





The Sabbath Recorder.

New York, April 7, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

to all persons concerned, that if they would forthwith apply to his majesty's commissioners, they might compound for what they stood charged with, and so avoid the expense of a law-suit. But after all this mighty outcry and scrutiny, nothing of any consequence appeared, and therefore it was thought proper to drop the commission, and bury the whole affair in silence. Mr. Vavasor Powell, above-mentioned, was cruelly handled by the Welch clergy, but he did himself justice in a pamphlet, entitled, 'Examen and Purgamen Vavasoris, published 1653, wherein he vindicates his proceedings in the propagation. Mr. Powell vindicated his character in two publications: one entitled, 'Examen and Purgamen Vavasoris,' 1655; wherein he was cleared by the authentic confessions of persons of great credit, and many of them gentlemen of good landed property; the other called, 'The Bird in the Cage chirping: or a Brief Narrative of the former propagation and late restriction of the Gospel in Wales,' 12mo. 1661. The author of his life, in 1671, says, that he received nothing from the churches in Wales but neighborly and brotherly kindness. The Parliament ordered £100 per annum, out of a sinecure, whereof he received about £60, for seven or eight years; many considerable gifts he refused; and never did he get any thing by the act for the propagation of the gospel in Wales.' And when he was in the Fleet after the restoration, he published a brief narrative concerning the proceedings of the commissioners in Wales against the ejected clergy, occasioned by a report that he had been thrown into that prison for some of the revenues; which was never answered.

Though this act continued in force but three years, yet they represented, that the commissioners got great estates by it; that the profits arising by tithes, of which by this act they were to have the disposal, was put into their own pockets; that godly and learned ministers were turned out, and worse or none put in their room; inasmuch, that the generality of the people were either turned Atheists or Papists. And all this was chiefly laid at the door of Mr. Powell, and not only whispered about privately, but published in pamphlets, without either author or printer's name.

A virulent one I have now by me, entitled, 'Strena Vavasoriensis; or, A New Year's Gift for the Welch Itinerants,' etc. A more malicious piece could not be written, full of the most abominable lies and slanders that malice could invent. But Mr. Powell was fully cleared, not only by the account which he himself gave of their whole proceedings in this affair, but also by the testimony of many magistrates, ministers, and other credible persons of different opinions in religion, who had the inspection of this matter, and published a vindication of him in the year 1654, entitled 'Examen and Purgamen Vavasoris.'

He was greatly harassed by his persecutors, and kept a prisoner about ten years. And during the time of his last illness, though his physician ordered that he should be kept from speaking much, yet so zealously was he affected for the glory of God, and the love of Christ, that neither his pains, bodily weakness, or the tender advice of friends, could possibly restrain him; but he would, notwithstanding all, break forth into high and heavenly praises, sometimes by prayer, and sometimes by singing.

His patience under all his pains was very great. He would under the greatest pain bless God; and say, he would not entertain one bad thought of God for all the world. The sight of the pardon of sin and reconciliation with God, was so clear, and without interruption, even to the last, that it was as a fire in his bosom till he spoke of it; and very hardly would he be restrained at any time—and when he had spent his strength in speaking, then would he compose himself to get a little more strength, that he might go on to speak further of the grace of God towards him, and to give seasonable advice to all about him; and so continued till God took away his strength and speech from him. He kept his bed about thirty days, and finished his course, service and sufferings, on the 27th of October, 1670, at Karoon-house, the then Fleet prison in Lambeth, in the eleventh year of his imprisonment, and in the 53d year of his age. Says the writer of his life,

In vain oppressors do themselves perplex, To find out acts, how they the saints may vex; Death spoils their plots, and sets th' oppressed free, Thus Vavasor obtained true liberty; Christ him releases, and now he's join'd among The martyr'd souls, with whom he cries, how long?

The several books that he published, were, 1. Christ and Moses's excellency; or Zion and Sina's glory, 8vo. 1650. 2. A Dialogue between Christ and a Publican, Christ and a doubting Christian. 3. Christ exalted by the Father; God the Father glorified; and Man's Redemption finished. 4. The Bird in the Cage, chirping, 8vo. 1661. 5. Common Prayer no Divine Service, 4to. 1660. 6. The Sufferer's Catechism. 7. A Scriptural Catechism. 8. Sinful and Sinless Swearing. 9. A Scripture Concordance."

When God created man He gave Him "dominion over the fish of the sea, and over the fowl of the air, and over the beasts of the field," but not over his fellow man. And when arrogantly, and impiously, he assumes such dominion, takes away liberty from a fellow-creature, who has committed no crime, and reduces him to slavery, he does that which he has no right to do, and inflicts the greatest wrong and outrage upon him which it is possible to inflict. He robs him of the bones, muscles and sinews which the Creator has given him—robs him of himself, and of the offspring of his own body. The great doctrine of Thomas Jefferson proclaimed in 1776, that "all men are born free and equal, and endowed with the inalienable rights of life, liberty and the pursuit of happiness,"—is the doctrine of Heaven, old as the Creation, and no reasoning, sophistry, or force can efface it from the divine statute-book.

A GREAT WORK.—A person can be about no greater work than that of endeavoring to enlarge the spiritual kingdom of the Redeemer. And when any one would divert him from this to some other employment, he cannot give a more appropriate answer than that of Nehemiah to Sanballat—

"I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you?"

It was a deep-seated conviction of this truth which led the venerable William Carey to exclaim—when the Rangoon Government placed his son Felix in a dignified and important office "My son is shrieved from a missionary into an ambassador!"

The Boston Pilot, (a Roman Catholic journal,) says: "Alas! could our Protestant brethren be delivered from the intolerable and binding tyranny of their ministers, how soon would they see the glorious truths of the Gospel, and embrace Christianity."

It certainly looks somewhat encouraging to find sympathy among Roman Catholics for the poor oppressed Protestants, while they are bowed down under the intolerable tyranny of their oppressive ministers. They used to do nothing but curse, anathematize, torture, and burn such miserable heretics, because they quietly submitted to their oppressive ministerial task-masters. There must be "a good time coming," when Protestants will be pitied on account of their ignorance of God's holy word, and the life-giving truths of Christianity contained in it. Surely, we may lift up our heads and rejoice that the "strong man armed, who has so long kept his goods in peace," begins to look down upon us compassionately, and hears with emotions the clanking of our chains. O, that we had some such men as Hughes to lay hold on our religious oppressors, and force them to let go their iron grasp, that our unfettered souls and bodies might go free!

