hold that the light which the Holy Spirit thus gives, is the "light of life." But with persons of your belief, such language seems to be either destitute of meaning, or at most but a figurative description of the work which the preacher performs, when, by a skillful arrangement and presentation of inspired truth, he pleads with sinners, and beseeches them to be reconciled to God. Under such "eloquent pleadings," many a sinner has been made to tremble, as Felix before Paul; but that the work upon him was that same kind of work which, in other cases, is attended with the new creation of the soul in the image of Christ, I cannot admit, for reasons which will be more fully presented in a future number.

THE HANSARD KNOLLYS SOCIETY.—This Society was organized in London, several years ago, for the purpose of reprinting works of the early Baptists, illustrative of their doctrines and history. It has already issued several works, among which are Tracts on Liberty of Conscience, The Broadmead Records, Roger Williams' Bloudy Tenent of Persecution, Bunyan's Pilgrim's Progress (copy of the original edition) Canne's Necess-

ity of Separation, one volume of Dutch Martyrology, and DuVail's Exposition of the Acts of the Apostles. It is now proposed to terminate the series of publications with three more volumes, two of them to conclude the Martyrology, and the third to embrace Confessions of Faith of the Baptists in the seventeenth century. Inadequate support is the reason given for discontinuing the publications. It is intimated that the Society will not disband, and we hope that the publication of old works will soon be resumed.

BRITISH CORRESPONDENCE.

Efforts to promote Sunday Sanctification.

GLASGOW, May 30, 1853.

It is, and long has been, our conviction, early expressed in the Sabbath Recorder, that the Church, rejecting as she does God's Sabbath, would not always be permitted to appeal to the universality of public sanction to the day of her adoption. A gradual yet progressive disregard to the traditions by which the Sabbath law has been made void, we fully anticipated—and that anticipation is now shared in by those who still cling to the perversion; or at least, fears are entertained by such that our anticipations may prove true. At the Annual Meeting of the Societies for British Missions, held in London last week, the Chairman, T. Barnes, Esq., M. P., said, "The time may come, when the parsons which have hitherto guarded the outward observance of the Sabbath [meaning, as he did, the Sunday,] may be broken down—when it will be no longer a legalized day of rest, but when it will be open to all to spend it as they may—when we may see our shops open, our places of amusement flooded, our public conveyances plying as frequently or more so than on other days." That all this is yet to be realized, and honest-hearted lovers of the Lord be left free to take His day, we believe to be true; and we therefore continue still to chronicle its prognostications.

Last Sabbath, a numerous deputation waited on our Prime Minister, the Earl of Aberdeen, to solicit Government cooperation in opposition to Sunday Trading in the Metropolis. The deputation was introduced by Mr. Apsley Pellatt, M. P., who stated that it was composed of tradesmen who were anxious to be strict Sunday observers. It was stated, that a Bill having the object in view had been prepared, and had a great many friends and supporters in Parliament; but they had reason to complain of the manner in which former Bills had been treated in the House of Commons; for, as the discussion always came on Wednesdays, those who opposed it had nothing to do in order to gain their purpose, but to talk till 6 o'clock. The working classes, the deputation said, were specially anxious for the passing of the Bill, to facilitate which its promoters had taken care that "religious views were no where sought to be enforced;" for they "kept quite apart from the religious view of the question. The Bill was confined strictly to the sale of goods, and even then made exceptions in favor of perishable goods, and articles of the first necessity." Mr. Hatch said, "he had himself addressed numerous public meetings on the subject, and had always broadly stated, that they sought no interference with man's religious opinions, be he Jew, Mahomedan, or Christian;" but he certainly did not, on the present occasion, explain how, if their Bill were made law, the Christian or the Jew who observed God's Sabbath was to be permitted to do his work on the first day. Mr. Briscoe, from St. Luke's parish, said he had resided in that parish for twenty-five years, and in conjunction with the parish officers had done every thing in his power to procure a better observance of the Lord's day, [for so he was pleased to term Sunday,] but as the law stood at present, all such efforts must prove unavailing. "There was one street in St. Luke's, a sort of market, which was more busy on Sunday than all the other days of the week. Nearly all the shops were open, and articles of every description were publicly sold." Mr. Barrow complained of the state of Bedfordbury on Sundays, "the shops being all open, even during the hours of divine service." Mr. Gillott stated, that "in Berwick street the trade was carried on openly on Sundays." Mr. Hayman said, "there were at the present moment 10,000 shops in London which regularly opened" on Sundays, "and 40,000 persons trading on that day, not only in consumable and perishable articles, but in clothing, boots, and shoes, and various other manufactured articles." Yet these gentlemen said that the opposition to such a Bill as they proposed, and as they had been vainly striving to have passed through the House of Commons during the last eight years, "arose entirely from a small remnant of the Chartist party, and not from the laboring classes. It was stated, that the Bill was an improvement upon that formerly introduced by Mr. Hindley; and that the reason of their application to his Lordship was, "that they wished to avoid the House of Commons."

The Earl of Aberdeen replied, that avoiding the House of Commons was quite out of the question; [and I may add, that the wish itself is likely to be remembered against them in that House, on some future occasion, when such a subject comes to be again discussed,] and he did not think, looking at the divided state of public opinion, that it would be right to make it a Government Bill, and give to it the usual facilities of such a measure. His own impression was, that the Government should wait for a very general concurrence of public opinion, before they acted more prominently in the matter—and I think that if, before guarding more stringently Sunday sacredness, they wait for more general public

favor, they will be in the condition of him who waits till the river runs past. "Sabbatarian notions," his Lordship added, "might be carried too far." "Besides, if all the tradesmen were agreed, they could act independently of the remnant of the Chartist, and could effect the change themselves." "His impression was, that perhaps the poor laboring man was not as well represented by the deputation as he might be by others of his own class." "If it were true that they could not get their measure carried through the House of Commons, he must look upon that fact as a proof that the opposition was greater than the deputation had represented. He could not imagine that a few Chartists could offer permanent obstruction to the Bill." He was himself favorable to Sunday observance, and in regard to the request to grant to the promoters one of the Government days in the House of Commons, he would speak to Lord John Russell, who had there the management of the Government business. But they were aware, that the time of the House was very much occupied at present. He should have thought, however, that the proper course would have been, for them to have seen the Secretary of State, in whose province the question properly lay. In point of fact, he (the Earl of Aberdeen) had nothing at all to do with it.

In order that the amount of progress thus made towards replacing Sunday among "the six working days," may be fully perceived, it is only farther necessary that I add, that his Lordship is a Presbyterian, reputed to have, in some measure, the fear of the Lord before him.

J. A. BEGG.

CHURCH ACTION ON SLAVERY.

The General Assembly of that branch of the Presbyterian Church commonly called New School, was held recently at Buffalo, N. Y., where several subjects of general interest were brought up and acted upon. One was the growing habit of Dancing among Christians, which the Assembly decided to be wrong and sinful. Another was marriage between an uncle and his niece, which was pronounced wrong. A third was "Sabbath traveling," in relation to which the Assembly expressed its opinion, that church members should not travel on Sunday, except to and from church, or on some errand of necessity or mercy. But the most important and troublesome subject of all was Slavery, upon which a long discussion arose, leading to threats, on the part of the representatives of some northern churches, that they would secede if decided action was not taken, and on the part of the representatives of some southern churches, that they would secede if such action was taken. After nearly a whole day spent upon the subject, the Assembly adopted the following report of a Committee—which we copy, to show how cautiously that giant evil is approached by this branch of the Christian Church, as well as to show how small a matter did in this case kindle a great fire.

