

The Sabbath Recorder.

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SABBATH-BREAKING PARTNERSHIPS.

(Continued.)

According to Sabbatarian theology, the keeping of the first day of the week is sin. We hold it to be sin, not because we are wanting in charity towards our first-day brethren, but because it involves a transgression of that law which says, "The seventh day is the Sabbath; in it thou shalt not do any work." It is sin because, being a human tradition, it makes void the commandment of God. This is the doctrine we have proclaimed to the world. We are continuing to proclaim it, in our public discourses, in our tracts, and in all our ecclesiastical movements. We are aiming to impress it on our fellow disciples of all persuasions, that in keeping the first day of the week, they are symbolizing with Popery, honoring a human tradition, and transgressing the divine law. This is what we are aiming at by our restricted communion; this is the object of our church organizations. For so important does this thing appear to us, that we cannot unite in commemorating the Lord's death with those who keep the Sunday, lest we should fail to bear that emphatic testimony against their practice, which we think it our duty to bear.

But when partnerships are concerned, our brethren manifest a surprising reluctance about bearing such testimony. The Sabbath-keeper cannot say to his Sunday partner, "This keeping open of our establishment on the Sabbath-day, and having work done all the day long, is a transgression of the divine law." He feels himself bound to keep silence here. His partner would retort upon him with, "Why, then, do you partake in the sin?" And he knows, that if he should give an honest answer, he would say, "Because I hope to gain by it." But is gain godliness?

Two persons enter into business, and the condition of partnership is, that intoxicating liquors shall be sold in their establishment. One of these scruples the lawfulness of such traffic, and declares that his conscience would not allow him to deal out alcohol to his neighbor. "O," says the other, "the matter is easily remedied. I will attend to that part of the business myself; I will wait on every customer; you need never draw a measure of rum for any body; all you need do, is to attend to such business of the store as you can, without violating your conscience; for my part, I am troubled with no such scruples; I consider the selling of rum a lawful and honest business. For the sake of gain he yields; he puts his proportion of the avails of the abominable traffic in his pocket, grows rich, and gives himself no farther trouble. But is he not quite as guilty as his rum-selling partner?

Now, if the principle of what we call Sabbath-breaking partnerships is any thing different, we would like to know wherein. It is true, in the eyes of community, the keeping of Sunday is an odious practice as the selling of rum. The moral sense of community is awake to the iniquity of the latter, and almost every body is ready to condemn the man who will deal out liquid poison to his neighbors, and yet pretend to be a Christian. But principles are not affected by men's views. The immorality of the rum traffic is anterior to any view of it whatever. The immorality of it was as great fifty years ago, when the tavern keeper was a good church member, and the minister and the deacon took a social glass together, as it is now. The slave-trade, too, was as abominable in the sight of God, when good John Newton, of Olney, was engaged in it, as it is in the sight of men now. Sunday-keeping is now honorable. But though it is so with men, is it so in the sight of God? Is it not sin? If it is sin, it is odious to God, and ought to be so to men.

But you do not mean to say, that Sunday-keeping is a sin of the same odious and abominable nature with the rum-traffic, or the slave-trade? This is a question which we are not called to decide. Neither are we called to say whether the keeping of Sunday may not be consistent with a true experience of the love of God shed abroad in the heart. It is enough for us to know that the thing involves transgression of the divine law. We are forbidden to be partakers of other men's sins. Sin is sin, not because it is an offense against human society, but because it is a trampling upon God's authority. As an offense against society, or as a wrong inflicted upon our fellow creatures, the slave trade or rum selling may be infinitely worse than the repudiation of the Bible Sabbath. And because this is the rule by which the turpitude of moral actions is, for the most part, measured, any business which involves murder, or oppression, robbery, or the like, is easily seen to be a business in which Christians ought to have no participation; while a business which involves nothing but violation of the Sabbath, because it appears to imply no injustice to man, is viewed as lawful for all. It is very plain, that God's authority is thus left out of the question.

We teach, that sin is a dangerous thing; that the wages of it is death; that it is to be repented of, and forsaken; that there is no salvation from it but by the blood of Atonement. What, then, must be the thoughts of the Sunday keeping partner, as his associate, when the sixth day of the week is drawing to a

close, says to him substantially as follows:—To-morrow is the Sabbath; it is unlawful to do any work; I must, therefore, keep the day holy, and not bring sin upon my soul. But here is a piece of work that Mr. A. will call for to-morrow morning; I hope you will wait on him, and receive the pay. Here is another piece that is to be finished for Mr. B. in the afternoon. Set all hands to work, and let it not fail to be done by the time appointed. Send John to the next village to collect what is due us, and tell Peter to keep all hands in his department busy. His partner listens to the request. Clerks, servants, and agents of every description, stand by and hear it all. The sun goes down, and the Sabbath-keeper goes home. Partner, and clerks, and all, begin to say within themselves, if not audibly to one another, "Strange sort of Christian that! He tells us that our practice of working here on the Sabbath is a transgression of the divine law—that it is sin. He says, too, that sin is dangerous—that the wages of it is death. He professes, sometimes, to be deeply concerned about those that are living in sin. Not long ago we heard him praying with great apparent earnestness that God would have mercy upon sinners, and deliver them from their awful danger. Yet now he gives us direct and explicit charge to do that which he says is sin. He fully expects us to do it, and will be disappointed if we do not. Is he a true man? Does he really believe what he professes? Reader, what is the moral influence of such Sabbath-keepers? T. B. B.

EMBARKATION AND SAILING OF OUR MISSIONARIES.

At half past 2 o'clock on Fourth-day morning, March 8th, our missionaries, accompanied by eight or ten brethren and sisters, left Westbury for Boston, where they arrived about half past 6 A. M., having previously learned that the barque Rose Pool, in which they had taken passage, would sail on the morning of the 8th. But in consequence of stormy weather, the lading of the ship was retarded, and consequently the time of sailing was delayed until six o'clock Sabbath morning, the 11th inst.

On Fifth-day morning, about half past 11 o'clock, agreeable to arrangements made on the previous day, the embarkation services were held on the dock of the ship, about one hour previous to her leaving her station at Rowe's Wharf for her anchorage in the harbor. But in consequence of stormy weather, the lading of the ship was retarded, and consequently the time of sailing was delayed until six o'clock Sabbath morning, the 11th inst.

