

The Sabbath Recorder.

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

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

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 39.

NEW YORK, FIFTH-DAY, MARCH 9, 1854.

WHOLE NO. 507.

The Sabbath Recorder.

THE NEBRASKA BILL.

We are indebted to Senator Douglass for a copy of the "Bill to organize the Territories of Nebraska and Kansas, and the Report of the Committee on Territories." Nebraska and Kansas are placed on precisely the same footing, the only difference in the bills relating to the two Territories being in their names, and in that clause which defines their boundaries.

The limits assigned to Kansas are: "Beginning at a point on the western boundary of the State of Missouri, where the thirty-seventh parallel of north latitude crosses the same; thence west on said parallel to the eastern boundary of New Mexico; thence north on said boundary to latitude thirty-eight; thence following said boundary westward to the summit of the highlands dividing the waters flowing into the Colorado of the West or Green river, from the waters flowing into the great basin; thence northward on said summit to the fortieth parallel of latitude; thence east on said parallel to the western boundary of the State of Missouri; thence south with the western boundary of said State to the place of beginning."

The limits assigned to Nebraska are described in the first section of the Bill— which we copy, together with sections 9th and 10th, the only sections which have reference to Slavery, all the others relating to elections, duties of officers, &c.—

SECTION 1. *Be it enacted*, That all that part of the territory of the United States included within the following limits, except such portions thereof as are hereinafter expressly exempted from the operations of this act, to wit: beginning at a point in the Missouri river where the fortieth parallel of north latitude crosses the same; thence west on said parallel to the summit of the highlands separating the waters flowing into Green river or Colorado of the West from the waters flowing into the great basin; thence northward on the said highlands to the summit of the Rocky mountains; thence on said summit northward to the forty-ninth parallel of north latitude; thence west on said parallel to the western boundary of the territory of Minnesota; thence southward on said boundary to the Missouri river; thence down the main channel of said river to the place of beginning, be, and the same is, hereby created into a temporary government by the name of the Territory of Nebraska; and when admitted as a State or States, the said Territory, or any portion of the same, shall be received into the Union, *with or without slavery*, as their constitution may prescribe at the time of their admission: *Provided*, That nothing in this act contained shall be construed to inhibit the government of the United States from dividing said Territory into two or more Territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said Territory to any other State or Territory of the United States. *Provided further*, That nothing in this act contained, shall be construed to impair the rights of person or property now pertaining to the Indians in said Territory, so long as such rights shall remain unextinguished by treaty between the United States and such Indians, or to include any Territory which by treaty with any Indian tribe is not without the consent of said tribe to be included within the territorial limits or jurisdiction of any State or Territory; but all such Territory shall be excepted out of the boundaries, and constitute no part of the Territory of Nebraska, until said tribe shall signify their assent to the President of the United States to be included within the said Territory of Nebraska, or to affect the authority of the United States to make any regulation respecting such Indians, their lands, property, or other rights, by treaty, law, or otherwise, which it would have been competent to the government to make if this act had never passed.

SECTION 9. *And be it further enacted*, That the judicial power of said Territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government of said Territory annually; and they shall hold their offices during the period of four years, and until their successors shall be appointed and qualified. The said Territory shall be divided into three judicial districts, and a district court shall be held in each of said districts by one of the justices of the supreme court, at such times and places as may be prescribed by law; and the said judges shall, after their appointments respectively, reside in the districts which shall be assigned them. The jurisdiction of the several courts herein provided for, both appellate and original, and that of the probate courts and of justices of the peace, shall be limited by law: *Provided*, That justices of the peace shall not have jurisdiction of any matter in controversy where the title or boundaries of land may be in dispute, or where the debt or sum claimed shall exceed one hundred dollars; and the said supreme and district courts, respectively, shall possess chancery as well as common law jurisdiction. Each district court, or judge thereof, shall appoint its clerk, who shall keep his office at the place where the court may be held. Writs of error, bills of exception, and appeals, shall be allowed in all cases from the final decisions of said district courts to the supreme court, under such regulations as may be prescribed by law; but in no case removed to the supreme court shall trial by jury be allowed in said court. The supreme court, or the justices thereof, shall appoint its own clerk, and every clerk shall hold his office at the pleasure of the court, for which he shall have been appointed. Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be

taken to the Supreme Court of the United States, in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property, or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand dollars; *except only that in all cases involving title to slaves*, the said writs of error or appeals shall be allowed and decided by the said supreme court without regard to the value of the matter, property, or title in controversy; and except, also, that a writ of error or appeal shall also be allowed to the Supreme Court of the United States from the decision of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of *habeas corpus*, involving the question of personal freedom; *Provided*, That nothing herein contained shall be construed to apply to or affect the provisions of the "act respecting fugitives from justice, and persons escaping from the service of their masters," approved February twelfth, seventeen hundred and ninety-three, and the "act to amend and supplementary to the aforesaid act," approved September eighteenth, eighteen hundred and fifty; and each of the said district courts shall have and exercise the same jurisdiction, in all cases arising under the Constitution and laws of the United States, as is vested in the circuit and district courts of the United States; and the said supreme and district courts of the said Territory, and the respective judges thereof, shall and may grant writs of *habeas corpus* in all cases in which the same are granted by the judges of the United States in the District of Columbia; and the first six days of every term of said courts, or so much thereof as shall be necessary, shall be appropriated to the trial of causes arising under the said Constitution and laws, and writs of error and appeal in all such cases shall be made to the supreme court of said Territory, the same as in other cases. The said clerk shall receive, in all such cases, the same fees which the clerks of the district courts of Utah Territory now receive for similar services.

SECTION 10. *And be it further enacted*, That the provisions of the act entitled "An act respecting fugitives from justice, and persons escaping from the service of their masters," approved February 12, 1793, and the provisions of the act entitled "An act to amend and supplementary to the aforesaid act," approved September 18, 1850, be and the same are hereby declared to extend to and be in full force within the limits of the said Territory of Nebraska.

Accompanying the Bill from which the foregoing extracts are taken, the Committee on Territories presented the following Report— which we copy to show our readers the kind of special pleading by which it is attempted to justify this wholesale of free territory to slavery:—

The principal amendments, which your committee deem it their duty to commend to the favorable action of the Senate, in a special report, are those in which the principles established by the compromise measures of 1850, so far as they are applicable to territorial organizations, are proposed to be affirmed, and carried into practical operation within the limits of the new territory.

The wisdom of those measures is questioned, not less by their salutary and beneficial effects in allaying sectional agitation and restoring peace and harmony to an irritated and distracted people, than by the cordial and almost universal approbation with which they have been received and sanctioned by the whole country. In the judgment of your committee, those measures were intended to have a far more comprehensive and enduring effect than the mere adjustment of the difficulties arising out of the recent acquisition of Mexican territory. They were designed to establish certain great principles, which would not only furnish adequate remedies for existing evils, but in all time to come avoid the perils of a similar agitation, by withdrawing the question of slavery from the halls of Congress and the political arena, and committing it to the arbitrament of those who were immediately interested in and alone responsible for its consequences. With the view of conforming their action to what they regard the settled policy of the government, sanctioned by the approving voice of the American people, your committee have deemed it their duty to incorporate and perpetuate in their territorial bill the principles and spirit of those measures. If any other considerations were necessary to render the propriety of this course imperative upon the committee, they may be found in the fact that the Nebraska country occupies the same relative position to the slavery question as did New Mexico and Utah when those territories were organized.

It was a disputed point, whether slavery was prohibited by law in the country acquired from Mexico. On the one hand, it was contended, as a legal proposition, that, slavery having been prohibited by the enactments of Mexico, according to the laws of nations, we received the country with all its local laws and domestic institutions attached to the soil, so far as they did not conflict with the Constitution of the United States; and that a law either protecting or prohibiting slavery was repugnant to that instrument, as was evinced by the fact that one-half of the States of the Union tolerated, while the other half prohibited, the institution of slavery. On the other hand, it was insisted that, by virtue of the Constitution of the United States, every citizen had a right to remove to any Territory of the Union, and carry his property with him under the protection of law, whether that property consisted in persons or things. The difficulties arising from this diversity of opinion were greatly aggravated by the fact, that there were many persons on both sides of the legal controversy who were unwilling to abide the decision of the courts on the legal matters in dispute. Thus, among those who claimed that the Mexican laws were still in force, and consequently that slavery was already pro-

hibited in those territories by valid enactment, there were many who insisted upon Congress making the matter certain, by enacting other prohibition. In like manner, some of those who argued that the Mexican laws had ceased to have any binding force, and that the Constitution tolerated and protected slave property in those territories, were unwilling to trust the decision of the courts upon that point, and insisted that Congress should by direct enactment remove all legal obstacles to the introduction of slaves into those territories.

Such being the character of the controversy in respect to the territory acquired from Mexico, a similar question has arisen in regard to the right to hold slaves in the proposed territory of Nebraska when the Indian laws shall be withdrawn and the country thrown open to emigration and settlement. By the 8th section of "an act to authorize the people of the Missouri Territory to form a constitution and State government, and for the admission of such State into the Union to an equal footing with the original States, and to prohibit slavery in certain territories," approved March 6, 1820, it was provided: "That, in all that territory ceded by France to the United States under the name of Louisiana, which lies north of thirty-six degrees and thirty minutes north latitude, not included within the limits of the State contemplated by this act, slavery and involuntary servitude, otherwise than in the punishment of crimes thereof, shall and is hereby forever prohibited: *Provided always*, That any person escaping from the service of his master or mistress, who is lawfully claimed in any State or Territory of the United States, such fugitive may be lawfully reclaimed, and conveyed to the person claiming his or her labor or service as aforesaid."

Under this section, as in the case of the Mexican law in New Mexico and Utah, it is a disputed point whether slavery is prohibited in the Nebraska country by valid enactment. The decision of this question involves the constitutional power of Congress to pass laws prescribing and regulating the domestic institutions of the various territories of the Union. In the opinion of those eminent statesmen, who hold that Congress is invested with no rightful authority to legislate upon the subject of slavery in the territories, the 8th section of the act preparatory to the admission of Missouri is null and void; while the prevailing sentiment in large portions of the Union sustains the doctrine that the Constitution of the United States secures to every citizen an inalienable right to move into any of the territories with his property, of whatever kind and description, and to hold and enjoy the same under the sanction of law. Your committee do not feel themselves called upon to enter into the discussion of these controverted questions. They involve the same grave issues which produced the agitation, the sectional strife, and the fearful struggle of 1850. As Congress deemed it wise and prudent to refrain from deciding the matters in controversy then, either by affirming or repealing the Mexican laws, or by an act declaratory of the true intent of the Constitution and the extent of the protection afforded by it to slave property in the territories, so your committee are not prepared now to recommend a departure from the course pursued on that memorable occasion, either by affirming or repealing the 8th section of the Missouri act, or by any act declaratory of the meaning of the Constitution in respect to the legal points in dispute.

Your committee deem it fortunate for the peace of the country, and the security of the Union, that the controversy then resulted in the adoption of the compromise measures, which the two great political parties, with singular unanimity, have affirmed as a cardinal article of their faith, and proclaimed to the world as a final settlement of the controversy and an end of the agitation. A due respect, therefore, for the avowed opinions of senators, as well as a proper sense of patriotic duty, enjoins upon your committee the propriety and necessity of a strict adherence to the principles, and even a literal adoption of the enactments of that adjustment, in all their territorial bills, so far as the same are not locally inapplicable. Those enactments embrace, among other things, less material to the matters under consideration, the following provisions:

"When admitted as a State, the said territory, or any portion of the same, shall be received into the Union, with or without slavery, as their constitution may prescribe at the time of their admission."

"That the legislative power and authority of said territory shall be vested in the governor and a legislative assembly."

"That the legislative power of said territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil; no tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents."

"Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be taken to the Supreme Court of the United States in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party or other competent witness, shall exceed one thousand dollars, except only that in all cases involving title to slaves, the said writs of error or appeals shall be allowed and decided by the said supreme court, without regard to the value of the matter, property, or title in controversy; and except, also, that a writ of error or appeal shall also be allowed to the Supreme Court of the United States from the decision of the said supreme court created by this act, or of any judge thereof, upon any writ of *habeas corpus* involving the question of personal freedom; and each of the said district courts shall have and exercise the same jurisdiction in all cases arising under the Constitution and laws

of the United States as is vested in the circuit and district courts of the United States; and the said supreme and district courts of the said territory, and the respective judges thereof, shall and may grant writs of *habeas corpus* in all cases in which the same are granted by the judges of the United States in the District of Columbia."

To which may be added the following proposition affirmed by the act of 1850, known as the fugitive slave law:—

That the provisions of the "act respecting fugitives from justice and persons escaping from the service of their masters," approved Feb. 12, 1793, and the provisions of the "act to amend and supplementary to the aforesaid act," approved September 18, 1850, shall extend to and be in force in all the organized territories," as well as in the various States of the Union.

From these provisions it is apparent, that the compromise measures of 1850 affirm and rest upon the following propositions.

First. That all questions pertaining to slavery in the territories, and in the new States to be formed therefrom, are to be left to the decision of the people residing therein, by their appropriate representatives, to be chosen by them for that purpose.

Second. That "all cases involving title to slaves," and "questions of personal freedom," are referred to the adjudication of the local tribunals, with the right of appeal to the Supreme Court of the United States.

Third. That the provisions of the Constitution of the United States, in respect to fugitives from service, are to be carried into faithful execution in all "the organized territories" the same as in the States. The substitute for the bill which your committee have prepared, and which is commended to the favorable action of the Senate, proposes to carry these propositions and principles into practical operation, in the precise language of the compromise measures of 1850.