Report of the Committee on Slavery.

The Committee to which was referred the subject of Slavery, report, that 12 memorialists from different Synods and Presbyteries, have come into their hands. Of these memorialists 11 are from the North, praying the Assembly for further action, and asking for particular information in regard to the extent of the practice of Slaveholding in the Presbyterian Church, and in regard also to certain alleged aggravations of it in the unchristian and cruel treatment of the Slaves.

One memorial is from the South, complaining of the injustice of Northern brethren in charging upon them practices of which they are not guilty, and attributing to them motives which they abhor, and protesting against the continued agitation of the subject, as tending more to rivet than unloose the chains of the Slave, and seriously to embarrass the memorialists in their Gospel work.

The Committee, after much patient and prayerful consideration of the whole subject, in all its complicated and perplexing relations, are agreed in recommending to the Assembly the following action:

- 1. That this body shall reaffirm the doctrine of the second resolution adopted by the General Assembly convened in Detroit in 1850; and,
2. That with an express disavowal of any intention to be impertinently inquisitorial, and for the sole purpose of arriving at the truth, so as to correct misapprehensions and allay all causeless irritation, a Committee be appointed of one from each of the Synods of Kentucky, Tennessee, Missouri and Virginia, who shall be requested to report to the next General Assembly on the following points:
1. The number of slaveholders in connection with the Churches, and the number of slaves held by them;
2. The extent to which slaves are held from an unavoidable necessity imposed by the laws of the States, the obligations of guardianship, and the demands of humanity;
3. Whether the Southern Churches regard the sacredness of the Marriage relation as it exists among the slaves; whether Baptism is only administered to the children of the slaves professing Christianity; and, in general, to what extent and in what manner provision is made for the religious well-being of the enslaved.

Your Committee recommend,
4. That this Assembly do earnestly exhort and beseech all those in our Church who are happily relieved from any personal connection with the institution of Slavery, to exercise due patience and forbearance toward their brethren less fortunate than themselves, remembering the embarrassments of their peculiar position, and to cherish for them that fraternal confidence and love to which, as Christian brethren, they are entitled, and which they the more need in consequence of the peculiar trials by which they are surrounded.

The following is the resolution adopted at Detroit, referred to in the above report:

Resolved, That the holding of our fellow-men in the condition of Slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardian-

ship, or the demands of humanity, is an offense in the proper import of that term as used in the Book of Discipline, chap. I. sec. 3, and should be regarded and treated in the same manner as other offenses.

ANTI-BIBLE CONVENTION.

A Convention, called professedly for the purpose of deciding upon the authenticity of the Scriptures, but managed almost exclusively by those who deny their authenticity, was held last week at Hartford, Ct. The attendance was small, and the discussions, if we may judge from telegraphic reports of them, were not remarkably interesting. Andrew Jackson Davis, Henry C. Wright, and Wm. Lloyd Garrison, were leading spirits and prominent speakers on the occasion. Mr. Davis delivered the opening address, in which he expressed his opinion, that "religion was not to be found between the covers of any book," and that "the more a man knows, the less he believes." Mr. Garrison introduced a series of resolutions, the substance of which was, "that the doctrine of the American Church and Priesthood, that the Bible is the word of God—that whatever it contains was given by Divine inspiration, and that it is the only rule of faith and practice—is self-evidently absurd, exceedingly injurious both to the intellect and soul, highly pernicious in its application, and a stumbling block in the way of human redemption." The general drift of remark seemed to be to the effect that the heart of man in itself is sufficient to guide him aright through life, and lead him to happiness hereafter, without the aid of Divine revelation. Of course, the Christian Church came in for a large share of denunciation, on account of the doctrines she has taught and is now teaching, and the influence which it is claimed her ministers exert to fetter the freedom of thought and discussion.

One of the speakers is thus described by the correspondent of the N. Y. Tribune: "Then followed an aged gentleman, by the name of Wm. Stillman, an old wheel-horse in the cause of anti-slavery and free discussion, who was so full of his subject, that he could not well get out what he had to say. He was fervent, and would have been eloquent, if the words had not so obstinately refused to come. The sturdy veteran said he had always gone for free discussion, and always would, and wanted to see the Convention go on. But that, while he sympathized on many points with the friends he saw around him, he did not agree with them at all on the Bible question. 'I know,' said he, 'that the Bible is true, and that it is the Word of God, and I know that you cannot shake that. You may bring on your learned men, and your able men, and your ingenious men—I don't care for all of them. I know my Bible is true, and you can't show it to be otherwise. It is all I've got left in this world, and I mean to stick to it. If I cannot rely upon that, I cannot rely upon any thing. But I don't fear it will fall from all your attacks. I just as much expect this house will fall upon my head, and bury me beneath its ruins, as that the Bible will fall. I don't care for your great men, nor your little men. I hope you will excuse me, but I must say, that while I agree with you upon the rum question, and the slavery question, and upon many other questions, upon this I pity your delusion. You had better stick to anti-slavery and anti-rum. And this is just the place to begin. I have just been to New York, and that State is going ahead in reform. But as for Connecticut, she is going astern. And as for this city, it is a sink of pollution. Hartford is an awful place. It is no better than Sodom, and I have fears that God will destroy it.' The old man was greeted with feeble applause, and tottered back to his seat. Yet he made a more practical speech than any the Convention is likely to hear."

As for myself, my dear brother, I had rather part with my right hand, than to part with the Sabbath of my Lord Jesus in favor of the Sabbath of the Man of Sin, who has "changed times and laws." Dan. 7: 25.

Yours affectionately,

R. C.

COPY OF A LETTER Addressed to a Brother who has lately left the Sabbath of the Lord.

MY DEAR BROTHER.—The clock has this morning struck one, and I have been thinking of some of my very near friends, brethren and sisters, who have rejected the Lord Jesus Christ, so far, at least, as his being "Lord of the Sabbath day." Thus far, his lordship is rejected, in favor of the lordship of the "Man of Sin."

I regret, exceedingly, that while thousands are turning to keep "the commandments of God and the faith of Jesus"—are standing in the way, and "asking for the old paths," in which Christ and his disciples walked, when they "rested the Sabbath day according to the commandment"—that some others should be turning away from the commandment of God, to keep the commandments of men, or to the "no-Sabbath" doctrine. Surely, "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2: 21. This must be very displeasing to the Lord of the Sabbath, who said, "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men; for, laying aside the commandment of God, ye hold the tradition of men." Mark. 3: 17.

You may say to me, as a Free-will Baptist brother did the other day, when speaking of the Sabbath of the Lord, "It is not essential to salvation." But how do we know that to keep the commandments of God, as well as the faith of Jesus, is not essential to salvation, when the Judge of all the earth has said, "If thou wilt enter into life, keep the commandments?" Matt. 19: 17. The young man being so particular as to inquire "which" of the commandments, as though some of them were more essential than others, (when Jesus had already included the whole, in saying, "the commandments," then Jesus referred him to what is called the second table of the law, viz., "Thou shalt love thy neighbor as thyself.") But the young man, having loved this present world more than the cross of Christ, "went away sorrowful."

