

The Sabbath Recorder.

New York, Fifth-day, October 20, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be considered as endorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their proper signatures.

Correspondents writing anonymously should in all cases communicate their names to the editors.

The Discovery of the Fate of Sir John Franklin and his Companions.

Sir John Franklin was appointed to the command of the Arctic expedition consisting of the Erebus, commanded by Capt. Fitzjames, and the Terror, commanded by Capt. Crozier. These ships sailed from Sheerness in May, 1845, and it was not expected they would return to England before the close of the year 1847, or that they would be heard from before this time, unless they should succeed in accomplishing their object earlier than was anticipated.

No tidings being received from these ships up to the spring of 1848, the Admiralty sent out a searching expedition of three divisions. One of a single ship, the Plover, commanded by Capt. Moore, to make researches in the Arctic Sea by Behring Straits. The second, under the command of Sir John Richardson to explore the coast of the Arctic Sea between the Mackenzie and the Coppermine rivers; and the third, consisting of two ships under the command of Sir James Ross, to examine the eastern side of Davis' Straits, the locality in which Franklin's ships entered on their course of discovery. All these expeditions failed in their object of discovering the whereabouts of the missing ships. In the spring of 1849, her Majesty's ship North Star of 500 tons was sent to the Polar sea, commanded by Mr. J. Saunders, who had been master under Capt. Back in the Terror. All this ship did, was to land some provisions and store at Supply Bay in Navy Inlet Sound.

In January, 1850, the Enterprise and Investigator were a second time sent out under the command of Captains Collinson and McClure. These ships also failed in their main object of discovering the missing ships.

In April of the same year, a vessel of 230 tons, called the Lady Franklin, with the brig Sophia, sailed from Aberdeen, under the command of Capt. Penny, to examine Jones' Sound, at the head of Baffin's Bay, and if possible to penetrate through to the Parry Islands.

In May of the same year, two strong teak built ships of about 500 tons each, with two screw propellers, were despatched by the Admiralty, under the command of Capt. Austin, to examine the north shores of Lancaster Sound, and Wellington Channel. In crossing Melville Bay, the expedition fell in with Sir John Ross, who was making the best of his way to Lancaster Sound. Through him the story reached England, that in the winter of 1846, the natives had seen two ships crushed in the ice, in the direction of Cape Dudley Digges.

The touching appeals of Lady Franklin to the Americans, led to the fitting out of the Grinnell expedition in search of her husband. This was composed of two brigs, the Advance, of 144 tons, and the Rescue, of 91 tons. They were fitted out at the expense of Mr. Henry Grinnell. The two vessels were put under the command of Lieut. E. S. De Haven, of the U. S. Navy, and sailed from New York in May, 1850, for Melville Island, they were exposed to extreme suffering during the most tremendous ice-drifts on record, and to their honor it may be said, that when the season closed, and it became apparent that no further progress could be made without steam. They were at the farthest point that was attained by any of the three English vessels then engaged in the search, all of which had been helped by steam on their outward voyage. Another expedition was sent out by the English Admiralty commanded by Lieut. Osborn, in the month of May, 1850; which was alike unsuccessful as to the main object of search.

The Prince Albert, commanded by Capt. Forsyth was fitted out mainly at the expense of Lady Franklin herself, and sailed from England June, 1850. She was instructed to winter in Brentford Bay, Regent's Inlet, and send parties by land, and explore the opposite side of the Isthmus, and the several shores and Bays of the Inlet. Capt. Forsyth fell in at Cape Riley with unmistakable relics of the missing expedition.

In 1851, Sir John Richardson, under the direction of the British Admiralty, undertook an expedition in boats along the American coast, between the Mackenzie and Coppermine rivers. In the following spring, he explored the passages between Wollaston banks and Victoria Land, crossing the routes of Sir J. C. Ross' detached parties. He was accompanied by Mr. Rae, whose name was associated with the purchases made in 1854 from the Esquimaux of various articles that had belonged to Sir John Franklin's crew; but no trace was discovered of their passage by any of the indicated routes. In July, 1852, Commander Inglefield, in the Isahel, made another attempt; but it was also unsuccessful in regard to the mysteries that surrounded their fate. A second expedition of the Prince Albert, despatched in 1853 by Lady Franklin, at her own expense, under the command of Capt. Kennedy, also failed of throwing light on the track of the lost ships. Its result were the same with the second Grinnell expedition which sailed the same year, the only results of which was to give to the world the valuable Arctic observations of Dr. Kane.

After so many failures, it must be a source of great consolation to the noble-hearted woman, who instigated and sustained these re-

searches, that it is to her unaided efforts the discovery of her husband's fate is at last due. Although upwards of sixty-four years of age, her energies have been as actively devoted to this object as if she were a widow of twenty, intent upon a selfish object.

It must be a gratification to the world that the mystery of the fate of Sir John Franklin is finally cleared up. This will probably put an end to any further expeditions of this character. The Northwest passage, though its existence has been demonstrated, has been proved to be impracticable for any useful purpose. We hope that the final settlement of the doubts connected with the missing navigators will put an end to Arctic explorations.

We find the following paragraph in the Journal and Messenger of Cincinnati:

State of the Jews.—In Belgium and France the Jewish synagogues are empty; the rabbis without influence and without congregations, and thousands of Jews denying their origin, have lost all nationality and love for their own country and Jerusalem. They have gentrified their names and manners; and, in a few years, when the census is again taken in Belgium, there will perhaps be not one who declares himself a Jew. In France, if possible, it is even worse. A Jewish French periodical says of the majority of Jews in France, "that they do not visit the synagogues, that they send their children to Gentile schools, do not have their sons circumcised, and are rarely present at any real Jewish ceremonies."

Whatever may have been the cause of the continued adherence of the Jews to the institutions of their fathers for such a long period of time, and through such a variety of changes in civil and religious relations to the laws and customs of the various and different nations in which they have lived since their dispersion at the time of the destruction of Jerusalem by the Romans; they have exhibited a steadfastness unknown in any other religious persuasion. They have been from the days of their dispersion the subjects of disfranchisement and persecution among all the nations of the earth where they have settled. Their adherence to the Sabbath, kept by their nation during their entire Scriptural history, has placed them on unequal ground with others with whom they have resided so far as business matters are concerned. Still they appear to have been successful in the accumulation of wealth; inasmuch that to be "as rich as a Jew" has long been a common adage. But if it be true that in Germany and France they are becoming gentrified it may not be a matter of regret if they do not become heathenized. It certainly is not a cause of exultation to any Christian community for to exchange the religion of Judaism for irreligion—or to abandon the synagogue and the guidance of their Rabbies, for the cathedral and subjection to papal dictation. We think their chances for a happy hereafter would not be improved by such a change.

