

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

JOHN TOMBES.

To the Editor of the Sabbath Recorder:

As the New York Sabbath Tract Society is desirous of collecting a permanent library, and of gathering up the fragments that remain of the ancient defenders of the Sabbath, I send you the following facts respecting JOHN TOMBES, which I have recently gleaned from my cursory reading. Perhaps some of your correspondents may furnish other facts illustrative of the same person's sentiments and practices.

In J. Davis' History of the Welsh Baptists, published at Pittsburgh, 1833, is the following record, page 41:—

"In the year 1653 there was a public debate on baptism, at Abergavenny, between Mr. Tombes and Mr. Cragg—the former a Baptist, the latter a Pedobaptist. We do not know where Mr. Tombes came from to Abergavenny, how long he continued, nor what became of him. He nobly defended the Baptist principles, and most dreadfully irritated and mortified Mr. Cragg. Many were convinced that believers are the only subjects of baptism, and that immersion is the only mode; and more than forty persons were baptized and added to the church under the pastoral care of Mr. Pritchard. This is all we have ever read of him."

In Mr. Joseph Stennett's Answer to Mr. David Russen's Book on Baptism, first edition, published in London 1704, at page 249, is the following passage:—

"Some of them (i. e. persons holding Baptist sentiments) have continued in the communion of the Church of England, particularly Mr. Tombes, concerning whom the House of Lords, in the Reasons they have published against some clauses in the Bill against Occasional Conformity, agitated in the last Session of Parliament, are pleased thus to express themselves: 'There was a very learned and famous man that lived at Salisbury, Mr. Tombes, who was a zealous Conformist in all points but one, Infant Baptism.'"

A short time since, I found in the possession of Br. Weedon Clark, of Hopkinton, R. I., an old book of nearly a thousand pages, in that old square size between our modern octavos and duodecimos. The title page was gone, but on a short perusal of it, I found it to be an able work on Christian Baptism, and written by Mr. John Tombes. An advertisement towards the end of the book showed that he was the author of fourteen other polemic works, published in England during the Protectorate of Oliver Cromwell. From pages 674 and 675, I extracted the following passages:—

"I find not where the term Sabbath day is meant or applied to any other than the seventh day of the week. I grant that other days are termed Sabbaths—Sabbaths of rest, as Lev. 23: 24, 32: 29—but no where that I yet find, is any day besides the last of the week, termed 'the Sabbath day.'"

"The blessing of the Sabbath day, Ex. 20: 11, was the same with the blessing, Gen. 2: 3, for it is a narrative of what God did in the beginning; and that day was the seventh day in order after the six days in which God created his work." "Methinks the Evangelist Luke, 23: 56, when he says, 'they rested the Sabbath day according to the commandment;' (which commandment is that Ex. 20: 11,) and that Sabbath, being by the confession of all the last day of the week, doth plainly expound the fourth commandment of that particular Sabbath, which was the seventh day in order from the creation, and the last day of the week."

Whether an attentive perusal of the whole work would furnish any more testimony respecting his views of Sabbath-keeping I cannot tell. It is however worth your inquiry. At page 228 of his book on baptism, Mr. Stennett says:—

"Some Pedobaptists observe the seventh day, and some of them in the communion of the Church of England too; for when they hear the fourth commandment read, which declares the seventh day to be the Sabbath of the Lord, and requires the observation of it; and that prayer of the Church, immediately annexed to this command, as well as to each of the rest, 'Lord have mercy upon us, and incline our hearts to keep this law,' they think they should not be sincere, either in answering the obligation laid on them by God in the commandment; or by themselves in this prayer, without observing the seventh day, which he there requires to be kept, and which they pray their hearts may be inclined to keep."

Was Mr. Tombes one of this class of Sabbath keepers? S. D.

THE PULPIT AND THE PRESS.

A great change has taken place in the public sentiment respecting the province and power of the press. It is now felt to be a most important instrument for disseminating religious intelligence and inculcating moral truth. Perhaps there has never been a time when the secular press was doing so much in this work as at present. We look upon this circumstance as an omen of good, and therefore rejoice in it. The eloquent Edward Irving once spoke on the subject in the following language, containing suggestions, worthy of sober consideration:—

"It seemeth to me, that from the press there should at all times issue forth, amid its teeming company, some forms of religious truth to guide the course of those who are ever influenced by its novelties. On which account, though we should

say nothing that has been better said before, we will, out of regard to the constant appetite of the age for novelty, and out of pure love to the good old cause, set forth our opinion.

I fancy that if the Spirit of God were to choose out twelve men from the house of God, with whom to finish the great work of converting men, especially the men of this country, and for that purpose were as on a second pentecost, to bestow upon them special gifts, the gift of *writing powerfully* would be a chief one; for the press hath come to master the pulpit in its power; and the ability to write powerfully seems to me a greater accomplishment of the soldier of Christ, than the ability to preach powerful discourses. The one sends a dart, which though well-directed, may fly wide of the mark, and having once spent its strength is useless for ever; the other is the ancient catapult, which will discharge you a thousand darts at once in a thousand different directions; and it hath an apparatus for making more darts, so that it can continue to discharge them for ever. To use this most powerful of intellectual and moral instruments in the service of Christ is a noble ambition which should possess the soul of every Christian. He doth, in a manner, multiply his soul thereby, and give to his idle thoughts a habitation and a name."

HENRY COLLINS.

HENRY COLLINS was one of those rare characters, who, though in a peculiar manner qualified for the highest stations in society, yet deemed himself not above the responsibilities and humble duties of religion. He made a profession of religion in the year 1728, and joined the Seventh-day Baptist Church in Newport, R. I., then under the charge of Rev. Wm. Crompton. In 1729 he was elected a Trustee, and with Mr. Jonathan Weedon had the sole charge of erecting the house of worship which still remains entire, its curiously-wrought pulpit being at present occupied by Rev. Lucius Crandall. Mr. Collins seems to have participated with much zeal in the labors of his brethren, being always ready to act his part, sometimes as messenger to the scattered brethren, and often at home in the service of the congregation, not shunning the most humble and laborious duties to advance the prosperity of the church.

The character of Mr. Collins, as a citizen, is given in the following sketch from the *Newport Mercury*:—

"Among the wealthy and distinguished merchants of Newport, who flourished in her colonial glory, Henry Collins deserves to be remembered with gratitude and respect. He was a native of Newport, and born in March 1699. He was educated in England, and on his return to his native country, adopted the profession of a merchant, in which he was for some time eminently successful. He was a man of fine taste—fond of literature, he animated and encouraged kindred spirits, and in 1730 with seven associates formed a Literary and Philosophical Society in Newport, which was the first that was ever formed in the Colony, and probably was one of the earliest in America. This society afterwards comprised many of the prominent men in the Colony, and some in Massachusetts and Connecticut.

"He is said to have been the projector of the plan for a Library Association in Newport, for which purpose he gave the valuable lot of land on which the edifice of the Redwood Library was erected, and was for many years one of the Directors of the institution.

"He was a munificent patron of the arts, and to his patronage of Smybert, Alexander, Feeke, &c., we are indebted for many of the ancient portraits, which are still to be found in Newport. He formed a gallery of paintings, of which the venerable Dr. Waterhouse, who remembered to have seen them in his youthful days, (in a letter to the Rev. Mr. Elton) thus speaks:—'Henry Collins, a wealthy merchant and a man of taste, the Lorenzo de Medici of Rhode Island, caused a painting to be made of Parson Callender, as well as some other divines, as Hitchcock, Clap and Dean Berkeley, which I have often admired in the Collins collection.' Smybert, who painted most of these portraits, was one of the persons who accompanied Dean Berkeley to America. He was an artist of great eminence from Edinburgh, and was possessed of some choice paintings of the Italian masters; after residing in Newport a few years, he removed to Boston; it is said one of these pictures was seen by West, and a young artist named Copley, who both copied it so successfully, that both were fired with the ambition of going to England. The consequence is well known.