Now, if Jesus Christ, the Judge of all the earth, has said in his last revelation to man, "Blessed are they that do his [that is, God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. 22: 14,) can we add to or take from this revelation? Can we say, "Blessed are they that do not God's commandments, and promise life to the ungodly, and to those who love or make a lie, saying, 'the first day of the week is the Sabbath,' or, that there is no Sabbath, 'made for man'?"

As for myself, my dear brother, I had rather part with my right hand, than to part with the Sabbath of my Lord Jesus in favor of the Sabbath of the Man of Sin, who has "changed times and laws." Dan. 7: 25.

Yours affectionately,

R. C.

WORLD'S TEMPERANCE CONVENTION.

The following Call for a World's Temperance Convention comes to us over the names of Reuben H. Walworth of New York, and thirty-four other distinguished friends of temperance, of whom one is from each State in the Union, one from Canada, and one from New Brunswick. We hope it may lead to a gathering worthy of the cause:—

Whereas, At a meeting convened in the City of New York, on the 12th of May, 1853, preparatory to a World's Temperance Convention in the City of New York, during the World's Fair, it was Resolved, That such a Convention be held in said city on the 6th of September next; and Whereas, The undersigned were appointed a Committee of one from each State, Territory, and Province, to call such Convention;

Therefore, in fulfillment of our appointment, and with the full conviction of the wisdom and utility of such a Convention, we do hereby heartily issue an invitation to all Temperance associations and organizations, based on the principle of entire abstinence from the use and sale of intoxicating liquors as a beverage, to appear, by their representatives, in the City of New York, on the 6th day of September next, at 10 o'clock A. M., with a view of continuing in session four days, holding public meetings and transacting such business as may come before them; more especially in reference to the enactment of a prohibitory law, by the Governments of all States and nations. And we do furthermore extend our invitation to the friends of Temperance in every part of the world, assuring them of a cordial welcome to the meeting, and an opportunity to exhibit fully the advance of the cause in their own respective districts.

INTERESTING SLAVE CASE.—An interesting slave case has been before one of the Courts of New York for a while past. A colored child, named Jane Trainer, was brought from Alabama to this city, on the way to California, by a woman who formerly owned and sold its mother as a slave. The father of the child was a free colored man, and he attempted here to get possession of his offspring by aid of the law. But the laws of Alabama do not recognize the marriage of a free black man with a white woman, and hence the case became somewhat complicated. After a good deal of time had been spent upon it, the Court decided that it had no jurisdiction in the matter, and the child was taken possession of by its claimant, a woman whose character for chastity does not stand high. Subsequently the father obtained an injunction, restraining the woman from taking the child out of the State, and from keeping, detaining, or interfering with her, till the further order of the Court, and ordering her to give security that she will not leave the State during the pendency of this suit. She is also to show cause why the injunction should not be perpetual.

PROGRESS OF METHODISM.

A correspondent of the Christian Advocate and Journal gives the following view of the increase of Methodists in New York:—

During the Revolutionary war, the population had diminished very much, as many had fled to the country on the approach of the British army, and a great portion of the City was consumed by fire soon after that event; so that great suffering ensued, and many deaths occurred. On these accounts, the number of inhabitants had so decreased, that in 1780 there could not have been over 15,000, as the entire population did not exceed 23,000 at the commencement of the war. Allowing this to be accurate, the number of the several decades from that time to 1850 will stand as follows, with the number of Methodists, and their proportion to the population in parallel columns:—

Table with 4 columns: Year, No. of Citizens, No. of Methodists, Proportion of Members.
1780: 15,000 Citizens, 100 Methodists, 1 in 150
1790: 33,131 Citizens, 684 Methodists, 1 in 53
1800: 60,489 Citizens, 770 Methodists, 1 in 80
1810: 96,373 Citizens, 2,260 Methodists, 1 in 42
1820: 128,706 Citizens, 3,221 Methodists, 1 in 55
1830: 202,589 Citizens, 3,955 Methodists, 1 in 51
1840: 312,852 Citizens, 6,091 Methodists, 1 in 51
1850: 515,507 Citizens, 8,130 Methodists, 1 in 63

This is as far as the census of the City has been taken, but allowing that in 1852 the population amounted to 570,000, which it probably did, and as the number of Methodists at that date was 9,215, the proportion would be as 1 to 61, which is a little increase from 1850. From this estimation of comparison it will be seen that the least proportion was in 1780, when it was as 1 in 150; and that the next least was in 1800, when it was 1 in 80; and that the largest was in 1710, when it was 1 in 42; and that the next largest was in 1820 and 1840, when it was 1 in 55; and in 1850, when it was 1 in 63. It will be perceived, therefore, that since 1780 we have kept a pretty steady pace with the increase of the population, though since 1840 there has been rather a retrograde motion, from 1 in 51 to 1 in 63 and 1 in 61.

A Christian Union Convention (anti-creed, anti-sect) is called to assemble in Syracuse on the 8th and 9th inst. Gerrit Smith, Chas. A. Wheaton, and Rev. S. J. May, are among the signers of the Call.

REV. J. G. ONCKEN.—If we except Dr. Judson, (says the Christian Watchman and Reflector,) no missionary has visited our shores in whom a greater and deeper interest is felt than in Mr. Oncken. His whole history is suited to give him a large place in the regards of his brethren. His presence at the anniversary of the American Tract Society, and his remarks, made this occasion one of enduring memories. At Albany he excited a similar feeling to even a greater degree, as will be seen in the following, which we find in a letter of Mr. Beebe to the Baptist Register:

"The presence of Mr. Oncken, the well-known laborer among the people of Germany, enhanced in no inconsiderable degree the interest of the meeting. No missionary from a foreign land was ever greeted with more cordiality than this beloved brother. He speaks English with great ease and accuracy. His countenance is impressing and expressive, his hair a little dashed with gray, his stature rather below ordinary, and his age perhaps in the vicinity of fifty. Br. O., it was said, would remain in the country some six months and attend the meetings of our different public bodies. He is still suffering from the dreadful calamity at Newark; but was able to address us for an hour, with much force and eloquence, on the subject of the origin and progress of the cause of Christ in Germany, and the prosperity which the Lord had vouchsafed to him and his associates amidst the trials and persecutions to which they have been subjected, it was animating to listen to. All parts of Germany seem to have been visited by their colporteurs, and evangelical tracts and Bibles have been liberally distributed. Mr. O. produced a powerful sensation throughout the vast congregation, and brought out generous expressions."

BUILDINGS FOR BENEVOLENT SOCIETIES.—The leading benevolent Societies of the country seem to be growing in a conviction of the importance of owning buildings in which to transact their business. Within a year past, the American Bible Society has taken possession of an immense building erected for its use in Astor Place, New York; the American and Foreign Bible Society has purchased and entered premises in Nassau-st., New York; the Baptist Home Mission Society has appointed a Committee to provide quarters for its use; and in Philadelphia, last week, a meeting was held, and ten thousand dollars subscribed, to secure a capacious edifice in that city for the use of the American Sunday-School Union. These societies have all had experience of the effects of renting, and have become satisfied that they need local habitations as well as names. There is no better way to insure their permanence; and if now we had money to invest for the benefit of such societies, we should feel more satisfaction in investing it so as to furnish them with permanent places of business, and fixtures to operate with, than in any other way.