But to be serious upon this subject. Where shall we go for religious freedom? Shall we flee to the Roman Church? We have learned too much of its history to expect much commiseration there. The Holy Bible there is a sealed book, and according to her decree a poor Christian is doomed to the fiery ordeal of purgatory if he should obey the Saviour's command to "search the Scriptures." To talk of religious freedom in that church is a mere burlesque. If there was ever a priest-ridden people, ground down below the standard of manhood and religious liberty by clerical oppressors, it is found everywhere within the pales of that church.

But in what consists the intolerable and binding tyranny of the ministers of the Protestant brethren? They have not been clandestinely carried in their unconscious infancy to the priest to be sprinkled into a Protestant church. Nor have any of them been kidnapped like *Mortara*, and compelled to be under the Protestant yoke. They unite with their respective churches freely, voluntarily, after they have arrived to years of sufficient maturity to be able to choose for themselves their religious homes. They are not compelled to contribute to the priests, of their penny to build costly churches, and ornament them with the symbols of an idolatrous worship; nor to support such religious drones in their indolence. They are at liberty to search the Word of God for themselves; and if they discover a more excellent way, and a more desirable church, their ministers can throw no material obstacle in their way. They hurl no anathemas after them when they leave, in order to exclude them from the common sympathies of mankind; but they follow them with their prayers that God would bring them back to the fold again. Where is the intolerable and binding tyranny of their ministers? In nearly all the Protestant churches, when the laity become dissatisfied with their ministers, they can, and frequently do, dismiss them and employ others. And if they have been found guilty of crimes, such as often pass unnoticed in the Roman Church, they are degraded from the ministry, and excluded from the church. Protestant ministers are more frequently, in this matter of oppression, sinned against than sinning.

Our brother of the Roman Catholic journal thinks if his Protestant brethren were delivered from this tyranny, they would at once embrace Christianity; but he should have told us what that Christianity is, and where it is to be found. We are persuaded that there is a wide difference between the religion of Protestants, and the Christianity of Romanists. Protestants believe that they know what the Christianity of the Bible is, and are persuaded that they have embraced it, and that they have come into a holy union with its Divine Author. In believing its sacred doctrine, and in performing the moral and religious duties it enjoins, they have come within the promises of Christ made in his word to them, and they obtain the witness in their own hearts of the forgiveness of sins, and are filled with a peace of mind which the absolute of pope or priest cannot give them, nor their anathemas take from them. Protestants have no need of a better Christianity than that which has the promise of God, of the life which now is, and of that which is to come. Our friend of the Roman Catholic journal must have been dreaming, and fancied that the appellatives of Protestants and Catholics were exchanged, and that he had some how slid into the ranks of Protestantism, and while enjoying its liberty from the oppressive yoke, he looked upon the Catholics, now in his imagination, Protestants, and thinks of the haughty and overbearing course pursued by their bishops and priests, and the servility to which the poor laity is subjected, without a Bible to read, or liberty to think for themselves. And from this stand-point, he makes his sad lamentation.

Well, the time may come when this change will be a wakeful reality—when he will not merely dream of his emancipation from priestly bondage, but when Christ shall make him free, and he will be free indeed.

We publish a notice of the meetings of the Missionary and Publishing Boards, to take place next week. It is very desirable that there be a full attendance of the members.

Origin of the Puritans.

At the time of the difficulty between the Pope of Rome and King Henry VIII. of England, all the Sovereigns of Europe were on the side of the Church of Rome; the king, however, declared the Church of England independent and himself the supreme head upon earth; but no amendments or reformation of the doctrines or practices of the Church were made by him any further than was necessary to secure his own supremacy and the vast revenues of the church. Under the next king, Edward VI. attempted some reforms, but was frustrated by his bishops, who feared the loss of the regular succession if they allowed themselves to be carried too far from the Church of Rome. Bishop Hooper however was for a reformation and refused to be consecrated in the popish habits. This gave rise to a controversy which was followed by the separation of Queen Mary upon her accession, put a stop to the progress of reform by restoring the supremacy of the Pope. This led to a terrible persecution, and many became martyrs; others fled to Germany and Switzerland where they were protected and sustained; but some were for the liturgy of King Edward, and some for rejecting all popish forms, hence a division was made there among them. On the accession of Queen Elizabeth, these exiles returned to England, but the Queen, after a while undertook to urge a uniform standard of worship according to King Edward's liturgy, and her chosen bishops exercised quite too much severity towards those who were for a simple mode of worship, and in 1564 the Act of Uniformity was enforced upon the clergy, and they were required to subscribe to the liturgy, ceremonies and discipline of the Church; those who refused were then first called Puritans, a name of reproach, derived from the Cathari, or Puritani, of the third century. When the doctrines of Arminius were introduced in King James' time, those who took sides with Calvin's explication of the five disputed points were called *doctrinal Puritans*, and finally the term Puritans became the title of all who were for rigid morals, a Calvinist in doctrine, and a non-conformist to the ceremonies and discipline of the Church of England, even though they did not entirely separate from its communion.

MOHAMMEDAN REFORM.—It is stated that the Sultan of Turkey has taken an important step in reform, and ordered a reorganization of the Turkish schools, and that provision be made for the education of girls. The Minister of Public Instruction, some time back, presented to the Sultan a complete system of education for males, in which were introduced a number of ameliorations adopted from European establishments. Turkish girls will not only learn all the works executed with the needle, but reading, writing, arithmetic, geography, and history. In each of the thirteen sections of the Turkish capital, six primary schools are to be established at once; and at a later period, one superior establishment in each section, to complete the education of the inferior schools.

PREACHING.—Eld J. E. Welch, in the *Western Watchman*, says: "If my experience of more than forty-five years in the ministry is worth anything, I would advise my younger brethren, if possible, never to preach a sermon which has not cost them at least one day's close study, and when they have their thoughts on the subject fully arranged, always to write them down neatly and systematically, and preserve them carefully. These notes will be of priceless value in after life."