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After singing the hymn commencing with the words, "A charge to keep I have," prayer was offered by Eld. C. M. Lewis; after which Eld. Hiram Hutchins, pastor of the High-st. Baptist church in Charlestown, Mass., made some interesting remarks, and offered prayer; then followed brief remarks by Eld. W. M. Jones and Eld. A. B. Burdick, and prayer by Eld. Burdick. At sister Saunders' request, we sung a part of the hymn commencing—

"Yes, my native land, I love thee; All thy scenes, I love them well;" after which Eld. Isaac P. Langworthy, of Chelsea, Mass., made a few interesting and appropriate remarks, with which the services closed. During these exercises, quite a large number of persons assembled on the wharf and on the ship's deck, and witnessed the solemn services. This was a season of thrilling interest and many hearts felt that the approving Spirit was present—that Jesus was in our midst. The missionaries remained on board the ship for the most of the time until she sailed. About eight o'clock on Sixth-day evening, the master of the ship (Capt. J. C. Harding) informed us that there would be a change in the weather about midnight, and that the wind would be to the westward on the morrow, and that all hands belonging to the vessel must remain on board, as they would probably sail some time during the latter part of the night. I soon after bid them "good night," and started for the shore, promising them that if I saw the ship at anchor in the morning, I would come off to them—a thing hardly to be expected, in view of the announcement of the scientific captain. Still, the possibility that we might greet each other again in the morning somewhat mitigated the anguish of the Farewell. As I turned from them, and hastened down the sides of the ship, a female voice followed me from the cabin, saying: "Pray for us, dear brother, that God may be with us, and prosper us in our way." And another voice followed quickly after, from her who to the writer is doubly a sister, saying, "We shall meet again, if not in this, in a better world; let us be faithful to our God." And as the oars of the boatmen, who had become almost impatient of my lingering, darted me swiftly towards the shore, a brother's voice is heard on the deck, in a subdued yet firm strain, saying, "Farewell! Our motto is, 'Trust in the Lord!' Farewell—the Lord go with you." The boat sped on; and as I watched the fading forms of the loved ones who still kept their places on the deck, thinking that I had probably listened to the last notes that I should ever hear from their lips, still another voice, more accustomed to rehearsing the sacred text than the others, sounded out, trumpet-like, on the evening air, in accents of triumph: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Thus

we parted. The next morning at 7 o'clock I visited the wharf; the Rose Pool had started on her voyage.

On reaching home I found a number of brief letters, hastily sketched by them while the pilot was still with them, which he brought on shore; from which I take the following extracts, which may indicate the feelings of our beloved missionaries when actually on their way to their future home and field of labor.

BOSTON HARBOR, Barque Rose Pool, March 10.

DEAR BROTHER A.—It is now near 10 P. M., and every thing is in a whirl in the cabin, and amidst the bustle I sit down to scribble a few lines. . . . When you left the ship, I felt that our last friend that we are to leave behind had gone, and one of our best and dearest on earth. I watched the boat until she was lost in the distance, and when my natural vision failed, my prayers reached still onward.

MARCH 11.—Good morning, brother—a fine Sabbath. Our slumbers were broken in upon by the sailors' merry song while weighing anchor, about six o'clock in the morning. The ship is now under way, and my feelings I cannot describe. . . . I must close to send this by the pilot. Trust in God and be faithful, and I trust that we shall meet again; Farewell, Farewell! C. SAUNDERS.

BOSTON HARBOR, Sabbath morning, March 11.

MY VERY DEAR BROTHER A.—The ship has weighed anchor, and we have been watching the shores of our native land, the homes of our loved ones which we are now leaving. May God's richest blessings ever attend you. It is hard to leave you. My Saviour, I do this for thee. Farewell! MARTHA.

BARQUE ROSE POOL, 11th St mo., 1854. Half past 7 A. M.—Sabbath.

DEAR BROTHER.—We are now under way, sailing out of Boston Harbor, about four knots; we have a fair wind, but some fog yet in the horizon. The pilot will leave us in about an hour. It is only this very extraordinary occasion which leads me to write on the Sabbath. I will defer writing you my feelings and many thoughts until another time. For your kindness, and the kindness of all our little company who left us yesterday and the day before, I thank you, and pray God to return a thousand fold into your bosoms.

O, dear brother, pray for us. Be assured, we feel the cheering presence of our Lord and Master, who has said, "Lo, I am with you." Nine years ago the 10th of 1st month, we were sailing this channel, near the same hour of the day. That was our first voyage at sea. This is the seventh by my family, and the ninth by myself. God has hitherto wonderfully preserved us, and why should we not feel to trust him the more? Again I would say, Pray for us, that "faith, hope and charity" may characterize all our efforts. And may all the brethren be filled with holy zeal for the Lord of Hosts. W. M. JONES. WESTBURY, R. I., March 16, 1854. A. B. B.

"AND THE SEVENTH ANGEL SOUNDED."

Rev. 11: 15. This is the last of a series of seven trumpets given to seven angels, (Rev. 8: 2.) and closes a series of events covering several centuries, as Rev. 8: 12, the day of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." Rev. 10: 7. What a startling announcement! Yet many persons see nothing startling—perhaps anticipate a glorious change for all mankind—that war shall cease, and peace cover the earth—that the sounding of this trumpet brings one of the greatest blessings this world ever enjoyed, even that time when it shall be said, "The kingdoms of this world are become the kingdom of our Lord and of his Christ"—that it brings the expected millennium, when the influence of the gospel of Christ shall be universally felt and acknowledged, and he shall reign in the hearts of all, or nearly all, mankind. What say the Scriptures? We appeal to them.

That these trumpets, except the seventh, are trumpets of bloodshed and death, is, I believe, generally admitted. I believe it is also admitted, that six have already sounded—the first commencing about A. D. 377, under Alaric; the second, about A. D. 439, under Genseric; the third, about A. D. 451, under Attila; the fourth, about A. D. 476, under Odoacer. Under this last, or fourth, "an angel flying through the midst of heaven" proclaimed "with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." (Ch. 8: 13.) The fifth and sixth had their sounding in Mahomedan times, and are in the past. Bearer in mind, these last three are specially called *wo trumpets*. Under the sounding of the fifth, death was preferable to the troubles and distresses which had to be endured. At the close of the sounding of the fifth trumpet, it is said, "One wo is past, behold there come two wo more hereafter." The sixth trumpet sounds, and war drenches with blood a portion of the earth, and they who "were not killed by these plagues repented not of the works of their hands," but rather increased in wickedness. Many interesting occurrences transpire under the sounding of this trumpet, which I must necessarily pass over for the present, and come to the conclusion of its sounding, when it is said, "The second wo is past, behold the third wo cometh quickly." The certainty of the seventh trumpet to be a trumpet, should lead us to look carefully to what is predicted shall transpire under its sounding. Expressions of hope are continually saluting our ears, that the world is to be converted to Christ, because it is said that the kingdoms of this world are become His, "and He shall reign forever and ever." When they become his, what does he do with them? "As the vessels of a potter shall they be broken to shivers," (Rev. 2: 27.) Ps. 2: 9—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Dan. 2: 44—"And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed, and

the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever."

What occurs under the sounding of the seventh angel? "The kingdoms of this world are become the kingdom (not kingdoms) of our Lord and of his Christ, and he shall reign forever and ever," (v. 15.) "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy (corrupt) the earth," (v. 18.) "It is not this the fulfillment of the prophecies which I have quoted? If it had been declared the nations were converted, instead of 'the nations were angry,' it would then have agreed with the prevailing sentiment among most Christians of the present day. Again, if conversion were a particular work under the seventh trumpet, I think it would have been so expressed, instead of "thy wrath is come." God has employed human agencies in carrying forward and accomplishing his designs towards his creature man, but the time will come for those agencies to cease.