"Mr. Collins, affluent and generous, widely diffused around him those blessings he enjoyed; he educated at his own expense many poor but deserving young men, some of whom afterwards became prominent in our community. He appears to have been at the head of every public improvement in Newport—the extension of the Long Wharf, the building of the Brick Market and Granary, &c.

"The conversational powers of Mr. Collins were of the highest order, and the riches of his well stored mind, were dealt out with no unsparing hand; few ever left him without improvement, or shared his converse, without pleasure.

"The unbounded liberality of Mr. Collins led to a considerable diminution of his fortune, which was followed, by ruinous losses under the application of the Admiralty rule of '56, and finally by bankruptcy in 1765. He lived but a few years after his misfortunes; and is understood to have died at the house of one of his friends about the year 1770.

"It is understood that there is a fine portrait of Mr. Collins still in existence, which is said to be now in possession of some one of the family of the late Dr. Henry Collins Flagg, of South Carolina. It ought to be placed in the Redwood Library."

THE LEPER.

"And he went out from his presence a leper as white as snow."—2 Kings, Ch 5, ver. 27.

Mr. Caunter, when in India, gives the following account of a leper with whom he met:

"One evening, as I was strolling along the seashore, I saw such an extraordinary object before me, that I could not take my eyes off it. A man was coming toward me, whose only clothing was a piece of cloth wrapped round the body from the waist downward. His skin was perfectly white, and perfectly glazed as if seared with a hot iron. His head was uncovered, and his hair, which was the same color as his skin, hung down in long strips upon his lean and withered shoulders. His eyes, except the eyeballs, were of a dark murky red, and he kept them fixed on the ground, as if it were painful for him to look up, which I found to be the case. He walked slowly and feebly, and was so frightfully thin, that he seemed to stand before me a living skeleton. He did not at first venture to come within several yards of me. I moved towards him, but he walked from me, beseeching me to give the smallest trifle to a miserable man, to save him from starving to death, as he was an object of universal scorn, an outcast from his home, and his friends. He told me not to come near a polluted creature, for whom no one felt pity. He told me he had, during many years, suffered dreadfully from the leprosy, and though he was not cured, it had left upon him these marks of pollution, which would prevent his ever being allowed to go among his fellow-creatures again. The color of his skin was changed to a corpse-like white, and none could mistake that he had been a leper."

FRUITS OF INFIDELITY AND THE BIBLE.

Rousseau, the French infidel, on his return to Paris, (says Lord Brougham, in his Sketches of Men of Letters,) went to live at an inferior hotel, or rather lodging-house, near the Luxembourg, and there dining at the table with the family, he became acquainted with a female servant, a girl from Orleans, where her father had held a place in the mint, and her mother had been a shop-keeper, but both were reduced to distress. Their name was Le Vasseur, and the girl's Theresa. She was about twenty-three, of modest demeanor, and so much without education, that, even after living with him for many years, she never could read the figures on the dial-plate of a clock, or tell in what order the months succeeded each other. He became attached to her, she cohabited with him and bore him five children, all of which he sent one after the other to the Foundling Hospital, regardless of the poor mother's tears; and after twenty-five years of this intercourse he married her. The mother, a vulgar and affected woman, lived with them; and the father, whom he could not endure, but of whom Theresa was very fond, was on the pretext of economy, sent at the age of eighty to the work-house, where the disgrace of this treatment immediately broke his heart.

Thomas Paine was another infidel, who, as some yet alive in this city know, yielded up his spirit in a tempest of agony and despair; alternately uttering fearful curses, and calling for help on the insulted name of Christ! An aged gentleman, well acquainted with him, says:—"One evening I found Paine haranguing a company of his disciples, on the great mischief done to mankind by the Bible and Christianity. When he paused, I said:—'Mr. Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; is it not their school-book? When a young man leaves his father's house, his mother always in packing his chest puts a Bible on the top of his clothes.' He said it was true. I continued:—'You have been in Spain and Portugal, where they have no Bible.' He assented:—'You have been in districts in Europe, where not one man in fifty can read; and you have been in Ireland, where the majority have never seen a Bible. Now you know it is an historical fact, that in one county in England or Ireland there are many more capital convictions in six months, than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the Alms-house, State Prison, Bridewell, or Penitentiary of New York. Now then, if the Bible was so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, alms-houses, and penitentiaries are filled with men and women whose ignorance or unbelief prevents them from reading the Bible.' It was now near ten o'clock at night. Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another."

When such are seen to be the fruits of infidelity, contrasted with those of the Bible, can it be considered of no consequence what children read, or what a man believes? [N. Y. Telegraph.]

INDUSTRY—A THOUGHT FOR THINKERS.

An Andover correspondent of the N. Y. Evangelist gives a striking notice of the Rev. John A. Sherman, a Missionary now on his return to Benares, upon the Ganges, 500 miles above Calcutta. While recently in Andover, though on a passing visit, and in a foreign land, where he wished to notice things around him, he read, during the ten days of his stay, Henry's Life of Calvin, a recent German work in three large octavos, besides much in periodicals, and besides spending considerable time in social intercourse, preaching twice, and delivering a most interesting lecture, of two hours length, on India.

About two years of his time in India has been spent in Calcutta, in translating and printing the Bible in the Hindostan language, for the British and Foreign Bible Society. While engaged on this translation, he applied himself from four in the morning till eight in the evening, notwithstanding

the intense and sultry heat of Calcutta. And strange as it may seem to some, he assigns this very fact of his intense application, as a leading cause of his uninterrupted health and vigor. "The man who would live in India," he says, "must have plenty of work; if not, he will yield to the enervating influence of the climate, and lounge away his days on the sofa, and consequently be tossing all night on his sleepless couch, for want of the requisite fatigue. Then comes dejection of spirits, and utter prostration of the whole man."

This thought may well arouse many to aim at eminent usefulness; for it is the indolent and irresolute of both sexes, not the industrious, in study or business, that are incapable of enduring heat or cold, or truly enjoying life, with honor, in any country. But, to secure the highest benefits of industry, it must, as in the case before us, be prompted by true Christian benevolence, and sustained by proper views of human destiny and accountability. We would say then to the student—to the child of affluence—to every youth of spirit—

"Rouse to the work of high and holy love,
And thou an angel's happiness shalt know—
Shalt thou the earth, while in the world above:
The good begun by thee, shall onward flow
In many a branching stream, and wider grow:
The seed that in these few and fleeting hours,
Thy hands unsparring and unweary'd sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

THINKING ON GOD.

"A friend once told me, that among other symptoms of high nervous excitement, he had been painfully harassed for want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple, such as the wide expanse of the ocean, or the cloudless vault of heaven, that the little hurried and disturbing images that flitted before his mind, might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object at once vast and simple was to be selected, no one could serve his purpose so well as that of God. He resolved to make the trial and think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose by night, was in all his thoughts by day. And at the time this person spoke to me, God, as revealed in the gospel of his Son, was "all his salvation, and all his desire." So various are the means and inscrutable are the ways, by which God can "fetch home the banished."

[Rev. H. Woodward.]

EXAMPLES OF TRUE HEROISM.