TEXTS NOT FOUND IN THE BIBLE.—"We know a minister," says the *Religious Herald*, who, on Friday and Saturday wrote a sermon from what he supposed was a passage of Scripture, and was surprised and somewhat confused on Sunday morning to find that there was no such passage in the Bible, and hence that his sermon had no text. Another minister read before a number of his brethren a discourse from the words: 'Work while the day lasts.' It was a carefully prepared production, and he was taken quite aback, when one of his hearers asked him why he did not take for his text, 'Make hay while the sun shines,' for if the former passage was in the Bible, so was the latter."

A letter from Rev. W. C. Whitford, dated Milton, Wis., March 24th, says:—"The Winter Term of Milton Academy closed yesterday. There have been in attendance nearly one hundred and forty students. During the term an interest in religion has been growing in the minds of the few but faithful professors, and within the last two weeks our hearts were greatly rejoiced to witness a goodly number of the students express their determination in our prayer meeting, to dedicate themselves to Christ."

The New York correspondent of the Boston *Journal* says it is not true that the Rev. Mr. Spurgeon has fully concluded not to visit America this season. It is not true that in the arrangements made to have him come on here, any attempt was made to Barnacize him or show him up. It is not true that the sum of \$10,000, or any other sum was offered to him as an inducement. You may rely upon it that the visit of Spurgeon to America is one of the facts of the future.

We have received a manuscript of sister Carpenter's journal from Shanghai as far as the Azores, handed to us by Bro. D. Dunn, to whom it was addressed. It has come too late for our issue this week, but it will appear in our next.

Bro. L. M. CORRELL wishes his correspondents to address him at DeRuyter, Madison Co., N. Y.

Communications.

Letters from Palestine—No. 46.

Dear Brother,—We have cold weather and a clear sky, but it is damp under foot. The poor suffer, and it is no marvel, in consideration of stone floors, and in many, many instances, earth only, stone ceiling, stone walls. These at best are damp and cold in winter, in a latitude where so much rain falls as here. Then, here at their door is the result of an improvident life during summer—of expensive feasts and vain devouring of *ceteras*, so common to the vain revolvers of more than half the world—discomforts which the poor of Christian lands know not, because by the blessing of a kind Providence they are able and wise enough to secure a supply beforehand. A driving rain set in on Sabbath last, and during the night and day following the snow fell fast, and so damp that on Second-day it had all disappeared. At the end of six or seven months, we are blessed, or cursed with another money revolution. At the last one, I lost some twenty-five dollars, and a missionary neighbor who like myself, had been so unlucky as to sell a bill a few days previous, lost eight pounds. That was not the first time for me. It is becoming so common to experience the rise and fall of the value of money, that I shall not waste time to compute the loss, especially since all the gain to me would be in the abstract. As to its being made up to me, is, I suppose, out of the question. The Turkish dollar has been current at twenty-four piastres; it is now knocked down to twenty-one and a half—and all other varieties in the same proportion. The poor and the middle classes grumble, but it is of no use so long as a few lucky ones, and Government can reap the spoils.

Your desire to know something of our every day life may be partially gratified by a glance at my journal, which at most is but a hasty scribble of a few items—detached sentences—not regularly noted, nor including indeed, the thousand-and-one phases and incidents—joys and gloomy—of our exiled life; no, not called, so long as we are *where* duty calls, for there the smiles of our heavenly Father are possible, yea, unshuffled. How can one journalize while obedient to the behests of the King? To break through the incrustation of Babel and get at the dying and undying beings of these morning lands, with the language of the Gospel, is a work—a great work, and under the pressure of such a responsibility, one feels to cry out in the language of the Apostle: "Who is sufficient for these things?" But I am digressing. Here is a copy of my note book for a few days past:

First-day, Jan. 9th. Heard Mr. G. read prayers, and exhort in Arabic. As often as circumstances permit, I attend the Arabic Episcopal service, and thereby profit some in the way of preparing for the sacred work. Mr. F. called and spent half an hour. Monsieur B. called and passed an hour in French conversation. Studies and domestic duties kept me very busy all day.

10th. Gave Arabic and French lessons for two hours and a half—fifteen minutes from home. Spent some time in the study of Arabic. In the afternoon Mr. K. gave me a long lesson in German. Several persons called.

11th. A two hours' lesson from my Sheikh, and several hours study in Arabic besides; also a long German lesson. Two Proselytes and a Jew called.

12th. Broken rest during the night. Resolved not to work so hard, but as usual, resolve was badly treated. Went out and gave an Arabic lesson. Called upon S. W., and then upon H., and then at a shop. Several hours in study. S. and his Sheikh called to get a document rendered into English. Worked two hours at the translation. Heard a lesson in French from M. Monsieur B. called in the evening. The work is lovely, but all is in vain unless our heavenly Father bless and sanctify the instrumentality.

15th.—Sabbath. Arabic service in the evening. Preached upon Baptism; text, Acts ii.: "Repent and be baptized." Morning; praise, reading and prayer in Arabic. Reading several portions of Hebrew, a verse about, by four of us, and service in English at 11. A. M. German service at 3. P. M. Nine persons present who understood only German. An Arab was in attendance. Indicated a portion of Scripture to be read; the people sung, and after prayer, I preached from John i. 17. Mr. K. translated most faithfully into German, sentence by sentence. We then sung, and as upon a former occasion, I pronounced the benediction in their own tongue. We all felt that it was good to be together in the name of the Lord.

16th. Family Hebrew lesson. Arabic studies German in the afternoon, and then for the evening following, as is usual, our conversation drifted into French. The past week was one of constant application and this week has commenced with a press of business. The storm prevented me from going out to-day.

17th. Family worship in Arabic as usual. Hebrew and Arabic studies. Gave Arabic and French lessons for two hours and a half. Mr. and Mrs. B. called. Very much occupied all day.

poor fellow is astray again. Can I save him from his cups? I fear not. The obstinacy and depravity of priest and people is amazing. But the Word in due time will take to itself false course and be glorified.

20th. While I close this letter we are enjoying a fine visit from the Consul's widow. (Mrs. Murad,) and her family. Poor creatures they feel their loss very much. The Lord sanctify the affliction to them. Seven persons called, two of them on an errand of a religious nature. Four P. M. is at hand, and this must be mailed now, or wait over another two weeks. Farewell for the present. Pray for us, and the Lord be with your spirit.