"YOU LED ME TO CHRIST."

So said one who formerly sat under our ministry, when after a separation of years we renewed our acquaintance with her in her last sickness. As we entered the chamber where she lay in the last stages of consumption, turning toward us with a radiant smile, she exclaimed, "You led me to Christ. I was brought up in error. I lived in worldliness. I felt at ease in my sins. Your sermons awakened me. Your conversation enlightened me. You led me to Christ—and my husband, and my sister also. I am so glad to see you before I die. I am at peace. Christ is precious. I am going to be with my Savior. You led me to Christ."

Our emotions found a brief, tearful, broken utterance in prayer; and the day following, we learned that she had gone to be with Christ.

No joy, saving that only of personal communion with God, can equal that of leading a soul to Christ. No other act has such a far-reaching influence, no other act lays hold so directly upon eternal interests, or brings us into such living sympathy with heaven.

We recently received a letter from a foreign missionary, that revives one of the most tender associations of former years. "Can I ever forget," he says, "that through college you were my chosen friend? For years we sat side by side in the same recreation-room. We were side by side in the boarding-house. We investigated together the same subjects, we read the same books, engaged in the same recreations. And more than this—we knelt together at the same mercy-seat. Can I ever forget, dear friend of my youth, that when running in the paths of thoughtlessness and sin, forgetting the early instructions of my sainted mother, lulling my conscience to sleep, and every month throwing off some restraint, you took me by the hand, and with more than a brother's tenderness led me to the cross of Christ? And though our homes are now on different sides of the globe, and we perhaps shall never meet again till we meet in the better land, we no doubt both of us often revert with more than a passing interest to the association of those early years."

Almost every Christian can recall some such association with one and another whom he has led to Christ. And doubtless every one who has had this experience, will testify to the fullness and the permanence of the joy it brings to his own soul. Why then do we ever relax our efforts for the conversion of souls? For what earthly gratification are we willing to forego this high celestial blessedness?

Paul looked forward to the recognition of those whom he had been instrumental in leading to Christ, as one of the highest of the secondary delights of heaven—those delights that range next to that of seeing Christ face to face. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

With such anticipations of heavenly joy resulting from the conversion of souls, shall we not give ourselves with increasing and unceasing earnestness to these labors of love? How thrilling the welcome at the gate of heaven, from one and another now rejoicing in its glory, "You led me to Christ!"

Independent.

A SISTER'S INFLUENCE.—"I was intoxicated but once," said a young man to us the other day. "I shall never forget it. In company with several jovial fellows, I was induced to drink pretty freely, and by the time I got home, I knew scarcely where I was or what I was doing. I was put to bed, and how long I lay there I don't know; but when I awoke, my sister was sitting beside the bed engaged in sewing. The moment her eyes fell on my face, she burst into a flood of tears and wept as if her heart would break. Overwhelmed with shame for my conduct, I then formed a resolution that I would never get drunk again; I have adhered to it for some years and I mean to keep it!" [Mr. Ledg.

Since the time of Capt. Cook the population of the Sandwich Islands has dwindled down from 400,000 to 80,000 souls.

For the Sabbath Recorder.

THOUGHTS IN A CHURCHYARD.

In the far West the sunlight's glow is fading,
And crimson clouds are floating over head,
Like the bright banners of a host of angels,
Waiting about the city of the dead.

Softly the evening breezes whisper round me,
Rattling the grass above each quiet breast;
And like a gem upon the brow of evening,
One bright star glitters in the glowing West.

Let no vain thoughts, no dark, unholy passions,
Disturb the peaceful calmness of my breast;
Here where the wicked ever cease from troubling,
Here where earth's weary children are at rest.

Here let me pause, and read the simple story
Of one who perished in life's early prime—
Of one whose bark, while the fair sky was brightest,
Was wrecked and lost upon the shores of time.

Ah! who can tell what bright and fairy visions,
What joyous hopes, once filled thy active brain!
And who can know the wild and bitter anguish,
When e'er thy corse the tear-drops fell like rain!

And here lies one, whose footsteps were awary
With the long toilsome march of this sad life:
One who had bravely fought life's ceaseless battle,
And full of years had fallen in the strife.

And here a maiden, fair and young, is sleeping,
A pure, frail flower, the stream of life beside:
In its full bloom by death's chill frost was blighted,
And swept away by Jordan's rolling tide.

And here a little mound, with roses blooming,
Tells where a child hath been laid down to rest—
Sad pledge for one whose dimpled cheek's soft pillow,
Hath been a tender mother's faithful breast.

Ah! little one, a mother's heart is lonely,
Since angels bore thee to the better shore;
In love's bright chain one precious link is broken,
One glad voice shall never greet her more.

Here is one little spot of earth, more holy
Than any other in the world, to me:
'Tis here my mother rests in quiet slumber,
From earthly pain and sorrow ever free.

Here let me linger while the day is dying,
And round me gather evening shadows gloom—
Alas! a shadow hath been cast on my spirit,
Since she hath slept within this lonely tomb.

But when the trumpet of the great archangel
Shall peal with echoing blast through earth and
heaven,
Then shall the dead arise to life immortal,
Then shall the fetters of the grave be riven.

SARAH. SHELTON, 1854.

RELIGION IN COLLEGES.

The last Fifth-day in February has for a number of years been extensively observed as a day of fasting and prayer for Colleges. In anticipation of the occasion, a Committee of the Society of Inquiry in Amherst College made a brief statement respecting the condition of several Colleges in New England and the Middle States—which we copy as containing facts of permanent interest and value.

In Waterville College, Maine, there are 90 students. Of this number 36 are professors of religion, 20 have the Gospel ministry in view, and 2 intend to become missionaries to foreign lands. The students sustain two weekly religious meetings. There is an association called the Boardman Missionary Society, which has for its object the promotion of religious knowledge and piety among its members. One interesting case of conversion has occurred during the past year; others are thoughtful, but still out of Christ.

Dartmouth College, Hanover, N. H., contains 230 students. About 60 are professors of religion—a large part of whom are expecting to enter the ministry. Many are discussing the question of their duty to the heathen, with a willingness to go wherever it may call them. Separate prayer-meetings are sustained by the different classes on Wednesday, and a union-meeting on Friday. There are two religious societies, namely, the Theological and Society of Inquiry. A greater religious interest than usual has prevailed during the past year. Christians have been more thoughtful and active, and the impatient general of those strikingly illustrate the power of divine grace. "We have much to be thankful for, and much to deplore. God has blessed us far beyond our deserts."

Middlebury College, Vt.—Number of students, 63. About 30 are professors of religion. The exact number studying for the ministry is not known. The Philadelphia Society meets every Friday evening to discuss religious questions, and on Sunday morning for prayer and conference. Class prayer-meetings are held every week. There have been no conversions during the past year, but an elevated tone of moral feeling prevails among the students.

University of Vermont.—Number of students, 121; professors of religion, 32; studying for the ministry, 21; intending to become missionaries, 2. Weekly class meetings are held by the students, and also one general meeting for all who are disposed to attend. There is a society for religious inquiry, which holds its meetings weekly. There have been no conversions during the past year, but little religious interest. At present, however, we feel much encouraged to hope and pray.

At Hamilton College, Clinton, N. Y., there are 120 students; 51 are professors of religion, 31 are intending to enter the ministry, and 2 propose to become missionaries to foreign lands. There are two weekly prayer-meetings sustained by the students; also, a "Society of Christian Research," the object of which is to promote religious knowledge, and to aid in the missionary enterprise, by prayer and contribution. It supports a beneficiary at the Batticotta Seminary, Ceylon. There has been but little deep religious interest during the past year. It seems at the present to be increasing.

Madison University, Hamilton, N. Y., contains 208 students; 175 are professors of religion; 137 have the ministry in view, and 18 the missionary field. The students hold three weekly prayer-meetings. The monthly concert of prayer for missions is held on the first Monday of every month, at which time the regular college exercises are suspended. There are three societies for the promotion of religious knowledge, namely, the Society for Inquiry, embracing nearly all the professors of religion. A report of some missionary station is read before the society on the first Sunday evening of every month. Second, the Eastern Association, comprising those who

expect to labor in the foreign field. The objects of this association are to pray for and obtain information concerning the success of missions. Third, the Western Association, embracing those who intend to labor in the ministry at home. There has been rather more than the usual degree of religious interest during the past year; 20 cases of conversion have occurred.

Brown University, Providence, R. I., contains 270 students; 70 are professors of religion, 30 are studying for the ministry, and 2 propose to become missionaries. Two prayer-meetings are held during the week; the classes meet separately on Friday evening, and together Wednesday evening. Those who are not professors seldom attend. The usual monthly concert is here observed, at which time one of the college professors gives an account of the progress of missions throughout the world. There is also a monthly meeting of the Society of Missionary Inquiry.

Rutgers College, New Brunswick, N. J.—Number of students, 88; professors of religion, 24; studying for the ministry, 18 or more. A weekly prayer meeting is held by the students. There is a Bible Society at this college—an auxiliary of the American—which pays into the treasury of the Parent Society about \$30 annually.

At Trinity College, Hartford, Connecticut, there are 103 students, 27 of whom are studying for the ministry. The number of professors of religion is 46. There is a society called the Missionary Association, which has for its object the promotion of religious knowledge. The students often meet for prayer and religious instruction.

At Bowdoin College, Brunswick, Maine, there are 176 students; 44 are professors of religion, the majority of whom will probably study for the ministry; but one is known to be fully decided to become a missionary. There are meetings for all the students on Saturday evening and Sunday morning. The classes also hold separate prayer-meetings. There is a society called the "Praying Circle," embracing all the pious students. The past year has been marked by sobriety and good attendance on religious services. There have been two hopeful conversions; but further than this, no special indications of God's presence.

Williams College, Williamstown, Mass.—Number of students, 231; of these 110 are professors of religion, 61 have the gospel ministry in view, and 6 intend to become missionaries. There have been six conversions during the past year. Religious meetings: The President lectures to the students on Saturday evening. Sunday morning, all the classes meet for conference. Prayer-meetings are held on Monday, Tuesday, Thursday, and Friday, from one to two o'clock; and also on Friday evening. The Mills Theological Society holds meetings alternately for the study of the Scriptures and reading essays on missionary subjects and reports of the different stations. The religious interest during the past year has been good—at times deep and general, though there have been fewer conversions than in some previous years.

Amherst College, Amherst, Mass., contains 208 students; of these, 141 are professors of religion, 87 are expecting to enter the ministry, and 21 the field of foreign missions. At the commencement of the past year considerable religious interest was manifested. Christians were more active, and the impatient more serious. Some were inquiring, and a few expressed the hope of forgiveness. During the year there have been ten hopeful conversions. Class prayer-meetings are held on Saturday evening, and on Sunday morning a general meeting of all the classes. The society meets once in two weeks to discuss religious questions, and obtain missionary intelligence. At the monthly concert, one of its members reads a sketch of the origin and progress of some missionary station, and another a dissertation on the general subject of missions.

Summary.—Number of colleges reported, 12; students, 1486; professors of religion, 633; preparing for the ministry, 350; intending to become missionaries, 45; conversions during the year, 43.

AMHERST COLLEGE, Feb. 8, 1854.

PRAYING FOR MINISTERS.

An aged colored man, and a godly member of the church, called on his pastor and remarked to him, "You have preached some good sermons lately—better than usual." The minister replied, that perhaps the people's ears were better open to hear, than usual. "Well," said the old man, "there is a great deal in that too; but I think somebody has been praying for you." The minister said he hoped so; for that minister has a hard time of it for whom no one in his congregation prays. Reader, do you pray for your minister? You expect great things from him, and if he does not preach well, you feel at liberty to find fault with him. Have you called on God to help him? I do not ask if you have prayed for him in the prayer-meeting or in the family. Do you enter your closet on Sabbath morning and earnestly wrestle with God for him, feeling that he greatly needs help to preach the everlasting gospel, and that you cannot venture to the house of God without seeking a blessing for him, lest you should come away unpurified—lest no good should be accomplished that day?

If you are conscious of deep neglect of this duty, and this privilege, we beg of you to reflect a little. Your minister is a man; encompassed with infirmities as other men are, and liable to many temptations. It is very important that his mind should be composed and elevated above the cares and vexations of life, when he sits down to prepare a sermon; and such, especially, should be his case when he goes to the sanctuary to conduct the worship of God, and deliver his message. Consider the malice of Satan against ministers; how he makes it his business to distract and divert their minds to prevent them from preaching well, or from making due preparation. Prayer has power with God to prevent his schemes, and protect your minister. Do you pray for your minister? If not, will you begin?

[Presbyterian of the West.

The Sabbath Recorder.

New York, March 9, 1854.

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SABBATH-BREAKING PARTNERSHIPS.

We have been sitting with pen in hand for half an hour, or more, pondering upon the best manner of discussing this important subject. It is our wish to discuss it in such a way as will give no offense. We wish, at all events, to say nothing but what will stand the test of truth. Who may not succeed in saving the feelings of his brethren, but if we may be instrumental in saving them from their sins, we shall feel that we have not labored in vain.

By Sabbath-breaking partnerships we mean those associations for business which involve the breach of the Sabbath on the part of one or more of the firm, or on the part of those in its employ. These associations have multiplied among us, within a few years past, causing not a little anxiety with some as to what will be the final result. There are some, who fear that the result will be most disastrous to the cause of the Sabbath, to say nothing of other unhappy consequences; and they consider it high time that the subject were agitated earnestly, till those who are implicated shall see, either that they are sinning against God, or that their course is justified by the Scriptures of Truth.