Among the teachers that went with Mr. Williams in the Camden, with the view of being placed on the New Hebrides, or some of the neighboring islands, there were two from Raratonga. Mr. Pitman and Mr. Buzzacott pointed out to them the dangers to which they would probably be exposed in landing among savages. They manifested the greatest willingness to hazard their lives in attempting to plant the standard of the cross on any island to which they might be appointed. When it was intimated that the loss of life might be the result, they replied, "Be it so; it is the cause of God; he will shield us from harm; if not, we can die in no work more glorious." One of them said to Mr. Pitman, "Look at these scars; these I got in heathen wars. I was marked out, and sought for as a sacrifice, but eluded my pursuers by secreting myself in the mountains. Often have I wondered how I escaped; but now it is all plain, the love of God, through Christ my Saviour. Cheerfully therefore will I devote that life to him who has redeemed me with his blood." His parting language to his son and daughter, who remained at Raratonga, was equally interesting and affecting. After giving them good advice in reference to their future conduct, he said, "Do not be cast down, nor allow of immoderate grief, should you hear I have been killed by the heathen, for I am willing to die in such a cause, if God calls me to such an end. Had not Jesus shown mercy to me, in leading my feet into the path of life, I should have perished. Willingly therefore do I go forth to this work of my Saviour. If I die by the hand of the heathen, it will be because God permits it. If I live, I purpose to do what I can to lead their souls to Jesus, who is the Saviour of the world." With such feelings did this good man go forth to prepare the way for better qualified teachers hereafter.

THE ARAB BOY AND THE LIONS.—The Baron de Bode, in his recently published Travels in Luristan and Arabistan, states that among the reeds and marshes which environ the ruins of Shush, lions are still found in great numbers, and Arabs are full of the stories of their ravages. An old man of the party, with vehement gestures and considerable volubility, detailed a personal adventure:

"When a lad, of eight or nine years old, I was sent one day by my parents to scare away birds from a plantation belonging to us, which lay close to the river. As I was sitting in a frail hut of rushes, I suddenly espied a lioness making her way to my place of concealment. My liver melted into water at the sight, (jighe ab shud,) and I became like one transfixed. The animal stopped short, then crouched, and rolling on the sand, appeared quite unconscious of an intruder.—Although I trembled like a leaf, this afforded me some respite; but, presently, I became aware of another lion through the rushes, by the tremendous roaring which preceded him. They met, and apparently on very friendly terms, and for some time they gambled

like dogs together. But I felt that my situation was not the better for it, as their stay might be prolonged. I was more dead than alive, expecting every instant that they would discover my hiding place; and one stroke of the paw was more than sufficient to bring down the hut. I was afraid to breathe, lest the sound should reach their ears, yet I could not prevent my teeth chattering quite audibly. But whether it was that they were too much occupied with their own concerns, or that they were deficient in scent, I do not know; suffice it to say that after a short time, which to me appeared an age, they separated, each taking a different direction, and soon disappeared.

"It is many years since that event took place," added the old man in conclusion, "still I can never think of it without a shudder." To me this narrative had a peculiar interest, as I was standing on the very spot which the traditions of the east point out as the scene, where twenty-five centuries ago, Daniel had his miraculous escape, and I could not but contrast the calm confidence of the prophet, with the agitated state of the Arab youth, who had not yet learned to place complete and implicit reliance on his heavenly Father!

FEMALE INFLUENCE AND ENERGY.

I have observed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and relieved by domestic endearments, and self-respect kept alive by finding that, although all abroad be darkness and humiliation, yet there is still a little world of love at home of which he is monarch. Whereas a single man is apt to run to waste with self-neglect; to fall to ruins, like some deserted mansion, for want of an inhabitant. I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, abiding with unshrinking firmness, the bitterest blast of adversity. As the vine which has long twined its graceful foliage about the oak, and has been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with caressing tendrils, and bind up its shattered boughs, so, too, it is beautifully ordered by Providence, that woman, who is the ornament and dependent of a man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart. [Irving.]

REPENTANCE ON A SICK BED.—Rev. Mr. Kinney of Whitewater, Wisconsin, says, that during the year he has visited four persons, who on their sick beds promised repentance and submission to God; and some of them appeared to be in deep anxiety about their souls, so that had they been taken away, he should have hoped of their salvation. But the Lord spared their lives and restored them to health. Now, not one of the number gives evidence of a change of heart.

Similar to this is the experience of nearly every faithful minister. No confidence is to be reposed in a sick bed repentance. It may possibly be genuine—but probably, God will "laugh at their calamity, and mock when their fear cometh."

[W. Chronicle.]

SUBMISSION.—Health may be enjoyed; sickness must be endured; one body is the object of both, and God the author of both. If, then, he give me health, I will thankfully enjoy it, and not think it too good, since it is his mercy to bestow it; if he send sickness, I will patiently endure it, and not think it too great, since it is my sin that deserves it. If in health I will strive to preserve it by praising him; if in sickness, I will strive to remove it by praying to him. He shall be my God in sickness and in health, and my trust shall be in him in health and in sickness. So in my health I shall not need to fear sickness, nor in my sickness despair of health.

CONSCIENCE INDESTRUCTIBLE.—"Conscience," says a contemporary, "may be abused, but it is feared; it may be loaded down with weight, but cannot be crushed; the cauterizing iron may be applied, but though seared, it cannot be killed. You may shut your eyes, but it will whisper in your ears. You may stop your ears, but it will tremble in your nerves. When it cannot thunder it will whisper; and when it cannot whisper, its silence is often more dreadful than its utterance. It is dangerous to offend conscience, for it has a most tenacious memory, as well as a most tender sensibility. It is the more dangerous, because it does not consider your conduct a personal affront, but as an impious insult to the moral government of God."

LEARNING IN YOUTH.—Walter Scott in a narrative of his personal history gives the following caution to youth:

"If it should ever fall to the lot of youth to peruse these pages, let such a reader remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career, I have felt pinched and hampered by my own ignorance; and I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science."

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ENFORCING SABBATHS BY CIVIL PENALTIES.

The newspapers have recently chronicled several instances in which men have been fined or imprisoned for laboring on the first day of the week, commonly called the Christian Sabbath. One of these instances occurred in the State of Vermont, where a man was fined two dollars for working on Sunday, and then, in default of payment, was thrown into prison, where he remained for a long time. Another instance occurred in Ohio, where more than a dozen Israelites, and many other persons, were fined certain sums for attending to their ordinary business on Sunday. In each of these instances, the persons implicated claim to have acted according to the dictates of their consciences, and not in violation of any divine law. Yet the administrators of the civil law have seen fit to lay hold upon them, and to inflict upon them summary punishment, as though they were really bad men, of whom it was necessary to make examples for the warning and protection of others.

Different opinions will of course be entertained by different individuals in regard to the policy and justice of these proceedings. For our part, we regard them as both impolitic and unjust.

They are impolitic, because they serve to weaken the sense of religious obligation to keep holy a Sabbath day, and to strengthen the impression that it is a mere social or civil arrangement. One of the greatest difficulties to be met with in all the efforts to promote a better sanctification of the Sabbath, has been to make men feel that they were under obligation to God, as well as to each other, to observe a season of sacred rest. There is a strong tendency in the human mind to disconnect these outward duties from divine authority; and just in proportion as this is done, the whole matter becomes one of indifference and uncertainty. There is nothing which could more effectually strengthen this tendency, than for the civil magistrate to take into his own hands the infliction of punishment upon those who neglect the popular Sabbath.

These proceedings are unjust, because they deny the right of private judgment in religious matters, which by the spirit of our institutions and the letter of our laws is guaranteed to every individual. This right is inalienable; it cannot be forcibly taken from us, nor voluntarily surrendered by us. Hence the framers of our state and national governments have distinctly asserted and carefully guarded it. But what else is it than a denial of this right, for civil officers to inflict penalties for doing just what an enlightened conscience and mature judgment approve and require. It is nothing else, surely. We are told, it is true, that a vast majority are in favor of the opinions which the magistrates wish to enforce. But what of that? If there was but one individual of a different opinion, he ought to be respected—nay, he must be respected in order to carry out the principle which has been laid down, and secure its application in other cases as well as in this. We talk of the injustice of taxation without representation, or of being governed by those whom we have had no voice in electing, but what is this in comparison with being legislated for and punished by others in matters purely religious—matters wholly between individuals and their God? There can be no greater injustice, than for the civil authorities to establish a religious creed, by whatever process, and then go about to search out and punish those who can not conscientiously comply with it. That is the very spirit which gave rise to the inquisition, and which would revive it again if carried out to its legitimate results.