The time is at hand when the seventh trumpet will sound; and as the six trumpets are in the past, and the time after the sounding of the sixth to the beginning of the sounding of the seventh is called "quickly," it is probably very near. Are not the nations beginning to be angry, and will not the *wo* fall on them? Those that have the seal of God on them are safe, but "the inhabitants of the earth," who have their "treasure" here, whose "affections" are "on things on the earth," who "destroy (corrupt) the earth," how appalling the sounding of this trumpet—the last of the series—in fact, the last trumpet—when Paul says, "We shall all be changed, in a moment, in the twinkling of an eye, and the dead shall be raised," (1 Cor. 15: 52)—when the Lord "shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the end of heaven to the other"—when the Lord himself shall come, as Paul says, (1 Thess. 4: 16), "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise"—when Jesus shall be crowned "King of kings and Lord of lords," Rev. 19: 12, 16. Appalling indeed to all but "his elect," when "the heavens depart as a scroll when it is rolled together, and every mountain and island are moved out of their places; when the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondsman and every freeman hide themselves in dens and in the rocks of the mountains, and fall on, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6: 14-17. That trumpet and voice which once "shook the earth," (on Sinai, Ex. 19: 16, 19,) and "will once more shake not the earth only, but heaven also," (Heb. 12: 26,) "I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come," (Hag. 2: 7)—also Joel 3: 10, "The Lord shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake"—that trumpet is about to sound! It is the next to sound; it is the last! It is a wo trumpet. A wo indeed, when "the mystery of God is finished, as he hath declared to his servants the prophets."

THE CLERGY BEFORE THE SENATE.

In the Senate of the United States, on the 14th inst., no small stir was created by the presentation of the mammoth memorial or protest against the passage of the Nebraska Bill, signed by three thousand New England clergymen. It was presented by Edward Everett, and read as follows:—

To the Honorable the Senate and House of Representatives of the United States in Congress assembled:— The undersigned clergymen of different religious denominations in New England, hereby, in the name of the Almighty God, and in His presence, do solemnly protest against the passage of what is known as the Nebraska bill, or any repeal or modification of the existing legal prohibitions against slavery in that part of our national domain which is proposed to organize into the Territories of Nebraska and Kansas. We protest against it as a great moral wrong, as a breach of faith eminently injurious to the moral principles of the community, and subversive of all confidence in national engagements, as a measure full of danger to the peace, and even existence, of our beloved Union, and exposing us to the righteous judgments of the Almighty—and your protestants, as in duty bound, will ever pray. Dated at Boston this 1st day of March, A. D., 1854.

No sooner had this document been read, than Mr. Douglas (father of the Nebraska bill) took the floor and made a violent speech against the petitioners. He was followed by Mr. Houston in justification of their course; by Messrs. Butler, Mason, Adams of Mississippi, Weller of California, and Pettit of Indiana, in condemnation of it; by Mr. Everett in explanation of his course in presenting the memorial; and by Mr. Seward in defense of the right of petition. The gist of the matter will be learned from the following abstract of the remarks of the principal speakers:—

Mr. DOUGLAS said his only object was to call the attention of the Senate to the memorial. It is presented after the action of the Senate, as a protest against our action, against the action in which certainly two thirds of this body concurred. It protests against our action as being a breach of faith, as involving a moral wrong, as destructive of all confidence, and as subjecting us to the righteous judgment of the Almighty. It is presented, too, by a denomination of men calling themselves "preachers of the Gospel." It has been demonstrated in debate, that there is not a particle of truth in the allegations of a breach of faith or breach of confidence. It has been demonstrated so clearly, that there is no excuse for any man in the community who believes in any longer. Yet here we find a large body of preachers, perhaps three thousand, following the lead of a circular which was calculated to mislead and deceive the public, have here come forward with an atrocious falsehood and an atrocious calumny against this body, and prostituted the pulpit, prostituted the sacred desk,

to the miserable and corrupting influence of party politics. It matters not whether they have misled the whole of the people of New England, and drawn them into this pool of dirty water—it matters not whether the misrepresentation has taken a broad scope or been confined to a few—I hold it is our duty to expose the conduct of men who, either from ignorance or willful false knowledge, will avail themselves of their sacred calling to arraign the conduct of Senators here in the discharge of their duties. I hold that this Senate is as capable of judging whether our action involves moral turpitude, whether it involves the subversion of morals, whether it subjects us to the judgment of the Almighty, as are these political preachers; who do not understand the question. It is evident that these men know not what they are talking about. It is evident that they ought to be rebuked, and required to confine themselves to their vocation instead of neglecting their holy religion and violating its sacred principles, and truth and honor, and getting up a document here which is offensive, and which no gentleman can indorse without violating all the rules of courtesy, propriety and of honor. There seems to be an attempt to file upon our table offensive documents, slander upon slander, libel after libel, in order that the abolition press may copy it as coming from the records of the Senate, and go back and give it credit in the country. They are smuggled in here, the offensive matter concealed from our knowledge until we happen to look into them and see what they are, and then these gentlemen expect to carry on a political campaign by quoting from our own records that we are traitors to God, to our country and to humanity. I think it is time that this miserable system of electioneering by violating the rules and the courtesies of the Senate to get an indorsement of libels of which men ought to be ashamed, should be exposed and rebuked. I am unwilling that this kind and insults of that kind upon our table, and let it then be used for base party purposes. The Senate knows that this memorial is not intended to effect the action of the Senate. We have no such bill before us. Our action on it is passed. Why is it brought here? There can be no other object in presenting it here now, than simply to afford capital for organizing a great sectional party, and trying to draw off the preachers of the gospel into it. I think that men ought to be able to rely upon argument, and upon truth, and upon reason, instead of resorting to these things for the purpose of stimulating excitement for political ends.

Mr. HOUSTON said this matter had been sprung suddenly upon the Senate. He saw nothing informal or monstrous in the memorial. The bill was passed on the morning of March 4, and the memorial was dated on the 1st. It therefore was signed when the bill was before the Senate. He saw nothing in the memorial that offered any indignity to the Senate. It simply expressed the feeling of those who signed it. It was the right and privilege of all American citizens to memorialize Congress in respectful terms. He did not know what the object of the memorial was, but he should suppose from its contents, and from the character of its signers, that the memorialists believed there was something radically wrong in that bill. They charged that it was a violation of national faith. He had made the same charge against it in debate. He had shown that it was a violation of solemn pledged faith with the Indians, and that it said to the Indians that all treaty obligations were to be considered as nothing more than a solemn mockery. He had also said, that the repeal of the Missouri Compromise was as flagrant a breach of faith as the violation of the Indian Treaties. He saw no greater impropriety in ministers of the gospel memorializing Congress than politicians, or any other men, doing so. He had told the Senate that the passage of the Nebraska bill would lead to excitement and agitation, and it was denied. This memorial, signed by 3,000 ministers of the living God—his vicegerents on earth—was evidence that the people were deeply moved by it. Ministers of the gospel were men. They had the same political rights as other men. All citizens had a right to petition, and that right could not be denied. By becoming ministers of the gospel the memorialists had lost none of their political rights. There was no longer any use in denying that the Nebraska bill had revived again excitement. He trusted it had now reached its acme, and that soon all would be quiet, and that the country would be restored once more to that serene tranquility, happiness and prosperity which it was enjoying before the subject was introduced some weeks ago. It was not the proper way to quiet agitation, to condemn those who memorialized and protested against the act. If memorialists asserted untruths, and spread falsehood before the country, the proper mode to pursue was to have the subject referred to a committee, to have a report made of the facts, and then leave the intelligent people of the United States, with the whole facts before them, to judge for themselves. Whether the Nebraska measure was right or not was a question on which there was room for a difference of opinion. Senators were not in such a high place as to be above the right of the people to inquire into and criticize their official acts.