Yours in Christ,  
Jerusalem, Jan. 20, 1859.

Dedication of a Church.

To the Editors of the Sabbath Recorder.—As many of your readers are interested in the welfare of the Church in this place, perhaps they would be pleased to read the following:

The Seventh-day Baptist Church near Welton, Iowa, commenced building a house for the worship of Jehovah on the 20th of December, 1858, and brought the lumber from the Mississippi, a distance of twenty-five miles; and on the 13th of March, 1859, it was finished throughout. The size of the building is 24x32 feet—14 feet posts. The finish is plain, but tasteful; lighted with one large swinging lamp in the centre, and two solar lamps at the speaker's stand. It was dedicated on the 19th inst.

ORDER OF THE EXERCISES.

- 1. Reading 1 Chron. xxix., also 2 Chron. vi., from the 12th to the 21st verse.
2. Singing the 904th hymn.
3. Prayer by T. Babcock.
4. Singing the 905th hymn.
5. Sermon by L. A. Davis, from 2 Chron. vi. 18, and Isa. lxxvi. 1, 2.
6. Singing the following verses, composed by Mrs. Mary T. Babcock, a member of this Church, and prepared expressly for the occasion.

COME—How calm and beautiful the morn. Come let us pray! His sweet to know We have a house for prayer. Descend, O Lord, from heaven, we pray, And make thy dwelling there. Protect, O Lord, from day to day, Thy church near Welton—let us pray.

This building, though of humble mien, Lord, we devote to thee; May here thy smiling face be seen, When we shall worship thee; Thy love and grace Lord here display, In this thy temple—let us pray.

O Lord, thy blessing we implore, Upon our pastor dear, His path is strewn with many a thorn; To him be ever near. O, cheer his heart, be thou his stay, His shield and portion—let us pray.

O Lord, we crave thy blessing now, Upon this little band; Each blessing that we here enjoy, Is given by thy hand. O, may we from the heart obey Thy sacred precepts—let us pray.

May every malice, scorn and pride, Be banished far away; And yet thou in each heart abide— For this we humbly pray. May love and peace bear perfect sway, In every heart—come let us pray.

And, Lord, another boon we crave, For thou canst answer pray; Our children, too, have souls to save; O, Lord thy wrath forbear. O, spare in mercy these that stray; Reclaim the wandering—let us pray.

And may we put our trust in thee, And in thy love confide; Thy servants, Lord, we want to be, O, keep us near thy side. As one by one may drop away, Receive us, Lord—come let us pray.

7. Prayer and Benediction by L. A. Davis. The Church in this place wish, through the Recorder, to express their thanks to Geo. Greenman & Co., for their kind loan by which we have been enabled to build us so commodious a house of worship. L. A. DAVIS. Welton, Iowa, March 20, 1859.

For the Sabbath Recorder.

Sanctification of the Sabbath.

Remember the Sabbath-day to keep it holy, is a precious command, often brought to the mind of the Sabbatarian, and yet how often have we need to stir up our memories and affections to a better, a purer observance of holy time. To some, the idea of a Puritan Sabbath is dreadful, nevertheless the Puritans loved the doctrine of the Sabbath, and so do we. Why should we not love it? It is the Sabbath of creation—of Eden—of man's primal state—the Sabbath of the Lord God who has kept it from the beginning, and bids us sanctify it—keep it holy; for it is holy unto you, Ex. xxxi. 14, and holy unto the Lord, v. 15, and has been honored by the Redeemer himself, the Lord of the Sabbath, who says, "the Sabbath was made for man"—for his special benefit—for his temporal and eternal good.

For the better sanctification of the Lord's day of holy rest, let us, at the beginning of the week, calculate well the business of the six days' labor before us. To every Sabbatarian we would say: Do all the little works of charity you can do within the compass of the six working days appointed of God, and leave them not for the Sabbath. Are any sick among you? Leave them not to while away the hours of pain and sadness till the hurry of business is over, but visit them in time, and make them feel that you value their comfort more than your business, and so secure an easy state of mind in which you can enjoy the rest of Jehovah. Write all your letters, do all your visiting, mend your fences, salt your cattle, make your bargains and post your books within the time prescribed for manual labor. Start not on a journey at the end, but rather at the commencement of the week. If you are too poor to pay your bill at the hotel over the Sabbath, stay at home till you have earned money enough to carry you through, hotel charges, Sabbaths and all. Above all, do not let business drive you like a fugitive locomotive dashing with headlong fury and heedless into the sacred hours of the Lord's holy day.

In remembering the Sabbath keep it "from even unto even." Consider seriously the TIME, CIRCUMSTANCES, and REASON of the Institution of the Sabbath. It has been made for us, men, and for all mankind. To encourage us, we have the example of the Father and the Son in its observance. It is a part of the Law of God, and a most precious part too, and by the Holy Spirit called *holy, just, good and spiritual*, (Rev. vii. 13, 14,) and in which the great Apostle to the Gentiles, declares that he delighted after the inward man. (Rom. vii. 21.) The regenerate heart calls it his delight, holy unto the Lord, and honorable. Hence the keeping of it cannot possibly be a yoke to the loving disciple—to him who feels and can say with David: "O, how I love thy law. It is my meditation all the day." The truly pious soul loves what God loves, and delights in searching and knowing His will.

That we may properly sanctify God's holy day, let each remind himself of its duties, and on the approach of the Sabbath eve, retire for prayer. There is great advantage in this. In every undertaking, much depends upon the beginning; and certainly we can enjoy more, and be profited more during the hours of devotion if our affairs are so arranged as to give us quiet, and thus without mental struggles, abstract our minds from worldly pursuits, and enter heartily into the enjoyment of this blessed Institution, fully determined by the help of God to make full proof of the value of the time upon which Jehovah has set His seal. If the head of a family, call the household together for praise, reading the Scriptures and prayer to the Lord of worlds; Pray, Thy kingdom come. Pray for the brethren who keep holy day. Pray for those in a special manner who are isolated far away from the congregation, and who are very apt to feel that they are cast out, or forgotten by their brethren living in more favored circumstances. All such need our prayers and our sympathies. Pray also for non-Sabbath-keepers. Read the Word and meditate much upon it. Attend the house of prayer. If deprived of the ministrations of the Gospel, invite your neighbors together and hold a prayer-meeting. In short make it a day given up to religious exercises. Away with feasting, hearty meals, novel reading, etc., and seek to make it a season of joy and refreshing to the soul, keeping company with the Lord of the Sabbath, making your heart glad, not counting it a grievous commandment, but rather the joy of your soul. Improve then, the occasion given of Heaven, to grow in the grace and knowledge of the Redeemer. ADELPHOS.