It was laid down as a maxim in the early Constitution of one of the New England Colonies, that "no subordination of one religious sect to another shall ever be allowed." The justice and wisdom of that maxim has often been acknowledged, and nearly all of the States profess to have formed their constitutions according to it. But is not this system of legislating in favor of Sunday, and inflicting penalties upon those who do not observe it, a practical subordination of one sect to another? With the Jews, for instance, it is a matter of conscience both to work six days and to rest the seventh. But when they have rested the seventh day according to the divine commandment, and are then compelled to rest on the first day also in compliance with the wishes of the larger religious sects, they are subordinated to those large sects. The same is true of all those who observe the seventh day. To refuse them freedom to rest on the day of their choice, or to compel them to rest on a day in which their consciences prompt them to go about their work, is to bid defiance to that maxim which is so universally approved, and so happy in its influence, when consistently applied.

We cannot think, that the cause of our first day brethren will be advanced by the proceedings above alluded to. Such proceedings will only serve to prejudice the minds of unbelievers, and will lead to a great deal of inquiry among others, which the advocates of the first day are not able to meet. It is well known, that Christian Sabbaths were never enforced by the civil law in the earliest and purest ages of the Church. It was not until Constantine joined in himself the civil and ecclesiastical powers, that this course was resorted to—a course which was destructive of genuine piety and acceptable Sabbath-keeping. Now when men see Christians resorting to these same helps, will they not be likely to inquire for the reason? They certainly will; and the answer will be most unwelcome to those who have by their practice unwittingly raised the question.

SUNDAY-KEEPING IN CINCINNATI.—The city council of Cincinnati is engaged in a crusade against work on Sunday. An ordinance was recently passed prohibiting all traffic and ordinary labor on that day, and requiring that all shops, except for the sale of medicines, should be closed. It so happened, that among the first persons arraigned for a violation of this ordinance were three members of the very council which passed it. One of them was a druggist, who was fined by the Mayor for selling soda; another was a mechanic; and the third was a Jew, who closed his store on the seventh day and opened it again on the first day. An appeal has been taken upon the latter case, and probably the result will be, that the ordinance will be pronounced unconstitutional so far as it requires those who conscientiously observe the seventh day to keep also the first day. Some of the daily papers, we perceive, express their decided approval of these measures, and publish long articles about the good which will be done by them. And yet we learn from good authority, that the type for some of those very articles were set up on Sunday. Be that as it may, we do not expect that much good will result from such proceedings. We have no very high opinion of enforcing any religious duty by civil fines and penalties—much less of enforcing by such means the observance of a human tradition at the expense of a divine commandment.

ANOTHER VICTIM.

The recent decision in several courts of the state of New-York, adverse to the interests of Sabbath-keepers, seems to have given new courage to their enemies. We learn that a brother in Preston, Chenango County, lately had a summons served upon him which was made returnable on the Sabbath, and that for the purpose, as was thought, of giving him trouble or securing advantage over him. It will be remembered, that the law on the subject was made in answer to petitions from Sabbath-keepers asking to be excused from attending to civil duties on the seventh day. But it so happened, that in drawing up this law, which was designed to meet their wishes, mention was made only of serving processes, and not of answering to them. Hence it is decided, that although a process may not be served on a Sabbath-keeper upon the seventh day, yet it may be made returnable on that day, and he may be compelled to attend court or lose his case by being absent. Such a decision may be legal, but it is certainly laughable in view of the design of those who framed the law. It reminds one of that Justice of the Peace before whom a man was brought on the charge of stealing a horse-blanket, whereupon the law-books were examined for the penalty against stealing horse-blankets. But alas, there was nothing said about horse-blankets in all the books, and therefore the thief must be discharged. So in this case; it is well known, that the law was designed to protect Sabbath-keepers against the annoyance of having to attend to civil duties on the day which they regard as sacred. But alas! the law only says serving processes; therefore they must answer to them on the Sabbath or suffer the consequences. But seriously, this business of petty persecution must have an end, either by an improvement of the law, or by a righteous decision as to its spirit and intent.

JEWISH RABBINICAL MEETING.

We noticed a meeting of German Jewish Rabbis last year to discuss certain questions about a reform in their liturgy and service. Another meeting was held this year at Frankfort, commencing on the 15th of July. The following notices of motion will show what kind of subjects were under discussion:—1st. There was a motion, that there be established two Jewish theological faculties in Germany; 2d. That all duties toward the State be allowed to be discharged on the Sabbath; 3d. For the abolition of all fast days, in these times of peace, except the day of Atonement; 4th. For an alteration of the reading of the Torah; 5th. For the establishment of a Jewish theological gazette.—These motions were followed by a discussion on the liturgy, in the course of which the following decisions were made among others:—1st. That German prayers should be introduced into the service, admitting the retention of some Hebrew prayers as a matter of expediency; 2d. That the name of the Messiah may be mentioned in prayers, but all prayers for the return to Palestine, or for the restoration of the Jewish state, are to be abolished; 3d. That the organ may be introduced in the Sabbath service, and a Jew allowed to play it. At an early stage of the meeting, a declaration was formally made, that the whole of its proceedings should be based on revelation, as opposed to rationalism. Some of the discussions, however, if not some of the decisions, evidently transcended this declaration. We notice that most of the Jewish papers express a decided hostility to many of the decisions of the meeting, and probably they will have but little influence upon the great majority of Jews.

SAMUEL BEEBEE'S ANSWER TO MR WADSWORTH.

—Bro. Josiah W. Langworthy writes us, that he has found a complete copy of this old book in the possession of an aged sister in Rhode Island, Mrs. Polly Potter. It was printed in 1721, when the only Sabbath-keeping churches in this country were those at Newport, Hopkinton, and Piscataway. We hope before long to have an interview with this representative of a Sabbath-keeper who spoke on the subject one hundred and twenty-four years ago. If we are not disappointed, our readers shall hear something more about the matter.

SUNDAY TRAVEL.—The Syracuse Religious Recorder says:—"We regret to learn, that the statement which is going the rounds in regard to the

suspension of trains on the Sabbath on the Railroad between Albany and Buffalo, is said to be entirely premature. The matter has been under consideration, but no such decision has been made."

NEW-YORK SABBATH TRACT SOCIETY.—The Sabbath Tract Society of the city of New-York held its third Annual Meeting, on Sunday Evening last, at which the reports of the Board of Directors and other officers of the society were read. This society has within the past year resigned the business of publishing Tracts into the hands of the American Tract Society, and now devotes its attention mainly to the maintenance of a Sabbath Library and the circulation of Tracts in the city of New-York. From the report of the Board we learn, that the Society, though it has never embraced many members, has already circulated matter to the amount of nearly two million tract pages, the influence of which is seen in a wide-spread interest on the subject, and the conversion of many persons to the truth. The result of its labors are such as call for gratitude to God, and may well encourage us to continue our efforts.

PERSECUTION IN RHODE ISLAND.