Mr. PETTIT (Ind.) said he was in favor of the largest liberty to petitions, provided they were respectful. His first objection to the memorial was that it was out of time and out too late to affect any action on that bill, which had passed the Senate in all probability never to return. The Senate had done the deed, and now deserved the righteous judgment of Heaven. It would seem that the righteous judgment meant pains, torments, and punishments, but he expected it would be one full of approval for the deed. The Senator from South Carolina said he had great respect for clergymen so long as their robes were unspotted, and they did not dabble in political waters or pools of politics. He would agree with the Senator if he thought the pool of politics was any more polluted than the stagnant waters of contradictory theology, in which these clergymen lived. He believed the pool of politics far more pellucid, clean, healthy, and beneficial than the stagnant waters which surround the contradictory creeds and dogmas of these men, no two of whom could agree upon any particular point of theology. The Senator had an officer chosen for his ability and information, who was a brother clergyman, whose duty it was to expound divine law to the Senate; and he would, therefore, if the motion be in order, move to refer this memorial to the Rev. Henry Slicer, Chaplain of the Senate, with instructions to inquire and report to the Senate whether the Nebraska

bill was a violation of the law of God, and whether the Senate was in danger of having invoked the judgment and condemnation of heaven by passing it. [Loud laughter.] If Mr. Slicer decided in the affirmative he would be willing to revoke his action, and would use his endeavors to induce the House to send the bill back to the Senate.

MR. SEWARD said that as others had expressed their opinion as to the memorial, he asked to do the same. If the presentation of this memorial here is wrong, it is either in regard to time, place, or circumstance, or character of the memorialists, or argument which the memorial makes. I think those who will reflect on the subject will see no censure can justly be cast upon the memorialists in regard to time. It has been the habitual practice of the Senate to receive memorials upon subjects not yet before the body for action, and which might never be. Of such character were the memorials upon the subject of liberty of conscience to American citizens in foreign countries which have been received without question. This matter was a subject of legitimate consideration for the Senate. Although the Senate had acted, its action is yet inchoate and liable to be reviewed. When the bill shall pass the other house, if ever it does, it probably will come back with amendments. Even if this were not so, the Senate might be convinced by the arguments of memorialists or otherwise that they had acted unwisely and injuriously. If so, it is not too late to rescind our action. We can take measures to repeal the act if it shall pass. Was there anything wrong in respect to the character of the persons who have presented this memorial? It is said they are clergymen; but they are nevertheless American citizens, and the broader qualification of citizenship covers over the lesser and inferior character and description of clergymen. Every man who is a citizen of the United States—and according to my theory even every man who, although not a citizen, yet is a subject of the United States Government—has a right to petition the Congress of the United States upon any subject of national interest, or which can be legitimately a subject of legislation. Is there then any well-grounded objection to the fact that they describe themselves as clergymen? Certainly not. It is the right of a citizen, if he can petition, to do so in his own way. If he thinks there is anything in his character or position which entitles his opinions to higher consideration, or which leads to the belief that he understands the subject more thoroughly than others, it is right to designate himself by the appellation which designates his profession, his character or his office. It is only on this principle that the Legislatures of States make their voices known to Congress by describing themselves as Legislators of States. They come here with their resolutions in character of petitions or remonstrances under that provision of the Constitution which guarantees the right of petition, and upon no other ground of constitutional right whatever. Is there any well-grounded objection to the language or the time of the memorial? I think not. While on the one hand it is such a memorial as a secular person like myself would not be apt to dictate or sign, because there is a solemnity of tone, seriousness and religious consideration which secular men do not indulge or affect. Yet on the other hand it is professional and natural on the part of the memorialists. It is in the character of those who make it. It is said they assume to speak the will and judgment and pleasure of the Creator and Judge of man and nations. I do not understand them as assuming to speak any such thing. I understand them as saying in substance as follows: "We, citizens of the United States, subscribing ourselves as Clergymen, in the presence of Almighty God and in His name, address the Congress of the United States." What is wrong or unusual in this? You do not commence your proceedings here in any day during the session without acknowledging and declaring that we begin in the presence and in the name, and with an invocation and blessing of, Almighty God. . . . They come here declaring that they come in the presence of Almighty God. It is that universal and eternal presence in which we are all every day and hour of our lives, and from which we can never for a moment even escape. It is objected because their address is in the name of Almighty God. What is that but a mode of arresting attention to their earnest remonstrance and prayer; while there are occasions on which we never suffer ourselves to forget we are responsible to the Almighty, it is equally true, that all our actions ought to be in the name of the Supreme Being. We may put off or lay aside the thoughts of that awful presence during our secular labors, and during a life of care, confusion and turmoil—but when we come to close our eyes upon the world we cannot shut them without the reflection that we are even here in the sight of the Judge of all men. Every man, when he writes his will or instructions for those to come after him, recites that it done "in the name of God." I should not adopt this mode of addressing the Senate or Congress. It is not my habit to do so; but I know it is the habit—it is in the character of those who have signed this memorial; I see no objection to it. Is it disrespectful to the Senate of the United States that men should say they speak to them in the name of God, and in His presence? If it be so, it must be because we claim to be here exempt from the superintending government and providence of that Being, in whom, by whom, we live, and through whom we exist upon earth. It is also objected that there is another offensive remark—that the memorialists think the measure against which they protest is immoral in its nature; and that among its consequences, it will draw down upon us—not upon the Senate; but upon the nation, the judgment of Almighty God. The great measure proposed is either moral or immoral. There is no neutrality between morality and immorality. We may conscientiously differ in ascertaining which is the moral side, but nevertheless it is moral or immoral. These think it is of one character—others think differently. It is our right to act, let them think what they will. It is their right to tell us their opinion just as they understand and believe. By the judgments of God I understand this moral, that every human act of any magnitude is connected with preceding courses and subsequent effects—that a right act is connected with usefulness, happiness, and all the blessings of just rules; and to those acts which, whether we deem them moral or immoral, whether intentionally wrong or not, or unwise, there are connected consequences of error, danger, peril, unhappiness and ruin. This, in my judgment, is all the expression means.

REVIVAL IN BROOKFIELD.

CLARKVILLE, March 16th, 1854. To the Editors of the Sabbath Recorder:— Presuming that intelligence of revival interest is always cheering to the lovers of Zion's prosperity, I therefore cheerfully submit the following brief statement of God's doings with us.

About the 11th of February, we commenced a series of evening meetings in the north part of this church [2d Brookfield] which we continued for three weeks; and which, in answer to prayer, and under God's blessing, have resulted in encouraging those that were struggling to maintain the cause of God, and in reclaiming some who had backslidden in heart and in life, to the path of duty and the fellowship of the church; while some ten or twelve have professed a hope in Christ's pardoning love. Six have already submitted to the ordinance of baptism, and others are expected soon. Unto God be all the praise.

J. CLARKE. GERRIT SMITH ON THE HOMESTEAD BILL.— Gerrit Smith's frank and Christian speech on the Homestead Bill, which appears on our first page to-day, will doubtless be perused with interest by all our readers. That any considerable number of them will coincide with all of the views set forth, we do not suppose; but no one can read the speech without receiving from it new ideas, and feeling a stronger aversion than ever before to land monopoly.