For the Sabbath Recorder.

"For the children of this world, are in their generation, wiser than the children of light."

The truthfulness of this sentiment of the Master is apparent in the readiness with which they adapt means to the attainment of the ends sought, applying, practically the knowledge gained by experience and observation. How eagerly they avail themselves of the time-and-labor-saving, and expense-lessening improvements of the age. Interest prompts to this course, and they have learned that attention to interest, is the direct road to success. Now why should not "the children of light," (who possess equal facilities for acquiring knowledge, and who have a higher and holier end to attain,) make a practical use of their information, in the work to which they are called? Was it not with the view of calling their attention to this subject, that the great Teacher employed the parable of the steward? I have thought that this subject had a bearing upon us, as a denomination, in perhaps, more ways than one, but in one at least, and that is in respect to the prosperity of our paper.

"The children of this world," have discovered that the pay-in-advance system is, in many, if not all, respects, an improvement upon the credit system, in the publication of newspapers, and interest has led to its general adoption. It saves the labor and expense of keeping books, and of employing special agents to travel and collect arrears. Thus it actually pays better than the credit system. Now why should not we learn wisdom in this matter; and, at the commencement of the next volume of the Recorder, adopt that system, and send it to none but those who pay in advance, and no longer than it is thus paid for? It may be answered, if we attempt it, we shall loose so many subscribers, that the paper will not sustain itself. But why should we loose subscribers? The adoption of that system would make no subscriber any poorer than before. There is no one that takes the paper, who intends to pay for it at all (and I do not know as there are any who do not), but can just as well pay at the commencement of the volume, as at the close. If he (or she,) wants the paper (and what Seventh-day Baptist does not want it?) and does not have the money on hand at the time, just borrow it of a friend, to whom it can be returned without trouble or expense, and pay for it, and have the pleasure of reading their own paper. Besides, it will be an actual saving of twenty-five per cent. for those who do not pay until the close of the year, are charged, or are liable to be, fifty cents more than those who pay in advance, under the present system.

But even if there should be a loss of a few subscribers, it would be better to loose them, than to send them the paper year after year, and then have to employ an agent to collect the accounts, at an expense nearly or quite equal to the sums to be collected. If the system works well with the secular press, I see no reason why it should not with the Religious—and it does with other denominations—then why not with us? If, as the Apostle saith of Christ, "yet learned he obedience by the things which he suffered," should not we learned obedience to sound practical



General Intelligence.

Foreign News.

The steamships Kangaroo and Persia bring advices from Europe to the 19th inst., a week later.

Accounts seem to agree that war is almost certain, and yet upon the day on which the Persia sailed, a sudden rise in the funds led some to infer that an important piece of intelligence of a pacific import had been received.

Lord Cowley's mission had probably failed. Austria, France and Sardinia were still busily making warlike preparations, and it was reported that a secret Convention had been made between the two latter Powers, by which Napoleon promised assistance in offensive as well as defensive operations to the King of Sardinia, and a guaranty as regards all territory conquered in Lombardy, on condition of the transference of Savoy and Nice to France.

It was said that the French troops would remain at Rome. A second article in the *Monteur* had more than overcome the re-assuring influence of the first, and the three-percents went almost to the lowest point yet reached.

It was reported that Prince Napoleon was to be made Viceroy of Algeria, the Committee on the budget in the Legislature having reported in favor of the abolition of the Ministry of that province.

What part Russia may take in the approaching struggle is as yet uncertain; one rumor says that she will act with France, another that she will join England and Prussia in endeavoring to bring about a peaceful solution of existing difficulties.

The prospects of the Government Reform bill are anything but cheerful. It meets strong opposition from all parties, including some supporters of the Ministry, both in and out of Parliament.

Lord Derby's tenure of power was considered so weak that the successorship was already a matter of speculation and of political maneuvering.

The Russian troops were besieging Shamy's Capital. Mr. Preston, our Ambassador, had a private audience of the Queen of Spain.

A Madrid journal states that Mexico has given full satisfaction to Spain. The Portuguese Ministry had resigned.

which date we compile the following intelligence: The Superintendent of Indian Affairs had received information from Santa Clara in relation to the rescue of seventeen children, who were taken prisoners by the Indians at the dreadful massacre at the Mountain Meadows a few years since.

A Mr. Hamblin, to whom the duty of rescuing the unfortunate children had been assigned, writes to Dr. Forney that he started for the Indian country with a company of twelve men, on pack mules, and thirty days' provisions. The mules that were packed with flour and dried meats became frightened and ran off, leaving the party in the desert without food or water.

After traveling and fasting five days, they came to the Oriskany, a city of Indians belonging to the Mogonis nation, where the Pinto children had been sold as slaves for some years past.

They visited all the towns belonging to this nation—five in number—and found many of the Navajos in these towns, who had been driven back by the United States troops, and saw several of the chiefs, who said they were going to try and make peace with the Government.

On their return, the party encountered snow knee deep, their provisions gave out, and they were forced to kill and eat a horse. The Pinto Indians were very troublesome. They had been horse-stealing, had killed two or three travelers and several cattle.

The Superintendent of Indian Affairs, Dr. Forney, was to have left Salt Lake City the week after the mail left for the scene of disturbances, and if possible to restore peace.

Gov. Cumming had been notified of the Indian troubles, and had made a requisition on the commanding officer, who would detach a military force to be stationed at such points on the route as will secure the emigration and other travelers from Indian hostilities. Gen. Johnston had informed the Governor that the troops assigned to this duty would move from Camp Floyd about the 1st inst.