Extract from a Missionary's Report. "A Sabbath-keeping brother took a district school to teach, which he commenced in April. Soon the subject of the Sabbath came up incidentally for remark in conversation at intervals between the hours of study. One of the young ladies attending the school, who was a member of a Baptist church, of which her father was a Deacon, felt disposed to maintain that the first day was the Sabbath, and attempted to do so. Not succeeding to her satisfaction, she sought aid from her minister in the form of books and counsel, thinking, probably, that her failure to prove the first day to be the Sabbath arose from her not understanding the subject. She also talked with her father upon the subject, who rebuked her for doing so, but did not inform her how the first day could be proved to be the Sabbath, nor did her minister satisfy her mind on that point. She read, among other things, some of our Sabbath publications. The result of all this was a clear and firm conviction in the mind of the young woman, that the seventh day was the Sabbath, and that it was her duty to keep it as such. This she signified to her family, with a wish to close her week's work on the sixth day, that she might keep the seventh day. Upon doing so, her father, and mother, and family, strongly opposed her wishes, and refused to grant her request. Her father further informed her, that she must give up the idea of keeping the seventh day, and also attend to her work, or leave his house—that she could have a home there on no other condition. As she was attending school at the time, she left home for that purpose, and having been directed by her father not to return unless she should comply with the conditions he had prescribed to her, when the school closed she accompanied one of the other young ladies home and stayed with her that night. After spending a few days in this way among her young friends in the neighborhood, during which time she wrote home to ascertain whether some terms of reconciliation could not be obtained without a violation of conscience, yet without success, she returned to her father's house, having the company of two other young women, to see if any thing could be effected towards a reconciliation in that way, but it was all in vain. The only proposition that was made to her, on which she could have a home at her father's house, was that she must work on the forenoon of the seventh day. Accordingly she left her father's house, because she did not think she would be justified in disobeying God in order to obey her father. During all this period, this young woman suffered most intense anguish, which cost her many sighs and tears, while she thought upon the past, and remembered that she had been driven by her own father from beneath the parental roof, without even the sympathy of her mother to mitigate her woe; the other members of the family, in the mean time, not refraining to impute their sister's conduct to unworthy motives and depreciating causes.

"In this stage of the affair, a sister of the young woman, who was married and settled in a town near by, learning what was going on, went with a carriage and took her sister to her own house, where it was said she was offered a home and liberty to worship God as she pleased. "The next step which was taken with this young woman, was to remove her to a boarding school about twenty miles distant, charging her at the same time not to mention the circumstances in connection with that step, and informing her that they should enjoin the same thing on another young lady in the neighborhood, who having knowledge of the circumstances in the case, was going to attend the same school to which this young lady was about to be taken. In pursuance of the above plan, and for the purpose, as it would seem, of beguiling the young woman of keeping what she believed to be the Sabbath, she was removed to the place assigned her; and the last I knew of her she was grieving and praying over her afflictions, and lamenting that her way was so hedged up and dark in regard to keeping the Sabbath and enjoying its privileges.

"I have given you so many of the particulars of this case as they came to me, that the character of the opposition made against the Sabbath by professors of Christianity in high standing in our Protestant Baptist churches may show for itself. I will only add, that this young woman is about nineteen years of age."

CIRCULAR.

De Ruyter, Sept. 1, 1845.

To the Seventh-day Baptists in the State of New York.—At a special meeting of the Seventh-day Baptist Church in this place, the undersigned were appointed a Committee to aid Dea. John Maxson in settling the costs attendant on testing, in the Circuit and Supreme Courts, the sufficiency of the law passed in 1839 for the protection of the Seventh-day Baptists.

We therefore request those individuals and churches, who are alike interested in the law, or who have given encouragement of aid in meeting the expense, to forward immediately to the Committee whatever their sense of duty or liberality may dictate, all which will be scrupulously appropriated to the above-named object. The amount necessary is nearly two hundred dollars. Should there be a surplus sent us, it will be appropriated to secure such an amendment of the law as is needed for our full protection.

The peculiar circumstances of the case, to wit, the detention of Dea. Maxson from his family and business on the limits of the County Jail, render immediate action necessary.

The facts in the case have been set before you in the Recorder and otherwise so correctly that a recapitulation is deemed unnecessary. This expense has been incurred in testing the above-named law, from the advice and in accordance with the wishes of brethren generally.

The church in this place will cheerfully sustain their proper share of this expense.

JAMES BAILEY, WILLARD D. WILCOX, JASON B. WELLS.

AMERICAN SLAVE TRADERS.—It appears from statements made by our minister in Brazil, that the slave trade between Brazil and Africa is carried on to a very great extent by ships and men from the United States, under the protection afforded by the United States flag. Mr. Wise estimates the number of slaves imported from Africa in American vessels during the last year at 64,000. These vessels are sent to Brazil with instructions or permission to the captain to get them chartered for the coast of Africa. There is nothing on the face of the charter to intimate that they will be engaged in the slave-trade. Yet they are almost invariably engaged either as tenders upon regular slavers, or to carry a cargo of miserable human beings. After making a few profitable trips on charter, they are frequently sold to slave-dealers on the African coast for a much higher price than they would bring in any other place or for any other business. Mr. Wise expresses his opinion, that if the people of the United States knew the extent to which this kind of piracy is carried on under their flag, and by vessels owned in this country, a law would immediately be passed forbidding all trade with the coast of Africa.

—LONDON ON CHURCH IN BOSTON.—It is stated that notwithstanding the unusual prosperity and the proverbial morality of the quiet city of Boston, crime has been on the increase there for a year or two past, particularly among the younger class of deprecators. During the year which ended July first, there were three hundred more complaints before the Police Courts than during the preceding year. This fact certainly calls for watchfulness and for a thorough investigation into the cause of the increase.

A WORK OF ART.—There is now in New York a work of art which is spoken of in terms of the highest admiration by all who have seen it, and is said to exceed any thing of the kind ever exhibited in this country. It is a representation of Christ on the Cross, wrought out of a single piece of ivory two or three times as large as was ever seen before. The work was conceived and executed by an obscure Genoese monk, and has occupied his attention wholly for nearly five years. It was purchased and brought to this country by Charles Edward Lester, U. S. Consul at Genoa.

COL. ETHAN ALLEN.—We published some weeks ago an incident in the life of Ethan Allen, setting forth that his daughter, on her death bed, asked him whether she should believe in her mother's Christianity or in his Infidelity, and was told to believe what her mother had taught her. Since then the editor of the Boston Investigator, "an infidel paper devoted to the promotion of universal mental liberty," has sent us what he calls a contradiction of that story, with a request for its publication. It will be seen, that this contradiction rests upon the authority of an editor of the Brother Jonathan. Whether his authority is better than that of the "histories and hundreds of memorabilia" into which the story has found its way, we leave the reader to judge. Here is the contradiction:—

"That our friend may see the utter falsity of this pious story, we will quote for his instruction the remarks made upon it by the editor of the New-York Brother Jonathan, in 1840. After relating the same narrative that appears in the [Recorder], the New-York Editor says:— "This is a very pretty anecdote, but not a single sentence of it relates to any actual occurrence. The hero of Ticonderoga [Col. Ethan Allen] never lost a daughter during his own life-time, and his wife was not a pious woman; at least, she pretended to have experienced no religious influences. The falsity of the story, which has found its way into histories, and into hundreds of printed collections of memorabilia, was asserted to us by the excellent daughter of the hardy chief, who yet survives, and who perhaps was her heroine of the tale."

The New York Observer gives a letter from the Rev. James Wood, of Maury County, Tennessee, in which he states that forty-three persons were converted during a recent protracted meeting.

REGARD FOR SUNDAY—OMENOUS.—The following statement, copied from the New Orleans Picayune of August 26th, shows how much regard is paid to Sunday in the Crescent City, and by the officers of the United States army. Some folks think that battles fought on Sunday generally result unfavorably to the aggressors. How do they think a war will result to those who commence it with Sunday drilling?

"According to announcement, Maj. General Gaines, accompanied by General Lewis, reviewed on Sunday the regiment of volunteers raised by Col. Dakin, and which consisted of upwards of 250 men. The Orleans Belaires, the Lone Star Guard, and a part of the Irish Brigade, were upon the ground. Gen. Gaines addressed the Volunteers, assuring them that they would soon be called into active service. This only has been wanting to induce the most active volunteering on the part of our enthusiastic population."

THE WAR IN SYRIA.—The Missionary Herald gives the following statement, as a compendious view of the results of the war between the Maronites and Druzes:—

"Through the intervention of the European consuls and Turkish authorities, a cessation of hostilities was effected about the 20th of May, twenty days after the war began. How long this truce will last, time only can show. The general result of the contest, thus far, is, that the Maronites have been defeated, and driven out of the Druze section of the mountains, and nearly all the villages are burnt. In some districts—particularly in the Metn, the border districts between the two sects—each party alternately prevailed, each plundering and burning the houses and villages of the other. In that district, therefore, which was one of the finest and most populous in Lebanon, the desolation is complete. Scarcely a village or a house, either Druze or Maronite, remains. Great numbers of villages have been destroyed in other districts also; for the war extended over the whole of that large portion of Lebanon, which embraces the mixed (Druze and Maronite) population.