If we understand the Fourth Commandment, it requires abstinence from labor, not only on the part of the individual himself, but also on the part of all who are in his employ. "Thy man-servant, and thy maid-servant."

It makes it a man's duty to control his own household—his farm—his shop—every place, in short, over which his lawful jurisdiction extends, and for the management of which he is in any way responsible. If it is wrong for him to break the Sabbath himself, it is wrong for him to employ others to break it. A person who would employ another to commit an act of murder, is accounted as a murderer himself. He that hires a ruffian to set fire to his neighbor's house, is no less guilty than the ruffian himself. And he that employs another to rob the possessor of his goods, promising to make him a sharer in the spoils, is no less guilty an accomplice in the crime to stand justified before an honest community. Now, if our inability to see, that he who employs others to break the Sabbath is not just as guilty as if he broke it himself, argues obtuseness of intellect, we hope that some body will endeavor, by the plainness of speech and simplicity of illustration which cannot fail to impress the dultest understanding, to set the matter in its true light.

The Sabbath-keeper by his profession declares that the keeping of Sunday, to the displacement and violation of the day designated as the Sabbath, in the Fourth Commandment, is a sin. He believes that the substitution of Sunday for the seventh day was accomplished by the Man of Sin. He hesitates not to say, that to keep Sunday instead of the Sabbath is to symbolize with Popery. He says that it is to make void the commandment of God in order to uphold a human tradition. He enters into controversy upon this point, wherever he goes, and prides as it to be the duty of all to keep the Sabbath just as God appointed. It is one of the duties enjoined in the Law, he says, and the transgression of the law is sin.

But what says the Sabbath-keeper by his business arrangements? An observer of the first day of the week proposes a copartnership, the condition of which is, that the establishment shall do business on the Sabbath-day. The Sabbath-keeper consents, on condition that he himself shall be exempt from all active participation in what is done on that day. He consents that his partner shall work, and, of course, that all the employees, servants, or agents, that may be required for the management of the concern, shall work also. Not only so; he consents to receive, and appropriate to his own use, as his lawful property, a portion of the profits that may arise out of this Sabbath labor. In yielding this consent, does he not say that to work on the Sabbath-day is no sin? Does he not flatly contradict his religious profession?

For, what is the nature of a copartnership? Does not each member of the firm work for the other? Even admitting that there are no clerks, journeymen, or under-servants of any sort, in the establishment,—none but the partners themselves, who of course are equals, and have equal rights,—still each one serves the other. For there is no reason why two or more persons should enter into partnership, except the mutual service which they render one another, thereby rendering the profits of the concern greater for each, than if he carried on business by himself alone. Thus, when a Sunday-keeper proposes partnership with an observer of the Sabbath, this is the inducement which he holds out:—"I will serve you," says he, "on the Sabbath-day—a very profitable day for business—thereby augmenting your gains much above what they would be, if you were in business by yourself, and should shut up the establishment on that day." The Sabbath-keeper agrees to the proposal, and by that very agreement says, "I consent that you shall work for me on the Sabbath."

This, we take it, is the plain, common-sense view of the matter. Turn and twist it as we may, we think it comes to this in the end. And if the Sabbath-keeper can thus deliberately say to his partner, "I agree that you shall work for me on the Sabbath," he either flatly contradicts his religious profession, and

says that to work on the Sabbath is no sin, or else deliberately makes up his mind to commit sin.

Let it not be replied, that the partners, being equal, each one acts for himself; and is responsible for himself. For though each acts for himself, he does not act *only* for himself. He acts also for the other. He acts for himself in the same sense as the common hired laborer acts for himself, who, though he works for himself in respect to the wages he hopes to receive, works for the man who employs him also. If he is hired to work on the Sabbath-keeper's farm, on the Sabbath-day, or in his shop, or counting-house, there is no sophistry which will make it appear that he acts only for himself. The employer is guilty also. And when the Sunday-keeping member of a business firm manages the business on the Sabbath-day, he does it not only for himself, but for the other also. He is employed, nay, to all intents and purposes, *hired*, by the other to do it. The act of hiring is not done formally, from week to week, but it enters into the very nature of the contract by which they agree to do business jointly, in partnership. Brethren, is it right—is it a lawful contract? Does it involve nothing of sin against Him who said of the Sabbath-day, "In it thou shalt not do any work; thou, nor thy man-servant, nor thy maid-servant?"

T. B. B.

PARENTAL DUTIES AND RESPONSIBILITIES.

(Continued.)

Education.

It would perhaps have been more in obedience to the laws of order, had I commenced my former article with the heading which designates the line of thought for the present one, and may for others to come. But as "what is written is written,"—aye, and printed too—we will let that pass.

Education is a term of very comprehensive signification. It embraces all the laws of mind and human actions. There is heart education as well as head education, and it is doubtful whether any education of the latter, which does not reach the former, is of any real benefit; and sure it is, that that education of the mind which is not sanctified by a good heart, does often prove itself a curse.

But my present purpose is to call the attention of parents to that department of education which embraces the arts and sciences, and refers more especially to the business transactions of life. I think it will be admitted, upon reflection, that every pursuit in life requires an education peculiar to itself. It is not proposed to assert, that even in this instance a general education is not desirable, and even necessary, but that a special and particular education is necessary for each of the different departments of human industry. If the merchant and surveyor need instruction in their particular branches of labor, so do the engineer and the architect. Nor is that great and indispensable branch of human industry, *farming*, exempt from this rule. Our opinion is immovably fixed, that the world suffers more this day for the want of a thorough education in all the branches of farming and housewifery, than in any and perhaps than in all other industrial pursuits. Look at thousands upon thousands of acres of land, not only indifferently but *unskillfully* cultivated throughout our vast country. How little is known of the adaptation of the different kinds of soil for this or that kind of grain, or this or that class of vegetables. For this reason, and for this only, years of toil are rewarded with poverty and disappointment, and a train of evils at the thought of which the heart sickens. The same may be said concerning the improvement of those domestic animals which in their turn contribute so much to the wealth and happiness of man.

Also, how much of human happiness and wealth depends upon the proper discharge of domestic duties. It is an old saying, that "the wife can throw out with a teaspoon as fast as the husband can throw in with a shovel." But to say nothing of the absolute necessity of domestic economy, in order to the wealth of the thousands of hearts that have sunk under the weight of an up-hill struggle for the want of this, let us consider for one moment the happiness or unhappiness, as the case may be, to human life, as connected with this subject. As the heart is the seat of animal life, so is the family, the house, the kitchen, the center and seat of domestic and social felicity. Let me ask the reader, especially the *youthful* reader, to pause for one moment and think of a home where the presiding geniuses are industry, neatness, economy, and genial hearts! I have not mentioned riches; they are too sordid to be ranked with the superior excellencies above named. But how are we to have such homes, if our daughters are not so educated as to fit them to become the embodiment of these virtues?

And now, dear parents, on looking over the fields of human industry, and upon the realities of life, and seeing how much of the happiness, comfort, and real success of life, depends upon the education of your children, both as to its character and amount, may I earnestly press upon your attention the question, whether you are doing your whole duty towards them? Do you patronize the district schools—the select schools—the academies—the colleges of our country? Do you furnish them with extensive and first-rate newspaper reading? Or, if they read at all, do you allow them to read the silly trash which forms the reading of so many of the young of the present age? Do you purchase them good books, and encourage their reading them? Do you throw your whole soul into the question of *thoroughly and truly* educating your children?

N. V. H.

THE NEBRASKA BILL—PROTESTS.

From almost every part of the country, petitions, remonstrances and protests against the Nebraska Bill are going to Washington. A solemn protest against that bill, or any other modification or repeal of the Missouri Compromise, has been prepared and sent out through all New England by a committee of Boston ministers, consisting of Drs. Charles Lowell, Lyman Beecher, Baron Stow, and Rev. S. Streeter. It is hoped that every Protestant clergyman in Boston will sign it. In New York a similar paper has been extensively circulated, and signed by clergymen of all denominations. We copy it in hope that it will serve as a model for men of all classes to represent to Congress their opposition to this nefarious bill:—

"The undersigned, clergymen of various denominations in the city of New York and vicinity, desire respectfully and earnestly to remonstrate against the bill for the organization of new territories, now before Congress, allowing the introduction of slavery into a region consecrated to freedom by the plighted faith of the nation, in long-standing and 'irrepealable' enactments, and by the divine and natural claims of religion and of liberty.

"We remonstrate on the ground that the parties whose rights and interests are, and are to be, affected cannot be restored to the position of equality occupied by them respectively, before the enactments solemnly established in 1820. The security for freedom then given to the one party, can not be taken away without the grossest violation of justice, good faith, and law.

"We remonstrate, because the deliberate and unnecessary extension of the evils of slavery would be positive guilt, and, as committed by Congress, the guilt of the whole country, and not of any particular State alone; and we feel bound to protest, in the name of religion and humanity, against such legislation.

"The responsibility of determining the prevailing institutions of future generations of many millions of immortal beings, is inconceivably great and solemn. We remonstrate against preparing the way, or providing the means, of establishing slavery as a part of the radical and organic life of a vast future empire in our land.

"We remonstrate against such a procedure, as tending to produce alienation of feeling between different sections of our beloved country, great agitation and perilous dissension, and exposing us to the righteous judgments of Almighty God."

DANIEL'S 2,300 DAYS AND 70 WEEKS.

BY BENJAMIN CLARKE.

(Continued from the Recorder of Feb. 10th.)

The National Rights of the Jews.

As there are now many professing Christians who say that the Most High will never again recognize the Jews as a distinct nation, or a distinct people, and that now, under the gospel dispensation, "there is neither Jew nor Greek," &c., I would respectfully inquire whether they have any *national rights*; and if they have any, what are some of those rights?

How long was the seed of Israel to continue a distinct nation? "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar—the Lord of hosts is his name—if those ordinances depart from before me, saith the Lord; then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31: 35–37. Please read this whole chapter, and see that it speaks of the gospel dispensation. We learn from this scripture, that Israel is to continue a nation, that is, a distinct people, so long as the sun and moon and stars rule the day and night. They are to be made "a strong nation," and "the Lord shall reign over them forever." Micah 4: 6.

Were the Jews—the house of Jacob—to be scattered among the other nations of the world? "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up my ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name, [that is understood to be, Gentile Christians, called by the name of Christ,] saith the Lord that doeth this. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God." Amos 9: 8–15.

It will be seen, that the above scripture is in part fulfilled, so far as relates to their being scattered among the nations; but that they never have yet been gathered in fulfillment of the last part of this scripture, is evident. In looking after that people and their future national rights, we should carefully distinguish their former return from Babylon's captivity, and their future return from their present scattered state.

Were the Jews to be gathered a second time to their land, after they were gathered from

their Babylonian captivity? "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left" (from many places) "and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 10–12. This gathering of Israel and Judah seems to be after the Gentiles have sought this glorious rest of Christ the ensign.

The Jews were to be given up until a set time. "Therefore will he give them up until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." Micah 5: 3. "Until the fullness of the Gentiles be come in," Rom. 11: 25, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "Behold, your house is left unto you desolate. And verily I (Jesus) say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." The word *until*, in these scriptures, does not mean that they should be cast away forever; but "there is hope in time end, with the Lord, that thy children shall come again to their own border." Jer. 31: 17.

Now, if such plain scripture language as the above quotations shows any thing, it is, that "God hath not cast away his people which he foreknew." And to say now, that "there is neither Jew nor Greek," (when the scriptures say, also, that "there is neither male nor female," does not prove that the Jews shall not continue a distinct nation. Even after the resurrection, "when the Son of Man shall sit in the throne of his glory," his twelve apostles also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We would therefore most respectfully and most earnestly request all enlightened nations, and their governments, who have an eye to the rights of man, that they have also an eye to the *national rights of the Jews*. For we Gentiles are somewhat indebted to them, especially for the Scriptures of truth.

(To be continued.)

[ERRATA.—In my last, under the question, "When do the 2,300 years end?" for 466 read 446 years, &c. The fifth line from the bottom of the col. for "Governors" read "Governor."]

COMMUNION.

The subject of communion is one which, for a long time, has much exercised my mind. Whether it is owing to my early education, or to the truth in the case, I have always found it difficult to coincide with the views of restricted communions. And although, for the sake of harmony, I have conformed in my practice to restricted communion, yet my conscience has been severely tried upon so doing. It has been my aim, (in theory at least,) to model my Christian profession after Christ Jesus, and his Apostles, wherein they followed Christ.

It seems to me, that the Lord's Supper was given to Christians as such, irrespective of whatever else might be their imperfections. I have examined much that has been written in favor of close communion, but have failed to be convinced of the validity of the arguments, or of the error of my views. As I do not intend, at this time, to argue the question, I will only add, that the present divided and sectarian state of the nominal church, I view as antagonistic to pure Christianity, and contrary to the unity of the church, for which Christ prayed.

S. S. GRISWOLD.

SABBATH-KEEPERS IN WESTFIELD, PA.—A business letter from R. L. Davis, dated Westfield, Tioga Co., Pa., Feb. 26, 1854, says: "Perhaps it would be interesting to you to know, that three families—two in Westfield, and one (Eld. H. Kelly) in Chatham, of the Christian denomination—embraced the Bible Sabbath last summer, and formed themselves into a Sabbath-keeping church, and hold meetings once in two weeks. There are several persons in Clymer, favorably inclined to the Sabbath; two families have kept it some years, and three or four have acknowledged its claims. Religion has been revived in Clymer, (south of Westfield,) and the east part of Westfield, this winter; and a revival is now in progress in Brookfield, adjoining Westfield on the north."