DEATH OF A MURDERER.—About a year since, Sarah J. Gould, of Lewisville, St. Lawrence county, a school teacher, was murdered by James E. Eldridge, a young man who was thought to be engaged to her in marriage. He was tried and convicted of the murder; but a new trial was ordered, which was soon to have taken place. But he died of consumption, in the Canton jail, on the 24th inst. He left a written statement of what he called the facts in the case, which is to be published.

THE NEW JERSEY CHANCELLORSHIP.—The Newark *Mercury* says: "The bill providing for the foreclosure of mortgages in the Circuit Courts was unfortunately lost in the House of Assembly, and thus the evils of closing the Court of Chancery are increased. During the ensuing year there will be no practicable mode of meeting the requirements of the people of the State in reference to suits of this character, and the embarrassments and difficulties arising therefrom will be severely felt."

SUMMARY.

Capt. Hudson, of the Niagara, was once, says the Jamaica *Long Island Farmer*, a baker boy in Brooklyn. One day he chanced to be in the Navy Yard at Brooklyn, and the thought struck him that he would like to enter the navy. So, going to the proper officer, he applied for admission. The novelty of seeing a lad alone, boldly asking for a place so often secured by political preferences, or by the entreaties of influential friends, attracted at once the attention of the officer, and he inquired, "What can you do?" The reply was prompt and decisive—"Anything that another boy can." He was told to call again, and a few days passed, and a place was given to the enterprising lad. Scarcely in his new position, he began to show marks of genius and aptitude which outdid his associates, and step by step the baker's boy rose to influence and rank, and to-day he stands among the highest in rank, and most influential in power of the great ones who compose the United States Navy. Such, in brief, is the career of William N. Hudson, Commander of the United States steamer Niagara.

Later intelligence from the Sandwich Islands state that the volcanic eruption is the most extraordinary phenomena that has been witnessed in that region for fifty years. The Honolulu papers announce the arrival of the missionary brig, *Morning Star*, at that port for repairs. This is the vessel built by the contributions of the Sunday-School children on the Atlantic States, and sent out to the Micronesian Islands. It appears that she is a wretched swindle; her timbers being rotten, and the materials used in her construction being the refuse of the shipyards.

The delegation of Winnebago chiefs now in Washington, visited Mount Vernon on Friday, March 25th. The sons of the forest had become acquainted with enough of the history of the "Father of his Country" to feel a deep interest in everything connected with him in life, and they exhibited far more curiosity than is usually perceptible in the Indian character, in their examination of the tomb, the grounds, and the buildings at Mount Vernon. A dagger-pointed by the party, and the Indians evinced much surprise at the celebrity and fidelity with which their groups were pictured.

As an evidence of the difficulty of getting any business transacted at Washington with either of the Departments of Government, it is stated by a Washington paper that a gentleman visited one of them thirty-five times, sat waiting in the ante-room two hundred and sixty hours, and walked between his hotel and the Department fifty-one times before his business was disposed of, and when disposed of, his tavern bill had nearly absorbed the amount of allowance, to say nothing of the loss of time, and detention from the engagements of home.

The Central American advices are of unusual interest. M. Belly had arrived in Nicaragua, and immediately after, March 11, the Government had sent a body of troops to seize the American Transit steamers. The persons in charge were expelled at the point of the bayonet; the American colors hauled down, and the two boats delivered up to M. Belly, who was at once put in possession of all the important points on the route. The American Consul was said to have been roughly handled in the course of this business. "The intelligence of the ratification of the Onseley Treaties is confirmed.

Elections for Members of Congress are held in the course of this year, as follows: Connecticut and Rhode Island elect early in April; in Virginia on the fourth Thursday of May;

on first Monday of August in Alabama, Kentucky and Texas; on first Thursday of August in Tennessee; on second Thursday of August in North Carolina; on first Monday of October in Georgia and Mississippi; on second Tuesday of October in Minnesota; on first Thursday of October in Louisiana, and on first Wednesday of November in Maryland.

A curious story of conjugal affection is told by an Illinois paper: "Five years ago a carpenter moved from Bucyrus, Ohio, to Missouri, where he sold a pair of horses to a stock buyer, receiving all his pay in bills on a Kentucky bank. When he attempted to pass them they were found to be counterfeit, and the carpenter was arrested; the horse dealer swore he paid him in Indiana bills and the man was sentenced to the Penitentiary. His wife failing to obtain a pardon, followed the horse-dealer for two and a half years, seeking evidence that he, not her husband, was the counterfeiter; at length her efforts were rewarded. At New York, N.J., recently, he was taken sick; the wife told her story to the physician, who dosed his patient heavily, and then told him he was about to die. The sick man was frightened, sent for a minister, and confessed that he was connected with a gang of counterfeiters, and had paid the bad bills to the carpenter. Furnished with proofs of this confession, the wife returned to Missouri, secured the release of her husband, and the couple are now residing in Knoxville, Ill."

As Austria is preparing for war on a gigantic scale, some of our readers may be interested in knowing the load which rests upon her exchequer. The following is from a late Paris letter:—It is more than twelve years since her expenditures have been covered by revenue. Twelve years ago, her annual expenditures were not quite \$14,000,000. They are now equivalent to \$170,000,000. Each intervening year, the deficit has been counted by millions. The fact is shown in comparative amounts of public debt, which in 1847 was less than \$480,000,000, and is now equivalent to \$1,140,000,000. The interest of this debt, payable yearly, is no less than fifty-two millions. The statement, gathered from official representation, may relieve any lingering surprise at the late failure to borrow in England the inconsiderable sum of thirty millions.

There is a closer bond than that of a common pulse; the bond woven of identical associations. The same throes to dream under, the same heart to creep to; the same meadow to be sprinkled with rainbows; the same meadow for the birds and berries, and the same brook for angling; the same burial-place for the dead; the like sweet faith for the living—these are the things that make the saying true: "Better is a friend that is near, than a brother afar off." And in that possession of a common past, there is a partnership of the heart that is never silent, that is dissolved; a sentiment that gives to "we" and to "ours" a bright and warm significance—bright and warm, even as the sun of a sweet morning in May.