THE MARONITES.—The Christian Secretary gives the following account of this people, in whom considerable interest has been felt because of the difficulties in which they have been involved with the Druzes:—

"The Maronites are Roman Catholic in their faith, and are governed by a Patriarch chosen by the bishops, and confirmed by the Pope. The Patriarch has nine dioceses, thirteen bishops, and nearly one thousand priests under his control. There are also quite a number of convents and nunneries. The Maronites have a civil ruler, but he is the mere tool of the Patriarch, by whom civil and ecclesiastical matters are managed pretty much in accordance with his own will, and of course is capable of giving just such a direction to the war as he pleases; the bishops and priests being as completely under his control as the officers of an army are under a commanding general.

"The Maronites number 220,000; of which 180,000 reside in Mount Lebanon. They speak the Arabic language, but are of Syrian origin, and their liturgy is still in the Syriac language."

CASSIUS M. CLAY.—The Cincinnati Herald of Sept. 4th says—"In answer to the repeated and anxious inquiries respecting Cassius M. Clay, we are happy to announce that, although still an invalid, suffering with a kind of lingering fever, or irritation, he is slowly mending. As to his future course, it can hardly be expected that he has yet formed any definite plan. We think, however, we may venture to state, that Mr. Clay will never abandon but with life the work to which he has so often publicly and solemnly dedicated himself."

The monthly meeting of the American Bible Society was held on Thursday evening, and we learn from the Commercial Advertiser that its condition is prosperous. The Society has recently received a legacy of \$10,000 from Mr. Waldo of Worcester, Mass., and another from Miss Elizabeth Waldo which will amount to \$16,000. A donation of \$1,000 was made on Thursday evening by a gentleman. The issues of the Society during the last month have reached nearly 48,000 copies.

Rev. Dr. Simpson, Rev. Dr. McLeod, and Rev. Dr. Norman McLeod, the deputation from the Church of Scotland to visit the congregations in connection with that Church in British North America, arrived at Montreal on Saturday last.

THE WATER CURE.

The details of this new system are thus briefly described by a correspondent of the Albany Evening Journal:—

The Cold Water process is calculated, by its severity, to startle the patients of weak constitutions or nervous temperaments. It commences daily between 3 and 4 o'clock in the morning, by being enclosed first in a linen sheet dripping wet with cold spring water. Then a woollen blanket is put round the body. Then a feather bed is thrown over you. Then the patient falls into a gentle slumber, from which, in fifteen minutes, he is awakened in a profuse perspiration, and smoking like a coal-pit. He remains for three quarters of an hour in this state, drinking two glasses of water in that time; and then goes wrapped up in the sheet and blanket to the bath-room, throws off his wrappers and plunges into a cold bath. After remaining a few minutes in the cold bath, he gets out, wraps up in a blanket, goes to his bed-room, and is rubbed dry, dresses, and then walks less or more as he has strength and inclination, returning at 7 o'clock with a fine appetite for breakfast.

At 11 o'clock, the Patient goes to a Fountain for shower bathing. Here a stream of water, from a height of fifteen feet, directly from a cold spring, falls upon the neck and runs down the spine for several minutes, after which you are rubbed with the flesh brush or hair mittens, then wiped dry, dress and read or take gentle exercise till dinner. During the afternoon, patients take a "Hip Bath," and on going to bed, a "Foot Bath." Patients drink from twenty to thirty glasses of spring water daily. Some drink a dozen before breakfast. Strict attention is paid to diet. The breakfast consists of Bread, Butter, Milk and Fruit; dinner of a joint of fresh Meat, with Vegetables; Tea, of Coffee, Milk and Fruit. Salt Meats, Spices, Wine, Cofee, Tea, &c. &c. are prohibited. Professor Longfellow is among the patients.

FIFTEEN... The stea... Wednesday... The followi... tant items... The Quee... had a glori... "The visit... rise to a wo... made cour... The Cott... demand... of American... place... The prob... States and M... 2 per cent... Sir Robe... templates... corn laws... The weat... crops. The... larger than... The amo... is no less... quantity... purchase the... silver, and... Parliame... the Queen... tioned the c... ways in En... Ireland. T... shares for th... exclusive) of... lines, makin... IRELAND... place at En... to have pass... Repeat n... for the wee... 11, and for... his hundre... dundry of... old man s... during the... belt from h... The prosec... possessed o... FRANCE... against the... act as a pu... support of... mends that... The other... much in th... There is... pendence o... marine stor... erment w... of £100,000... loss up to... an exaggera... fire is the... in the dock... what they b... or attempt... From Af... crops have... to fight, b... taken, and... as they we... Another... arrived in... exhibitions... traveler an... his exhibi... still open... SWITZER... withstandi... established... exists betw... is most int... that nothin... end to it... PERUSSIA... is about the... ven at Bon... concerns, in... the nation... be attende... of Europe... Prussia ar... at Bonn ar... are fleecin... man, we u... and mort... they came... Englishme... brick, or a... ought to p... At Pose... connection... is one of... ed assasin... piece of g... also in dis... he took in... A fresh... ey, which... brian, attr... whole of t... Bosnia... this life, d... of the mo... works occ... private... It is... London... longing... immediat... Mr. E... session he... Indian... duty... Wilme... many of a... by a si... The ol... office has... —that of... bled and... charge... which the... power... within... all provin... The in... \$20,000...

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Caledonia reached Boston on Wednesday, 3d Sept., with news of the 19th ult. The following summary embraces the most important items:—

The Queen has visited on the continent, and had a glorious reception—a London paper says, "The visit of the Queen to the Rhine has given rise to a world of jealousies and mistrusts—has made courts anxious and diplomatists busy."

The Cotton Market is pretty steady, with a fair demand. On some of the common descriptions of American a slight advance in price has taken place.

The probability of a war between the United States and Mexico has caused a decline of nearly 2 per cent. in Mexican bonds.

Sir Robert Peel has given assurance that he contemplates a change in the principle of the existing corn laws.

The weather has been more favorable for the crops. The stock of corn on hand in England is larger than was supposed.

The amount of specie in the Bank of England is no less than £16,000,000, an unusually large quantity. On this account the bank refuses to purchase the Chinese instalment of \$2,000,000 in silver, and it will be publicly sold.

Parliament was prorogued on the 10th ult. by the Queen in person. During its session, it sanctioned the construction of 2,000 miles of new railways in England and Scotland, and 500 miles in Ireland. The capital authorized to be raised in shares for this purpose amounts to £31,680,000, exclusive of £6,800,000 required for the Irish lines, making in all £38,480,000.

IRELAND.—A great Orange demonstration took place at Enniskillen on the 12th ult., which seems to have passed off without any breach of the peace.

Repeal meetings are held weekly. The rent for the week ending on the 9th ult., was £267 17 11, and for that ending on the 16th, £377 8 3.

The grand-nephew of William Mills, a man in his hundredth year, has been convicted in London of robbing the patriarch of £45. The old man slept in the same bed with the thief, who during the night assaulted his relative, and cut a belt from his body in which he kept his money.

The prosecutor is a traveling tinman, hale, and possessed of an eighth wife.

FRANCE.—A declaration of war by Mexico against the United States is the great point discussed by the Paris papers. La Presse regards that act as a puerile demonstration, calculates upon the support of Mexico by Great Britain, and recommends that France observe the strictest neutrality. The other opposition prints discuss the matter much in the same strain.