ORDINATION.—A Council of delegates from the 1st Alfred, Independence, Richburg, and 2d Alfred Seventh-day Baptist churches, met on the 2d of March, at Amity, by request of Scio and Amity churches, to take into consideration the ordination of brother CHARLES ROWLEY to the work of the ministry. After examination, it was unanimously resolved, that their request should be granted. The consecrating prayer was offered by Eld. J. Kenyon, charge given L. Andrus, hand of fellowship by Eld. D. E. Maxson, benediction by C. Rowley. T. E. BARCOCK, Mod. S. BURDICK, Sec.

THE MEMORIAL.—The ninth number of the SEVENTH-DAY BAPTIST MEMORIAL has been delayed beyond the regular time for issuing it; but it is now all printed, and will be sent to subscribers in the course of the present week. It will contain a portrait of Eld. James H. Cochran; biographies of James H. Cochran, John Crandall, Jonathan Davis, and Jacob Ayres; the early history of the Western (now 1st Hopkinton) Church; and a continuation of the history of Seventh-day Baptist Missions.

SUNNY SIDE.—Under this head, we find in one of our Baptist exchanges the following paragraphs, showing that there is indeed a sunny side to the life of some ministers of the gospel:—

The Baptist Church in Tarrytown, besides increasing the salary of their pastor, the Rev. A. P. Buck, one hundred dollars a year, have recently presented him a donation of two hundred and forty dollars. This church a few years ago was a feeble body, aided by the State Convention and Home Mission Society. It is now able to do generous deeds, and has the disposition to do them.

A Baptist pastor a few miles from New York city,—we are not sure that we have permission to give the name of our friend,—received a note on New Year's, expressing a grateful appreciation of his ministry, and the hope that it would remain permanent, and enclosing a check for \$1000, the gift of three brethren, whose praise is in our churches.

Another Baptist pastor, still nearer us, received at the same time the title to property valued at \$1000, with other similar demonstrations. And, what is more, our good brother is used to such things.

GRAND LIGNE MISSION.—We learn from the annual report of the mission at Grand Ligne, Canada, for 1853, recently published, that the Lord has greatly blessed his servants in that part of his moral vineyard. The report says:—

"The year 1853 may be numbered among the brightest in the history of the mission. Never have there been so many calls for the efforts of our colporteurs, never have they been more active, or found more access to educated and influential persons. The work of evangelization has been prosecuted vigorously, especially in the new field, comprising the parishes of St. Isidore, St. Remi, and St. Constant; several families in these places have abjured the Romish faith to follow the Gospel. If we add to these about a dozen in the parishes around St. Mary and St. Pie, and in isolated places within the limits of our missionary field, who have become Protestants during the year 1853, we can number some fifty adults, besides as many children, naturally brought under the influence of the truth."

PROF. FINNEY IN CINCINNATI.—The *Western Christian Advocate*, a spirited Methodist paper issued from Cincinnati, makes the following note of Prof. Finney, who has recently been preaching in that city:—

"Rev. Prof. Finney, of Oberlin, O., has been before the religious public as a preacher and revivalist for some twenty-five years past. He was not long since in London, and during several months' labor there accomplished a large amount of good. The doctrine by which Mr. Finney made himself notorious in the earliest days of his ministry, namely, *self-conversionism*, he appears to have given up. We heard him on the topic of *confessing and cleansing* last Friday evening, in the Presbyterian church, corner of Fourth and John streets in this city, and were much pleased with his discourse. Mr. Finney is quite bald, and wears his beard wholly unshaven, the upper lip excepted. He preached for over an hour, and with great feeling and earnestness, and yet there seemed to be no movement in the congregation."

THE WAY TO TREAT A MINISTER.—Rev. Dr. Cox, for seventeen years past pastor of the First Presbyterian Church in Brooklyn, has been compelled by ill health to desist from ministerial labors, and is about to retire to a farm he has purchased near Owego, N. Y. The church, after accepting his resignation, took a fancy to express their gratitude for past services, and their regret for his loss; and accordingly tendered him \$6,500 to pay for the farm he had bought. The offer was accepted, and the entire sum raised by voluntary subscriptions in one week.

CHARITABLE BEQUESTS.—The will of the late Elliot Cresson, of Philadelphia, distributes \$127,000 for philanthropic objects—including \$50,000 for the American Sunday School Union, \$10,000 for the School of Design, \$10,000 to the Historical Society, \$10,000 to a monument for William Penn, \$10,000 to the Episcopal Missions to Port Cresson, Africa, \$5,000 to the Episcopal Seminary at Alexandria, \$5,000 to the Hospital for the Insane, \$5,000 to Philadelphia City for planting trees, besides sums to various benevolent institutions of Philadelphia.

METHODISTS AND THEOLOGICAL EDUCATION.—The Methodists are fast coming to estimate aright the advantages of a good theological training. We see it stated, that another Methodist Biblical Institute, similar to that in Concord, N. H., is to be established in the vicinity of Chicago, and to go into operation next December. The question of a Theological Seminary of the highest grade, to be established somewhere in the vicinity of New York, for the benefit of the same denomination, is now mooted by some of its distinguished members.

REVIVAL IN NEW YORK.—The Baptist Church in Norfolk-st., New York, has been for some time past the scene of much religious interest. The preaching has been done principally by Eld. Lewis Raymond. On the first Sunday in February twenty-five persons were added to the church by baptism, and baptisms have been frequent since. Among the candidates for baptism last Sunday was Mrs. Armitage, wife of the pastor of the church.

JEWISH SYNAGOGUES IN NEW YORK.—There are at the present time nineteen congregations of Jews in the city of New York; of whom ten use the Polish form of prayer, five the German, one Portuguese, one Holland, one Bohemian, and one Reform. All but two have readers or ministers, and three have lecturers.

SUNDAY ON THE CANALS.—In the Senate of New York, on the 3d inst., Mr. Field reported against the petitions for closing the canal locks on Sunday. The report was agreed to by a vote of 10 to 8.

REVIVALS IN WESTERN NEW YORK.—The *Northern Christian Advocate* says that there are numerous revivals now in progress in Western New York. At Union Springs, Brother Orcutt has had a fine work. More than thirty have been converted. In Weedsport and vicinity a revival has been going on for months. The last we heard, a hundred had been converted. Bro. Dunning is still pushing forward for new victories. Last week we attended the preachers' meeting at East Palmyra, or Rochester District; but such was the state of the work on the District, that only a fraction of the preachers were present. They were detained at home by revivals which they could not consistently leave—a blessed hindrance indeed, and by much too uncommon. From various quarters the cheering news comes, up that sinners are turning to God.

A CATHOLIC VIEW OF AMERICA.—A Catholic writer in France furnishes in the *Univers* the following philosophical explanation of the prevalence of spirit-rapping in the United States:—

"Eminent theologians explain why the devil has more liberty in the United States than in Europe, where the holy sacrifices of the mass are celebrated at vast distances apart, and where so many millions of men, descendants of Protestants, have no religion whatever, and are not even baptized. This rarity of the sacraments leaves the devil greater sway over men; he dares to come nearer the earth, not being driven afar by the frequent immolation of the divine victim, and he enters into communication with the human race by the mysterious means which God leaves open to him."

LECTURES ON THE JEWS.—Mr. J. W. Marcussohn, a converted Israelite, at present a student in Union Theological Seminary, New York, is delivering a course of lectures on Jewish history and customs, in the lecture-room of the church in Mercer-street, New York. The first was given last Sunday evening. Subject, "Rites and Ceremonies of the Jews."

RELIGIOUS INTELLIGENCE.

The church and congregation of Stewartsville, N. J., organized with 76 members a little over three years since, have built and paid for their church and grounds about \$6000, given several hundred to aid feeble churches, besides regular contributions to the Boards of the Church. During the past year they have erected an ample and convenient parsonage, at a cost of about \$1800, of which the balance is expected to be paid by the 1st of April next. About 90 have been added to the membership since the organization.

The *Christian Secretary* says that Rev. Dr. Turnbull went down to Eagle Mills, in Glensburgh, on Sunday, the 15th of January, and preached in the school-house, in the morning, to a crowded audience. At noon he baptized six converts, who had been previously received on their experience by the First Baptist church in this city. These converts are the fruits of the labors of a few young men, members of the first Baptist church, who have held meetings there for a few months past. Some fifteen or twenty conversions have occurred there since the meetings were commenced.

Judah Touro, a wealthy Jew, recently deceased in New Orleans, left nearly half a million of dollars chiefly to Jewish institutions. Among the bequests we observe one of ten thousand dollars to the city of Newport, R. I., to be applied to the purchase, and improve as a promenade, of the lot on which stands the "old stone mill," which must be familiar to every one who has visited Newport.

The *Christian Guardian* (Canada) states that a glorious work of revival is progressing in Quebec, under the labors of Rev. James Caughey. Over two hundred persons had professed conversion, and there were abundant tokens of a still more mighty outpouring of the Holy Spirit.

The American Sunday School Union have recently erected a new building at No. 316 Chesnut-street, Philadelphia. This new structure, including the ground and the fitting up of the premises for the business of the society, will cost, when completed, upwards of \$65,000, the shelving alone cost \$5,000. The voluntary contributions of citizens of Philadelphia toward the building are not far from \$13,000.

The new Bible House, which is one of the largest and most imposing edifices in New York, cost \$303,000. Yet not one dollar of the Society's regular receipts was used in its erection, and the rents of the various stores and offices, will soon clear the building of debt, and then furnish an important addition to the Society's income.

A committee having in charge that subject, announce in the *Cincinnati Journal and Messenger*, that \$50,000 toward the endowment of \$125,000 for Granville College is subscribed, and that the subscriptions have therefore become binding.

Hon. Jonathan Phillips has just made a donation of \$10,000 to Harvard College, for the increase of the fund for the Greek Professorship. The incumbent of that office, Prof. Felton, is now in Greece, pursuing his studies.

The American Colonization Society has received the past year \$82,458, the largest sum ever contributed in one year. Nearly one thousand emigrants have been transported to Africa during the year.

Lady Peel, widow of the late Premier, has gone over to the Church of Rome, with one of her daughters. It is said that both, now on the Continent, intend to take the veil.

A bill is before the Virginia Legislature for the compulsory removal of free blacks now living in that State. There are said to be over fifty thousand of these African freed-men in Virginia.

Rev. Dr. Duff, of Calcutta, the first missionary ever sent to heathen lands by the Church of Scotland in its organized capacity, arrived in this country from Africa, a few days since. He is now in Philadelphia.

A correspondent of the *Journal of Commerce* states that on Sunday, 6th of November, the first Chinese church was organized in San Francisco, under the auspices of Rev. W. Speer, of the Chinese Mission.

The Rev. Edward J. Doane was recently ordained a Missionary to the Micronesian Islands, by the Third Presbytery of New York, at the Rev. Dr. Hatfield's Church in Broome-st.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 27.

In the SENATE, petitions against the passage of the Nebraska bill were presented from the States of New York, Massachusetts, Pennsylvania, Ohio, Illinois, New Hampshire, and New Jersey. Mr. Chase presented petitions from New York and Ohio for a repeal of the Fugitive Slave Law and the abolition of Slavery in the District of Columbia, and the repeal of all laws taking slaves in payment of debts due in the United States. The bills granting lands for the construction of railroads in Louisiana, Wisconsin, Iowa, Alabama, California, Florida, Mississippi and Arkansas, were taken up and passed. After the transaction of some unimportant business, the consideration of the Nebraska bill was resumed, when Mr. Cass made a lengthy speech in favor of the bill. Mr. Cooper, of Pennsylvania, followed in opposition to the bill.

In the HOUSE OF REPRESENTATIVES, Mr. Boscawen moved a suspension of the rules for the purpose of taking up the Senate's bill authorizing the construction of six steam frigates for the Navy, which was disagreed to. The Secretary of the Navy was requested to communicate to the House whether, in his opinion, the steamships employed in the ocean mail service of the United States are of proper construction to be converted into vessels of war in the event of emergency requiring their use for such purposes, and if so, how many and which of them. Other business of no general interest was transacted, and the House adjourned.

THIRD-DAY, FEB. 28.

In the SENATE, several remonstrances were presented against the passage of the Nebraska bill, by Messrs. Toucy, Everett, Fish, Wade, Chase, Sumner and Clayton. A bill was introduced for the relief of purchasers and locators on the overflowed lands in Michigan. The bill granting lands to all the States for the benefit of the indigent insane, was discussed a short time and postponed. The Nebraska bill was then taken up. Mr. Brodhead of Pennsylvania having the floor made a speech in favor of the bill, and Mr. Thompson of New Jersey followed also in favor of the bill.

In the HOUSE, the Committee on Elections reported adversely to the petition contesting the seat of Mike Walsh. The Senate bill granting lands to Wisconsin for the construction of railroads was taken up and debated until the expiration of the morning hour, when the Homestead bill was resumed, the debate on which lasted till the House adjourned.

FOURTH-DAY, MARCH 1.

In the SENATE, after the presentation of a large number of petitions against the passage of the Nebraska bill, the consideration of the bill granting lands to all the States, for the benefit of the indigent insane, was resumed, debated a short time, and postponed. The Nebraska bill was then taken up, when Mr. Clayton of Delaware proceeded to give his views on the question. He defined his position generally on the subject, and said he would vote for the bill.