BAPTISTS IN KANSAS.—A correspondent of the Examiner gives the following view of the Baptists in Kansas:

"There are in Kansas two Baptist Associations, 'The Kansas River' and 'The Eastern Kansas.' The former embraces all churches south, and two north of the Kansas River. The latter includes Leavenworth and the North-eastern counties. There are now connected with it fourteen churches, with about two hundred members. The Kansas River Association is composed of ten churches, with 212 members, united, or ready to unite. These figures give but little idea of the number of Baptists in the Territory. There are many places where churches should be formed and preachers supplied. Our membership is probably second only to the Methodist. I think we have but nine ministers devoted to the work. There are few others who preach occasionally. We need ten faithful servants of Christ, to come among us this fall—men who can endure the trials of a new country, and labor among the people as well as in the study. The two associations recently met, and a day was appointed for prayer, that the Lord of the harvest would send us laborers. A State Convention is to be formed next year at Atchison, and some steps have been taken looking to the organization of a University."

We have received a new Sabbath Tract from the pen of the talented Miss T. Black, of London, entitled, "A fifth example of observing the Sabbath-day; a narrative founded on facts, intended as a sequel to Mrs. Stowe's 'Four ways of observing the Sabbath.'" Published in London. This is a very prettily written, modest little tract of fifteen 12mo. pages; a straight forward, unsophisticated example of Sabbath-keeping, according to the Scriptures. These tracts can be obtained at the office of the SABBATH RECORDER, No. 5 Chatham Square, New-York.

From the daily papers of Friday we learn of the marriage of Miss Frances Amelia Bartlett, of this city, with Don Esteban Sancta Cruz de Oviedo, of Cuba. The ceremony was performed at St. Patrick's Cathedral, by Archbishop Hughes. The bride's outfit for the occasion is stated to have cost near \$100,000. Sen Oviedo's property is estimated at several millions. We notice among the names of the distinguished guests present, of this city and near the altar, Judge Russell, Thomas B. Stillman, President of the Police Commissioners, and Superintendent Pillsbury.

RELIGIOUS NEWS.—The Presbyterian thinks that there should be a religious paper in every family, and asks, would it not be worth while for every pastor to see that the duty of supplying themselves with this indispensable channel of light is in some way brought before his people at least once year?

The colored persons in Philadelphia have the sum of \$231,484 invested in churches—10 Methodist, 4 Baptist, 3 Presbyterian, and 2 Episcopal. No other city in the Union possesses a more thrifty and industrious class of colored citizens than the above, and their material prosperity is excellent.

MISSISSIPPI BAPTISTS.—W. C. Crane writes from De Soto Co., Miss., to the True Union:

The strength of our denomination is in North Mississippi. I have been engaged in protracted meetings recently. Large numbers have asked for prayers, and many have been baptized. I have preached to whole acres of people. Since the 24th of June, I have preached forty-four sermons, and delivered about thirty addresses, advocating the claims of this College, meanwhile, I have traveled fourteen hundred and ten miles, chiefly in this State. It may be supposed that literary leisure, the "otium cum dignitate" of College honors satisfies as well as occupies me. A great mistake truly! Like all other Southwestern ministers in the planting region, I preach regularly. Occupied in the pulpit on every Saturday and Sunday. I preach 14 sermons monthly, besides teaching five hours daily. And still I find time to work on the "memoir of S. S. Lattimore," and the lives of Missionary Baptist Ministers.

We expect to hold a Convention in Oxford, Friday, November 11th, to organize the General Association of North Mississippi, upon the principles generally of the General Association of Virginia.

Communications.

For the Sabbath Recorder.

Letter from Philadelphia.

The Sunday car question in this city has for the present been set at rest by the decision of Judge Ludlow, and consequent discharge of the offending driver, Jeandelle. Your readers will probably recollect the circumstances of the case, it having been one which has attracted considerable attention throughout the country. Special arrangements had been made and published by one of our city railway companies, to run their cars over part of their route on Sundays, the cars not to commence running until afternoon, thus to avoid the possibility of interrupting the morning services; moreover, strict directions were issued to conductors to walk their horses past all places of worship, to preserve strict order among their passengers, etc., etc. It did seem as though the Company were disposed to make every effort to meet the wishes of the entire community, while they, as far as possible, were desirous of not interfering with the prejudices of church-goers. One would have thought that a strict observance of the rules of the Company, (which certainly were calculated to prevent all interruptions of Divine service,) would have sufficed to satisfy our very particular friends; but not so. We regret to say that a very overbearing spirit was displayed on the part of several denominations in the city, who would consent to no compromise, no argument, no fact, no representation in their favor could be listened to. "The Sunday cars must and shall be stopped," was the burden of their song, and so they were stopped.

On Sunday afternoon, the 17th of July, a car having started and traveled a few rods from the depot of the Company, going at a very moderate speed, distributing no noise, at that time not even in sight of any church, the passengers of the cars preserving perfect order and decorum, was hailed by a sergeant of police with a posse of men at his back, who arrested the driver, Jeandelle, for "a breach of the peace," and took him to prison, where he was kept until a hearing of his case during the same week. No resistance was offered to the arrest, although in answer to the question, one of the police laid particular stress upon the fact, that after the arrest of the driver, a number of passengers in the cars began to sing "The Old Hundred." We think it very creditable forbearance on their part, that they did not sing a very different tune, the act of the police certainly having a greater tendency to create a breach of the peace, than that of the driver. Judge Thompson, of the Supreme Court, (a Presbyterian,) remanded Jeandelle, not because he had committed a breach of the peace, but because certain of the religious members of the community had become very much excited on the subject, and had even threatened to tear up the rails; therefore he ought to be punished for inciting them to riot and violence. Jeandelle's offense, if any, was a violation of a Sunday statute punishable with a fine, and the bigotry and spirit of intolerance which suggested the straining of the law to the commission of an act of unwarranted oppression, received as it so eminently deserved, a very decided and severe rebuke at the hands of Judge Ludlow last Saturday, at which time his decision in this case was given, which was that as no fact had been shown that he had committed a breach of the peace, or was about to do so, the arrest was premature, and that he must consequently be discharged.

We have heard no one question the righteousness of this decision, not even the opponents of Sunday cars themselves, the common sense view of the case being too palpable and clear. One thing, however, is very clear, that the Sunday-Sabbatarians have lost ground tremendously in the community, (on this question,) not only through the miscarriage of the case, but on account of the unchristian spirit displayed in the prosecution of it. Your correspondent has, no doubt whatever, that the obnoxious Sunday statute will be repealed at the coming session of our Legislature.

This is election week, which is attended with the usual noise and excitement; and the same barrenness will be the result, whichever party wins the day. The almighty dollar is the aim of all alike, after they get into office, however patriotic and self-giving their sentiments may have been before their election. It is a serious question with every good citizen and Christian—to what are our many official abuses throughout the country leading us? Did we know one-half, they are frightful.

Business generally is lively; the book business, especially our old friend, John E. Potter, 617 Sanson-street, has just issued a new and very valuable work entitled, "Everybody's

Lawyer and Counsellor in Business," being plain and simple directions for the proper and legal transaction of business! It being the best work of the description ever published, and of a character calculated to prevent litigation, instead of promoting it, your correspondent unhesitatingly recommends it to your readers as a very useful and reliable work. "The Family Doctor," published by the same house, an excellent publication on the same general plan as the above, is meeting with a very large sale, which it merits.