There has been a most disastrous fire in a dependence of the dockyard in Toulon, in which marine stores and property belonging to the Government was destroyed to the amount of upwards of £100,000 sterling. Some accounts carry the loss up to a million, though, no doubt, they are exaggerated. According to general belief, the fire is the work of the convicts, who are employed in the dock yards; but at present it is not clear what they hoped to gain by it, for not one escaped or attempted to escape.

From Africa the news is of the usual character—crops have been destroyed, flocks seized, tribes put to flight, but Abd-el-Kader is as far from being taken, and Algiers as far from being tranquilized, as they were fifteen years ago.

Another tribe of Indians, the Ojibbeways, have arrived in Paris, and will, no doubt, give public exhibitions like the Iowas. Mr. Catlin, the great traveler among the Indian tribes, is still there, and his exhibition of Indian paintings and curiosities is still open.

SWITZERLAND is in a most agitated state, notwithstanding public order is, generally speaking, established and maintained. The exasperation that exists between the religious and the radical party is most intense, and there seems every probability that nothing less than fighting it out will put an end to it.

PRUSSIA.—Next to the Queen's visit, all the talk is about the inauguration of the statue to Beethoven at Bonn. There will be a series of gigantic concerts, in which all the musical professors of all the nations of Europe will take part, and which will be attended by the most distinguished personages of Europe. Queen Victoria and the King of Prussia are expected to attend also. The people at Bonn are reaping a splendid harvest, and they are fleeing foolish visitors in glorious style. One man, we understand, has sold a mass of dirty bricks and mortar at an incredible price, by stating that they came from the house of Beethoven. Every Englishman, woman, and child, has got a bit of brick, or a bit of mortar, which he, she, and it, ought to prize dearly, for it has cost dear enough.

At Posen, there have been serious troubles in connection with the new religion. Czarski, who is one of the prophets of the new faith, only escaped assassination by the furious mob, by the merest piece of good luck. The Catholic Archbishop is also in disgrace with the Government for the part he took in the matter.

A fresh instalment of the Chinese ransom-money, which was brought by England by the Cambrian, arrived in London on the 4th ult. The whole of the ransom consisting of \$2,000,000.

Bosio, the celebrated sculptor, has just departed this life, deeply regretted. He was certainly one of the most eminent sculptors of our times. His works occupy a foremost place in the public and private galleries of France.

It is reported that the agent of Mr. Barnum, in London, has purchased the Chinese Collection belonging to Mr. Dunn, and that he intends adding it immediately to his Museum in New York.

Mr. E. Escout has given notice, that early next session he will move a resolution that maize or Indian corn be imported into England free of duty.

Wilmer and Smith's Times states that the ceremony of the prorogation of Parliament was marked by a singular incident:

The old Duke of Argyll, who in virtue of his office had to perform a piece of manual drudgery—that of carrying the Crown on a Cushion, stumbled and fell at the foot of the throne, and his charge—that the superstition and the awe with which the world invests the emblem of supreme power—lay sprawling like its bearer, on the floor, with its glittering diamonds and rubies scattered all around.

The manufactures of Ohio are said to exceed \$20,000,000 per annum.

ANTI-RENTERS IN CANADA.—The Government of Canada has made a demand upon the occupiers and lessees of Clergy Reserves in the township of Augusta, C. W., for "Back Rents" and interest. Disputes about the rightful ownership of these lands have existed for years, and their proper management has therefore been neglected.

The Tenants held a meeting on the subject, and assumed a threatening attitude. They have "unanimously resolved" "never to submit to the payment of such an unreasonable demand," and invite all the occupiers of "Clergy Reserves" "to resist by all constitutional means the payment of 'Back Rents' and interest on such lands," at the same time proffering to all disposed thus to act, their "cordial support and co-operation in the struggle."

ARRIVALS FROM OREGON.—The ship Inez, from the Sandwich Islands, arrived at New Bedford on Sunday. Among the passengers in this ship were Doctor J. L. Babcock, lady and two children, and the Rev. H. W. Perkins, lady and four children, of the Methodist Episcopal Mission at Oregon. A city government had been organized in the Willamette Valley, Oregon. The first Mayor chosen is Mr. George Abernethy, formerly of this city, steward to the Methodist Mission at that country.

The citizens of Oregon are anxiously waiting for the printing establishment which was sent out to them in the barque Toulon. This vessel arrived at Callao on the 19th of June, and was to depart in a few days for the Sandwich Islands and Columbia River. Mr. Abernethy, at this time, is probably acting in the double capacity of Mayor of Oregon and editor of the Star of the West.

BRAVERY OF A YOUNG LADY.—Two ladies from Boston, who were bathing at an inlet on Plum Island, on Monday afternoon, had a narrow escape from drowning. One of them having fallen down, the other attempted to get her upon the beach, and in the attempt both were carried out beyond their depth. The daughter of one of the ladies (Mrs. Oakes, of Boston), about thirteen years of age, who was with them, with great presence of mind immediately put on the life preserver which she had with her, and boldly swam out to them, and succeeded in drawing them both ashore. One of the ladies she was compelled to draw through the water with the hair of her head. The ladies were so much exhausted as to require medical attendance. [Newburyport Her.

SUMMARY.

The Mammoth Steamboat Oregon made her initial trip on Wednesday night to Newport and Providence, to which places she is to run for a few weeks. She probably exceeds any other boat on our waters in the extent of her accommodations and the costliness of her furniture. Her engines are from the Novelty Works, N. Y., and bid fair to increase the reputation of that already noted establishment.

In the First Ward of New-York there was a most disgraceful riot on Sunday, and fourteen persons were arrested, principally Germans.

The Angelica Reporter states that two young men both of respectable families, living in the same neighborhood in one of the towns of Allegany county, and in prosperous circumstances, swapped wives—the ladies taking to their new homes all the property they had on their first matrimonial alliance.

Haverhill, Mass., sends out annually one million one hundred and sixty thousand pairs of shoes, and the cost of which would be between six and seven thousand dollars. The amount paid for manufacturing them is from \$200,000 to \$250,000.

Addison in one of his beautiful papers in the "Spectator," says that he had been very forcibly struck by the epitaph, written as if by a man for himself, after death had unfolded to him the realities of another world—

"What I spent, I wasted: What I left, I lost: What I gave, I have."

Dr. G. O. Jarvis, of Middletown, Conn., the inventor of a useful surgical apparatus for reducing dislocations, known as the "adjuster," has received from the hands of Prince Albert, as President of the Society of Arts, the largest gold medal ever bestowed by, or in the gift of the Society. The medal is of the value of £15 sterling. He is the first American on whom such an honor has been conferred.

An immense mass of granite, on one of the peaks of the Alps, estimated to weigh 131,500 tons is so nicely balanced on its centre of gravity that the strength of one single man may give it a rocking motion.

A correspondent of the Prairie Farmer, estimates the cost of keeping one thousand sheep on the prairies at fifty cents each per annum.

A woman who has been in the Kings County Poor-House a number of years, died on Monday last, at the advanced age of one hundred and eight years, retaining her intellectual faculties until the last.

Mr. Nathaniel Lamson, a land broker, committed suicide at his boarding house No. 366 Greenwich street, on Thursday afternoon, by discharging the contents of a pistol into his right temple. His wife was in the house. No cause can be assigned for the fatal act.

Mansville, Conn., has eight silk factories in operation. It is the greatest silk manufacturing town in this country.

The Income of Great Britain for 1845, is estimated at \$50,590,218; the expenditure, \$55,103,547.

In water sound passes at the rate of 4,708 feet per second; in air, 1,142 feet per second.

A building over the pump, and the wood-house with twenty cords of wood, at the Riverhead Station on the Long Island Railroad, were consumed by fire on Sunday—the act of an incendiary.

We learn from the Halifax Post of the 28th ult. that the Dutch frigate Rhine, having on board Prince Henry of the Netherlands, would not visit Halifax and New York as was expected. He was to leave Newfoundland on the 27th for Europe.