We see, by the papers, that when voting time came, Mr. Smith cast his vote against the Homestead Bill—an apparent inconsistency which is explained by the fact, that just before the vote was taken, the bill was so amended as to limit its grant of land to white persons. In a letter to Frederick Douglass, Mr. Smith says:— "If my fellow land-reformers, with whom I have so long toiled for the success of our land reform doctrine, shall be aggrieved by my vote, I shall be sorry. Nevertheless, I can never regret my vote. I was a man before I was a land reformer. And, for the sake of no gains, however great, or however many, can I consent to ignore the claims and even the fact itself, of a common manhood. But the advantages which are sought at the expense of trampling upon human rights are not gains. Such gains are losses—even to those who get them. The Homestead bill would have been purchased at too dear a rate had it prescribed only one negro, or only one Indian. The curse of God is upon the bill, or there is no God. There is no God if we have liberty to insult and outrage any portion of his children."

LABORS AND PROSPECTS IN WISCONSIN.— From a business letter of Eld. Varnum Hull, dated Milton, Wis., March 9, 1854, we copy a few sentences to show in part what is doing and what is waiting to be done in that region: "I have been holding a few evening meetings in one part of the church, and a very good state of feeling exists. Six have made a public profession, and the brethren in that part of the church are much engaged." "I have been to Oak Grove, fifty miles north of us, and preached on the Sabbath several times—a good degree of interest being manifested. From Oak Grove I went to Bluffton, near Berlin, by request of Eld. Todd, and heard and replied to a Mr. Bristol. Notwithstanding the weather was bad, and considerable effort was made to prevent a general attendance, we had a good congregation, and I entertain no doubt that good interest on the subject of the Sabbath in these parts, and I wish we had a competent man to teach and lecture for six months or a year through this part of Wisconsin and a part of Illinois. I have had several calls that I cannot attend to."

PRACTICAL AMALGAMATION.—The following paragraph is going the rounds of the papers, credited to the Rockingham Messenger: "It shows that slavery and amalgamation go together practically. The old bugbear of abolition and amalgamation has ceased to frighten sensible people:— Two brothers, remotely descended from ancestors of the negro race, in the maternal line, made application to a court at Richmond, Virginia, 'asserting that they had so far removed from their original blood as to entitle them to the benefit of an Act of Assembly, which declares that persons with less than one fourth negro blood shall be considered white persons.'" Under some pretext, which does not appear, the court, after hearing argument on both sides, denied the application. The Richmond Enquirer approved the decision of the court, and said: "The law and circumstances under which this application was made, would free about one fourth of the slaves of the Commonwealth, and lead to interminable difficulties on the subject. One tenth negro blood would be little enough to place a negro on the footing of a white person."

REVIVALS AMONG THE BAPTISTS IN NEW YORK.—The New York correspondent of the Watchman and Reflector, says that the state of religious affairs in this city is in some respects quite interesting. Revivals are progressing in several of the churches. In the Norfolk Street, about fifty have been baptized. In the Laight Street, nearly as many. In several others, smaller numbers. And in quite a number, meetings are being held every evening; some of them are conducted by the pastor alone, and others by the pastor, assisted by another minister.

TOOLS FOR PALESTINE.—We are requested to state, that a box of agricultural tools for the Palestine Mission, valued at \$26 28, was received in time, and taken along by our missionaries. The money to pay for them was contributed by the following persons:—M. Wells Crumb \$1, John Babcock and Nathan Brand \$5 each, Wm. A. Babcock \$5 61, Leonardville Manufacturing Company \$9 67.

Abstract of Proceedings in Congress.

SECOND-DAY, MARCH 13.

In the SENATE, numerous petitions against the repeal of the Missouri Compromise were presented. Remonstrances against the ratification of the copyright treaty were presented. A memorial was presented praying for a grant of land to aid the State of New York in constructing a ship canal around the Falls of Niagara, which was referred to the Committee on Commerce. A memorial from Lieut. Maury in favor of opening the Amazon River, was referred to the Committee on Foreign Relations. Two messages from the President were then received—one communicating the correspondence of 1850 between Mr. Schenck, our Minister at Brazil, and the State Department, touching the African slave trade; and the other transmitting the correspondence concerning the arrest and imprisonment of James H. West by the authorities of Cuba in 1851, both of which were referred and ordered to be printed. Resolutions of the Legislature of Alabama in favor of the repeal of the duty on railroad iron, were presented; also, resolutions of the Legislature of Pennsylvania in favor of granting 160 acres of land to all soldiers of the war of 1812; also, resolutions of the Legislature of Illinois in favor of granting pensions to the surviving soldiers of the war of 1812. The Select Committee reported the Pacific Railroad bill, and it was made the special order of the day for Second-day, the 27th inst.

In the HOUSE OF REPRESENTATIVES, a report was received from the Secretary of the Navy against the practicability of converting the ocean mail steamships into vessels of war. Mr. Chandler moved that the Committee of the Whole be discharged from the consideration of the resolution for the relief of the rescuers of the steamship San Francisco, which was lost. The Select Committee reported a bill establishing a railroad and telegraph line from the Atlantic States to the Pacific Ocean. The House then went into Committee of the Whole on the Deficiency Appropriation bill.

THIRD-DAY, MARCH 14.

In the SENATE, a memorial from the citizens of Baltimore, praying for an improvement in the Patapsco River, was referred to a Special Committee. A memorial was presented signed by 3,500 clergymen of New England, remonstrating against the passage of the Nebraska bill. A very exciting debate ensued on the propriety of receiving the memorial. Mr. Douglass, in the course of his remarks, denounced the memorialists, impugned their motives, and characterized the charge that the passage of the Nebraska bill was a breach of faith, as a base falsehood, designed for political effect. Mr. Houston and Mr. Seward defended the right of the petitioners and the course they had pursued. The subject was finally laid on the table.

In the HOUSE, Mr. Appleton presented a petition 250 feet in length, signed by clergymen, against the repeal of the Missouri Compromise. The petition was not received. A memorial signed by 232 working men was presented, praying Congress to pass a law forbidding military superintendence over civil works. A bill was introduced to prevent and expose frauds on the Pension Office by advertising the names and residences of pensioners, which was referred to the Committee on Revolutionary Pensions. The bill granting lands to Wisconsin for railroad purposes was then resumed. An amendment to the bill was proposed and agreed to, providing that the title to land shall vest in said State, (Wisconsin,) nor patent issue therefor until twenty continuous miles of the road shall have been completed.

FOURTH-DAY, MARCH 15.

In the Senate, several remonstrances against the Nebraska bill were presented. The bill providing for an army retired list was passed. The consideration of the resolution contesting the right of Mr. Phelps, of Vermont, to his seat, was resumed, and after a speech by Mr. Foot defending the right of Mr. Phelps, the subject was again postponed. The bill authorizing the issue of registers to vessels owned by the Accessory Transit Company, was passed.

The HOUSE went into Committee on the Deficiency Appropriation bill. Messrs. Bridges, of Pennsylvania, and Brooks, of South Carolina, made speeches in favor of the Nebraska bill. Mr. Breckenridge of Kentucky then explained the provisions of the Deficiency bill, and said he could see no serious objections to any of the items contained in the bill, except, perhaps, that of \$530,000 for the purchase of the Assay Office buildings in the City of New York. The Committee then rose, and the Speaker laid before the House the President's message in reference to the recent outrages on our commerce by the Spanish authorities. It was of a moderate character, stating that he had already taken measures to open negotiations with Spain on the subject, and in the event of their failure to produce a settlement, he should again refer it to the attention of Congress, with a view to the adoption of more positive measures, which in that case he should execute with rigor.