Philadelphia, Oct. 10, 1859.

To the Editors of the Sabbath Recorder:

In your paper of Sept. 8th, in an article headed "Seventh-day Baptist Church, Berlin, Wis.," please accept my thanks for the publication. The article was the expression of a grateful heart; I may have been indistinct, but still I am better informed, I shall feel confident that I was influenced by the best motives, and that I wrote appropriate words of truth.

In the Recorder of Sept. 28th, is "a card" of difficult classification. Neither the truthfulness nor the propriety of the article alluded to is questioned, but the writer contents himself with a singular resort to extraneous personalities, and these are clothed in ambiguous insinuations.

I am not disposed to make denominational flings, nor will I attempt to affect unfavorably the gentleman to whom I am indebted for a gratuitous advertisement.

The unkind aspersions of character with which the card abounds I will leave undisturbed; their author will see differently as time wears away.

I will still hope that the church referred to may prosper in every holy enterprise, and that their pastor may be successful in advancing the cause of Christ.

Yours, J. A. FOSTER.

For the Sabbath Recorder.

Reply to S. S. Griswold.

As it appears from Bro. G.'s reply to my article, that he either did not understand me, or misunderstood me, a brief reply seems necessary, in order to set my views in their true light, both before him and those readers of the Recorder, (if any there are,) who feel sufficient interest in them to read them. He says: "In his last paragraph, Bro. C. in not understanding immortality as being the universal gift of God to all mankind through Jesus Christ, seems to contradict what he had already admitted, viz., that immortality was given to all."

I reply that I am not aware of having admitted any such sentiment. True, I quoted and endorsed his language, "That the Bible predicates human immortality as a consequence of the work of Christ;" but in doing so, I only intended to convey the idea that so many human beings as should receive immortality, would receive it "as a consequence of the work of Christ," and I did not suppose, until I read Bro. G.'s reply, that any one would understand me differently from this, especially upon reading the whole article. Bro. G. asks, "If man's immortality was a consequence of the work of Christ, must not man have been impregnated with the germ of immortality by Christ?" I think not; for the reason, that, if such was the fact, it would entirely supercede the necessity for a resurrection; whereas, Paul teaches that the Christian's hope of immortality hangs on that event. 1 Cor. xv. 16-18: "For if the dead rise not, then is Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep (dead) in Christ are perished." Verse 32: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for tomorrow we die." Here Paul teaches as plainly as language can teach, that without the resurrection, there is no future life; else I can not understand language. Now if this is true, then it cannot be true, that "the race" has "become impregnated with the germ of immortality by Jesus Christ;" for, if so, then men would not die. "Can immortality die? Certainly not, for then it would be like mortality. Immortality is undying; hence, if the race have received immortality through Christ, or even in any other way, they cannot die." Yes; but they do die—are constantly dying—therefore, according to Bro. G.'s own reasoning, (which I think is correct,) they are not immortal. But God has provided for the resurrection of the race through Christ. John v. 28, 29: "For the hour is coming in the which all that are in the graves shall hear his (the Son of God) voice, and shall come forth." 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be (not are) made alive." In this last, Paul is evidently speaking of the same event and time as was Christ in the first. "But," says Bro. G., "does not Paul as positively assert the eternal existence of all the raised as of a part?" In this passage, he says nothing about "the eternal existence" of any, but simply asserts that "all shall be made alive," or raised from the dead. I am aware that many entertain the opinion, that in this passage, Paul is speaking exclusively of those who are Christ's, and would read it "all who are in Christ shall be made alive," the same as when Paul says, "If any man be in Christ, he is a new creature," etc.; but I do not so understand him; for this reason, the doctrine of the resurrection was disputed; (ver. 13.) Paul addressed himself to the task of proving it, which he did, by establishing the fact of Christ's resurrection, as "the first fruits of them that slept;" then adds, by way of conclusion, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Having established the fact,

the next proceeds to speak of the order in which it will occur, "Christ the first fruits; afterward they that are Christ's at his coming." It is the opinion of all commentators whom I have consulted, and, I think, the general opinion among Christians, that in the remainder of the chapter he speaks only of this class. If this is true, then Paul here only asserts "the eternal existence," or immortality of those "who are Christ's at his coming," whether dead and raised, or living and changed. I think the same will be found to be true, on an examination of all the teachings of both Christ and the apostles on this point. It appears to me that they gave too much prominence in their teachings, to the doctrine of the resurrection, to allow of its being set aside by mere human philosophy, for Bro. G. has not offered a passage of Scripture in proof of his theory of "impregnation of the race with the germ of immortality;" and until Scripture testimony is produced for it, sufficient to outweigh the teachings of Christ and the apostles in favor of the resurrection, I must reject it as mere human philosophy, and adhere to the Scriptural plan, of Christ's bestowing immortality on His people, "at the resurrection of the just." D. F. C.

Organization of a Church in Kansas.

To the Editors of the Sabbath Recorder:—The Sabbath-keepers of this vicinity met at the house of Bro. Pardon Davis, Sept. 6th, to take into consideration the propriety of organizing a church. After prayer and singing, Bro. Wm. Stillman was called upon to act as Moderator, and the writer of this article to act as Clerk.

By some it was thought best to merely form a society at present. Others thought that if a church was ever to be established here, it might as well be done now as at any future time. The matter was, however, settled by the adoption of the following preamble and resolution, introduced by Eld. Giddings:

Whereas, our little company are in a land of strangers, far from any church of our own denomination, and consequently deprived of our privileges as church-members, and, whereas, we are often called upon to defend our position, and give information in regard to our Sabbath principles; therefore, Resolved, That the cause which we have pledged ourselves to maintain can best be supported by organizing ourselves into a church.

It was decided that the church should be known as the "Manhattan, Seventh-day Baptist Church." At a subsequent meeting, Eld. Giddings was invited to act as our pastor for awhile, and Bro. Jason Williams was unanimously chosen to fill the office of deacon.

On the following Sabbath, after an excellent practical discourse by Eld. Giddings, the right hand of fellowship was given to our little band. After which, the ordination of Bro. Williams was attended to. The ceremony was solemn and interesting; so, also, was the administration of the Lord's Supper which followed it.

Thus you will see that in the extreme West another church has been added to the denomination. Whether the step is premature or not, remains to be seen. We are confident as to the result.

In regard to the many inquiries which we receive, it may not be amiss to state here, that the advantages for schooling, etc., are very good for a western country. The Manhattanites support a summer and winter district school. "Blue Mont Central College," which is situated just outside of the city limits, is nearly completed. Taking everything into consideration, we believe that Manhattan offers as many inducements to Sabbath-keepers as any part of the Territory.

By request of the Church, c. c. s. Manhattan, K. T., Sept. 28, 1859.