NEW YORK LEGISLATURE.—This body has been in session at Albany for some two weeks past. We have endeavored (but thus far in vain) to find in the report of its proceedings something worth recording. Last week an invitation was sent in by the newly-consolidated Central Line of Railroads, for the legislators to take an excursion to Niagara Falls and spend Sunday, which was accepted. While this matter was under discussion, a company of canal-boat owners—supposing, probably, that the legislators would feel an interest in the State works—sent them an invitation to take an excursion to Buffalo on the Canal, which was not accepted. An invitation was also sent them to ride over the line of the New York and Erie Railroad.

ANNUAL MEETING OF THE N. Y. STATE TEMPERANCE SOCIETY.—The Sixth Annual Meeting (since its re-organization) of the New York State Temperance Society will be held at Rochester, on Thursday the 16th day of June, at 10 o'clock A. M., to continue in session two days.

The present aspect of the cause demands a full attendance of this annual gathering of its friends, and it is hoped that every portion of the State will be represented by men who are alive to the interests of the Society and the great reform which it represents.

Auxiliary Societies, Sons of Temperance, Electalates, &c., are cordially invited to send delegates, and where no such associations exist, let our friends come self-delegated, prepared to counsel and to act as the necessities of the enterprise may demand. It is expected that business of importance will occupy the attention of the Convention. The evening sessions will probably be devoted to public addresses, and eminent speakers will be secured for the occasion.

HERON CAMP, President. Wm. H. BURLEIGH, Cor. Secretary.

METHODIST THEOLOGICAL SEMINARIES.—The Western Christian Advocate shows the necessity of theological seminaries, from the changes which has taken place in the policy of Methodism:

"As our circuits are now nearly annihilated, and young men are at once placed in charge, the old school is nearly broken up. Our missionaries to the heathen require special preparation in their case; while the demands of the age are neither few nor small for increased ministerial attainments.—The technical theological school, as it exists in most other churches, does not suit the genius of Methodism. But a Biblical course, comprising systematic theology, ecclesiastical history, and church polity, of a practical as well as scientific type, is demanded by the wants of the church and of the world."

FESTIVAL AT WESTERLY, R. I.—The Christian Watchman and Reflector says that the First Baptist church in Westery, R. I., under the pastoral care of Rev. F. Denison, have been, for the last two months, enjoying a very pleasant revival. Twenty-six have already been baptized, and others are in readiness. The work has been quiet, deep and steady. The pastor has had no ministerial assistance, as there has been but little extra preaching. It is the Lord's work. The efficient means have been faith, prayer, and personal efforts.

LOSS OF THE SHIP WILLIAM AND MARY.
The one hundred and eighty passengers of the recently-wrecked ship William and Mary, who were reported by the captain to have gone down with the ship, are safe and sound at Nassau. The following account of the manner in which they were saved, is copied from the Bahama Herald of May 15th. Had the captain been any thing else than a coward, the ship itself would probably have been saved:

"The American ship William and Mary, of Bath, Maine, Stinson, master, from Liverpool for New Orleans, with a cargo of railroad iron, pig iron, dry goods, and crockery, and 180 emigrant passengers, struck on a small rock, (nine feet under water), near the Great Isaacs, on Tuesday evening, May 5, at 20 minutes past 8 o'clock. The ship was ashore about three hours. Three of the crew, who have arrived at this port, state that after the ship struck they let go one anchor, parted the chain, and then let go the other anchor. The boats were got out, two of which were stove. At 6 A. M., the captain, with the mates and a part of the crew, left in one of the boats, and four seamen, and passengers filling the long boat, also left. Two passengers in endeavoring to get in the long boat, were drowned. Two seamen, William Ward and Samuel D. Harris, refused to quit the ship and abandon the helpless and unfortunate passengers. Discerning the land about eight miles ahead, they slipped the chain and tried to get the ship under way, as order, if possible, to reach the land and run the ship ashore; but the passengers could render but little assistance in working the ship, and they were therefore unable to do so. Had not the captain and crew deserted the ship, it is the conviction of the seamen referred to, that the ship might have been run ashore. Being unable to manage her for the want of proper assistance, she drifted to the N. E., the passengers exerting themselves to the utmost at the pumps. During the evening, rafts were constructed from spars, &c., but were not launched until the following morning. Early on the morning of the 7th the land was green about ten miles distant, and soon after a schooner hove in sight. The colors were set at half mast, when the schooner immediately hove down to the ship. The passengers redoubled their exertions at the pumps, and were soon relieved by the wrecking schooner Oracle, Robert Sands, master, coming alongside to their assistance. The women and children were first taken off and landed—and afterward the schooner returned and saved the remainder of the passengers, two men being on deck when the ship went down, (on Friday,) but saved themselves by jumping into the wrecking schooner's boat."

STEAMBOAT DISASTER.—The Quebec Morning Chronicle of the 30th ult. gives the following chapter of calamities which occurred in that place on the 29th ult.:

"At 3 o'clock there was a rush of wind, which whirled the dust into the air, covered the surface of the St. Lawrence in spray, and lashed the water into foam. The wind being westerly, the vessels off the Point Levi shore had great difficulty in keeping their anchors. Boats and timber which had broken away from the coves, were to be seen adrift, and the bark Norder foundered at her moorings at Tibbit's Cove. The ship sank about 4 o'clock. It is rumored, also, that a boat with six persons on board was capsized during the gale, and that all perished.

"About the same time an awful catastrophe occurred at Gilmour's Cove. The steamer St. Pierre, one of the ferry boats, sometimes employed in towing, having put on board of the steamer for Montreal from a vessel in the stream, upwards of 290 passengers, proceeded to Gilmour's Cove to take a barge to tow, and while preparing to do so her boiler burst, and 'out of ten persons who were on board, eight perished. Capt. Barras, who stood over the boiler, was blown high into the air; Mr. Terrien had his skull split open by a piece of the boiler, and his wife and two children who stood by him were killed, but their bodies were hardly at all disfigured. The other sufferers were firemen and deck-hands, whose names we have not ascertained."

OLE BULL'S COLONY.—A letter to the N. Y. Tribune, dated Oleona, Potter Co., Pa., May 24, says:—

Great preparations are making here, by Ole Bull personally and his followers, to celebrate the coming Fourth of July on a magnificent scale. On that occasion he expects a large number of his musical brethren to assist in the ceremony. He is fitting up a grand concert room, 100 feet in length and 30 feet wide, which will be one of the upper rooms of his own dwelling. His Colony seems to be progressing very rapidly for a new country. Ole Bull is certainly an extraordinary man. You can see him up at daylight in the morning, mounted on his famous Norwegian horse, riding around, examining his lands. After his breakfast you will find him assisting the mechanics in their operations, raising buildings, &c. After dinner he may be found working on the roads with quite a number of hands. The schools of the Colony are flourishing under the care and instruction of a number of teachers from New England. These schools he visits daily. When he executes a deed for land to his countrymen, he inserts a clause depriving them of the privilege of selling liquors, except as medicine.

A BLACK LIST.—The Philadelphia Christian Chronicle, of the 27th ult., publishes what is termed a Black List, which means a list of the names of certain subscribers who are several years in arrears for their papers. The list contains seventeen names, the aggregate amount of whose indebtedness is upwards of two hundred dollars. It is an easy matter for a man to let his subscription run on a few years, notwithstanding he may be abundantly able to pay it at any time. Such persons do not consider the actual injury they are inflicting on a publisher. Each one may reason with himself, that his indebtedness is but a trifle, even if it has run three or four years; but when a hundred such bills are added together they amount to a large sum. The seventeen delinquent subscribers noticed above, owe the Chronicle upwards of two hundred dollars, quite a snug little sum—too much altogether for the publisher to lose, whose own liabilities must be met or his business must be stopped. (Christian Secretary.

