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FALLING LEAVES.

BY MRS. M. A. EGGLEW.

Musing I stand where late I stood
When summer's sun was high,
And the green foliage of the wood
Thrilled to the zephyr's sigh,
A few short days have intervened,
And now, alas! how changed the scene!

Where now are all the blossoms fair,
Flowers of the sunny gleam,
Which grew profusely everywhere
Along the forest stream?
Ah! their brief summer day is o'er,
In these wild dells they bloom no more!

Is not our day of life as brief?
Do we not pass as soon away?
Behold that yon falling leaf,
Traced with the line of full decay?
Such is our life—thus do we fade,
And falling mingle with the dead.

How fast they come! how thick they fall!
"On every breeze they hurry past;
Though some look fresh, behold them all
Hang trembling in October's blast.
Thus is life's tenure feebly frail;
Too weak to bear death's piercing gale.

One at thy feet lies trembling here,
Just fallen from yon leafy bough;
But from the many myriads there,
Say wouldst thou miss the lost one now?
Thus we shall pass life's fatal scene;
And who shall know that we have been?

May not the mind's impress give
To something that shall not decay?
May we not find some thought survive
Long after we are swept away?
Yes; even the rustling sound that passed
Lingered awhile upon the blast.

The soul, with all its lofty powers,
Flies like the verdure of the leaf,
And like the texture of the flowers
Its garb is woven frail and brief;
Yet it transcends in destiny
The loftiest star that burns on high.

From Sartain's Magazine.

THE MOUNT OF ASCENSION.

BY THE REV. J. P. DURBIN, D. D.

For thirty-six hours, from three o'clock on Friday afternoon until the following Sunday morning, the most painful suspense and the intensest anxiety pervaded the city of Jerusalem; for, during these thirty-six hours the Lord of Life and Glory was in the grave. Hope and fear agitated the hearts of His enemies, for they had witnessed His miraculous powers when alive, and remembered His declaration, that in three days He would rise again from the dead, if they should slay Him. Confidence and doubt alternately swayed the minds of His few faithful disciples, as they communed concerning the Lord Jesus, and His promises to them that He would rise from the dead. It is so natural, so touching, so beautiful, that we are satisfied that it must have sprung from the midst of the scene and circumstances alleged. The conversation took place on the first day of the week, i. e. on our Sunday; the day on which our Saviour rose from the dead.

"And behold two of them went that same day to a village called Emmaus, which was from Jerusalem threescore furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed and reasoned together, Jesus himself drew near and walked with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one with another, as ye walk and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death and have crucified him. But we trusted it had been he who should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made

us a tomb, which were early at the sepulchre; and when they found not his body, they came saying, that they had seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went, and he made as if he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, that he took bread and blessed it, and brake and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures? And they rose up and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen, indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread." (Luke, xxiv.)

Granting the previous promises of our Lord concerning his resurrection, and their accomplishment on the third day, and the exhortation of the disciples to Emmaus, could anything be more natural, more truthful than the preceding conversation; and the immediate return of the disciples to Jerusalem, upon discovering their Lord alive? This is a specimen of one kind of internal evidence of Christianity which commends itself directly to the conscience and the heart.

It was yet forty days to the time of His ascension, during which period He appeared occasionally and very suddenly, and for a brief space of time, to His disciples, in order to satisfy them of the certainty of His resurrection that they might be witnesses of it; and for the purpose of instructing them concerning the mission He was about to commit to them for publishing His gospel to the world. His appearance to His disciples, and His intercourse with them after His resurrection, differed very strikingly from those before His crucifixion. Before his crucifixion he always appeared as one of them, and subject to the same conditions and accidents, except sin, and entered fully into their feelings, and freely into conversation with them. After His resurrection, His body seemed to have new and wonderful properties, which belong not to matter. He appeared among them in closed rooms, suddenly, without opening the door, and as suddenly vanished out of their sight, as a spirit is supposed to vanish into thin air. His conversation was brief, solemn, and accompanied with a peculiar awe and power. His body was no longer the natural body that was crucified on the cross and laid in the sepulchre, but it was now a spiritual body; for as St. Paul says, "there is a natural body, and there is a spiritual body." The change in Him from a natural to a spiritual body by the resurrection, is the illustration of the change which will take place in His children. His soul also participated in the wonderful advance which the resurrection made in the condition of His being, and hence gave forth the heavenly manifestations witnessed in His occasional intercourse with His disciples.