To the Editors of the Sabbath Recorder:—

In accordance with the notice, as contained in a circular, and published in the Recorder of Sept. 22d, a Conference was convened at Edgerton, on Sixth-day, Sept. 30th, and held over Sabbath and First-day. Friends were present from different parts of the State, and some from other States. Letters addressed to the Conference were received from the following persons: J. N. Andrews, Waukon, Iowa; W. Langar, Cincinnati, Ohio; C. P. Russell, Jackson, Mich.; Darius Myers, Plumb River, Ill.; B. F. Robbins, Friendship, Allegany Co., N. Y.; Solomon Myers, Plumb River, Ill. These were interesting and animating epistles. Some of the writers expressed their regret at not being able to attend the Conference, and they were unanimous in desiring to hear from the Conference. The meeting was addressed by Eld. S. Davison, Eld. H. Lewis, Eld. D. Babcock, and others. The following resolutions also, were unanimously adopted at the close of the meeting:

- 1. Resolved, That we gratefully acknowledge the courtesy and kindness of the editors of the SABBATH RECORDER, in publishing the notice of this Conference.
- 2. Resolved, That we highly appreciate the Christian liberality and impartiality of the editors and conductors of the SABBATH RECORDER, in publishing the communications of Sabbath-keeping correspondents without respect to party names; and we recommend the Recorder to the support of all the friends of this Conference.
- 3. Resolved, That it is an important duty of all the friends of the perpetuity of God's law, and the near approach of the everlasting kingdom of Christ, to unite their means to support approved teachers of those doctrines in a series of itinerant labors.
- 4. Resolved, That while we deplore the spirit of opposition manifested in the standing ministry, and a large portion of the membership of the existing churches, and fear that many such will be found with the enemies of the coming Holy One, yet we are not discouraged; we believe that the order of the apostolic churches is the duty of the servants of Christ until he come. For he has said, " Occupy until I come."
- 5. Resolved, That we appoint a Committee

to call another Conference of believers in those truths; at some time and place in the future that may be judged expedient after a series of correspondence extended as widely as possible during the ensuing winter. And that Bro. D. Babcock, of Milton, Wis., and Isaac P. Millard, of Edgerton, Wis., be that Committee.

6. Resolved, That we earnestly desire the fellowship and co-operation of all who love the appearing of Christ, and keep the commandments of God; and affectionately solicit the acquaintance of all such as stand alone upon the faith of the oracles of God.

7. Resolved, That Bro. E. S. Sheffield be requested to append to these Minutes a brief account of our meeting and the correspondence of the Conference, and request its insertion in the SABBATH RECORDER. E. S. S. Leicester, Dana Co., Wis., Oct. 9, 1859.

For the Sabbath Recorder.

Rules of Order.

In your article in the Recorder of Oct. 6th, headed "Human Rights," you spoke of the importance of rules of order, and of the violence commonly complained of in regard to usual parliamentary rules in the proceedings of ecclesiastical bodies. I have often witnessed a great degree of ignorance of parliamentary practice in such bodies, and have wondered that some one had not taken the trouble to prepare such a code of "rules of order" as would be suitable for benevolent societies and ecclesiastical conventions, so that by a general adoption of such a code, every member of a society or church might have a manual of practices for ready reference in case of need.

Of course, such rules, must be founded on the principles of justice as developed in the practice of public bodies, and verified by a long experience in all the various changes of position, of individual members, and of majorities and minorities.

One of the ablest Congressional leaders once remarked on his hearing, "that the tyranny of majorities usually manifested itself in the violation of rules of order;" and one of the ablest speakers of the House of Commons speaking from his own experience and from the maxims of old members repeated to him when he was young, said, "that nothing tended more to throw power into the hands of those who acted with the majority, than a neglect of, or departure from the rules of proceeding; that these forms, as instituted by our ancestors, operated as a check and control on the actions of the majority, and that they were a shelter and protection to the minority against the attempts of power."

It is important that all public bodies should have rules—even for the sake of good order and regularity in business; and with the experience of ages before us, we should be careful to have them founded on those principles which by that long usage have become, as it were, fixed laws for the government of all intelligent public assemblies; for parliamentary law, like common law, has for its basis common sense; and it is a reflection upon the character of a public body in this quality, when its members do not perceive, by even this rule, what is becoming and proper in its order of proceeding. Your remark, therefore, that ecclesiastical bodies were usually less attentive to rules of order than others, justifies the words of the benevolent Dr. Nott, who, in a letter to a class of young theological students, said, "that the clergymen who ought to have more, usually have less common sense than is to be found in other professions."

It will be sufficient to justify the publication of a manual of rules for ecclesiastical bodies, if we admit the correctness of the Doctor's conclusion, whether your remark in regard to the usual conduct of such bodies be correct or not. I therefore hope that some rules will be drawn up, and printed in the form of a manual, so that every member of any of our Societies may have the means of this important branch of knowledge in his hands. REFORMER.

Orville Gardner, who, two years ago, from a notorious pugilist, became a Christian, has charge of a Coffee and Reading Room established in New York, for reformatory purposes. A New York paper says: "Mr. Gardner is constantly bringing into the room young men, often of the most respectable families, who have drunk themselves into the very gutter. They come in ragged, filthy, and without a cent in their pockets, having slept in the public markets; and Mr. Gardner induces them to take the pledge, clothes, cleans, and feeds them, and gets them a lodging. The first place he takes them to is the public prayer meeting, to confirm them in their new life; and numbers have already commenced a new life under these influences. Journal and Messenger.

THE SUNDAY QUESTION CARRIED TO AN EXTREME.—The arrest of a carriage-driver in Pittsburgh for the violation of Sunday laws, has already been noticed. Mayor Weaver, having had the case under advisement, has rendered a decision, holding the driver, Jacob Oestler, amenable to the penalty of \$25 imposed by the ordinance. From the evidence, as summed up by his Honor, it appears that the defendant was in the employ of Hon. Walter H. Lowrie, Chief-Justice of the Supreme Court, attending to the garden-work, about the horses, and driving the carriage to church, and that he drove the carriage of his employer to church on Sunday, Oct. 2, 1859. That after driving the carriage to church, he put the horses in aivery stable, and had the privilege of going to church himself if he desired. It further appeared that he had been employed and paid by the Mayor. There is no dispute as to the facts. The Mayor held that "a work of necessity or charity," as the law contemplated; "but that his driving of the carriage was "a mere convenience to enable its occupants or owners, resident at some distance from the city, to reach a church equally accessible by other and more primitive means." Upon this judgment, Judge Lowrie paid \$25 to him, and the parties left his Honor's presence. N. Y. Times.

[From the New York Herald, Oct. 16th.] History of Sunday Laws.

A lecture on this subject was delivered last Sunday afternoon at Rev. Dr. Maxson's Church, in Eleventh-street, by Rev. J. L. Hatch.

The lecturer confined himself to that portion of the history of Sunday laws which preceded the Protestant Reformation. He showed that Paul had a great conflict with the "Judaizing teachers," in the first century, on this very matter of the enforced observance of particular days as holy, and that in this conflict he was victorious, and established the principle that with regard to holy days every man was to be fully persuaded in his own mind, and follow his own convictions of duty, not the dogmas of others which might be attempted to be imposed upon him—a determination which the great Council of Jerusalem, held about the middle of the first century, fully sustained.