FIFTH-DAY, MARCH 16.

In the SENATE, a communication from the Secretary of War was presented, transmitting the report of the Board of Commissioners appointed some years ago to investigate the claims preferred against the United States, arising and growing out of the war in California. Remonstrances against the passage of the Nebraska bill and violation of the Missouri Compromise were presented. Petitions in favor of securing religious liberty to American citizens abroad were presented. The case of the Vermont Senatorship was then finally disposed of. Mr. Phelps was turned out of the Senate, only 12 Senators voting in his favor and 26 against him. A resolution was then adopted paying Mr. Phelps a sum equal to the per diem and mileage of a Senator from the first day of the session.

In the HOUSE, after the usual routine of morning business, Mr. Giddings of Ohio moved to reconsider the reference of the special message of the President of the United States in relation to the seizure of the steamship Black Warrior by the authorities at Havana. Mr. G. condemned the grounds taken by the President, and said that the opportunity would be seized upon by designing men to embroil this country in a war with Spain. Mr. Bayly of Virginia sustained the sentiments expressed by the President in his message, and moved to lay Mr. Giddings' motion to reconsider on the table, which was

agreed to. Great excitement was apparent in the House while the matter was under consideration. The House then went into Committee of the Whole on the Deficiency bill.

SIXTH-DAY, MARCH 17.

In the SENATE, a bill was reported to provide better accommodations for the United States Courts and Post Office at Philadelphia, which was passed, with an amendment subjecting any purchase that might be made to its ratification by Congress. The Senate then proceeded to the consideration of bills upon the private calendar, when, after a warm debate on the bill granting relief to the heirs of Rinald Johnson, the Senate adjourned.

In the HOUSE, a large number of petitions were presented against the extension of Slavery and a repeal of the Missouri Compromise; also, one praying for a grant of a township of public land to each college in the United States; also, one from the citizens of the City and County of Philadelphia, remonstrating against the renewal or extension of the Woodworth patent for plaining boards. The consideration of the Deficiency bill was then resumed. The motion to strike out the appropriation of \$530,000 for the purchase of the Assay Office buildings in the City of New York, was concurred in by a vote of 85 to 57, and the bill as amended passed by a vote of 138 to 11. Adjourned over until Second-day.

European News.

The steamer Arabia, with European news to March 4th, arrived at Boston on the 17th inst.

The leading fact of the news by the Arabia is the accession of Austria, to the League of the Western Powers. That Austria has joined France and England against Russia can no longer be doubted, since Napoleon expressly affirms it in his speech at the opening of the French Legislative Body; and that Prussia will follow suit is highly probable from her manifest unwillingness to comply with the czar's demands, and close her ports to the allies, and from the permission she has given her officers in the Turkish service to remain there. This then is equivalent to the addition of the greater part, if not all of the German States to the League, and leaves the Czar alone to contend against united Europe.

Actual operations exhibit no new features, but every power in Europe continues to arm, France, England and Russia on an immense scale. Sir Charles Napier is appointed to the command of the Baltic allied fleets, and Admiral Seymour is in command of over twenty ships already assembled at Spithead.

On the Danube, the deep snow prevented any movement by either army. The weather was becoming milder, and the Russians were making ostentatious preparations to cross the Danube. Omer Pasha was evidently aware of their plans, and was making dispositions of his forces to check them.

The Greek insurrection was in a fair way of being suppressed. Several British ships-of-war were ordered from Malta to the Piræus. The Pasha of Janina had defeated the Greek insurrectionists at Arta, but had not sufficient force to disperse them. An insurrection of quite a formidable nature had taken place in Saragosa, Spain. The insurgents for a considerable time held the Castle of Aljafiera and other strong positions. A brigadier horse regiment revolted, and the Captain General attacked them with three columns of infantry and some cannon. Several horses were killed, but the insurgents retained possession of the Castle that night, but the next day losing courage, they retreated, and the royal troops took possession of the city, and some cavalry pursued the fugitives. The city was placed under martial law and disarmed.

CATCHING A FUGITIVE.—On the 10th inst., near Racine, Wisconsin, a colored man named Joshua Glover, was arrested on a charge of being a runaway slave of B. S. Garland of St. Louis Co., Mo. He had been in the employ of St. Clair & Rice, in a mill near Racine. On Friday night, while seated in his shanty, five men broke open the doors suddenly, rushed in upon him and felled him to the ground. They then handcuffed him, took him into a double buggy, with nothing on but his pantaloons and shirt, and drove off north, and after having lost the way, at last brought him to Milwaukee County jail. Here he was lodged in a cell, handcuffed.

As soon as the matter got wind, great excitement prevailed. A habeas corpus was immediately got out, a civil warrant for assault and battery was issued against the persons who made the arrest, a public meeting was held, and strong resolutions were passed. Towards evening, a steamer arrived from Racine, bringing about one hundred men, who marched in solid column to the jail, where the negro still remained in charge of two deputies of the U. S. Marshall. This accession to the numbers of the crowd added fuel to the flame, and after a short time a demand was made for the man; a refusal being made, an attack was made upon the door with planks, axes, &c. It was broken in, the inner door and wall broken through, and the negro taken from his keepers, brought out, and placed in a wagon, which was driven at great speed down to the Walker's Pt. Bridge, where he was placed in another carriage and taken south, on the way to Racine. The military was called out, but had not gathered when the crisis came.

ACCIDENT, AND LOSS OF OVER TWENTY LIVES.

The passengers by the steamship Brother Jonathan, which left San Francisco on the 16th of February, met with a sad accident in crossing from San Juan del Sud. The accident occurred in Virgin Bay, about 100 yards from one of the landings. It appears that about 80 persons embarked in a launch for the purpose of going on board the steamer, when a sea rolled over her entire length, and all on board were swept into the water, twenty-four of whom were drowned. Sixteen bodies had been recovered. The first body recovered was that of a woman upon whose clothing was found large sums of gold; her husband was also drowned, who also carried thousands of dollars, the weight of which perhaps aided in causing their deaths. One man had upon him an inflated life-preserver, but beneath it was a belt of gold sufficiently heavy to weigh him down. The persons of most of the drowned were encumbered, containing more or less gold.

STEAMER BURNED AND LIVES LOST.—A dispatch dated Louisville, Tuesday, March 14, 1854, says: The Memphis and White River

steam-packet Caroline was destroyed on Sunday, the 5th inst., on White River, about twenty miles above the mouth, and from forty to fifty lives were lost. The vessel took fire between 2 and 3 o'clock in the afternoon, and the flames spread so rapidly that it was with difficulty any person escaped. As soon as the fire was discovered, the pilot steered the boat for a bank and ran her out about twenty feet. The scene that followed is indescribable. Fifteen persons took possession of the yawl, but she sunk and every one of them perished. The captain—Creighton—jumped into the river and was drowned. John Trice, the pilot, perished at the wheel. The boat burned to the water's edge, when she slid off and sunk, proving, with her cargo, a total loss. Only two cabin passengers were lost, the remainder being deck passengers and hands on the boat.