And yet even these wondrous appearances of the Lord failed to keep the disciples free from doubt. So slow were they to admit the miraculous story, instead of eagerly following cunningly devised fables, that they seem to have resolved on resuming their former occupation, which suggests the probability that they had relinquished all hope of the speedy establishment of the kingdom of God, as promised by their lately crucified Master. As they had been called by the Lord from the shores of the Sea of Galilee, so now, in their disappointment, they return thither; and, after consultation, Peter said to them, "I go a-fishing," that is, I will resume my former occupation, since I see no signs of the kingdom of God; and it is now more than a month since the crucifixion of Jesus of Nazareth. The other disciples said, "We also go with Thee." We too will resume our former occupation. The Lord saw their despondency, and heard their consultations. The sun went down, and thus screened from intense heat of an Eastern sun (for it was in the month of May), they went forth, and entered into a ship immediately, and that night they e-ught nothing." As the day dawned, and they neared the shore to rest, they saw a stranger standing on the beach. The mildness and majesty of his mien, and the gentleness and tenderness of his address threw a spell over the wearied and desponding fishermen. He said, "Children, have ye any meat?" They answered, "No." "Cast," said he, "your net on the right side, and ye shall find." The sudden and

miraculous success opened their eyes, and one said, "It is the Lord." Peter, with his characteristic impetuosity, threw himself into the sea, and hastened to the feet of his Master. So profound and convincing was the effect of this sudden appearance of the Lord, that the disciples durst not converse with Him, only as He drew them on by questions.

His followers and friends seem after this to have assembled at Jerusalem in expectation of some decisive event connected with the promised kingdom of God. Doubtless the mysterious influences of the Divine Master had drawn them to the city. The time of His ascension was at hand. Preparatory to this, He joined them and gave them more particular instruction concerning the mission He was about to commit to them. As Jerusalem was to be the centre of this divine mission, He commanded them that they should not depart from the city until they receive power from on high to qualify them for it. But this divine power, the Holy Spirit, which was to be given them, and which was wonderfully shed upon them on the day of Pentecost, was not sufficient to qualify them for their heavenly work. It is particularly recorded, "Then opened He their understanding that they might understand the Scripture." How long the Lord "assembled together with them at Jerusalem" is not certain. The impression made by the Sacred History is, that He was with them for several days, explaining "all things written in the law of Moses, in the Prophets, and in the Psalms concerning himself." (Luke, xxiv. 44.)

When He had fully instructed them in the Messianic Scriptures, He prepared for His ascension. The power of His presence drew His friends as well as His disciples close around him. And in the dusk of the evening, that He might escape the notice of the multitude, He passed out of the city eastward, crossing the Kidron, and wound round the southern flank of Mount Olivet, all following, slowly and in silence, while He announced to His disciples the import and prospect of their perilous mission. "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Go ye, therefore, into all the world, teach all nations, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. All power is given to me in Heaven and in earth, and to I am with you always even unto the end of the world."

As He pronounced these words He had advanced round the southern flank of the mountain, leading His disciples, as far as to Bethany. There, as he entered the last words of the divine benediction, He lifted up His hands, spreading them out, perhaps over, and perhaps touching the heads of his apostles. While in this act he was parted from them. He threw aside the restraint which for the time weighed down His glorious resurrection body, and it rose majestically and was carried up into Heaven; and the clouds received him out of their sight, into that spiritual and glorious world where He sat down on the right hand of the throne of God, to make intercession for us.