This decision was respected and complied with, the lecturer remarked, until the time of Victor, Bishop of Rome, who, in the latter part of the second century, assumed authority by virtue of his metropolitan position, and consequent commanding influence, to order that Easter, the annual festival of the Resurrection, should be observed by all the churches on the first day of the week, uniformly, some of them having been accustomed to observe it on the 14th day of the month, irrespective of the day of the week, and others on the Sunday next after the 14th, when the 14th did not come on Sunday. Thus, as the first assumption of arbitrary ecclesiastical power by the Roman See was in connection with the enforced observance of Sunday—not, indeed, as the weekly, but as the annual festival of the Resurrection. The Western bishops sustained Victor, and threatened the Eastern with excommunication if they did not comply. This, after some time, they did; and thus Papal authority was virtually established.

Something more than a century later, Constantine being Emperor, a union of Church and State was effected, and the Papal authority confirmed. Then the canon of Victor respecting Easter was made an edict of the civil law, and a law was also passed requiring the observance of the weekly festival of the Resurrection on the first day of the week, none but husbandmen being allowed to pursue their ordinary labor on that day. By the same act, Constantine required the observance of Friday, the day of our Lord's crucifixion, as a fast, upon which, on Sunday, no labor but agricultural could be performed, and no legal business transacted in the courts.

The observance of Sunday and Friday being thus enforced by law, there were not a few who still adhered to the old Jewish custom of observing the seventh day, Saturday, as a day of rest and worship. To prevent this, the Council of Laodicea, in 350, decreed that it was unlawful to observe Saturday as a holy day, and anathematized all who should dare so to observe it.

As an evidence of the extent to which the asceticism and priestly tyranny for which the Romish Church afterwards became so distinguished had already gained ground, the lecturer remarked that this same Council of Laodicea forbade all dancing at marriage feasts, and directed that the clergy should thenceforth be elected by the Bishop of Rome and his provincial, and not any longer by the people to whom they were to minister.

A step in advance was taken by the Council of Orleans in the sixth century, which prohibited agricultural as well as other labor on Sunday.

The Synod of Burgundy, held in the same century, ordered that if a freeman saved his hay on Sunday he should forfeit the hay, and if a slave should labor on that day, he should be "bated hard with cudgels." It was in this century and by the same authority that the celibacy of the clergy was ordered.

The Council of Constantinople, in the next century, (the seventh), ordered the priests to teach the people every Sunday, but "only as the light of the church and doctors have determined in their writings," and no layman should be allowed to teach in the church, or to come on any pretence, "within the altar rails."

In the next century, (the eighth), the Councils of Frini and Frankfurt ordered that the observance of Sunday should begin "with vespers on Saturday evening," and be kept by all, "giving themselves to prayer and going to church."

In the ninth century, the Council of Paris decreed that all marketing and trading, as well as manual labor, on Sunday was unlawful; and the same council ordered that the priests, and not the people, should be considered the owners (under God) of the church property.

The Council of Gratia, in the tenth century, decreed that whoever sold any goods on Sunday should not only forfeit the goods, but pay thirty shillings.

In the eleventh century, the Council of Coyne ordered fasting on Friday and church-going "on Saturday evenings and Sundays," with abstention from all work and travel, the penalty to differ with the rank of the offender; persons of rank and influence to be deprived of the communion for a season; persons of no rank or wealth to be whipped with one hundred lashes. The Council of Compostella, in the same century, ordered the clergy should wear hair-cloth shirts on days of fasting and penitence.

The Council of Perth, in Scotland, decreed, in the first part of the thirteenth century, that Sunday should commence at twelve o'clock on Saturday and continue until Monday morning. This council was held by Cardinal Salerno, the Pope's legate. Another of the Pope's legates, Cardinal Courton, held a council at Paris ten years later, in which it was decreed that, though all work was unlawful on Sunday, it was "better to dig or plough on Sunday than dance or sport."

penner who made a wooden pin, and a woman who mended a torn garment on Sunday, were both struck with palsy thereto. The lecturer alluded to various other pretended miracles of a similar character, got up about this time, to enforce the observance of Sunday, and said that they were precisely of the same place of imposition with the stories told in our day, of the "American Tract Society," the "Presbyterian Board of Publication," and the "Sabbath Committee," of persons who had offered the vengeance of heaven for breaking Sunday, by work or play.

It would be seen, he remarked, in closing, that the Sunday-Sabbatarian doctrine did not originate with the Puritans, but with the Roman Catholics, beginning with the erection of the Roman See, and waxing stronger and stronger, as the church became more and more corrupt, down through the Dark Ages, until the Protestant Reformation. The reformers, including the earliest Puritans, repudiated it, but afterwards the Puritan Presbyterians, being in power in England, revived and enforced it.

In his next lecture (in the same place, at three o'clock, P. M., to-day), Mr. H. said he would give the history of Sunday laws since the Protestant Reformation.

Rev. Dr. Maxson followed the lecture with some appropriate remarks. He thought that the history of the rise and progress of the Sunday Sabbatarian superstition had been correctly given.

General Intelligence.

Foreign News.

The Cunard steamship Africa, Captain Shannon, which left Liverpool on Saturday, the 1st of October, arrived at this port Friday.

Additional accounts from China confirm the statement that the American minister had reached Peking, but in a most undignified manner, being virtually imprisoned.

Lord John Russell at Aberdeen entered upon sundry political questions. In speaking of Italy he took occasion to declare that England would never, under his auspices, enter into the contest unless the rights of the people of Italy to govern themselves without the interference of foreign coercion were recognized.

The London Times Paris correspondent says: The latest and most accredited report respecting Italy is that the Grand Duke of Tuscany will regain his throne, not by forcible means, but by an appeal to universal suffrage, accompanied by the grant of a constitution and by the general amnesty; that the Duchess of Parma will have Modena, and that Parma will remain annexed to Piedmont. The warmest and most sanguine partisans have now given up all hopes of being emancipated from Papal rule.

Napoleon repudiates any desire to place Prince Napoleon on an Italian throne.

Advices from the provinces in France confirm the reports of grand armaments at the various ports. The government had purchased land at a high price on the coast for the purpose of erecting fortifications. At Boulogne, a floating battery is to be constructed without sails, navigated by steam and armed with rifled guns.

Austria was trying to contract a loan in London.

It is said that the Pope contemplated abandoning Rome and again taking refuge at Gaeta.

Naples letters of the 27th ult. state that 15,000 soldiers had been sent to the frontier, and that 10,000 more would follow.

A dispatch from Constantinople, dated the 21st of September, gives details of a conspiracy recently discovered in that capital. A number of arrests had been made, and energetic measures have been taken to secure public tranquility. The cause and view of the conspiracy is still unknown. An Italian captain, who has been engaged in the Imperial barge, has also been accused of being connected in this attempt against the life of the Sultan.

The latest news from the kingdom of the Two Sicilies give place for the belief that that part of Italy will not escape a general movement. It was said that a little village of Abruzzas had revolted, and it was believed that Naples itself was greatly agitated.