The following are the late amendments to the Indiana divorce law: Hereafter, the applicant will be required to show an actual residence of one year in the State, and decrees of divorce which have been rendered on mere advertisement of notice in a newspaper, and without personal service, may be reopened within two years by the defendant, so far as decisions relative to property, alimony, or guardianship of children are concerned, but not to set aside the disruption of the marriage tie itself.

A dispatch dated Auburn, N. Y., Monday, March 28, says: A large portion of the stock of cloths and vestings of Jayson A. Keyes, on Main-street, was consumed by fire at 12 o'clock Sunday morning. He was insured for \$6000. The books and papers, the property of a number of lawyers, occupying offices in the building, were destroyed, and the stock of groceries of Mr. Hinman much injured.

A correspondent of the *National Era* says that Pierce M. Butler, Esq., who lately sold at auction his immense stock of slaves at Savannah, is a member in full communion of the "Church of the Epiphany" in Philadelphia, from the pastorate of which the late Rev. Dudley A. Tyng was expelled for preaching against the sin of oppression.

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MISSIONARY SOCIETY—BOARD MEETING.  
The next Quarterly Meeting of the Seventh-day Baptist Missionary Society is appointed to be held at Plainfield, N. J., on Fourth-day, April 13, 1859, at 9 o'clock, A. M.  
GEO. B. UTTER, Sec.

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A Baptist clergyman and his wife, in the vicinity of Boston, have the pleasure of daily gathering around their fireside four daughters, who were born in four different quarters of the globe, viz: one in Europe, one in Asia, one in Africa, and one in America.

A maiden lady has been committed to prison in New Haven for refusing to surrender in answer to a habeas corpus, a child who sought her protection from a cruel father. She is firm and cheerful, and avows her determination to submit to imprisonment for life if need be.

There is a curious report from Utah, in the correspondence of a San Francisco paper, to the effect that Brigham Young keeps within doors through fear of his lie; that several of the leading Mormons are apostatizing; and that life and property are unsafe in the territory.

Messrs. Chase and Trafford's cotton-mill, Mount Hope Village, Fall River, Mass., was destroyed by fire on Sunday morning of last week. Loss, about \$15,000; insured for about \$10,000.

The bill for re-opening the African Slave trade, under the name of apprenticeship, was lost in the Louisiana House of Representatives, by a vote of 87 to 17.

Mrs. Cora Hatch, the trance lecturer, has obtained a perpetual injunction to restrain her husband from interfering with her, and \$5 per week alimony.

The British gun-boat *Jasour* foundered near the coast of Cuba on the night of February 26th, and a large part of the crew were lost.

NEW YORK MARKETS—APRIL 4.

Ashes—Are moderately inquired after at \$6 00 for Pots, and \$5 87 for Pearls.  
Flour—The market for State and Western Flour is heavy, and to sell, lower prices will have to be accepted. Receipts light. Sales of 5000 bbls. at \$4 00@5 15 for unground; \$6 10@5 75 for superfine State; \$6 00@5 50 for extra do.; \$5 15@5 75 for superfine Western; \$6 15@6 55 for extra, and 6 50@6 65 for shipping brands of extra round hoop Ohio. Southern flour is heavy, with sales of 750 bbls. at \$6 20@6 30 for common to mixed, and \$6 70@6 25 for extra. Canada flour is nominal at \$6 50@7 60 for extra.  
Grain—Wheat is dull and heavy, with sales of 5000 bushels, at \$1 60@1 62 for Western white, and \$1 50 for Soft. Corn is lower, with sales of 10,000 bushels, Western mixed at 8c. Southern yellow at 8c. Rye is dull at \$7@8c. Barley is quiet, with sales of 1500 bush. State at 75c. Oats are dull at \$5@5 4c for Southern, Pennsylvania and Jersey, and \$7@6 1c for State, Western and Canada.  
Provisions—Pork is quiet, with sales of 100 bushels, at \$17 30@17 37 1/2 for old mess; \$17 75 for new mess, and \$12 62 for Prime. Beef is firm, with sales of 400 lbs. at \$6 50@7 00 for country prime; \$7 50@8 75 for country mess; \$9 50@11 25 for re-packed do.; and \$13 00@13 50 for extra. Lard is dull, with sales of 1000 lbs. at \$11@11 1/2. Butter is quiet at \$15@16 for State, and \$15@16 for New York.  
Coffee—Sales of 600 bags Maracaibo at 11@12 1/2c; 500 Rio at 11@12 1/2c.  
Sugar—The market is quite moderate for 1858, and prices are hardly sustained; small sales at 12@17c., there is more activity in old hops.  
Fish—Sales of 200 bbls. Mackerel at \$15 50@17 75 for No. 1. Males.  
Hides—The market is quiet, but firm; sales of 600 St. Domingo, at 20c.  
Hoy—The demand for shipping is fair; sales of 600 bales at 63@70c. 1/2 100 lb.  
Leather—The advance for the week is fully 4c. on all grades of Hemlock. Oak is firm. We quote light and middle Oak \$11@12 1/2c; do. Buenos Ayres Hemlock, \$4@5c; do. Oneco, \$3 1/2@4c.  
Woolens—Sales of 15 bbls. and 38 ton. Cuba Clayed at 23 1/2@25c., and 80 bbls. New Orleans at 40c.

SPECIAL NOTICES.

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philosophy, by the things which we have suffered? I suggest these thoughts for the consideration of our brethren who have the management of the concerns of the paper, as well as of the patrons or subscribers, hoping that all may be directed by that "wisdom which is from above." A SUBSCRIBER.

Letter from Bro. Solomon Carpenter.  
MILL-YARD, LONDON, March 13, 1859.

Dear Brother,—You will rejoice with us that we are past the perils of the sea thus far, and safe among our very kind, and dear friends at Mill-Yard. We have had a pleasant voyage of ninety-nine days, and our healths materially improved, for which I trust we are grateful to the Father of mercies.

The principal object of this note is simply to bespeak a place for us on our arrival. There are five of us. If there were but our two selves, there would be less occasion for this. One of our number is a Chinese convert, and two others are little girls.

I shall hope to see the Board without much delay, after our arrival, and before proceeding North. Our warm-hearted friends at Mill-Yard send salutation to all interested in them, and particularly to those whom they have seen.

After spending two or three weeks more here, we shall probably take a packet for New York. Packets leave London weekly. The steamers are not so near at hand. This is our reason for preferring the packets. With Christian love.