The HOUSE, after the disposal of the usual routine business, resumed the consideration of the bill granting a portion of the public lands to Wisconsin for railroad purposes, and debated till the expiration of the morning hour, when the House went into an election for Printer, which resulted in the choice of Mr. Nicholson.

FIFTH-DAY, MARCH 2.

The SENATE was occupied for the greater portion of the session in listening to the remarks of Messrs. Clayton, Chase, Badger, Cass, Stuart and others on the Nebraska bill. During the morning hour a number of remonstrances against the Nebraska bill were presented. A bill to distribute the public lands among the States was referred.

In the HOUSE, a bill was introduced by Mr. Chamberlain and referred to the Pacific Railroad Committee, granting the right of way for not more than three railroads across the public lands from commercial points in California and Oregon; and also to grant by donation to actual settlers, on condition of occupancy and cultivation for a length of time therein named, every alternate third quarter section of public land for forty miles in width on each side of said railroads, throughout the whole length thereof, and also to grant every alternate section of public land within the aforesaid limits to aid in the construction of said railroads. The House, in Committee, took up the Homestead bill. Some trifling conversation ensued, but no progress was made.

SIXTH-DAY, MARCH 3.

The SENATE spent the whole day and night upon the Nebraska bill. Among the speakers were Bell of Tenn., Toucy of Conn., Fessenden of Me., Weller of Cal., Houston of Texas, Sumner of Mass., and Douglas of Ill. Finally, at 5 o'clock on Sabbath morning, March 4th, a vote was taken, and the bill passed—yeas 37, nays 14. The Senate then adjourned till Third-day.

In the HOUSE, a message from the President was received, transmitting the report of the Attorney-General, treating of the plan for modifying and enlarging the Judicial system of the United States. Resolutions of the Pennsylvania Legislature, asking for donations of 160 acres of land for soldiers of war of 1812, were presented and referred to Committee on Public Lands. The Homestead bill was then taken up, and various amendments to the bill were discussed, but nothing of special interest was determined on.

THAT SLAVE-BURNING.—The account we recently printed of the burning of a slave at Union Point, Miss., is pronounced a hoax by the Natchez Free Trader, the paper from which it purported to have been taken. It seems that the story is given in a *Narrative of Slave Life* by W. Wells Brown, a Fugitive Slave, from whose pages it made its way into the other newspapers. The event is represented in the book as having occurred some time since, and the giving it a recent aspect is an error of the journals first copying it from *The Standard*.

The Milwaukee and Mississippi Railroad earnings from the 1st to the 11th of February, were \$1,904. Last year the receipts for the entire month were \$3,930.

European News.

We have European dates to Feb. 15, but nothing definite or important.

No declaration of war has yet taken place, and while preparations are going forward on a great scale, both in France and England, the old story of renewed negotiations and probable peace is again set on foot with as much industry as ever.

Many steamers have been taken up by the British Government to transport troops to Malta and Constantinople; among them are the Niagara and Cambria, belonging to the Cunard line, and hitherto employed between Liverpool and the United States. The fleet sent with these transports to the Mediterranean and the Turkish waters will be the most powerful ever equipped by England. The United French and English armies to be conveyed to Turkey are variously stated at from sixty to a hundred thousand men.

A camp for 40,000 men is being prepared at a place six miles from Constantinople, on the banks of the Sea of Marmora.

From the seat of war on the Danube, the intelligence is not satisfactory. The Russians are steadily investing Kalafat with a large force, and occasional skirmishes take place with various fortune.

Awful Catastrophe at Hartford, Ct.

The steam-boiler in the car-factory of Messrs. Fales & Gray, at Hartford, Ct., exploded at 2 o'clock P. M. on Fifth-day, March 2d, causing the death of about twenty persons, and seriously wounding many others. There were about 300 men employed in the establishment. The explosion shattered the whole of the buildings, and buried some thirty or more persons in the ruins. The brick, mortars, pieces of machinery, beams of wood, and human beings, were blown up to twice the height of the chimney, or 250 feet, and fell in a shower upon the roofs, completely crushing them, and forcing the standing walls outward. They also fell into the street upon the heads of the people; by which some persons sustained serious injury.

As soon as practicable, or safe, the workmen returned to the rescue of their suffering comrades, whose agonizing groans were painfully loud and frequent. On reentering the building, it was found that the new boiler, which had been put in about one month before, and been in actual constant use for three weeks, had exploded; and the fragments into which it was blown resembled shreds of rotten cloth, rather than well tried and annealed boiler iron. The old boiler, which had not been fired up since the new one has been in use, was crushed and bruised out of shape, and its top completely beaten in by the explosion. The blacksmith's shop, a one story building next the boiler room, was completely demolished, and out of twenty men employed in it nine were killed instantly, and nearly all the others severely injured. The front of the freight-car shop was blown in, and a side blacksmith's shop completely demolished.

To paint the agony of relatives, wives, children, mothers and fathers, whose relatives were sufferers, would be impossible. They rushed wildly to and fro, while the workmen were exhorting the sufferers, calling upon their relatives in the most piteous tones; and when a body was brought out, the eagerness they manifested to know if it was that of a relative must be imagined, for no words can describe. Suffice it to say, that in many instances they failed to recognize their own relatives, so blackened, and distorted, and mutilated were the bodies by the dirt, bruises and fearful scalds. Some were so badly scalded that on touching them the skin peeled off in the hand. Many of the dead were only recognized by the clothing they wore, and as their relatives sought them out, and found them in the arms of death, the scenes which ensued on recognition were painful in the extreme.

The Case of Dr. Gardner.

A tragic end to a great crime was achieved by Dr. George A. Gardner, at Washington, March 3d. Having been convicted of a fraud upon the Government, by which a sum amounting to something near four hundred thousand dollars was obtained from the Mexican indemnity money, he was on that morning sentenced to ten years' hard labor in the Penitentiary. Soon afterward he was found dead in his room, having, as is supposed, taken poison, in order at one blow to escape the disgrace of his offense, and the rigor of his punishment. The case is as remarkable as any recorded in the *Causas Celebres*. A large sum had been appropriated by Congress, under the treaty of peace with Mexico, to pay off the claims of American citizens, who at various times had suffered injury at the hands of the Mexican authorities. A special Commission, consisting of George Evans of Maine, Caleb B. Smith of Indiana, and Robert Treat Paine of South Carolina, was appointed to examine these claims and decide what was due to the respective claimants. Among them Dr. Gardner came forward with all sorts of documents, duly signed and sealed, to prove that he had been the owner of a valuable mine in the Department of San Luis Potosi, and that the Mexicans had broken up his mining establishment, causing him a loss of some half million of dollars, more or less. After looking into the papers, and weighing the arguments presented in behalf of Dr. Gardner, the Commission finally awarded him, if not the whole, a larger sum, as we believe, than was given to any other single claimant. He got the money, paid his counsel a large part after this he went to Europe, and while there the suspicion became so strong that his whole claim was a fraud, that an injunction was laid on a considerable portion of the money, which he had left in bank at Washington. He returned and was indicted about three years and a half ago. He was first tried under the indictment about a year since, but that trial resulted in the disagreement of the jury. The evidence against him was procured by commissions sent to Mexico expressly for the purpose. It was very conclusive; the papers on which his claim had been prosecuted before the indemnity Commissioners were proved to have been for the most part forgeries, and forgeries of a gross character; and it was shown that the mine he claimed to have lost had never had an existence. Still, his case was managed with ability, and the evidence he furnished on the first trial was such as to stagger and divide the jury on the question of his guilt. We believe, however, that in the interim additional proofs were obtained, which no longer left the possibility of a doubt, and which not only resulted in the verdict rendered,

but in the infliction of the law's extremest penalty by the Court. The next stage in the drama was his suicide—a terrible confession of the justice of his sentence, an awful blow to the friends who had stood by him through the prosecution.

[Tribune.]

THE NEBRASKA BILL PASSED.—By reference to our abstract of proceedings in Congress, it will be seen that the Nebraska Bill passed the Senate on Sabbath morning last, by a vote of 37 to 14. Of those who voted for it, 23 were from the Slave States, and 14 from the Free States. Of those who voted against it, all were from the Free States except John Bell of Tennessee, and Samuel Houston of Texas. Nine Senators were absent, of whom it is understood that three were in favor of the bill, and six opposed to it. Had all voted, the vote would have stood 40 to 20.

Of the prospects of the Bill in the House of Representatives, the N. Y. Tribune says:

"But what hope for the House? Bear in mind, that in every struggle between Freedom and Slavery the Senate has always been on the side of Slavery from the start. The House refused to admit Missouri with her Slave Constitution; the Senate went heavily the other way without hesitation, and finally coaxed the House into a compromise. The House repeatedly passed the Wilmot Proviso; the Senate promptly killed it. The Senate is chosen on the rotten-brother principle, and its Members are far from the People; those of the House represent nearly equal districts, and have a Day of Judgment just before them. We would not encourage delusive hopes, but neither will we counsel despair. A single day will probably tell us whether to exult or mourn over the action of the People's Representatives. But, even if beaten in the House, let us never despair of the cause of Freedom. Nebraska and Kansas are naturally ill-adapted to Slave Labor; but so is Missouri, so are Western Virginia, Eastern Tennessee, and the Mountain region of the Carolinas. These were lost through ignorance or heedlessness, as Nebraska-Kansas must never be. An empire is at stake, and it must never be surrendered while an arm can be raised to defend it. It is to-day Free Soil; it must be kept so by legislation if possible; by resolute exertion, by persevering, all-pervading agitation, if the shield of legality shall be perfidiously wrested from us."

FIRE NEAR HOME.—On Sunday morning, March 6th, a fire broke out in the five-story brick building No. 8 Spruce-st., N. Y., which spread rapidly, and was not subdued until Nos. 10, 12, and 16, were completely ruined, involving the loss of over two hundred thousand dollars. Several periodicals were issued from these buildings, among which were the *Independent*, *American Artisan*, *Banner of the Union*, *Ladies' Wreath*, and Thompson's *Bank Note Reporter*. The following list shows the principal losers:—

J. G. Hein, \$21,000, insured \$14,000; Burdick, Reed & Co., \$30,000, insured \$12,000; Ira Potter & Co., \$3,000; Messrs. Bullock & Co., \$2,500; Benedict & Cunningham, \$10,000, insured; J. H. Goehle, \$7,000; T. E. Jones, \$5,000; Mr. Spinning, \$2,500; Henry Ward Beecher, \$1,500; S. W. Benedict, \$26,000, insured; Edward G. Taylor, \$7,000; J. Priestly & Co., \$1,500; Alexander Montgomery, \$20,000, insured \$10,000; John Thompson, \$5,000; J. D. Torrey, \$25,000, insured \$10,500; C. W. Benedict, \$6,000; Turney & Brothers, \$2,500; Mr. McBeane, \$2,500; J. L. Page & Co., \$1,000; J. J. Reed, \$15,000, insured \$10,000; Taws & Russell, \$4,000; J. W. Crowell, \$5,000; Ald. Williamson, \$1,700; James Conner, \$1,000; Horace Holden, \$1,500; Henry Franck, \$600; De Witt & Davenport, \$900; Messrs. Harper & Brothers, \$8,000; Charles Scribner, \$4,000; Bunce & Brothers, \$1,000; Loss on Buildings, \$100,000.

SUMMARY.

At the last term of the Superior Court of Connecticut, the report of the Receivers of the Eastern Bank was accepted, and their doings confirmed, by consent of parties interested, and all further action was continued until the April term of the Court. *The Killingly Telegraph* says: "The effect of this acceptance is to exclude the claims of Messrs. Abernethy & W. E. Chittenden to 1,735 shares of the stock, and to acknowledge the claims allowed by the receivers. We may add, that the prospect now is that all claims of bill holders, depositors and stockholders, which were allowed by the receivers, will ultimately be paid in full."

The Methodist Episcopal Church at Chester Factories, Mass., was blown up on the evening of the 22d ult., by a keg of powder being placed in it and fired by a slow match. The fire was extinguished, but the Church and fixtures are a perfect wreck, the injury being so great that it will be impossible to repair the building. The cause of this outrage probably lies in the fact that a "Carson league" (temperance) recently formed in Chester Factories, had held their meetings in the church.

The Hon. George B. Throop, a prominent citizen of Michigan, died in Detroit recently, from disease of the heart. The deceased had lived in that city for many years, whither he came as President of the Farmers' and Mechanics' Bank of Michigan, and was elected a member of the Michigan Legislature for the year 1847. He had formerly been a member of the New York Assembly, and was a brother of Ex-Governor Enos P. Throop, of New York.

The case of Charles Trainer against Rose Cooper, for the abduction of his daughter, Jane Trainer, was brought to trial last week at the Brooklyn Circuit, before Judge Rockwell. The jury found a verdict in favor of Trainer for a sum which, with the allowance added by the Court, amounted to \$850. This is for Trainer's private damages, in having his child taken and kept from him till delivered to him by Judge Barculo.

A dispatch dated Hartford, Saturday, March 4, 1854, says: A woman who gave her name as Harrison, supposed to belong to New Haven, died in this town yesterday from voluntary starvation. She was discovered a few days ago, but steadily refused to take nourishment, and for a long time to give her name. The cause is supposed to be the desertion of her husband. Her age was about forty.