Some of the French journals are incensed at the threat against the press lately contained in the Moniteur. The Siecle protests against the imputation of the official print, that to claim the substitution of law for caprice is an "excess of discussion," and boldly claims the right of temperately demanding any change in a law which it deems oppressive and unjust. It demands trial by jury for press offences, and also claims for journals the right of reporting the proceedings of the Legislature.

The Paris Constitutionnel of Sept. 29, explains at some length the difference between England and the United States about the possession of the San Juan Islands, which might hereafter become important to the United States. The English press, says a French contemporary, has preserved a very mild attitude on this question, and the idea is conveyed through that medium that the British lion knows how to ally prudence with bravery. "We do not doubt it," says the Constitutionnel, "and for this reason we hope that the San Juan affair will not effect the peace of the world."

By the arrival of the North Britain, from Liverpool, we have advices from Europe to the 5th inst. It is asserted that a treaty of peace would be signed at Zurich within a few days. The treaty, it is said, confirm the cession of Lombardy to Sardinia, and arrange the matter of the debt of Lombardy, while the question relating to the affairs of Central Italy will be referred to an European Congress. But notwithstanding this apparently tranquil aspect of affairs, the news from France and Italy is decidedly warlike. Neither France nor Sardinia, nor Austria, have reduced armaments since the war. Garibaldi has summoned the Italians in the Legations to arms. Insurrectionary movements in various quarters are reported, and the King of Sardinia has issued a circular for communication to the various European courts, setting forth arguments in favor of an independent government in Upper Italy sufficiently strong to keep in check the dominating tendencies of Austria. It is also asserted that the Pope, on hearing the answer the King of Sardinia gave to the deputation from the Romagna, ordered that the Sardinian Minister at Rome be tendered his passport; and it is further reported that at the news of the cessation of all intercourse between Rome and Piedmont, a collision between the Swiss and neutral stations took place at Cattolica.

Hon. John Y. Mason, our Minister at Paris, died in that city on the 3d inst., of apoplexy. The Great Eastern is to leave for Portland, Me., on the 20th inst., provided her trial trip proves satisfactory.

The Queen of Spain, in a royal decree, dated at Madrid on the 27th September, 1859, signifies her acceptance of the resignation, by Lieutenant General Don Jose Gutierrez de la Concha, Marquis of Habana, of his post of Governor Captain General of the Island of Cuba, declaring herself much satisfied with the zeal, intelligence and loyalty with which he has distinguished that office; and in another royal decree of the same date, she appoints to fill the vacancy Captain General Don Francisco Serranoly Dominguez, Count of San Antonio and Director General of Artillery.

PROPOSED ABOLITION OF THE LAW FOR ENFORCING THE PAYMENT OF DEBTS.—Abolish all laws for the collection of debts, and leave creditors to their own powers of discriminating character when giving credit. This is the point to which our growing civilization tends, and to which practical wisdom and philosophy point. We have long since abolished the inhuman laws which used to imprison debtors; in which abolition we took the lead of Europe. We have now to lead the way in a more important reform. A great proportion of the bad debts made, arises from the pushing of business on imprudent buyers, extending credits, and in relying on the law for enforcing payment. When without remedy at law, the seller of goods would look exclusively on character—established character—wherever credit was given; and credits would be more proportioned to the known means of the debtor, both as regards amount and time. The expenses attending the collection of debts are very great, and absorb a large portion of the profit. In cases of failures among the dealers, their debtors are, as it is well known, apt to take advantage, and delay, if not altogether refuse, payment of their debts. The law is resorted to by them for its evasion. The moral effect of this proposed abolition of the law to compel payment of debts, which it does so imperfectly and at so great an expense of money and time, would be great. It would be felt by all traders, that to obtain any credit a reputation for character must first be obtained, and constantly maintained. It would also be felt by the seller that it would not answer to tempt buyers to buy too much. The seller would be more cautious. Besides, cash transactions would increase and speculative dealings diminish. The evasion of the present laws for the collection of debts, is very easy to the dishonest man, aided by professional advice; and numerous instances abound of men having become rich, by running largely into debt, putting their property so acquired out of reach, and setting all laws at defiance. Rich men around whose property is all settled on their wives, or held in trust for them by others, which, in the absence of a bankrupt law, cannot be reached.

Indeed, if no law existed to enforce payments of debts, men would look into the moral habits of their debtors before trusting, and not afterwards. They would not be so ready to seduce, by illicit means, any set of men to make purchases. Men so facile of character as to be so led are never reliable. [Independent.]

A WOMAN INSTANTLY TORN TO PIECES.—This morning Mrs. Schnabel, a young creole, whose husband is engineer in Merrill's drug mills on Charles street, between Fifth and Sixth, went to that place, as usual, about 6 o'clock, to carry him his breakfast. While Schnabel was eating, his wife stood near the machinery, conversing with him. There is a large upright shaft, and bent over to pick up her husband's pipe. Her dress caught in the cog of the wheel, and she was drawn in between it and the shaft. Her legs, arms, and backbone were instantly crushed to atoms. The effect of the shock was so great as to break the machinery in several pieces. Her husband in vain tried to rescue her, and when the awful fact flashed upon his mind that she was dead, his grief knew no bounds. Mrs. Schnabel was an intelligent, industrious woman, and much devoted to her husband and child.

[St. Louis Evening Bulletin, Sept. 17.]

RAILROAD RESPONSIBILITIES.—The Court of Appeals of Virginia has unanimously affirmed the judgment of the Court of Staunton, in the case of Sanger agt. The Central Railroad Company. At the November term, 1856, of the Circuit Court of Augusta, Jacob Sanger received a verdict of \$8000 damages for injuries received by the plaintiff whilst a passenger on the cars of the defendant. The cars were thrown off the track by a large stone left lying near the rail by the carelessness of some hand in the employment of the contractors who were "ballasting" the road, and the plaintiff had his leg broken. At the trial the company contended that they were not responsible for the acts of the hands in the employment of their contractors. The Judge (Thompson) held that they were, and on this case went up. This is the first case in Virginia setting the extent of liability of railroad companies as passenger carriers, and holds them up to the most rigorous responsibility. The judgment amounts to over \$7000 at this time, exclusive of the counsel fees paid by the company.

A YOUNG GIRL CARRIED OVER THE SAWKILL FALLS.—On Monday a shocking accident occurred. Miss Ann Carroll, a young girl residing in the family of Mr. Anthony Davis, at Sawkill Falls, in Ulster county, attempted to cross the stream above the falls, on a small bridge, but the water being very high, and the current strong, she was taken off her feet and carried over the falls. She was seen to go over, but could not be saved. Her body was recovered a few hours after, about two miles and a half below the falls. An inquest has since been held, and a verdict of death by drowning rendered.

A MAN KILLED BY A BULL.—An old man named Shafer, while driving home a bull, belonging to Mr. Culver, of Brighton, from the county fair ground, was killed by the animal. Mr. Culver desired Shafer not to whip the bull, which the animal would not stand, although gentle in temper under ordinary circumstances. Mr. Culver followed soon after, found the barn door open, and, on searching, discovered the bull in an adjoining yard, with his horns and face bloody, and, at some distance, the lifeless body of Shafer. There were two severe wounds in the back of the head—one on each side—and a bruise in the back between the shoulders. The former were not sufficient to cause death, and this was the Doctor's opinion that the man was killed by the hurt in the back, which was directly over the spine. It is probable that the bull declined being led into the barn, and turned upon Mr. Shafer when the latter undertook to coerce him.