It was at nightfall, and the parting was so solemn and glorious, and His pathway to Heaven so resplendent, and the majesty and benignity of His ascending person so enrapturing, that His friends stood motionless and speechless, "gazing up into Heaven," through the bright opening which His ascension had left in the sky. There probably they would have continued to stand had not the spell been broken by two of the heavenly visitors who had descended to witness the ascension. From the midst of the illuminated clouds, where they lingered in pity and admiration of the astonished and bereaved disciples, they descended to the earth, and "stood among them in white apparel, and said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." The charm was broken. Ascending Mount Olivet from the edge of the village of Bethany, for this was as near, and a more private way back to the city, they halted on the summit to look once more into the heavens, after their ascended Lord. But the sky had recovered its usual serenity, and spread out its calm blue canopy, lit up with the countless stars of heaven. On the spot where they halted, the piety of subsequent ages erected a magnificent church, and that same piety, sublimated into enthusiasm and credulity, transferred the scene of the ascension from the humble village of Bethany, far down on the southern flank of the mountain, to its summit. Hence the church is called the Church of the Ascension. It is about half a mile due east from St. Stephen's gate, about three hundred feet above the city. And the only worshippers in it are a few monks; sometimes of the Armenian; as the gold of the one outweighs, in the judgment of the Pacha of Jerusalem, the gold of the other. And not unfrequently very unchristian contests occur for the possession of the church, and in these contests it has more than once

been reduced to ashes. The traveller seen from the north-east part of the city, sitting beautifully on the sacred Mount of Olivet, and if his piety or curiosity should lead him to ascend to it, he will behold the footprint of our Lord, impressed in the solid rock, as He made the first bound towards Heaven. To this He will kneel, and will kiss it, if his faith waver not; or will turn away with regret and sorrow at the weak superstition that guards and worships an object so obviously apocryphal. In the general uncertainty, and frequent absurdity of the sacred places shewn to the traveller in the Holy Land, the free and intelligent Christian will see the wisdom and goodness of God. Had He designed those spots to be revered and worshipped, He would have provided for the certain knowledge of them. But in the kingdom of His Son He has made the divine glory and power to appear in the divine life which the Gospel imparts to individuals and to nations, and not in sacred localities, or buildings, or relics.

HABIT AS RELATED TO BUSINESS.

We cut from the late number of the Dry Goods Reporter the following brief but comprehensive essay on "Habit as related to business," commending its valuable suggestions to the serious attention of the readers of the Merchants' Magazine: "The power of habit is very well indicated by the saying, 'Habit is second nature.' There is no exaggeration in the adage, as we shall be forced to admit if we consider facts. Take the frequently-occurring case of individuals born blind, or early deprived of sight, and observe how the habit of nice observation through the sense of feeling will often astonish you by his accurate descriptions of things which he has examined by means of his exquisitely practiced touch.

The wonderful accuracy of the forest-bred Indian in detecting and describing the number and character of a party who have preceded him through the woods, and the certainty with which he will determine the time since they left any particular spot, have often astonished white men, who could see no signs on which to predicate an opinion. Yet the Indian is rarely, if ever, at fault. The reason is, that he has schooled his senses into unerring habits of nice and accurate observation. His success in war and hunting, his life, and the safety of his tribe, depend upon his correctness of observation of those minute signs.

Now can any one doubt that habits of patient and accurate observation, such as the savage exhibits, would be of incalculable value if brought to bear upon all the minute details of business life? Or can it be doubted that habits of negligence and inattention in regard to the minutiae of business, will prove detrimental, if not fatal? There is this additional thought, which is important and worthy to be considered, that the habit of closely observing, once formed, is seldom at fault, and performs its office spontaneously. To recur again to the Indian habit of minutely marking all the indications of a trail: he is not obliged to force his mind; it is his pleasure, and it forms one of the attractions of forest life, to watch every indented leaf, every faint foot-print, and every minute sign that some one has passed before him. So when a man in any department of business has once made it the habit of his life to watch closely and minutely all that bears upon and relates to his business operations, it becomes a pleasurable excitement instead of a laborious effort. We hardly ever knew a man who had formed habits of nice and detailed order, who did not make them a hobby which he delighted to ride as much as any child his New Year's present. The reason is, that when once habits of any kind, and especially those which we know and feel are important and valuable, have been formed, we take a pleasure in acting conformably thereto.