One of the cows exhibited at the late show at Albany was sold for 9c. per lb. live weight, and produced \$150 for her owner and breeder, Mr. Henry Hakes of Martinsburgh, Lewis County. This makes her weight 1,666 lbs. P. G. Gardiner, of Schoharie County, lately bought of J. T. Andrus, of West Cornwall, Ct., a buck for \$100, and four ewes at \$50 each. They are of the New Oxfordshire breed.

The Third Annual Commencement of the Pennsylvania Female Medical College took place at the Musical Fund Hall in Philadelphia, Feb. 25, in presence of a large assembly. The degree of Doctor of Medicine was conferred on Mrs. Lucinda R. Brown of Galveston, Texas; Miss Elizabeth H. Bates of Morris, Oswego Co., N. Y.; Miss Elizabeth G. Shattuck of Philadelphia, and Miss Minna Elieger of Germany.

It appears from the Albany papers, that there has been an unusual amount of sickness among members of the New York Legislature the present session. Mr. Bostwick of Dutchess has been detained from his seat almost the entire session. Mr. Wart of Oswego is reported to be lying at home dangerously ill. Messrs. Townsend of Cayuga, Wade of Wayne, and White of Madison, are also ill at home.

The Rev. John Berry Meachum, pastor of the First Colored Baptist Church in St. Louis, situated on Eleventh-st., at the head of Green, fell dead in the pulpit on the 19th, directly after reading his text, at 11 o'clock service. He was over sixty years of age, and has been pastor of the congregation of this church, ever since its organization.

A dispatch dated Harrisburg, Pa., Friday, March 3, 1854, says: The House this afternoon considered the prohibitory liquor bill. An amendment striking out all after the enacting clause, and inserting a simple submission of the question of prohibition to the people, was lost—Yeas 43, Nays 49. The first section of the bill was then negatived—Yeas 41, Nays 52.

The Rapp Community, residing at Economy, a short distance below Pittsburgh, have remitted \$260,000 to New York during the present season, for the purchase of various western railroad securities. This sum was in English sovereigns, which had been hoarded in their vaults since the disastrous times of 1837.

Representatives of the once great Mohican tribe of Indians, now numbering about one hundred and fifty, are in Washington, seeking the annulment of a treaty by which they were removed from Wisconsin to Minnesota. They wish to return to Wisconsin and live, as they have in almost all things adopted the habits and pursuits of the whites.

The beautiful seedling camelia, raised by Peter Mackenzie, Spruce-street, Philadelphia, named "Jenny Lind," has been sold to Messrs. Henderson & Son, of London, for two hundred pounds, or one thousand dollars, and will be shipped in the steamer "City of Manchester," on her next voyage to Manchester.

A law has passed the Legislature of New Jersey, and received the sanction of the Governor, permitting the taking of 7 per cent. interest in the Counties of Essex, Hudson, and the City of Paterson. In the other Counties of the State, the maximum rate will remain at 6 per cent.

The Alton Courier states that the geological survey of Illinois, now in progress, has developed the fact that southern Illinois is rich in marbles of the most valuable varieties, both variegated and black. Some of these deposits of marble are very extensive.

Five slaves are to be hung at Lancaster (S. C.) on the third Friday of March, for the murder of Alexander Craig. Two white men are also to be hung in Charleston about the same time, for the murder of a slave near Walterborough.

The Hon. Peter P. Monfort, a member of the N. Y. Assembly from Dutchess, died at his residence at Fishkill, on Sunday, Feb. 28. Mr. Monfort left his seat but a few days since in his usual health. Intelligence of his illness, therefore, barely preceded the announcement of his death.

On Sunday night, Feb. 26, during the performance at the French Opera-House in New Orleans, a terrible accident occurred. The gallery fell in, carrying with it the second tier of boxes, killing three persons and wounding fifty others.

Returns have been received from all the Counties in New York State, by which it appears that the whole number of votes cast at the Canal Election was 246,221. Of this number, 185,768 are in favor of the amendment, and 60,493 against it. Majority for the amendment, 125,275.

Jas. Patton was recently maledict in the sum of \$1,000 by a Canada Jury for a breach of his promise to marry Caroline Furguson. This was the full amount sued for; and the Jury expressed their regret at being unable, therefore, to award a larger sum.

At the meeting of the Regents of the University, on the 23d of February, the distribution of \$40,000 of the income of the Literature and United States Deposit Fund was made among the Academies entitled to participate therein.

The decease of Maj. Jacob P. De Forest, Mayor of Iowa City, is announced in the papers of that place. He was a native of Greenbush, Rensselaer County, and removed to Iowa in 1843.

The St. Louis Republican says that the measles are prevailing fearfully in Lebanon, Illinois; some forty of the students in the College there have the disease—many of them are very sick.

The public debt of Austria is stated at over \$500,000,000 at the present time—and the average annual deficit in its income at \$30,000,000.

New York Market—March 6, 1854.

Wheat—Pots \$6.00, Peas 6 68 a 6 75.
Flour and Meal—Flour, 7 87 a 7 94 for Canadian, 7 87 a 7 12 for common to straight State, and mixed to fancy Michigan and common to good Ohio. Rye Flour 5 65. Corn Meal 4 00 for Jersey.
Grain—Wheat, 1 82 for Southern red, 1 88 for white Jersey. Rye, 1 22 for Northern. Oats, 46 a 47c for Jersey, 50 a 55c for State and Western. Corn, 85 a 86c for Jersey yellow, 86 a 87c for round yellow.
Provisions—Pork, 12 25 for prime, 15 25 a 16 00 for mess. Beef, 6 00 a 8 00 for country and city prime, 9 00 a 11 50 for country mess. Lard, 10 11c. Butter, 12 a 15c. Eggs, 15 a 20c. for State dairies.
Hops—40c.
Lumber—15 00 a 16 50 for Eastern Spruce and Pine. Wool—44 a 46c, for Fleeces.

DIED.

In Andover, Allegheny Co., N. Y., Feb. 6th, 1854, Mrs. ORRILLA REMINGTON, wife of Jerome P. Remington, in the 32d year of her age. The last year of her life was an eventful one indeed. A few days later in February of 1853 than the date of her death, she was the peer of great price—hope and peace in her Saviour. She at once embraced the Sabbath, offered herself to the Independent Church, and was welcomed to the fellowship. In September following she joined her fortunes with him whom she has left to mourn their early separation. Though her personal acquaintance in the church was very limited at the time of her union with it, during the brief period of her membership, by her consistent life, her affectionate regard for the friends of religion and the fellowship of God's people, and the exercise of a "meek and quiet spirit," she secured a place in the esteem and confidence of all. Her death was a bereavement, not alone of a young and fond husband, with whom she had so recently stepped into the family barque with its prow happily pointing out into the sea of life, nor yet of a wide circle of family kindred, who had been interested spectators of her faithful life, but of the whole church, in which she had been an example of Christian grace. A bereavement the more painful to all, as it came so suddenly. Her sickness was of but few hours duration, but little time for her survivors to make ready for the awful parting. As she lay on her death-bed, her approach of death, claiming her as a victim, was ready to go. But the sorrow which lingers about her grave is mingled with the sweet hope that her pious example and gentle bearing will still live to be means of blessing and salvation to those by whom her memory will be fondly cherished.

In Independence, Allegheny Co., N. Y., Feb. 13th, 1854, Mrs. MELISSA STILLMAN, a native of Stillman, in the 26th year of her age. She professed religion in early youth, and through her subsequent life and connection with the church of Christ she gave full evidence of a genuine work of grace in her heart. Though in her death her husband and four little children have sustained an irreparable loss, she has doubtless gained possession of an inheritance that is full of glory and happy land, "where the wicked cease from troubling, and the weary are at rest."

In Greenwauque, Ct., Feb. 20, of consumption, HARRIET P. GREENMAN, daughter of George and Abby Greenman, aged 22 years. This ingenuously fair heart was another member of our church exchanged earth for heaven in the relation of life. Harriet was a consistent member of the church of Christ, and a devoted and patient Christian. Cheerful, affectionate, calm and patient in life; trusting in her Saviour, she peacefully and joyfully welcomed her entrance to the spirit world.

In Hopkinton, R.I., on the 9th of February, 1854, Miss THANFUL BURDICK, daughter of Hubbard Burdick, deceased, in the 77th year of her age. The subject of this notice was a member of the 1st Seventh-day Baptist Church of Hopkinton, and gave good evidence of possessing a well-grounded hope of a blessed immortality.

At Temperance Valley, R. I., Feb. 25th, 1854, Mrs. ELIZABETH KEYSON, wife of Samuel P. Keyson, in the 31st year of her age. She professed religion in early youth, and was a member of the 1st Baptist Church of Hopkinton, and there remained a member until death. Her sickness was short and severe, but borne with patience and resignation to the divine will. In view of death, her confidence in Christ was unshaken, and her end was peace.

At Lost Creek, Va., Feb. 11th, ELI VANHORN, after an illness of six days. In his life he was a pattern of piety and a pillar of the church; in death he gave satisfactory evidence of preparation for the change. His removal is lamented by all.

On the 16th of January, of consumption, Mrs. S. C. GRIFFS, daughter of Mr. Charles Walker, and wife of Mr. S. C. Griffis, of the firm of S. C. Griffis & Co., Chicago, Ill., in the 23d year of her age.

In Brookfield, N. Y., Feb. 12th, Lois BURCH, widow of the late Nathan Burch, aged 53 years. Mrs. B. was a member of the 1st Seventh-day Baptist Church of Brookfield. During her professional life she pursued an upright and Christian course, and died in hope of eternal life.

In Brookfield, Feb. 24th, John G., son of Daniel and Lydia Langworthy, aged eleven months and eight days.

In Plainfield, N. Y., Feb. 20th, MARY AMELIA, daughter of Reed A. and Mary Ann Stillson, aged three months and ten days.

Near Stillkill, N. J., Jan. 26th, STANLEY V., infant son of Charles C. and Sarah S. Sewell, aged 5 months and 18 days.

RECEIPTS.

FOR THE SABBATH RECORDER:
Robert Burdick, Abasway, R. I. \$2.00 to vol. 10 No. 52
John G. Humel, Marlboro, N. J. 2 00 10 52
D. S. Davis, Stillkill, N. J. 1 62 10 52
Wm. White, Westfield, Pa. 1 00 11 13
R. L. Davis, Westfield, Pa. 1 00 10 52
Samuel Hamer, Rye, N. Y. 2 00 10 52
John R. Butts, Southampton, Ill. 2 00 10 52
David P. Marsh 2 00 10 52
A. A. Potter 2 00 11 8
Oliver Randolph, Delhi, Ill. 1 00 10 52
H. C. Randall, Utica, Wis. 2 00 10 52
Wm. Bond, Whitewater, Wis. 9 00 10 52
Samuel Hamer, Alton, Wis. 2 00 10 52
Lewis G. Baldwin 2 00 10 52
Orin Vincent 2 00 10 52
W. L. V. Randall 2 00 10 52
John A. Palmer 2 00 10 52
Abel Babcock 2 00 10 52
A. B. Babcock 2 00 10 52
Edward T. Hamilton 4 00 11 13
Vernum Hall 2 00 11 52
James Barnhart 2 00 11 52
Willett N. Maxson 2 00 11 38
Jonathan Bond 2 00 11 38
W. O. Clark, Sackett's Harbor 2 00 11 38
Isaac Saunders, Adams 2 00 10 52
Elihu Cleveland 2 00 11 26
O. D. Green, Adams Center 2 00 11 18
N. W. Truman, South Otis 2 00 10 52
R. C. Randall, Independence 2 00 10 52
Edw. Clark, Whiteville 4 50 10 52
George Gardner, Lowell 5 00 11 46
David Clarke, Brookfield 2 00 10 52
Lucretia Lewis 2 00 10 52

FOR THE SABBATH SCHOOL VISITOR:
David Clawson, Marlboro, N. J. \$5.00
John R. Butts, Southampton, Ill. 1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:
David Clawson \$1.00 L. G. Baldwin \$1.00
J. C. Eowen 1 00 Wm S. Livermore 1 00
D. P. Hakes 1 00 Wm Maxson 1 00
Anthony March 1 00 Sarah A. Saunders 1 00
J. R. Butts 1 00 George Gardner 1 00
WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.
Col. by W. M. Jones, concluded from Recorder March 2.

3d Brookfield:
Chanancy Hibbard \$1.00 H. W. Coon \$1.00
Ann M. Hills 2 50 Alvina Babcock 25
Asenith Langworthy 1 00 Jared Crandall 1 00
Loisa M. Langworthy 50 Augustus Saunders 3 00
Livona Stillman 50 Robert W. Brown 50
John T. G. Bailey 1 00 Catherine D. Bailey 1 00
Albert Clark 1 00 Sarah A. Saunders 1 00
Sophia Saunders 1 00 Winslow Newton 1 00
Maria Newton 1 00 Alena Covey 25
Mrs. Ethan Stillman 1 00 Richard Stillman 1 00
Dewitt C. Coon 1 00 Dr. Nathan Spencer 5 00
Mrs. A. L. Saunders 5 00 Mrs. Esther Clarke 1 00
A. H. Hills 1 00 Silas Spencer 25
Miss P. W. Witter 1 00 Mrs. Lucetta Witter 1 00
Jared Covey 50 Lewis Murphy 50
Jonathan Barker 1 00 Obris Langworthy 2 00
Collins Miller 10 00 E. G. Curtis 1 00
Sarah A. Williams 1 00 Clarke T. Rogers 2 00
Samuel Jordan 1 00 Andrew Babcock 3 00
Cash 12 00 William S. Moon 25
H. B. Clarke 2 00 Clark 25
Albert Hills 25 Lafayette Clarke 2 00

1st Brookfield:
A. M. Covey 1 00 Joseph Clarke 2 00
Nelson Clarke 3 00 Hannah White 1 00
Silas Whitford 1 00 Clark M. Whitford 1 00
Lucinda Clark 1 00 Isaac Brown 1 00
Ben Edwards 1 00 Joseph Button 25
H. E. Weaver 1 00 Jared Clarke 1 00
Alonzo W. Randall 1 00 Hannah Crandall 1 00
Eld Wm B. Maxson 2 00 Hannah Peck 1 00
B. S. Finch 1 00 J. D. Stillman 2 00
David Babcock 1 00 C. St. John 2 00
Sarah Ann Metcalf 1 00
2d Verona:
Nelson H. Satterlee 4 00 Wm C. Satterlee 2 00
1st Verona:
Hiram Sherman 2 80 Charles Ley 1 00
Orlando Williams 5 00 O. M. Williams 1 00
A. Babcock 3 00 Thomas Perry 2 20
Calista Jones 1 00 John Williams 1 00
J. L. Perry 3 00 D. Hazard 1 00
D. P. Williams 2 00 Ira Green 1 00
C. C. Williams 2 00 George Gardner 5 00
J. C. Saunders 1 00 Geo. De Wilcox 2 00
Isabell Williams 1 00 Caleb Green 2 00

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Miscellaneous.