ILLINOIS CENTRAL RAILROAD.—The State of Illinois is approaching the fruition of her hopes in the completion of her great Railroad. It will be remembered, that when the 2,600,000 acres of land donated by the Federal Government to the State were made over to the Illinois Central Railroad Company, it was one of the conditions, that 50 miles of the Central Road should be put in operation within two years. The Company deposited with the State Treasurer \$200,000 in specie as a guarantee of their good faith. This sum was to be returned on the completion of the 50 miles, when the right of the Company to proceed and sell its lands would become active. On the 23d of May last, the trains ran from Bloomington to La Salle, 60 miles, making all the way stoppages. Pursuant to the contract with the Company, the State Treasurer repaid the \$200,000 into the hands of Mr. Burrell, the treasurer of the Company.

CENTRAL NEW YORK RAILROAD.—The new railroad arrangements for the West, via the Central Line, will go into operation on the 13th inst. There will be five express trains from Albany every day, at 6, 7, 7 1/2 and 10 1/2 A. M., and 6 and 11 P. M. Passengers leave New York at 6 A. M., Albany at 10 1/2 P. M., in 1 1/2 hours from New York, and 9 hours from Albany. More than half an hour is consumed in crossing the river at Albany, and another half-hour for dinner. Arrangements will soon be made to run connected trains from New York to Cincinnati in 30 hours. The Central Line do their 327 miles in 9 hours with ease and safety. There are double tracks or parallel roads the entire distance, so that meeting trains is impossible.

INSANITY IN OHIO.—The Lunatic Asylum at Columbus, Ohio, is now full, containing upwards of five hundred patients. In fourteen years there have been admitted 1,116 patients, of which 1,038 were discharged recovered. Of the number admitted, 505 were farmers, being more than twelve times the number of those of any other occupation, except laborers, of which class there were 160. The next highest on the list is teachers, being 40. There were 24 clerks, 22 preachers, 21 tailors, 9 lawyers, 6 printers, 3 sea captains, 2 musicians, 2 medical students, &c. Among the causes, spirit rapping is now the most frequent.

BRITISH BIBLE SOCIETY.—The annual meeting of the British and Foreign Bible Society was held on the 4th of May. Bishop Melvaine and Dr. Vermilye appeared as delegates of the American Bible Society. The attendance of clergymen was the largest ever known. Speeches were made by the Marquis of Cholmondeley, Bishop Noel, Bishop Melvaine, Rev. Hugh McNeil, Thomas Biney, and others. The receipts, exclusive of the Jubilee Fund, were £109,160, of which £54,372 was for books. The issues of books were 1,168,794; Jubilee Fund above £17,000.

SLAVE STAMPEDES.—The Alton (Ill.) Telegraph says that slaves are running away from Missouri, at the present time, in battalions. Three belonging to Mr. R. Meek, of Weston, ran away on Wednesday of last week—two of whom were afterward apprehended. They were making for the Plains. Fifteen made a stampede from Ray County, the week before, and took the line of their march for Iowa. Several were captured in Grundy County, but the larger number made good their escape. It would be a glorious thing for Missouri, if all her slaves should take it in their heads to run away. If she only knew it, they are one of the greatest drawbacks to her advancement and prosperity.

SUMMARY.
Mr. Godfrey M. Frankenstein is about completing a very extensive and accurate Panorama of Niagara Falls. Hunt's Merchants' Magazine says that the sketches from which this Panorama is painted, Mr. Frankenstein has been making at different times since 1844. This enables him to present this great masterpiece of nature under the various changes of nine years. There were over one hundred and sixty-three paintings, of which one hundred and eight are finished oil paintings, and were, with five or six unavoidable exceptions, painted on the spot. They were taken during all the seasons of the year, and all hours of the day and night.

From the Pittsburgh Advertiser we learn that the Rev. John Whipple, a member of the Erie Conference, died at Youngstown, Ohio, on the 5th ult. He was inhaling chloroform preparatory to a surgical operation on the face for "tic doloureux." After a few inspirations he exclaimed, "I am gone!" "You are not gone," replied his physician, as he proceeded to administer more chloroform. Mr. Whipple's countenance then suddenly changed, he straightened himself out in his chair, and was a corpse in fifteen minutes.

The grading and bridging of the Sunbury and Erie Railroad has been all put under contract, and this great work will be immediately carried forward to completion. This Road is a very important one, as, in connection with the Cattawissa and Williamsport, it opens another great route to the West, and one which promises to divide the East and West traffic with the other routes. By the Jersey Central it also gives New York a new connection with the West, and brings a large district of country into railroad connection with New York, which has now no railroad facilities.

A small matter, but one of value to farmers, is contained in the following: If you wish to drive a cut nail into seasoned oak timber, and not have it break or bend, just have a small quantity of oil near by, and dip the nail before driving, and it will never fail to go. In mending carts and plows this is of great advantage, for they are most generally made of oak wood. In straightening old nails before using, let it be done on wood, and with easy blows. If done on iron they will be sure to break.

A dispatch dated Chicago, Ill., Thursday, June 1, 1853, says, The steaming Eclipse burst her boiler in this port yesterday. The explosion was terrific, tearing the boat entirely to pieces, killing a fireman and boy, and severely injuring the engineer, cook, wheelman, and one deck hand. The Captain was also slightly injured. The boilers were new, and the boat, which was owned by E. R. Blackwell, of Buffalo, and Capt. S. M. Johnson, of Chicago, was valued at \$10,000. The engineer's life is spared, of, he was dragged out of the engine-room after the explosion, terribly scalded.

A French company, of ample means, have purchased a tract of land at a short distance east of the Crystal Lake, near New Rochelle, N. Y., where they have commenced the erection of a magnificent establishment for carrying on the manufacture of Bohemian Glass Ware. The Westchester News states that the buildings will be of brick and stone, and put up in the most substantial manner. The principal building, fronting the turnpike road, will be upward of 300 feet long, and four or five stories high; while in the rear there will be several other buildings of smaller dimensions, adapted to the wants of the various branches of the business. One furnace alone will occupy a space of fifty feet square.

In the Official Announcement of the opening of the "Exhibition of the Industry of all Nations" in this City, the 15th of July is the day named. The Directors state that they believe the Building and the Exhibition will fully meet the just expectations of the public. In order to give ample scope for inventive skill in machinery, they have materially enlarged the area of the Palace, by adding wings to the extent of nearly a fourth of the ground-room of the main edifice. They had hoped to open the Exhibition much earlier, and allege as the chief cause of delay, the novelty and intricacy of the style of construction, and the high standard of architectural beauty at which they have aimed.

The Supreme Court have recently made a decision, which goes to settle certain questions connected with the subject of Michigan tax titles. The Court held that the deed, in the usual form, from the Auditor-General; is in substantial compliance with the law, and is good; that the law making it prima facie evidence of title is a valid law, and the burden of proof of irregularity is on the party seeking to avoid the tax title. The Court held further, that the form of the certificate is immaterial, and on the last point the case went off.