The case of Bulwer, the great novelist, is sometimes quoted as illustrative of the advantage of habits of order. Bentley's Miscellany says he worked his way to eminence, worked it through failure, through ridicule. His facility is wonderful, but it is only the result of practice, study, habit. He wrote at first slowly and with great difficulty, but he resolved to master the stubborn instrument of thought, and he did master it. He has practised writing as an art, and has rewritten some of his essays unpublished nine or ten times over. He only works about three hours a day, from ten in the morning till one—seldom later. The evenings, when alone, are devoted to reading, scarcely ever to writing. Yet what an amount of good hard labor has resulted from these hours?

These are thought worthy of the consideration of all men, but especially of young men in business, who have the most of life before them. It may be considered as an indubitable principle, that he who succeeds in early life in establishing good business and moral habits, disposes thereby of the heavy end of the road of life; all that remains he can carry easily and pleasantly. On the other hand, bad habits, once formed, will hang forever on

the wheels of enterprise, and in the end will assert their supremacy, to the ruin and shame of their victim.

The First Spree.—Never was drunk but once in my life," said a chap in my hearing, never mean to be again. The streets seemed to be very steep, and I lifted my legs at every step as if I was getting up stairs. Several cast wheels were making evolutions in my brain, and at one time I fancied that my head was a large carving and turning establishment, the lathes of which I was keeping in motion with my own feet. I could not conceive what was the reason that the town had turned into such an enormous hill, and what made it worse, was it seemed all the while growing higher, and threatened to pitch over to me. Stop, stop, thought I, and I'll head that old hill yet, or at least it shan't head me. So I turned round to go down and get at the bottom, but hang me if the town did not turn round with me, heading me all the time, and presenting a bluff in front of me. Well, sure enough, the ground soon flew up and struck me on the forehead, and soon as the stars cleared away I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split round the corner!—and I believe it ran over me, for I don't remember any more! Family Journal.

Keep Bees.—A French bishop being about to make his annual visitation, sent word to a certain curate, whose ecclesiastical benefice was extremely trifling, that he meant to dine with him, at the same time requesting that he would not put himself to any extraordinary expense. The curate promised to attend to the bishop's suggestion; but he did not keep his word, for he provided a most sumptuous entertainment. His lordship was much surprised, and could not help censuring the conduct of the curate; observing that it was highly ridiculous in a man whose circumstances were so narrow, to launch out in such expense, nay, almost to dissipate his annual income in a single day.

"Do not be uneasy on that score, my lord," replied the curate, "for I can assure you that what you now see is not the produce of my curacy, which I bestow exclusively upon the poor."

"Then you have a patrimony, sir?" said the bishop.

"No, my lord."

"You speak in riddles, rejoined his lordship; 'how do you contrive to live in this manner?'"

"My lord, I have a convent of young damsels here, who do not let me want anything."

"How! you have a convent? I did not know there was one in this neighborhood. This is all very strange, very unaccountable, Mr. Curate."

"You are jocular, my lord."

"But come, sir, I entreat that you would solve the enigma; I would fain see the convent."

"So you shall, my lord, after dinner; and I promise that your lordship will be satisfied with my conduct."

Accordingly when dinner was over, the curate conducted the prelate to a large enclosure, entirely occupied by bee hives, and pointing to the latter, observed—

"This, my lord, is the convent which gave us a dinner; it brings me in about eighteen hundred livres a year, upon which I live very comfortably, and with which I contrive to entertain my guests genteelly."

The surprise and satisfaction of the bishop may be readily conceived. The sequel of the story informs us that ever afterwards, when a curate made application to his lordship for an improved living, he would energetically reply—*Keep bees! keep bees!*

Matrimonial Jars.—If people would but consider how possible it is to inflict pain and perpetrate wrong without any positive intention of doing either, but merely from circumstances arising from inadvertence, want of sympathy, or an incapability of mutual comprehensions, how much acrimony might be spared! Half the quarrels that embitter wedded life, and half the separations that spring from them, are produced by the parties misunderstanding each other's peculiarities and not studying and making allowances for them. Hence, unintentional omissions of attention are viewed as intended slights, and as such are resented. These indications of injury to the unconscious offender, who in turn widens the breach of affection by some display of petulance or interference, which frequently irritates the first wound inflicted, until it becomes incurable. In this manner often arises the final separation of persons who might, had they accurately examined each other's heart and disposition, have lived happily. Ladies' Repository.