A NUT FOR ABOLITIONISM.—A bill has recently passed the Senate of Virginia, for the purpose of allowing certain free negroes in the county of Nottaway to enslave themselves. These negroes had earnestly petitioned to the legislature for this privilege. Mr. Campbell, the able and estimable senator from the Nottaway district, in making a statement of facts to the Senate, said they were manumitted by the will of a gentleman in his district, and that their desire was to be sold to their late master's next kin. A large number of respectable citizens of Nottaway, feeling an interest in the negroes, for their good character, added their recommendations for the same object. The bill has passed the Senate, and we have no doubt will pass the House.

The Independent copies the foregoing from the Richmond Dispatch, and adds:—

So grievous are the social and legal oppressions inflicted by Virginia upon Free People of Color, and so low is the value of liberty there esteemed, and so crushed is human nature in a portion of the people, that they actually seek personal slavery as a refuge from intolerable ills. There is no other land where such monstrosity can be found.

SUMMARY.

One of the most atrocious robberies that we have heard of (says the Washington Union, 17th), was committed in our city yesterday. Miss McNeill, daughter of Gen. John McNeill, deceased, and a niece of President Pierce, was met in one of the public streets by a ruffian, knocked down, and robbed of her purse, containing about \$30, certificates of stock amounting to about \$2,000, and a valuable diamond pin. The blow was so severe that she was rendered insensible, and while in this condition was robbed. We understand that she was much injured, but are glad that her injury is not dangerous. This bold robbery took place about 3 o'clock P. M., in one of the public streets, and the robber succeeded in making his escape.

The Albany Atlas of March 16th says:— We are compelled to record the death of a well-known citizen. Friend Humphrey died last night, after a protracted and painful struggle with disease. He was a merchant of this city, whose long life of industry and devotion to business was crowned with ample wealth. He had the respect of his fellow citizens, and was at different times Mayor of the City and State Senator. He was identified also with the educational and religious movements of the denomination of which he was a leading member, (the Baptists), and was a liberal giver. He dies lamented.

The result of the Investigating Committee of the new Board of Directors of the Crystal Palace is arrived at. It appears in substance, that the indebtedness of the Association is about \$170,000. The loss on the Exhibition is estimated from the 1st January last to 9th March, at a little over \$19,000, or about \$334 per day. It appears, therefore, that the Company had sunk: Its whole capital, \$489,000; all its receipts, about \$330,000; and is in debt, \$170,000; total, \$1,039,000. Against which it has the Crystal Palace building, insured for \$91,000, Kiss's Amazon, &c.

We have news from Mexico—important, if any thing can be so deemed from that decrepit State. At Acapulco the Revolution under Gen. Alvarez was spreading, mauling the Government; the fort was still in possession of the Revolutionist, and Alvarez, thus far, had been successful in keeping the forces sent by Santa Anna from marching on Acapulco. The mountain forces of Alvarez are represented as powerful and faithful to their leader. The Government was prepared to dispatch, in all, against him, 12,000 men. Acapulco was blockaded by two schooners sent by Santa Anna.

On the farm of Greenbury Mountjoy, in Union County, Indiana, a young woman by the name of Freeman shot herself. A young man by the name of Veets had been out hunting, and called at the house where Miss Freeman was living. While he was sitting on a chair with his gun in his hand, Miss Freeman sat herself on his lap, and in an apparent jesting manner took hold of the gun and placed the muzzle to the side of her head, and spoke to Mr. and Mrs. Wilson, (in whose house she was), to "look here," and at that instant the gun went off, killing her instantly.

A bill has just passed the Wisconsin Assembly, granting a city charter to the village of Portage. This is another instance of the rapid growth of Western towns when well situated. Three years ago it was but a bare frontier settlement around the old Fort Winnebago. It has increased in size and business till it numbers three thousand inhabitants, and is in the center of trade for a large tract of the best country in the State. It is one of the natural points toward which commerce and emigration set by an irresistible attraction.

At a late missionary meeting, held in Boston, by the Methodists, one of the speakers remarked that from the southern border of Texas to the South Pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Buzbarthes, hence to the borders of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls—there is not one Christian mission.

A great storm of wind passed over portions of New York State on the 18th inst. At Albany one hundred buildings were unroofed. In other places much damage of the same kind was done, and several lives were lost. There was a serious riot at New Haven, Ct., on the night of the 17th inst., growing out of a misunderstanding between the students and town boys. One man was killed by a stab.

The wife of Senator Gwin of California has recently come into possession of from fifty to a hundred thousand acres of valuable land in Texas, where she formerly dwelt. For her good luck in the matter she is greatly indebted to Richard P. Robinson, of Helen Jewett memory, who together with his wife was under obligations to herself and her husband for her kindness.

Solomon Jewitt, of Middlebury, Vt., arrived in the Atlantic, with a lot of Pigs from the stock of Prince Albert, and several pens of poultry from the aviaries of Windsor Castle, which took premiums at the late Royal Poultry Society's Exhibition. Mr. Jewitt is one of the largest importers of French Merino Sheep in this country.

A dispatch dated Louisville, Wednesday, March 16, 1854, says: The steamer Reindeer burst her flue at Cannellon, Ind., yesterday, scattering misery and death in all directions. Forty or fifty persons were killed and wounded. Many were blown into the river and drowned.

Thomas Adams, Sheriff of Norfolk County, Mass., has been convicted of selling liquor in violation of the prohibitory law. The liquor was seized upon an execution. He was sentenced to pay a fine of \$10 and costs, and give bond in \$100 not to violate the law for one year. He refused to comply with the terms of the sentence, and was committed to jail.

The Keowee (S. C.) Courier states that Fort Hill has been purchased by Col. A. P. Calhoun, from his mother, Mrs. Florida Calhoun, relict of the late Hon. J. C. Calhoun, and will be immediately occupied by him. He returns to his native State with an ample fortune, accumulated on the fruitful soil of Alabama.

A dispatch dated Louisville, Friday, March 17, 1854, says: By the sinking of the steamer J. L. Avery, below Natchez, on the night of the 9th inst., we now learn that fifty lives were lost. The steamer was bound for Cincinnati from New Orleans.

The Stonington boats, for Boston, Providence and New Bedford, on Thursday last changed the hour of leaving Pier No. 2 North River from 4 to 5 P. M. The C. Vanderbilt, newly repaired and furnished, came into the line on that day.

The State Election in New Hampshire, last week, went against the democratic party—a result which is considered equivalent to repudiating the Nebraska inquiry.

We are indebted to Gerrit Smith, M. C., for valuable public documents.

New York Market—March 20, 1854.

Ashe—Pots \$6 00; Pearls 6 75. Flour—No. 00 Superfine, 7 31 4 for 44 for State, 7 25 4 37 for mixed to good quality and common to good. Corn Meal—No. 1 4 75 4 87 for fine. Corn Meal—No. 3 37 for fine. Grain—Wheat has declined, and good white Southern sold for 1 80. Rye 98c for Jersey, 1 00 for River Barley 1 00. Oats 45 4 7c for Jersey, 45 4 5c for Western. Corn, 78 4 79c for mixed western, 79 4 80c for Jersey yellow. Provisions—Pork, 13 25 for prime, 15 50 for mess. Beef, 6 00 4 80 for country and city prime, 9 00 11 50 for country mess. Lard 94 10 6c. Butter, 11 14c for Ohio, 14 18c for State. Cheese 10 4 12c. Hops—35 4 40c for Eastern and Western. Lumber—Clover 10 4 10c for Eastern Spruce and Pine. Seeds—Lion 9 4 10c. Timothy 14 00 21 00. Flaxseed 1 65 1 67.