The last novelty in the way of business is the proffer of Messrs. Rafferty & Leask, Hatters, No. 57 Chatham-st., to give each purchaser a Daguerreotype of himself neatly inserted in the centre of the crown of his new head-gear, there to remain till the hat itself wears out. They propose to sell these Daguerreotype Hats just as cheap as any Hats are or can be sold, calculating that the moderate expense of the pictures will be made up to them by the increase of their sales.

The Milwaukee Daily Sentinel says: A monster hog, weighing eleven hundred and nine pounds, was lately shipped on board the steamer Arctic, on his way to the World's Fair at New York. He was purchased by Messrs. R. Bugg & R. R. Stewart, of Niagara County, N. Y., for \$200, from Mr. Hollister B. Thayer, of Troy, Walworth County, Wis. His actual measurement was as follows: Girth behind the shoulders, 6 feet 7 inches; extreme length, 6 feet 11 inches. He was perfectly white, and only twenty months old.

A dispatch dated Charleston, Tuesday, May 31, 1853, says: The night express train on the South Carolina Railroad got off the track on Monday, 55 miles from this City, in consequence of a bar of flange iron being maliciously placed on the rails. Isaac Winters, of Penn., the Engineer, and Samuel Willis, fireman, were killed; W. F. Smead, fireman, dangerously scalded, and his life is despaired of. Four freight cars were smashed.

The Pacific Railroad Company has completed a road for 50 miles west of St. Louis, and it is under contract for 135 miles. Its length is to be 600 miles to the boundary of the State. The point where the road intersects the Kansas River, is the point at which Mr. Edward Beale is to take his departure on the survey of the Benton and Fremont route for a railroad to the Pacific.

Coal was recently said to have been discovered in Castleton, Vt., but it proved only slate, impregnated with sulphur or bitumen, so as to burn a while and leave nearly all the fuel behind, with a considerable smell extra. In and near Castleton are the finest Slate quarries in this country.

The cottage of Mr. Preston Lincoln, near Wallingford Depot, Ct., was recently destroyed by fire, and, sad to relate, a little daughter of Mr. L., four years of age, perished in the flames. A little son was badly burned, but will probably survive. Mrs. L. had gone out to work, and left the two children in the house alone.

The Cincinnati express train, on the New York and Erie Railroad, ran from Hornellsville to Susquehanna, a distance of 145 miles, in 161 minutes! The Binghamton Republican believes this to be the greatest speed which has ever been attained, for so great a distance, on any road in the United States.

The people of color in Illinois have just issued an appeal, through the "Wood River Baptist Association," for aid in procuring the means of educating their children. The plan is to raise \$500 to aid in supporting schools. Rev. R. J. Robinson, of Alton, is the agent for the business.

Mary Edmondson, the elder of two quadroon sisters redeemed from a life of infamy and horror by the free-will offerings of our citizens, and since receiving an education at Berlin as a beneficiary of Mrs. Harriet Beecher Stowe, died a few days since, aged some 22 or 23 years.

The Catholic Bishop of Montreal announces that he will not go to Europe this summer as he had proposed, but will visit every part of his Diocese instead, and, having just succeeded in eradicating Drunkenness among his flock, will next undertake a like eradication of Profanity.

Mr. P. P. Stewart, of Troy, the inventor of the superior cooking stove that bears his name, has established a Water Cure Hospital, into which he has introduced some quite original and very rational manipulations of his own invention, for muscular exercise of the vital organs.

Captain Anthony Thatcher, of Dennis, has commenced a suit against the Boston Traveler for an alleged libel, and laid his damages at \$17,000. The Traveler published a letter some time since, stating that Capt. T. was engaged in command of a piratical vessel on the coast of Africa.

John Anderson (colored) convicted at January Sessions of kidnaping John McKinney from Maytown, was sentenced at Lancaster, Pa., on Monday, to pay a fine of \$1000, pay costs of prosecution, and undergo solitary confinement in the County Prison, at hard labor, for nine years.

The Arctic Expedition, under the command of Dr. Kane, sailed May 31st. A large number of friends of the enterprise went down to Sandy Hook to see the vessel off. Dr. K. will touch at St. Johns, Newfoundland.

The exports of flour from New York from January 1st to May 1st, were 520,925 bbls., against 299,961 bbls. same time last year; and of wheat \$40,341 bushels, against 449,123 bushels same time last year.

The total number of dismissals from office at Washington, since March 4th, has been two hundred and fifty. The indications still are, that there will be a complete renovation on or before the first of July.

All but two of the passengers on the ship William and Mary, recently wrecked off the Great Isaacs, have been saved. They were rescued by a wrecking schooner while the ship was drifting, just before she sunk.

The American Association for the Advancement of Science, holds its next meeting at Cleveland, Ohio, on the 28th of July. Prof. Baird, of the Smithsonian Institute, is Secretary of the Executive Committee.

The brig Pembroke, on the way from Mobile for Boston, has on board forty-five Choctaw Indians, men, women and children, who, after a short stay in that city, will proceed to New York, to be present at the World's Fair.

News from Newfoundland informs us of active preparations by British cruisers for the protection of the fishing grounds from what they call the encroachments of the Americans.

Capt. Holcomb, of Lambertville, N. J., sheared 72 pounds of washed wool from ten yearling sheep, nine ewes and one buck, all twins, on the 16th ult.

At Holderness, N. H., 100 bushels of pegs are made daily, most of them shipped to foreign ports. On the first of January 600 bbls. were started for Liverpool.

A German Anti-Slavery organ is to be issued at Washington, entitled The National Democrat. Frederick Smid is the editor. The American and Foreign Anti-Slavery Society furnishes \$2,000 to start it.

In Northern Ohio, one hundred townships have expressly abolished the Liquor Traffic, under a law of the last session enabling them to do so.

The line of railroads between Buffalo and Cincinnati are doing an immense business, ranging from 50 to 100 per cent. over the corresponding period of last year.

The State Tax of Ohio for the current year is to be: For Public Debt, 2 mills; Current Expenses, 1 mill; Schools, 2 1/10 mills, on the dollar. Total, 5 1/10 mills.

Theodore George, captain of a small schooner, has been arrested at New Orleans on a charge of having murdered one of his hands and thrown him overboard.

Thompson's Reporter quotes the buying and selling prices of Land Warrants as follows:—40 acres, \$43 and \$44; 80 acres, \$86 and \$88; 160 acres, \$172 and \$176.

Ninety-four quarts of milk by beer measure will make one hundred and fourteen quarts by wine measure.

Rev. Samuel R. Ward, one of the ablest and most eloquent black men alive, has just landed in England.