The Expedition to Central Africa.

The following letter has been addressed by Mr. Augustus Petermann to the editor of the *London Daily News*—

"Four months since, I laid before the public a communication respecting the progress of the African Expedition, and particularly the important discovery of Dr. Barth of a magnificent river in the far interior, forming the upper course of the Chadda, a tributary to the larger than the Kowara, (commonly called Niger), and flowing through the extensive kingdom of Adamaua, the most fertile and beautiful of all the countries of Central Africa visited by Dr. Barth. Five months since, it was announced in the public papers, that an expedition up that river, by means of a steamer, had been decided on by Her Majesty's Government; and a few weeks since Mr. Macgregor Laird, the contractor for building the vessel, in a communication to the Royal Geographical Society, announced that the vessel would be ready next month. The plan of the expedition is, to arrive at the mouth of the Kowara before the 1st of July, and to steam at once up the river with the rising waters. It is estimated that the kingdom of Adamaua may be reached within three or four weeks after leaving the Bight of Benue. It is the opinion of the most competent persons that if any thing will open the vast interior of Africa to European commerce and civilization, it will be the magnificent river discovered by Dr. Barth; and the British public will therefore, doubtless, look forward with anxiety to the present attempt to ascend the river leading to those important and promising regions. Accounts of the progress of this expedition have been promptly and regularly laid before the public; and the Earl of Clarendon, in order to give to the world the benefit of this information as early as possible, has kindly sanctioned, by his particular solicitation, the immediate publication of some most important maps, with descriptive letter press relating thereto. In connection with this publication, which will be ready in the course of a few weeks, I have been kindly allowed to make extracts from Dr. Barth's official communication containing the details of the said discovery, of which the following, as being particularly interesting with respect to the Chadda expedition, I am anxious to make at once known to the public, and would ask of you kindly to afford the space for that purpose. It will be remembered, that Dr. Barth, after a twelve months' journey through the great desert, under severe hardships, and trials, was the first of the three travelers to arrive at Lake Tsad. Owing to the melancholy death of Mr. Richardson, the leader of the expedition, he found the whole undertaking in a state of complete disorganization. Yet such was his indomitable energy and courage, that he braved a sum of money from the Vizier of Borno, and determined to penetrate to the source, in order to reach Adamaua, which country had been reported to him as the most beautiful of Central Africa. On the 20th of May, 1851, accordingly, he left Kuka, and after a fortnight's march through the dominions of Borno as well as those of independent pagan nations—at a distance from Kuka of 155 geographical miles in a straight line—he reached Uba, the northernmost place of Adamaua, situated exactly in the same latitude as the celebrated Mount Mindif, seen by Major Denham, namely, in 10 deg. 20 min. north latitude and 35 geographical miles west from it. From this place," says Dr. Barth, "all the country to the south was covered with the most splendid herbage and enlivened with numerous herds of cattle belonging to the Fellata. The atmosphere was now cool and refreshing, the sky covered with clouds during the greater part of the day, and thunder-storms occurred almost every day. The country wore altogether a rich and beautiful appearance; the huts of the inhabitants are built with more solidity than in the northern region of Sudan, as the rainy season lasts seven months in Adamaua. The population of the country is considerable, large towns being met with at every three or four hours, with villages between, exclusively inhabited by the slaves of the ruling Fellata. The slaves do all the work, and every Fellata, down to the very poorest, possesses at least from two to four slaves. Indeed, in no country of the world is slavery carried on to such a degree as in Adamaua, where slaves, in addition to cattle, are considered as the foundation of the wealth of the people. The chiefs of the country have countless hordes of these poor creatures. There are no slaves, however, exported from Adamaua except those of the Dama tribe east of Yola, the capital of the kingdom, as they do not find a ready sale in the Sudan markets on account of their great mortality when taken away from their mountainous country. Nevertheless, they form, with ivory, the chief articles of commerce. Ivory is extremely cheap in Adamaua on account of the great number of elephants. In Baya, twelve days' journey south of Yola, the elephants are found in still greater numbers. The chief articles of import are turkies, tobes, glass, pearls, and salt. Cattle have no value in this country, the current medium of barter consisting of narrow strips of coarse cotton called gbebe-ga. Saraw, distant 50 miles from Uba, is the chief town of the northern part of Adamaua, and is a considerable market place. Previously to reaching Saraw, we passed a place called Abutudi, surrounded with beautiful scenery, where the gigna, a peculiar species of palm tree, appears. The people of this tract had never seen a Christian before my visit, and received me with the utmost kindness and hospitality, taking me altogether for a superior being. The most important day, however, in all my African journeys, was the 18th of June, when we reached the river Benue, at a point called Taepa, where it is joined by the river Faro. [In latitude 9 degs. 2 min. north, and longitude 14 degs. east from Greenwich.] Since leaving Europe, I had not seen so large, and imposing a river. The Benue, the mother of waters, which is by far the largest of the two, is half a mile broad, and 9 feet deep in the channel where we crossed it. On our return, eleven days later, it had risen 1½ feet. The Faro is 5-12ths of a mile broad, and was 3 feet deep, which had increased to 7½ feet by our return. Both rivers have a very strong current, and run to the west into the Kowara. We crossed the Benue in boats made of single trees 25 to 35 feet long and 1 to 1½ feet broad, and forded the Faro, which latter was accomplished not without difficulty, on account of the strong current. The Benue is said to rise nine days' journey from Yola in a south easterly

direction, and the Faro seven days' journey distant, in a rock called Labul. During the rainy season the country is inundated to a great extent by the two rivers, which rise to their highest level toward the end of July, and remain at that level for forty days, viz. till the first days of September, when the waters begin to fall. Both rivers are full of crocodiles, and the Benue, I was told, contained gold. After having crossed the river, with some difficulty to the camels, we passed at first through some swampy ground, then through a very fine country thickly inhabited, and reached Yola, the capital, on the 22d of June." In another communication of Dr. Barth he states, that the river Benue rises during the rainy season to a height of 40 to 50 feet. The discovery of Dr. Barth is unquestionably the most important which has been made in Africa for a very long time; and so striking did the superior advantages of the river he discovered appear to Her Majesty's Government, that a proposed ascent up the Kowara, to reach Timbuktu and the desert countries, was rejected, and the ascent up the Chadda Benue was decided on. Indeed, if the hopes of those most able to judge be realized, those virgin countries, with their innumerable herds of cattle, and other agricultural treasures, with their abundance of ivory, blessed with a climate which seems so salubrious, that the inhabitants, when brought to the more unhealthy regions further west along the Kowara, die off like sheep—those fertile, cultivated, and densely peopled countries of Inner Africa will be brought to within a few weeks' sail of the docks of London. There is no desert to be passed, as in Northern and Southern Africa, which have been, and ever will be, the natural barriers, to commerce and civilization.

Rubber Shoes.

The *New York Journal of Commerce*, in an interesting article on the manufactures of Connecticut, gives the following account of the manner in which India Rubber shoes are made—

"Contrary to the general impression, India Rubber, in the process of manufacturing, is not melted, but is passed through heated iron rollers, the heaviest of which weighs twenty tons, and thus worked or kneaded, as dough is at a bakery. The rubber is nearly all procured from the mouth of the Amazon, in Brazil, to which point it is sent from the interior. Its form, on arrival, is generally that of a jug or pouch, as the natives use clay moulds of that shape, which they repeatedly dip into the liquid caoutchouc, until a coating of the desired thickness accumulates, when the clay is broken and emptied out.

"The rubber, after being washed, chopped fine, and rolled to a putty-like consistency, is mixed with a compound of metallic substances, principally white lead and sulphur, to give it body and firmness. These sheets designed for the soles of shoes are passed under rollers having a diamond figured surface. From these the soles are cut by hand, and several pieces required to perfect the shoe are put together by females, on a last. The natural adhesion of the rubber joins the seams. The shoes are next varnished and baked in an oven capable of holding about 2,000 pairs, and heated to about 300 degrees, where they remain seven or eight hours. This is called the 'vulcanizing' process, by which the rubber is hardened.

"A large quantity of cotton cloth and cotton flannel is used to line shoes, and is applied to the surface of the rubber while it is yet in sheets. Not a particle of any of these materials is lost. The scraps of rubber are remelted, and the bits of cloth are chopped up with a small quantity of rubber, and rolled out into a substance resembling pasteboard, to form the inner sole. The profits of this business have been somewhat curtailed of late, by the high price of rubber, which has varied within a year from twenty to sixty cents per pound. The demand, however, is very large. A species of rubber shoes lined with flannel is extensively used in some parts of the country as a substitute for the leather shoe."

Rearing Calves.

Herdsmen and others, (says the *N. E. Farmer*), who have some experience in raising young cattle, have expressed various opinions in relation to the most proper course or mode of treatment to be pursued, some contending, with a good deal of stringency, for the natural way, as they term it—i. e., permitting them to enjoy the company of their dams till four, five, six or ten months of age, while others assert, with equal pertinacity, that the better way is to separate them from the cows when a few days old, and raise them by "hand." Whether the one or the other is the most expensive, will depend wholly, or in a great measure, upon the circumstances of time and place. In very many localities, the butter and cheese a judicious and economical dairyman would be able to realize from the milk, or from the milk itself, without manufacturing it, would be worth more in ready cash than the carcass of the calf, while in others it would scarcely defray in the market the cost of manufacturing, while the calf would be valuable. A friend who has had much experience in dairying and rearing calves, has directed attention to the following article on the subject in the *Genesee Farmer*. We present it from that sheet as conveying a most lucid and readily understandable synopsis of our own views of what, in a large majority of cases, would unquestionably be found the most judicious and economical course, for the farmer engaged in stock raising for the market, to pursue:

"The cost in both cases ought to be taken into consideration. In the first instance, the butter and cheese which might be made from the milk would amount to more in four months than the value of the calf at that age. In the latter, the proceeds of the milk are nearly attained, independent of raising the calf. This can be established by unquestionable authority. Then there is a very great balance in favor of the latter.

"That the calf that runs with the cow four months will somewhat exceed in growth and proportion the one reared by hand, is readily granted. But after that period it is taken from the cow, and has to graze to get its own living. Then a change of diet takes place; it shortly becomes stunted; its growth is checked, and this too at the very period when it ought to be in the most thriving condition. The one reared by hand becomes more and more accustomed to food, continues gradually to improve, without receiving any check in its growth, and when winter arrives, is in far better condition than the others.

"There are different procedures in preparing the mess for the calf. Each one has a favorite plan. One mixes with a small portion of milk, a portion of boiled potatoes and fine bran. Another boils the milk, and lets it stand till it cools to the temperature of milk from the cow. The plan most generally adopted (and perhaps the best) is, to let the milk stand twelve hours, at first, when it is skimmed, heated to the temperature of the cow, and a handful of shorts and flour added to each calf's mess. Four or five quarts of milk is at first a proper quantity. This is to be gradually increased as judgment can best decide. After four or five weeks, whey, with a small quantity of shorts added, can be taken with equal success. Calves raised in this manner are more gentle and docile than when they run with the cows, and can be better managed through the winter, and most generally afterwards. Another very important consideration is, they soon forget their mother, and the trouble of keeping them separate through the fall and winter is dispensed with."

Jefferson on Slavery.

From Notes on the State of Virginia, p. 336.

There must doubtless be an unhappy influence on the manners of our people, produced by the existence of Slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive, either in his philanthropy or his self-love, for restraining the intemperance of passion toward his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent fears, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose rein to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half of the citizens thus to trample on the rights of the other, transforms those into despotism, and these into enemies, destroys the morals of the one part, and the *amor patriæ* of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another; in which he must look up to the facilities of his nature, contribute as far as he depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry also is destroyed. For in a warm climate, no man will labor for himself who can make another labor for him. This is so true, that the proprietors of slaves, a very small proportion indeed are ever seen to labor. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with his wrath? INDEED, I TREMBLE FOR MY COUNTRY WHEN I REFLECT THAT GOD IS JUST; THAT HIS JUSTICE CANNOT SLEEP EVER; THAT, considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events; that it may become probable by supernatural interference. THE ALMIGHTY HAS NO ATTRIBUTE WHICH CAN TAKE SIDES WITH US IN SUCH A CONTEST.