A COLD WINTER PREDICTED.—About ten days ago a tremendous drove of gray squirrels, numbering hundreds of thousands, suddenly made their appearance on the Merrimac, covering the trees and waters like a pall. Thousands of them were afterwards found dead in the river and on the ground. They crossed the Mississippi at that point, and worked their way down the river, until on Wednesday they reached Cape Girardeau, crossing the river at that point in countless myriads. The citizens turned out en masse, and killed them by hundreds. Every tree and bush in that vicinity swarmed with them until night, when they all disappeared and have not been heard of since. Their route was marked as by a devastating storm. Trees were girdled and fields destroyed. Old French settlers predict a very severe winter, as it was noticed in 1834 and '52 that immense droves of squirrels suddenly made their appearance, followed by intensely severe weather.

[St. Louis Express, 24th.]

THE EATON'S NECK OYSTER BED.—In 1841, a schooner, loaded with "seedling oysters," was capsized in the sound, about a mile and a half from Long Island Shore, a little west of Eaton's Neck, and her deck load of thirty bushels lost overboard. Some three weeks ago, five Connecticut men, who were fishing in the vicinity of the spot where the accident happened, threw over an oyster dredge in lieu of an anchor, to keep their little boat from being driven off, and on hoisting it in again, found it loaded with handsome oysters. Notwithstanding the promise to keep the discovery secret, one of them agreed with certain City Islanders, for the sum of \$500, to pilot them to the greatest bed of oysters ever heard of. The purse being made up, he kept his word, and from that time to this a fleet of 150 boats, more or less, have been briskly engaged dredging over the spot, having taken already some hundred thousand bushels. If, during the present month, their labors are equally successful, as they probably will be, the profits of the discovery will amount to half a million dollars for the season.

THE NEW GOVERNMENT ENVELOPES.—These latest improvements on the Government Stamp Envelopes are at length realized, and they are now for sale at our post-office. Those who are anxious to know how an envelope can be made to rule and murel itself, can have their curiosity gratified by purchasing the new article, which promises to enter so largely into general use, or for which their will doubtless be so very large a demand, should not be supplied by government in larger quantities than fifty thousand at a time. The Postmaster General should have sent, at least, two hundred thousand to this city. But as only a million were at first manufactured, we have received our quota in equitable distribution, throughout the country. [N. Y. Express.]

HIGHEST MOUNTAIN.—It was for a long time supposed that Mount Washington, of the White Mountain group, was the highest peak east of the Rocky Mountains. But this honor must now be definitely conferred upon Smoky Mountain, belonging to the Black Mountain group, and situated in Jackson county, North Carolina, near the Tennessee line. According to Capt. Cram of the United States Coast Survey, the height of Mount Washington is 6293 feet. The elevation of Smoky Mountain is 6737 feet.

SUMMARY.

In Davis county, N. C., on the 21st ult., Mr. John Fine, aged 96 years, was married to Miss Elizabeth Harley, of Davidson, N. C., aged 37 years. This interesting couple walked eight miles to the residence of the officiating clergyman, to get the nuptial knot tied; and after dinner, having had a merry time with a large company, returned home, making a walk of sixteen miles for the day, without rod or staff. The bridegroom, it is said, was the most hilarious youth out of some forty or fifty present at the marriage, and fairly outdid the whole company by his jests and stories.

It is stated that the Masonic fraternity contemplate the raising of a fund of \$100,000, a portion of which is to be devoted to the building of a Masonic Temple at the seat of the Federal Government, and the revenue to be derived from it to be applied to the purpose of establishing a house for the support and education of the orphan children of deceased Masons.

A young man in the office of the City Treasurer at Cincinnati, attempted suicide on Wednesday night, the 24th of September, by taking laudanum. Supposing him to be dead, the body was taken to the vault of a cemetery, where some friends watched the remains in the belief that life was not wholly extinct. On Sunday, the 28th, there were decided signs of returning animation, and the coffin was taken from the vault at once. The next day the young man was breathing sensibly, and healthy color had returned to his cheek, and there is every prospect of a restoration to perfect health.

It is said that the Rev. Dr. Chapin (Universalist) has had a house presented to him chiefly by the contributions of a few wealthy men of his congregation. It is situated in Thirty-fifth street near Fifth avenue, and cost \$24,000. The reverend gentlemen, with his family, now occupies it, while his former residence in Eighth street, near Fifth avenue, has been adapted to let.

Mr. A. W. Wellington, of East Braintree, Massachusetts, while digging up a hill of potatoes near his house, dug up a pine tree shilling, dated 1652; the first year after authority was given to Massachusetts Bay to coin money. The coin is almost as bright and as perfect as a new piece. Mr. Wellington contemplates sending it to the Antiquarian Society.

A child in Boston having been subject to paroxysms of pain for months, an examination resulted in tracing the trouble to an eye-tooth. It was accordingly extracted and found to inclose a worm of peculiar appearance, which had caused all the trouble by its efforts to penetrate to the marrow of the jawbone.

A serious break occurred in the Erie Canal three miles this side of Schenectady, Friday week. About two hundred feet of bank is gone, and the bottom of the canal is taken out to the depth of twenty feet for a distance of six rods. The repairs will consume nearly, if not quite, a week.

The Watchman and Reflector states that the Rev. A. W. Chaffin, the esteemed pastor of the Baptist church in Danversport, Mass., is insane. He is at present at the Worcester hospital. We join in the hope that his affliction will be but temporary.

The New London people have had a public meeting, to see if something cannot be done to induce the owners of the Great Eastern to that port.

A despatch from Richmond, Va., states that in the Episcopal House of Bishops on Friday last, on the question of the restoration of Bishop Onderdonk, eight votes were cast in favor of and twenty-five against his restoration. The question on the Bishop's restoration should he resign his jurisdiction had not been decided.

Frederick Cumberland, Esq., agent of the Great Eastern, arrived in Portland, Me., on the 14th instant, to make arrangements for her reception. He has no doubt that the steamer will leave for that port the latter part of October.

The Mobile Register says, the steamboat Dorrance has been compelled to miss a trip in consequence of inability to obtain a crew. We are informed that \$75 and even \$100 per month have been offered for hands without success.

A Canada paper notices the fact that during the past six weeks the waters of Lake Ontario have fallen not less than eighteen inches. At the same time a good deal of rain has fallen, and the water in the rivers and lakes to the West has risen considerably. The solution of the phenomenon would be interesting.

The papers of Russia complain that great numbers of young men leave that country clandestinely for the United States to avoid military service.

At Columbia, S. C., George Patton, convicted of gaming, has been sentenced to one year and three months imprisonment, and \$1000 fine.