New York Market—June 6, 1853.
Wheat—No. 1 75; No. 2 74; No. 3 73; No. 4 72; No. 5 71; No. 6 70; No. 7 69; No. 8 68; No. 9 67; No. 10 66; No. 11 65; No. 12 64; No. 13 63; No. 14 62; No. 15 61; No. 16 60; No. 17 59; No. 18 58; No. 19 57; No. 20 56; No. 21 55; No. 22 54; No. 23 53; No. 24 52; No. 25 51; No. 26 50; No. 27 49; No. 28 48; No. 29 47; No. 30 46; No. 31 45; No. 32 44; No. 33 43; No. 34 42; No. 35 41; No. 36 40; No. 37 39; No. 38 38; No. 39 37; No. 40 36; No. 41 35; No. 42 34; No. 43 33; No. 44 32; No. 45 31; No. 46 30; No. 47 29; No. 48 28; No. 49 27; No. 50 26; No. 51 25; No. 52 24; No. 53 23; No. 54 22; No. 55 21; No. 56 20; No. 57 19; No. 58 18; No. 59 17; No. 60 16; No. 61 15; No. 62 14; No. 63 13; No. 64 12; No. 65 11; No. 66 10; No. 67 9; No. 68 8; No. 69 7; No. 70 6; No. 71 5; No. 72 4; No. 73 3; No. 74 2; No. 75 1; No. 76 0; No. 77 0; No. 78 0; No. 79 0; No. 80 0; No. 81 0; No. 82 0; No. 83 0; No. 84 0; No. 85 0; No. 86 0; No. 87 0; No. 88 0; No. 89 0; No. 90 0; No. 91 0; No. 92 0; No. 93 0; No. 94 0; No. 95 0; No. 96 0; No. 97 0; No. 98 0; No. 99 0; No. 100 0.

LETTERS.
H. W. Stillman, Benj. Vincent, L. M. Cottrell, H. C. Coon, W. B. Wells, N. F. Chipman, Thomas R. Green, Abram Barger, John Snowberger, Zuriel Campbell, John Whitford, J. B. Wells, J. L. Vastier, Ransom Loveland.

RECEIPTS.
FOR THE SABBATH RECORDER:
Geo. W. Wilcox, Western, R. I. \$2.00 vol. 9. No. 52
A. B. Langworthy " 3.00 " 52
Samuel Saunders " 2.00 " 52
Albert Witter " 4.00 " 52
Wm. Stillman, Jr. " 2.00 " 52
John Snowberger, Quincy, Pa. " 3.00 " 52
P. B. Cottrell, Mountain Cove, Va. " 1.00 " 52
N. F. Bardick, Utica, Wis. " 2.00 " 52
N. F. Chipman, Brand's Iron Works " 3.00 " 52
Lucy Green, Pendleton Hill, Ct. " 2.00 " 52
Thos. R. Green " 2.00 " 52
Thos. P. Lamphear " 2.00 " 52
C. B. Cottrell " 2.00 " 52
Nathan Bebeock " 2.00 " 52
W. Whitford " 2.00 " 52
E. H. Crandall " 2.00 " 52
Edwin Johnson " 2.00 " 52
Clarke Rogers, Plainfield, N. J. " 2.00 " 52
Nathan Vans, Berlin Center " 2.00 " 52
Benj. Vincent, Hallett " 4.00 " 52

FOR SEVENTH-DAY BAPTIST MEMORIAL:
J. P. Stillman \$1.00 J. F. Randolph \$1.00
Welcome Millman 1.00 John Davis 1.00
Charles Saxon 1.00 Rees Ayers 1.00
Jonathan Maxson 1.00 Esther W. Crandall 1.00
A. M. Babcock 1.00 L. M. Cottrell 1.00
C. A. Stillman 1.00 Ransom Loveland 1.00

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.)

Western Association—Executive Committee.
The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting. J. BULLER, Sec.

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

Decker & Zoller's Dining Saloons,
NO. 57 CORTLAND-ST.,
NEW YORK.
FREDMAN D. DECKER,
HENRY ZOLLER,
Late with Johnson & Rogers.
A Separate Apartment for Families.

Clothing Establishment.
The subscribers, under the firm of Titsworth & Duns, have opened a Clothing Establishment at No. 22 Dry-street, New York, where they intend to keep constantly on hand large quantities and great variety of ready-made pants and vests, and a branch of introducing ready-made clothing as a branch of their business, may here obtain a supply of the most favorable terms. Individuals who desire to renew their wardrobe on short notice, may here be fitted with complete suits, without delay; or, if they prefer it, may meet at the Establishment, and select their wardrobe, 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 please themselves at No. 22 Dry-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.
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 Spring-locks prevent the clapper from resting on the Bell, thereby prolonging its motion. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' use, at Philadelphia, and prevents the Bell's breaking, occasioned by repeated blows of the clapper in one place.
An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New York, Orange, and Rockland Co., N. Y., and Kingston, C. W., and also the Fire Alarm 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 use of a telescope.
ANDREW MENDELBY'S SON,
West Troy, Albany Co., N. Y., 1852. 2151

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

Hudson River Railroad.
SUNDAY ARRANGEMENTS. Trains leave Chambers-st. daily, for Albany and Troy—
Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo of Montreal at 8 o'clock same evening.
Mail Train 9 A. M. Through Way Trains 11 A. M. and 1 P. M.
Express Train 4 P. M. Accommodation Trains 5.20 and 6.30 P. M.
For Tarrytown at 11 P. M.
For Poughkeepsie at 2 A. M., Way, Freight and Passenger Trains, and 4.40 P. M. Passenger Train.
For Poughkeepsie at 4 A. M., and 6 P. M.
The Truxton, Poughkeepsie, and Poughkeepsie Trains stop at all Way Stations.
Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

Central Railroad Company of New Jersey.
N. Y. T. EASTON, Pa. Fare, \$1 75.—
Spring Arrangements, commencing May 2, 1853. 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 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 2.15 P. M. This line connects with the Hudson River Railroad at New York, and with the Pennsylvania Railroad at Philadelphia. Stage routes run in connection with trains from New York as follows: viz. At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Backenridge; at Somerville 3.45 P. M. daily for Packer's and Prospect; at New Hope at 6 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c.; and at Phillipsburg daily for Wilkshire, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.
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 St. Louis. On this first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.
SIXTY MILES DISTANCE SAVED by taking the S. MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.
Through tickets for Chicago, St. Louis, Milwaukee, Racine, Kenosha, Sheboygan, Wisconsin, and Erie Railroad via Dunkirk, Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers
EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.
SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.
NORTHERN INDIANA, I. T. Sheutt, Commander, Tuesdays and Fridays.
Leaving Buffalo every evening (Sundays excepted).
These steamers are low-pressure, built expressly for the Lake trade, and for freight, speed, strength, and safety, have no superior among any with which we connect.
The connections with the Express Trains at Toledo and Monroe for Chicago and St. Louis, are perfect, and can be relied upon.
Forty hours from New York to Chicago

Miscellaneous.

The Breeze of Spring.

Dull winter hastens to be gone, He's disappearing fast; The sunny hours are coming on, The stormy time is past. The ice no longer binds the rill, Nor covers their mantle bill; For every bleak and barren hill Has kissed the breeze of spring.

Take Care of your Old Orchards.

It will pay, if the thing is rightly done. I have had some experience in the business on my own premises, and feel well satisfied with the result. A good apple tree, or rather a tree that produces good fruit, takes up no more room than a tree that is worthless.

The Dahlia.

We do not know of one single gem in Flora's diadem more exquisitely beautiful than the Dahlia; and there is nothing easier of culture and propagation, and nothing that continues longer in bloom. The wonder is, that it is not more generally cultivated at the South.

Temperance on the Hudson River Railroad.

The following document was issued from the office of the Superintendent of the Hudson River Railroad, under date of May 10, 1853. It was adopted by the Board more than a year before, and its strict enforcement probably explains why that road is the scene of so few accidents.

Ancient Babylon—Its Ruins.