Railroad Brakes.

Mr. Wm. G. Creamer, of New York, has invented an excellent method of stopping railroad cars in case of danger, for which a patent was taken out in December last. It is done by means of the ordinary brakes which are made to operate instantaneously either by the brakeman or by the engineer. A stout brass spring is coiled like the main-spring of a watch, and connected to the ordinary brake-wheel at pleasure. This spring is capable of sufficient power to operate the brake completely and instantaneously. The spring is wound up by the brakeman at his leisure, by giving a reciprocating movement to the brake wheel, which acts on a ratchet-wheel, without interfering with the ordinary use of the brake. The power thus accumulated in the spring is ready for use at any moment, and is operated by simply starting a catch. What gives this invention its principal value is the fact that all the brakes of a whole train of moderate length may be by this means "put on" by the engineer without leaving his place. A cord passes up from the catch or trigger, which is near the platform of the car—and is united to the usual signal bell rope of the train, the point of such union being some yards forward, to allow the working of the bell rope. This branch cord is attached to the trigger in such manner that it slips off immediately when the spring is discharged, and thus the engineer is enabled, by pulling the bell-rope from his end, to operate all the brakes in a long train. Should a spring be accidentally applied at an improper time, the brakeman—who is not necessarily as vigilant or as much exposed to the weather as at present—has merely to exert himself for a few seconds in winding it up and again establishing the proper connection with the engineer. The inventor proposes to dispense with none of the brakeman now employed, making it the duty of each to work the brakes as usual on all ordinary occasions. The invention is simply an additional precaution, and certainly promises an important safeguard against the fearful accidents continually attending on our present railroad arrangements.

MASSACHUSETTS SHOE TRADE.—It is stated that the aggregate value of boots and shoes manufactured in Massachusetts is \$37,000,000, or more than that of all the other States combined, and far exceeding that of any other manufacture in the Commonwealth. Lynn is more extensively engaged in this business than any other town, making nearly five million pairs annually. Then come in succession, Danvers, Stoneham, and Grafton. In the latter town a single manufacturer uses one hundred bushels of shoe pegs every year. The pegs used in this immense business are for the most part made in New Hampshire; they are cut by machinery, and one firm manufactures fifty bushels a day. Machinery is also now used to a considerable extent for sewing and stitching the leather.

IMPROVEMENTS IN HOES.—Some of the best of the premium hoes exhibited at the Crystal Palace are made by L. Bolles & Co., at Oxford, N. Y., by a newly organized manufacturing company. These hoes are all hammered out of solid bars of cast steel. A piece of a bar 3 inches wide and ½ of an inch thick is cut off at a given length, say six inches, for a particular numbered hoe, the first process with which is to heat and draw out the center under repeated strokes of the trip hammer, to the proper length of the shanks for two hoes. Then the steel is passed to another workman, who draws out the blades. This is termed rough hammering. Then they are passed to a smooth hammer, and finished hammering, when they are ground and polished, the shanks being finished and turned by hand all to an exact pattern. The machinery is driven by steam, and they manufacture about 300 to 400 hoes per day, of a quality perhaps unsurpassed by anything of the kind ever before offered to the farmers of the country, though there are now many similar establishments, all of which afford hoes of this excellent description at less prices than we used to pay for the old clumsy, home-made iron thing which gave us many a back ache and blistered hand.

INTRODUCTION OF THE POTATO INTO NEW ENGLAND.—In a recent article upon the early manufactures of New England, we mentioned that the Scotch immigrants were the first to introduce the manufacture of linen in the colonies. These frugal and industrious persons were descendants of a Scotch colony who settled in Ireland about the middle of the seventeenth century, but on account of religious persecution were obliged to flee to this country, where they arrived in 1718. They came over in five ships, and landed in Boston, having previously sent over an agent to make arrangements.

They introduced the culture of the potato, which they brought with them from Ireland. Until their arrival, this valuable, if not wholly unknown plant was not cultivated in New England. They passed the previous winter in Andover, before settling in Londonderry, and there left some potatoes, which were planted and came up luxuriantly. The family who raised them cooked the balls, instead of the vegetable; and, after trying them in various ways, pronounced them unfit for use, and the mistake was not discovered until the plow turned up the real potato.

THE ABORIGINES.—The whole number of Indians within the limits of the United States is estimated by the Commissioner of Indian Affairs to be 400,000. About 18,000 yet remain in the States east of the Mississippi, principally in New York, Michigan, and Wisconsin; the remainder, consisting of Cherokees, Choctaws and Seminoles, being in North Carolina, Mississippi, and Florida. The number in Minnesota, and along the frontiers of the Western states of Texas, being mostly emigrated tribes, is estimated at 110,000; those on the plains and Rocky mountains, not within any organized territory, at 63,000; those in Texas, at 29,000; in New Mexico, at 45,000; in California, at 100,000; in Utah, at 12,000; in Oregon, and Washington territories, at 23,000. The whole amount to be expended on account of the Indian service the present year, is \$1,015,735; of which \$532,907 is for money annuities, \$136,676 for goods and provisions, \$61,962 for education, \$94,319 for agricultural and mechanical assistance, and \$189,870 for miscellaneous purposes for the benefit of the Indians.

PERILOUS OPERATION ON A LION.—An occurrence of a singular nature happened one Monday night, at Wombwell's menagerie, Castle Terrace, Edinburgh. During the feeding of the animals the lion Wallace was seen to rush wildly to and fro in his den, and on closer observation it was ascertained that a large bone, which he had been attempting to swallow, had stuck crossways in his throat, almost suffocating him. Two of the keepers instantly entered the cage. One of them had a pitchfork, the handle of which he got into the animal's mouth, after which he courageously thrust his arm down the lion's throat, and succeeded in displacing the bone with his hand. Considerable excitement prevailed at the time among the visitors and others, great anxiety being also felt for the safety of the intrepid keepers. The lion soon recovered.

CURIOSITIES OF TRADE.—Among the importations into this country, is a certain class of articles, embracing an almost endless variety, which are called the non-enumerated. Some of them cost a mere trifle and are little used; others, equally cheap, are of such general use that their aggregate is considerable. Few persons know that these articles enter into commercial transactions. During the year ending June 30th, 1853, the value of slate pencils entered at the New York Custom House, was \$3733; of sausage skins, \$224; little night tapers, \$267; tooth-picks, \$341; bladders, \$1257; orange peel, \$581; peach kernels, \$8; goose skins, \$766; rose leaves, \$773; skeletons, \$351; sand, \$3; goose liver oil, \$131; spunk, \$14; making an aggregate of \$7,449. This list of incongruous articles could be enlarged to a great extent.

STRONG DRINK A LEVELER.—Not long since, there were taken to the Tombs in New York, while in beastly intoxication, a lawyer who had been somewhat distinguished in his profession—a historian, the author of a standard work—an editor, once talented and of great respectability—and lastly, a clergyman, a man of refined manners and highly educated. The lawyer was let off the next morning, on promise of better behavior; the historian succeeded in getting his liberty, to get drunk again the morning following; the editor was sent to the almshouse; and the clergyman, at the date of our information, still remained in duress. What an example this of the leveling power of strong drink!

CHARCOAL FOR SWINE.—It is not perhaps generally known that one of the best articles that can be given to swine, while in preparation for the tub, is common charcoal. The nutritive properties are so great that they have subsisted on it without other food for weeks together. Geese confined so as to deprive them of motion and fattened on three grains of corn per day, and as much coal as they can devour, have become fattened in eight days. The hog eats charcoal voraciously after a little time, and is never sick while he has a good supply. It should always be kept in the sty and be fed to the inmates regularly like any other food.

THE RAINING TREE.—In the midst of the island of Ferro, one of the most considerable of the Canaries, there is a raining tree which is the only one of the kind. The leaves of it are long and narrow, and continue in a constant verdure, winter and summer; and its branches are covered with a cloud, which is never dispelled, but resolved into a moisture, which causes to fall from its leaves a very clear water, and that in such abundance that the cisterns, which are placed at the foot of the tree to receive it are never empty, but contain enough to supply both man and beast.

VARIETY.

In a recent sitting of the *Société d'Encouragement pour l'Industrie Nationale*, the process of reproducing photographs by means of lithography was thus described: An ordinary lithographic stone is taken, and a solution of *Citrate de Jode* (Jew's pitch) is placed on it. A negative photographic proof is then put on it and is pressed upon the stone for a period which may vary from ten minutes to four or five hours. The stone is then washed with pure ether. The figure is found properly marked with its lights and shades, and it may be inked and printed from as an ordinary lithograph.

A correspondent of the *Boston Medical and Surgical Journal* says:—"The more I reflect upon the mysteries of neurology and animal chemistry, the more confident I am that, while we are the least suspecting it, trifling errors in our daily life are producing important effects upon our corporeal systems; and I declare it as my deliberate conviction, that the habit, which may almost be styled American, of using the razor upon the face, is sufficient to cause a large proportion of the lamentable evils which affect the human race in this country."

The *Fredericksburg News* says: "In the country in which we were raised, for twenty generations back, & certain family of wealth and respectability have intermarried, until there cannot be found in three of them a sound man or woman. One has sore eyes, another scrofula, a third is idiotic, a fourth blind, a fifth bandy-legged, a sixth with a head about the size of a turnip, with not one out of the number exempt from physical or mental defects of some kind."

The *London Times* once sent out a traveling editor to investigate the subject of city-sewerage. He traveled three years without perpetrating a single article; but shortly after that, the subject came up before Parliament, and the *Times* astonished the world with twenty leaders on the subject, proving that they were better informed on the subject than all England beside.

It may not be generally known that the human hair, [light hair], held up to the sun, presents all the phenomena of the prism, giving the various colors of the rainbow. Insolated hairs will give at their end the circle, colored as the rainbow. The hair, therefore, is proved to be triangular, and possessing the properties of the prism.

In Syracuse, N. Y., during the past year, 5,464,453 bushels of salt were manufactured—about four-fifths of which was fine salt. During 1853, 92,491 bushels of Onondaga salt reached tide water, 1,055,723 were received at Buffalo, 2,724,264 at Oswego, and 14,685 bushels at Whitehall.

Henry Ward Beecher tells of a pear tree in Illinois, about ten miles from Vincennes, Ind., that bore 184 bushels of pears in 1834, and 140 bushels in 1840, of largesized pears. One foot above the ground it girths ten feet, and nine feet above, six and a half feet, and its branches spread over a space sixty-nine feet wide. It is said to be about fifty years old.

There are now upward of 40 newspapers published in New Hampshire: 6 are published in Rockingham County, 4 in Strafford, 2 in Belknap; 7 in Merrimack, 13 in Hillsborough, 3 in Cheshire, 3 in Sullivan, 2 in Crafton, 1 in Coös, none in Carroll. Politically, 11 are Democratic, 9 are Whig, 5 are Free-Soil, 3 are religious, 2 are Temperance, 1 is agricultural, and ten are miscellaneous.

Gavazzi, in one of his lectures upon Popery, says that the church of Rome has slaughtered for religious opinion in three centuries, 337,000 victims in Spain, 48,000 Huguenots in France, 100,000 Waldenses, and all the victims of the bloody Mary of England, and James the sixth of Scotland.

In a lecture on China, delivered at Bolton, Eng., Dr. Bowring said it had been calculated that if all the bricks, stones, and masonry of Great Britain were gathered together, they would not furnish materials enough for a work such as the Wall of China; and that all the buildings in London put together would not have made the towers and turrets which adorn it.

One of the largest diamonds known has been deposited at the Bank of England by a London house, to whom it was consigned from Rio Janeiro. Its weight is 254 carats, and its estimated value according to the scale £280,000. It is said to be of the finest water, and without flaw, and was found by a negro slave, who received his freedom as a reward.

A Frenchman has invented a bake-oven heated by means of hot air; this oven admits 14 charges of bread in 24 hours, and 2,000 lbs. bread cost only 50 cents to be baked, whereas in the ordinary ovens the same quantity costs from 60 to 80 cents; the price of such an oven amounts to about \$600.

The amount of the stock and securities in the English chancery is about £46,000,000; the annual payments in and out of court, including the balance, £2,500,000. The "Surplus Cash Fund," or "Accumulation Fund," is said to amount to £1,241,188 stock.

The Superintendent of the Banking Department has given notice that the circulating notes of the Fitchburg Bank of Buffalo must be presented at his office for redemption within two years from the 20th Feb., when the securities deposited with the Department will be given up to the Bank.

Mr. W. S. G. Mason, of West Townsend, Sandusky County, says that he has three pullets of the Cochon China breed, that recently laid eight eggs in two days, and two of the eggs were double yolked. He very naturally asks, "Who can beat that?" And we very naturally ask, Can this be true?

The substance of the verdict of a recent coroner's jury on a man who died in a state of inanition, was: "Death by hanging—round a ramshorn." There are many such.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1.—Reasons for introducing the Sabbath of the 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; A Dialogue between a Minister of the Gospel and a Sabbatharian; Counterfeit Coin. 8 pp.
- No. 8.—The Sabbath Controversy: The True Issue. 4 pp.
- No. 9.—The Fourth Commandment: False Exposition. 4 pp.
- No. 10.—The True Sabbath Enforced and Observed. 16 pp.
- No. 11.—Religious Liberty Enforced by Legislation. 16 pp.
- No. 12.—Misuse of the Term Sabbath. 8 pp.
- No. 13.—The Bible Sabbath. 24 pp.
- No. 14.—Delaying Objections. 4 pp.
- No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh Day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

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