Yours truly,  
S. CARPENTER.

A CHRISTIAN JUDGE.—Mrs. Mary Hartung, convicted at Troy of the murder of her husband, was finally sentenced to death by Judge Harris on the 2d inst. In discharging the awful but imperative duty of his office, Judge Harris improved the opportunity to point the unhappy criminal to a source of hope which he felt constrained to warn her not to look for in the authorities of her country. The following portion of his remarks to the condemned, as reported in the Albany Evening Journal, are worthy of a Christian judge:

"I know, and you know—you know better than I do—how ill prepared you are for death. It is not all of man to die; there is a life after death, and that life is unending. What a work you have to do in the short period left you! You have a soul, that will not die on the gallows! It will live forever, and let me assure you that man cannot save it. There is a Being who can save your soul. Go to the Saviour—your Saviour; and your Saviour; confess your guilt, and seek forgiveness of that Saviour, whose mercies are boundless, and who saved one and carried him into Paradise—a thief on the cross with him. Oh! do not neglect this advice. Seek forgiveness by repentance and faith."

Judge Harris was much affected while addressing the prisoner, and at the close of his remarks could not restrain his feelings. Very many in the Court-room were moved to tears, as well they might have been, for it was one of the most affecting scenes we ever witnessed."

PERSECUTION.—A Baptist journal states that some of their missionaries in New Mexico are meeting with open and violent persecution, through the instigation of Roman Catholic priests. Rev. J. M. Shaw, of Socorro, writes:

"Open persecution has begun in earnest, and I am not sure of my life a day, but we try to be prepared for the worst. Last Saturday, as I was preaching, I was attacked by a mob set on by the priest, and stoned, and driven from my stand amidst shouts, and stones and firing of guns. I received several shots from the guns, but only one did me harm. When I reached the public road, I commenced preaching again, amid a shower of stones, expecting to fall a martyr for the truth, but God miraculously preserved me. I will give you particulars next mail; the excitement is raging high—the end we cannot see."

I continued to preach and told them to kill me if they wished to, but that I should preach till their shots took effect. After a while the mob went to drink, and a congregation of three or four hundred remained attentive till I was hoarse I could speak no longer, but I had a glorious time preaching; the next day I baptized five, and next day one. The priest is burning Bibles with his own hands."

A young priest was one of the leaders in the gang. Writing can give you but a poor idea of the reality. If I fall at my post, be ready to supply it at once. To me this is not at all improbable; the priest tells the rabble publicly to beat us with clubs wherever we attempt to preach or read the Bible."

A UNIVERSITY IN AMERICA.—The Boston *Traveller* says: "We are gratified to learn that some steps have at length been taken to found a University in this country, and from the character of the parties interested in the enterprise, are led to believe that success will crown their efforts. A meeting was held one evening last week at the house of a gentleman in this city. About twenty gentlemen were present from various parts of the country, embracing some of the most refined and cultivated intellects of our own State, as well as representatives from Louisiana, Virginia, Pennsylvania, Ohio, New York and Maine. Some wealthy individuals, to whom the subject has been mentioned, have pledged themselves to contribute \$500,000 as the nucleus of a fund for the endowment of the Institution. A committee was appointed to wait upon other men of wealth as soon as their plans have been matured, and one gentleman, prominent in intellectual circles, is to proceed to Europe shortly for the purpose of arranging the details of a system upon which the proposed University is to be conducted. It is contemplated to carry out the undertaking upon the most comprehensive scale, and to present to the students of our country an opportunity for securing a more thorough acquaintance with every department of science, arts and literature, than can be obtained even at Cambridge or Oxford."

FROM UTAH.—The mail from Great Salt Lake City, which should have reached here ten days ago, did not arrive until yesterday afternoon, having been detained by storms, bad roads, and high waters. This arrival brings nothing later than the 15th ult., from

Bayard Taylor.—This world-renowned traveler will write for the *New York Mercury* a series of articles embracing the anecdotal, lively, and gossiping features of his journeyings.

In Edgerton, Wis., March 1st, after a few days of painful suffering, caused by an accident, in crossing a railroad car, ALBERT LANGDON BAKER, son of Lillibridge and Thankful W. Barber, (formerly of Hopkinton, R. I.) aged 18 years. Our young friend had been seven years a baptized believer in the Lord Jesus. His end, though painful, was full of peace, and good hope of the resurrection of the just. The deceased was a student in the Albany Academy, and his funeral was attended by the students, and a large audience of sympathizing friends, and fellow citizens. S. N.

In Shiloh, March 26th, MARY T., wife of Dea. Enoch J. Davis, aged 35 years. For a number of years she had been a living, and an exemplary member of the church in this place; and she died as she had lived, in the faith of the Gospel of Jesus Christ, and for her virtues she will long be remembered by her relatives and friends. W. B. G.

Another Great Coup D'Etat in the Literary World.

By BAYARD TAYLOR and the NEW YORK MERCURY.  
The Proprietors of THE NEW YORK MERCURY feel assured that an appreciating public will be delighted to hear that such a daring step, in a really progressive direction has been taken, as the engagement of that distinguished writer.

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Exclusively of the *New York Mercury*!

Apate, therefore, from his editorial associations with *The Tribune*, his popular contributions to the literary genius of our country will appear  
In no Paper but the *New York Mercury*!

In which journal he will shortly commence a series of delightful piquant sketches on the  
Poetry and Romance of Foreign Travel, being a perfect crystallization of all the Humor, Wit, Anecdote and Incident on the  
Sensation Side of Life Abroad!

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Surpassingly Choice and Interesting,

its Proprietors, judging from the flattering experience of the past, are confident of the future, and believe that  
Bayard Taylor's Benighted Travels-Sketches will prove the most successful coup d'etat yet attempted in the annals of journalistic adventure—one deserving of at least,  
A Million Readers,

whether that inordinate number ever be realized or not in the course of legitimate newspaper enterprise. Now is the time to subscribe to THE NEW YORK MERCURY, \$2 per annum, or \$1 for six months. Specimens sent free. Address,  
CAULDWELL, SOUTHWORTH & WHITNEY, ap7-2w] Proprietors, No. 22 Spruce st., New York.

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