MARRIED.

At Marlboro, N. J., on the 8th of March, by Eld. D. Clawson, Mr. J. H. McGILLIARD, of Hopewell, to Miss SUSAN B. DAVIS, of Carlisle. In Bridgewater, Onida Co., N. Y., March 12th, by Eld. W. B. MAXSON, Mr. ABRAHAM HORTON to Miss LURIE ANN ROSE, all of Bridgewater. In Scott, N. Y., March 14th, by Rev. I. S. Lord, Mr. FREDERICK BROWN, of Lima, Rock Co., Wis., to Mrs. CLARA BACOCK, of Scott, N. Y.

The above notice was accompanied with a gold dollar said to be "instead of cake and wine"—a very satisfactory substitute.

DIED.

In Clarkville, Madison Co., N. Y., Feb. 21, 1854, sister AMY CLARKE, wife of Maxson Clarke, Jr., aged 46 years. She had been a worthy member of the Baptist Church for about thirty years, and for a number of years prior to the time of her death, she observed the Sabbath of the fourth commandment. Here was a bright example of the power and influence of Christian principle. Her heart to sympathize with the afflicted and distressed, and to administer every aid and comfort in her power, not only won for her the esteem of all, but greatly endeared her to the community in which she lived. Here was also a rare example of Christian fortitude and patience, and of the power of sustaining grace. Her suffering for some six months was intense, yet she was enabled to say "submitting," "For me to live is Christ, to die is gain." She passed the last weeks of her illness, she exhorted all, as she had opportunity, and her strength would allow, to be faithful to Jesus, and meet her in heaven. By this afflictive providence, the community and church have been bereft of a much esteemed member, and a fond husband, and affectionate daughter, of a good wife, and doing mother. "Blessed are the dead that die in the Lord." In Brookfield, Madison Co., N. Y., March 11th, Mr. HINCKLEY PIERCE, of consumption, aged 33 years. Mr. Pierce professed a hope in Jesus before he died, leaving his friends the satisfaction that their loss was his eternal gain.

In Brookfield, Madison Co., N. Y., March 15th, STEPHEN S., only child of Stephen R. and Clarinda Burdick, aged 1 year and 6 months.

LETTERS.

A B Burdick, James Bailey, Varnum Hull, Joshua Clarke, David Clawson, B R Clarke, T Tomlinson, H P Burdick (no.) Bethuel Church, J Brown, E Fairbanks, W B Maxson, J B Wells, A P Stillman (right), F Forsythe, J Hubbard, Thomas A Maxson, Thomas Sargent, Wm Haman Chapin, W H Babcock, H C Coon, Samuel Lippincott, J T Davis, H G Dawley, H G Adams, J (mailed regularly), N V Hull, H W Randolph, Clarke Needham.

RECEIPTS.

FOR THE SABBATH RECORDER: Wm H Dawley, Rockville, R I \$2 00 to vol. 10 No. 52. Chas C Sockwell, Shiloh, N J 4 00 10 52. Bethuel Church, Talmadge, Mich 2 00 11 52. Jacob H Babcock, Monroe, O 2 00 11 52. Madison Davis " 1 00 11 14. Hannah Chapin, Plymouth, Wis 2 00 10 52. Geo H Burch, South Brookfield 2 00 10 52. John M Frazer, Scott 4 00 10 52. Wm M Babcock " 1 00 10 52. Joshua Clarke, Brookfield 2 00 10 52. Joseph Clarke " 10 00 10 52. M Wells Crumb, Leonardville 3 00 10 52. John Babcock " 5 00 10 52. T T Brand, Saunders Creek 1 00 11 52. Wm M Spillers, Alfred 2 00 10 52. Almon Fette " 1 38 10 52. Matthew Potter " 8 00 9 52. A F Pettibone, Almond 3 75 10 26. John R Maxson, Walworth, Wis 3 00 9 26. Nathan L Bassett " 6 00 10 52. Charles D Coon " 2 00 10 52. Joseph Crumb " 2 00 10 52. Wm H Redfield " 10 00 10 52. FOR THE SABBATH-SCHOOL VISITOR: H B Burdick, Alfred \$5 95. A P Stillman, Utica, Wis 2 00. Eli Forsythe, Monroe, O 2 00. FOR SEVENTH-DAY BAPTIST MEMORIAL: A P Stillman \$1 00. Eliza Potter \$2 00. R T Stillman 1 00. FOR Marriage Notice—Fitch Brown \$1 00. WILLIAM M. ROGERS, Treasurer.

Local Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will hold their next quarterly meetings at the house of Jacob B. Flisworth, New Market, N. J., on 17th-day, April 8th, commencing at 10 o'clock A. M. GEO. A. B. UTTER, Sec.

Western Association—Executive Board.

THE Executive Board of the Seventh-day Baptist Western Association will hold its next session at Alfred Center, on the first Fourth-day in April. B. R. CLARKE, Clerk.

Alfred Academy.

A First Class Male and Female Seminary. ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the most beautiful structures in Western New York. The supervision of the school is parental, and well adapted to securing their highest intellectual and moral discipline.

The next term commences Wednesday, March 29th. Expenses moderate. For circulars, apply to W. C. KENTON, A. M., Alfred Center, Allegany Co., N. Y. Feb. 20, 1854.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTH & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of procuring ready-made clothing as a branch of their business may wish to obtain a supply on the most favorable terms. Individuals who wish to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and prices will, we trust, convince those who give us a call, that we can please ourselves at No. 22 Dey-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, Jr., JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—From Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville, 10 A. M., 2 P. M., and 4 P. M.; Somerville, for New York, at 6 A. M., 8 A. M., 10 A. M., 12 M., 2 P. M., 4 P. M., 6 P. M., 8 P. M., 10 P. M., and 12 M. Leave Somerville (East) at 6:50 A. M. The train connects with trains by the N. J. Railroad Company, foot of Courtland-st.

Stages connect with trains from New York as follows: from New Bedford for Baskingridge, &c.; from Somerville, for Passaic, &c.; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Monaca, Chuch, &c. GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

FOR Churches, Academies, Factories, Steamboats, Plantations, Hotels, and a large assortment kept constantly on hand by the subscribers at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world-wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of steam rolling in iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January 1854—the FIRST PREMIUM (a Silver Medal) of the World's Fair in New York, over all others, several from this country, and a large number in competition; and which is the 13th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Castings of Iron, Brass, and Steel, and cater for several of their works throughout the States and Canada. Their Hangings, consisting many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterspoils, Stop, etc. For a full description of their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange. Surveyors' Instruments of all descriptions, made and kept on hand. Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENNELLY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral.

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the highest expectations. It is a simple and wide in the field of its usefulness and no numerous cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other remedy is so manifest, so apparent to every observation, and whose cures are so escape the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to colds.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints. Still, there is any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the Cherry Pectoral. This article, already in use, is a long, laborious and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. There is any dependence to be placed in what men of every rank and condition certify it has done for them, if we can trust our own senses. When we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know, and who are not influenced by anything, then it is irresistibly proved that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor too widely known. The afflicted should know it. A remedy that cures in price less to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown by the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this it is employed by