It may be known to many of our readers, that the French government has employed a party of gentlemen to explore the site of ancient Babylon. From reports just received from them, it appears that they have ascertained, beyond reasonable doubt, that the ruins beneath a tumulus called the Kasr, are those of the marvelous palace-citadel of Semiramis and Nebuchadnezzar.

The New York Shad Fisheries.

The "last run of shad" being over, the fishermen are taking up the poles. It has been a good fishing season. There have not been as many fish caught as in some years past, but the good price which they have commanded in the market, has made the business fully as remunerative.

Captain Ringgold's Exploring Expedition.

This expedition, which has occupied public attention for the last year, left New York a few days since for its scene of operations. It consists of five vessels, including a steamer of 800 tons, all of which are under the command of Capt. Cadwalader Ringgold, a naval officer of great energy and perseverance.

New Engine

Mr. J. S. Gustin, of Trenton, N. J., has recently completed an electro-magnetic engine of about one horse power. It has been built for the True American office in Trenton, and the inventor is very certain that he has power enough in his engine to drive the press (a Napier single cylinder) of that office.

view than to seek new fields for our numerous fleet now engaged in whaling, which is by far the largest in the world, it would be fully justified in the equipment of so large and well organized an expedition.

Washing Sheep.

This is a branch of sheep economy which is wholly indispensable. The careless and slovenly manner with which it is performed by the great majority of American wool growers, calls for severe reprehension; the evil consequences resulting from it, however, are inflicted mostly upon themselves.

The most suitable time depends upon the latitude and season; the latter causing some-times, in the same locality, a considerable variation. At all events, the flock-master must be sure of one thing, namely, that the water and weather are comparatively warm.

If the washing can be conducted immediately after a warm rain, it will be easier, the effect of it being to soften and loosen the dirt; in this event the yearlings should be selected first, as they are generally the fittest.

The flock-master should always be present; and if he does not possess the physical ability or inclination to "bear a hand," he should at least see that every thing goes off properly, and is conducted on "temperance principles."

Where there is a running stream of pure water, with a gravelly or stony bottom, no better mode can be adopted for wool cleansing, and none other is so economical.

As to eradicating all the dirt from the external surface of wool when upon the sheep, it is not expected, for it is impossible to accomplish it; and therefore it must necessarily be left to the cleansing process of the manufacturer. But that much more can be extracted than is usual, cannot admit of a doubt; and if a general trial will be made, those who undertake it will be sure to succeed, and rewarded, not only with the grateful thanks of manufacturers, but a handsome advance upon the prices of their wool.

After the washing is completed, the sheep should be turned upon a thick-covered sward, that no dirt may collect on the fleeces, before they are shorn. Driving them along a dusty road must be avoided, if possible, when returning from the washing.

The Spanish custom is to cleanse the fleece with soap, after it is shorn, the grease or yolk abounding to such a degree, with its concomitant dirt, as to preclude the possibility of cleansing it properly in the ordinary way.

In England, the breeds having less of gum than others, washing is comparatively easy, and, where practicable, is done by swimming the sheep to and fro in a pond or stream, and gently squeezing the wool with the hands.

THE NEW POSTAGE STAMPS.—The N. Y. Tribune understands that the contractor, Mr. Nesbit, has a large number of the new stamped envelopes for the Post-Office Department now ready for delivery. Mr. N., months ago, expended a large amount of money in erecting a commodious place, with steam-power, for the exclusive purpose of manufacturing these envelopes.

GRAFTING GRAPE VINES.—You can turn your thrifty wild grape vine to good account by grafting. Saw off the vine an inch or so below the surface of the ground. Then with a gimlet or small auger, just the size of the graft, bore one or more holes perpendicularly, or parallel with the grain, about two inches deep, in the top of the root sawn off, and into these insert the scions the full depth of the holes.

STONELESS CHERRIES.—Cherries without stones have been produced in France by the following method: In the spring, before the circulation of the sap, a young seedling cherry tree is split from the upper extremity down to the fork of its roots; then, by means of a piece of wood in the form of a spatula, the pith is carefully removed from the tree, in such a manner as to avoid any excoriation, or other injury; a knife is used only for commencing the split. Afterwards the two sections are brought together and tied with woolen, care being taken to close hermetically with clay the whole length of the cleft.

VARIETY.

Mark the laboring man, who breakfasts at six, and then walks perhaps two or three miles to his work. He is full of health, and a stranger to doctors. Mark, on the other hand, your clerk, who takes tea and toast at eight, and goes down to the store at nine, or half past. He is a pale, effeminate creature, full of sarsaparilla and patent medicine, and pills and things. What a pity it is that this class of people do not lay down the yardstick and the scissors, and take up the scythe or flail for a year or two.

The philosophy which affects to teach us a contempt of money, does not run very deep; for, indeed, it ought to be still more clear to the philosopher than it is to ordinary men, that there are few things in the world of greater importance. And so manifold are the bearings of money upon the lives and character of mankind, that an insight which should search out the life of a man in his pecuniary relations, would penetrate into almost every cranny of his nature.

"I served," says Jefferson, "with General Washington in the Legislature of Virginia, before the Revolution, and during it with Dr. Franklin in Congress. I never heard either of them speak ten minutes at a time, nor to any but the main point, which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow of themselves."

In the Circuit Court of the United States, recently, the jury in the case of Earl E. Ryder vs. the Portsmouth, Saco and Portland Railroad Company, returned a verdict for the plaintiff, assessing damages at \$6583 33. The action was brought for injuries occasioned by an accident on the road some 18 months since, whereby the plaintiff's spinal column was injured.

Speaking of the Territories to become States, an exchange says: Utah would make twenty States of the size of New Hampshire; Nebraska, fifteen; Indian, twenty-six; North-west, sixty-five. Total, one hundred and twenty-six States. Should these territories have an equal population to the square mile with New Hampshire, they would contain a population of above thirty-eight million people.

The Cambridge (Eng.) Press says that a respectable woman named Wilkinson, living at Eynesbury, who had been totally blind for twenty years, fell down stairs; and the shock caused to her system by this, resulted in the complete recovery of her sight.

Here is a "case" for the lovers of logic: B. says all Britons are liars. Now B. himself is a Briton; therefore, B. is a liar; therefore, the Britons are not all liars; and B. being a Briton, is not a liar; and so on ad

American Sabbath Tract Society Publications.

- THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3—Authority for the Change of the Day of the Sabbath. 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 Caveat 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. 4 pp. No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; with a Dialogue between a Minister of the Gospel and a Sabbatarian; containing a Terfite Coin. 8 pp. No. 8—The Sabbath Controversy: The True Issue. 4 pp. No. 9—The Fourth Commandment: False Exposition. 4 pp. No. 10—The True Sabbath Examined and Observed. 16 pp. No. 11—Religious Liberty Enlarged by Legislative enactments. 16 pp. No. 12—Misuse of the Term Sabbath. 8 pp. No. 13—The Bible Sabbath. 24 pp. No. 14—Delaying Observance. 4 pp. No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Delegates from the Seventh-day Baptist General Conference. 40 pp.

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. UZZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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 moral piety and vigorous benevolence, at the same time that it is obedient to the commands 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.

The Sabbath-School Visitor.

Published Monthly. Terms per Annum—Invariably in advance: One copy \$ 23 Five copies to one address 1 00 Twelve copies to one address 2 00 Twenty copies to one address 3 00 Twenty-eight copies to one address 4 00 Forty copies to one address 5 00

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