The Extent of our Country.—It has been computed that the United States have a frontier line of 10,750 miles, a sea coast of 5,430 miles, a lake coast of 1,160 miles. One of its rivers is twice as long as the Danube, the largest river in Europe.

The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the "Empire State" one hundred and twenty miles longer than the Thames. Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber or Seine. The State of Virginia alone is one-third larger than England. The State of Ohio contains three thousand square miles more than Scotland.

The harbor of New York receives the vessels that navigate rivers, canals and lakes to the extent of three hundred miles, equal to the distance from America to Europe. From the capital of Maine to the "Crecent City" is two hundred miles further than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey.

California Castles Falling.—A correspondent of the Boston Traveller has made some calculations that may well startle this California-crazed country. He begins by stating that there are now in the Bay of San Francisco 300 vessels. Five hundred will have left the United States by the end of the year, all of which, with the steamers, will have carried 50,000 passengers. An equal number will go by land. The cost of outfit and passage for these 100,000 men cannot be less than \$300, making in all \$30,000,000. It will cost them at least \$500 a year to live. This makes \$50,000,000 more. Suppose the time of each individual be valued at \$200 a year, and we have a further addition of \$20,000,000, making in all a round aggregate of \$100,000,000. Not half this amount can be realized from the mines. But this is not all. The forsaken vessels have lost an immense amount of time. They have been knocked to pieces on the voyage, and any one who examines the low scale upon which the above calculations are made, will not be convinced that \$100,000,000 will not more than half cover the actual loss to the country caused by the California emigration, in one short year. The testimony is that the mines are less productive than formerly, and it will probably take a dozen years to make good to the country the losses of the present year.

On this same subject, too, a correspondent of the Express, who rejoices in the euphonious name of "Squiddle," very sensibly remarks that it might have saved many of those who have rushed to California, from ruin, had they sat quietly down and made a few figures before starting. Mr. Franor, the correspondent of the N. O. Picayune, estimates that from the first of June, 1849, to 1st June, 1850, there will be \$42,000,000 of gold mined. Every one says this estimate is too high; but supposing it correct, no one will consider it an over estimate to say that during the time named, 100,000 persons will visit California in search of fortunes. Making the moderate allowance of \$500 for the expenses of each person, we have an aggregate of \$50,000,000. The gold mines being the only source of wealth, "Squiddle" naively asks—where are the fortunes to come from? Merchants' Ledger.

PRESERVING NEWSPAPERS.

One of the many things which I have to regret, says a correspondent of the British Banner, when I review my past life, is that I did not from earliest youth, at least as soon as I was able to do it, take and preserve some good newspaper. How interesting it would be now to a sexagenarian to look into the papers which he read when he was twelve or sixteen, or twenty years old! How many events would this call to mind which he had entirely forgotten! How many interesting associations and feelings would it revive! What a view would it give of past years! What knowledge would it preserve by assisting the memory! And how many valuable purposes of even a literary kind, might it be rendered subservient to!

How much do I wish that I could look into such a record when composing this short article! But newspapers are quite different things now from what they were sixty, or even twenty years ago. They are unspokeably more interesting and valuable; in this respect, at least, (I believe in many others,) these times are better than the former. Formerly the editors of newspapers were obliged to strain their wits and exhaust their means in order to obtain matter to fill their pages. Now the great difficulty is, to insert all the valuable, interesting materials that are poured upon them from every part of the world, and from every grade and phase of society. Now, newspapers contain many of the best thoughts of the most highly gifted men, on the most momentous subjects, and their reports of current events are among the most reliable, and will furnish an inexhaustible fund of entertainment to the end of life.

Population of Texas.—The State Census of the State of Texas shows a white population of 115,501, and a colored population of 42,855. The number of electors in this population is stated as 25,393.