Two young men, Alvin Clay, aged 19, and Charles Davis, about the same age, were hunting together in the woods in Lincoln, Me., on Sunday of last week, when the latter accidentally shot the former, the charge—buck shot—taking fatal effect in the lower part of his neck. Clay never spoke, and lived only a few minutes. A limb hit the lock of Davis' gun and discharged it when they were but a few feet apart.

A clergyman in Erie county, Pa., recently married a young man who was under age, a fact the minister was ignorant of. Afterwards the father of the young man compelled the minister to pay \$35 on pain of prosecution.

The Hon. Charles H. Peaslee, formerly member of Congress from New Hampshire, and lately collector of the Boston Custom House, is about to remove to Minnesota, and take up his residence in St. Paul.

Toads are an article of trade in England and France. They are bought by the market gardeners at six shillings a dozen to destroy the insects that prey upon the vegetables. Fowls, rigged out in boots, to prevent them from scratching, are used for the same purpose.

The repairing of the City Hall was commenced on Saturday week, under a contract for its completion in sixty days.

Captain Jacob W. Cortelyou, of Staten Island, was waylaid near his residence on Friday evening of last week, knocked down and robbed of about \$1000 in gold and bills, besides a gold watch valued at \$400. His injuries were slight. The highwaymen made their escape.

The Utah mail, at St. Louis, brings intelligence of the trial and sentence of two years' imprisonment in the Penitentiary of McKenize the forger of Government checks.

Advices from Port au Prince, state that the place had been declared a state of siege. Fifty conspirators were being tried.

Gen. Twiggs has asked to be relieved from command of the military department of Texas.

The Comanches and other tribes of Indians are said to be planning a grand expedition against the northern frontier of Texas.

The action of Commodore Tatnell, and our Envoy, Mr. Ward, in respect to recent events in China, is said to have been eminently satisfactory to the Government at Washington.

Fifteen of the Jennings family, claiming to be heirs to the \$40,000,000 awaiting possession in England, assembled at Charlottesville, Va., last week, and resolved to send an agent to attend to their business.

MARRIAGES.

In Albion, Wis., July 1859, by Eld. T. E. Babcock, Mr. Rosco G. Merrill, of Princeton, Wis., and Mrs. BELINDA A. WILSON, of the former place.

In Milton, Wis., Sept. 26th, by Eld. W. C. Whitford, Mr. ORA GARRISON and Miss ALICE, all of Milton.

In New York, Sept. 21st, by Rev. W. S. Nikola, Mr. GEORGE E. POTTER and Miss AMANDA E. HILL, all of New York.

In La Prairie, Wis., Oct. 10th, by Eld. W. C. Whitford, Mr. NARPOLSON JOHNSON, of Darien, Wis., and Miss MARY E. CHAMBERLAIN, of the former place.

In Jackson Township, Ohio, Oct. 5th, by Rev. Rowan Babcock, Mr. URI M. BABCOCK and Miss BECCA L. DAVIS, both of Jackson.

In Utica, N. Y., Oct. 6th, by Eld. C. M. Lewis, Mr. FRANCIS C. LAY, of Oysterville, Schock Water Bay, Washington Territory, and Miss SARAH E. SUPPER, of the former place.

DEATHS.

At the residence of her son-in-law, in Philadelphia, on Sunday, Oct. 9th, Mrs. MARY K. BROWN, relic of the Rev. Thomas Brown, formerly pastor of the Baptist Church, Scotch Plains, N. J., and subsequently of the Great Valley Baptist Church, Scotch Plains, N. J., and mother of Elder Thos. B. Brown, of Little Geneva, N. Y. The deceased was in the 75th year of her age, and died in hope of eternal life.

In Albion, Wis., Aug. 13th, ARTHUR EARNEST, son of Daniel and Drucilla M. Coon, aged 8 months, and 5 days.

"Because thy smile was fair, Thy lips and eyes so bright, Because thy loving cradle care, Was such a dear delight; Shall love with weak embrace, Thy upward going din; Not gentle angels seek thy place Amid the cherub train."

In Albion, Wis., Sept. 2d, ABEL A., wife of Charles A. Burdick, aged 23 years.

In Salem Township, Ohio, Sept. 2d, of consumption, Mr. OLIVER BYRNE, (son-in-law of Samuel E. Randolph, deceased), aged 25 years. He thought to experience a change of heart in his last sickness. R. B.

BAKER'S PATENT WEDDING HOES, FOR FIELD AND GARDEN USE. (Patented Oct. 4, 1859.) THESE IMPLEMENTS ARE USED IN THE CULTIVATION of plants grown in drills, such as Beans, Corn, Peas, Carrots, Onions, &c., &c. The advantage of these Hoes is, that they are very simple in use, consist in having a single row arranged so as to allow working near the plants without endangering them; also cutting the weeds, and at the same time distributing a layer of the soil near the plants.

The standard for the handle is so arranged as to form a subsoil channel about an inch and a half from the plants, to admit air and water, to come in contact with the roots, thus greatly facilitating the growth of the plants.

They work with great rapidity by avoiding the usual method of cutting weeds, and allow the operator to proceed on a common walk.

Agents wanted for Jan., Feb., and March. Address, J. F. HUBBARD & CO., Plainfield, N. J. New York, Oct. 5, 1859.

I have used Mr. H. H. Baker's new Patent Wedding Hoe in my garden, and find it to be an instrument of great utility and convenience. For expeditions operation in the drill row, I know of nothing equal to it. THOMAS B. STILLMAN, Oct. 20-59.

Who Wants Profitable Employment? The great books for agents. Popular Evershires. THE RELIGIOUS DENOMINATIONS IN THE United States, their History, Doctrine, Government and Statistics; by Joseph Belcher, D. D., (formerly member of the Historical Society of Pennsylvania and Wisconsin; author of "William Carey, a Biography, &c.," and Editor of the complete works of Andrew Fuller, &c., &c.) Royal octavo, 1024 pages, 200 illustrations. This massive volume embraces a vast fund of information. It presents it will be a standard work in thousands of libraries. [Littell's Living Age.]

SAVIOUR JESUS CHRIST, with lives of the Holy Apostles and Evangelists, and a History of the Jews, carefully revised by Rev. Joseph Belcher, D. D., Royal octavo. In various styles of binding, with colored engravings and with steel plates. A volume whose sale is fully equalled by that of the Family Bible.

THE FAMILY DOCTOR: A CONCISELY INstructive, containing, in plain language, the various medical terms, the causes, symptoms, and cure of diseases in every form. - 808 pages, 12mo, cloth, illustrated. Forwarded by mail, free of expense, on receipt of price, \$1.00.

A treasure of wisdom, health, and economy to every family that shall purchase and use it. [Family Magazine.]

EVERYBODY'S LAWYER AND COUNSELLOR in business, containing plain and simple instructions to all classes, for transacting their business according to law, with legal forms for the various necessary papers, connected therewith, by Frank Crosby, Esq., member of the Philadelphia Bar, 384 pages, 12mo. An entirely new work on the subject, adapted to the wants of every citizen of the United States. Forwarded free of expense on receipt of price, \$1.00.

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