A vessel arrived at Philadelphia yesterday, the Norman, from Havana, bringing, among other things, 1,941,300 cigars.

The Commissioners of Chester and Delaware counties, who belong to the Society of Friends, refuse to issue duplicates to the collectors in those counties for the collection of militia fines.

Andrian was the first emperor who wore a long beard, and it is said he did this to cover the warts on his face.

Ten thousand persons are said to be now actively employed in working the copper mines on Lake Superior.

The number of emigrants arrived at Quebec this year to 23d August, was 21,805, being an increase of 5965 upon the corresponding period last year. Tonnage arrived at same date, 399,176 tons, being an increase of 127,595 tons.

By the schooner Josephine from Port au Platt, we learn that the Haytian Army 15000 strong had surprised a small village belonging to the Dominicans, about 60 miles from Port au Platt, in the night and murdered all its inhabitants—men, woman and children. The Dominicans had proclaimed martial law all over their part of the Island.

The carriage of Mr. Elijah Brush, containing himself, wife and four children, was precipitated 12 feet down a steep bank to the tow path of the canal at Rome, on Sunday afternoon, as they were returning from church, owing to the horse taking fright at the railroad cars. Mrs. Brush and two of the children were seriously injured.

The great supply of Gas and Salt Water at the Kanawha, Va. Salt Springs has failed. Some of the proprietors have abandoned their furnaces. It is stated, however, that several springs still hold good, and that three millions of bushels will probably be shipped from that district this season.

The Lexington, Ky. Gazette says that Col. R. M. Johnson has tendered his fighting services to the President.

A map of China, made one thousand years before Christ, is still in existence.

Gold may be beat into leaves so thin that 280,000 will be only an inch thick.

There is an apple tree in full growth on a farm at Spring Valley, near Hackensack, Bergen County, N. J., which measures twelve feet nine inches circumference, and which has produced one hundred bushels of apples in one year.

Forests of standing trees have been discovered in Yorkshire, England, and in Ireland, imbedded in stone.

The keeper of the City Burial grounds at Charleston, who lives by the fees paid for burials has been compelled to apply to the City Council for an appropriation, so as to give him an equivalent for the time and attention bestowed in fulfilling the duties of his office, his fees having dwindled down to a mere nominal sum.

It has been discovered that there has been in existence for several years, a large and well organized band of men, who rob, counterfeit, steal negroes, and do not scruple to commit murder, and that it extended from Cincinnati to Nashville. The skeletons of three of their victims have lately been found.

"I asked," says Professor Lyell, "the landlord of the inn at Corning, who was very attentive to his guests, to find my coachman. He immediately called out in his bar-room, 'Where is the gentleman that brought this man here?'"

The train of cars were about to run over a basket three miles on the other side of Waterford on Sunday morning last, but although they were running at a faster rate than usual, the Engineer stopped them time enough to prevent the basket from being crushed, and upon getting out to examine it, it was found to contain a lovely baby about five or six months old! It would be difficult properly to characterize the fiend who placed it there.

Postmasters receiving money by receipt, according to the new Post Office arrangement, for subscriptions to newspapers, should in every case inform the Postmaster at the place where the paper subscribed for is published, as he is not authorized to pay over any money, except previously notified of the receipt of such money by the Postmaster receiving it.

The chestnut has been successfully grafted on oak, at the Department of Correeze, and produced excellent chestnuts. The trees were grafted about eight years ago, and the complete success of the experiment is deemed very important, as in many districts where the oak flourishes abundantly the chestnut is not found, and the fruit is very much desired as an article of food.

On Monday afternoon, 18th ult., William Kendall, eldest son of Amos Kendall, Esq., was shot by William Rufus Elliot, brother-in-law of James C. Rives. A dispute originated between them at a ten-penny alley, and continued; for a time, when Elliot retired, went to his lodgings, and procured a six-barreled revolving pistol fully charged. On returning, he met Kendall near Fuller's Hotel, and angry words were exchanged. Kendall with a sick advanced upon Elliot, when the latter drew his pistol, and shot his antagonist dead upon the spot. A Mr. Bailey who was in company with Kendall then advanced upon Elliot, and two barrels were instantly discharged at him, by which his right arm was dreadfully shattered.

On Wednesday, September 3d, while persons were engaged in removing a small building adjoining Tammany Hall, N. Y., a side wall and chimney fell, burying five persons beneath the ruins, two of whom died in a short time, and two others were not expected to survive.

The Port Tobacco Times of Thursday, says—"Charles County Court is still in session, Hon. Judges Dorsey and Magruder upon the bench. A bill of indictment has been found by the grand jury of Charles Co., Md., against Bill Wheeler and Mark Caesar for being prime movers and instigators in the late negro insurrection. By an act of the Legislature the crime of insurrection is made punishable with death; and as they are indicted for this grave offence, their punishment will be in accordance with the law should they be convicted."

George, a negro belonging to Joseph Sander, of Charleston, jumped into the stream the other day, and saved a white boy who was drowning. The New York Sun hopes the parents purchased and freed the negro. "It is rewarding a bold and generous act that holds out inducements to be always equally generous."

The Chicago Journal of the 23d ult., says that on the morning of that day there was a pitched battle in that city between some Southerners, in pursuit of persons alleged to be slaves, and some Abolitionists. One of the Southerners was wounded on the head. The blacks escaped.

A shanty in Quincy, Mass., in the immediate vicinity of a barn belonging to Hon. J. Q. Adams, was set on fire and consumed on Monday night. It is conjectured that the incendiary intended that the fire should communicate to Mr. Adams' property, but fortunately it escaped.

The Catholics are about erecting a new Gothic Church on Batavia street in Buffalo, to be seventy-two feet by one hundred and seventy-two, with a steeple over two hundred feet above the pavement.

A Prize Fight for \$200, was to have come off near Cincinnati on Tuesday last, between an Irishman and an Englishman. It resulted, the Times says, in a general row and fight between two or three hundred persons, in which about thirty were injured by clubs, brick-bats, etc.

The Albany Evening Journal has a letter from Delhi, dated August 31, in which it is stated that the barn of Mr. Robert McFarland, of Bovina, containing about 20 tons of hay, together with a large quantity of grain, &c., has been burned down, as is supposed, by some Anti-Renters.

The arrests are becoming so numerous that one tires of giving names. The coroner's jury is still pursuing its investigations, and will doubtless remain in session until the opening of Court, on the 8th of September.

The Pittsburgh Gazette states that a short time since a difficulty occurred between the conductors of two boats returning from camp meeting. They passed and repassed each other several times, and finally as a sort of climax to the sport, one ran into the other. The boats stuck fast, and the hands got into a fight, pelting each other with coal. During the melee one boat pushed the other ashore, and a large tree fell across her. Both boats were crowded with passengers.

The Poughkeepsie Safeguard says—"In one of our thoroughfares last week, a rum scene came off in the usual style." And what reader, do you suppose the usual rum scene could be? Why nothing in the world but a grocer whipping his wife!

The receipts for the sufferers by the late fire at Quebec, up to the 25th of August, were \$164,086.

A riot arose at the close of the races at Montreal on the 22d ult., during which a Mr. Scott, representative from the county of Two Mountains, was killed. Troops were called out, but before their arrival, the rioters, who were spoken of as the "Canallers," had retired.

The Cincinnati Herald of the 15th ult. says that Ex-Gov. Corwin, who has a very swarthy complexion, while traveling about fifteen miles from that place, was seized by a party of armed men, who rushed out of the woods, and swearing he was a colored man, they tied and bore him to jail as a runaway slave!

Attorney General John Van Buren, prosecuting the Anti-Renters at Hudson, and A. L. Jordan, who is defending them, got into a squabble in open Court on Friday, which led to a serious fist-fight between them, which the officers of the Court were required to stop. Judge Edmonds sent both the combatants to prison!

An iron safe with one of Jones' locks upon it has been in the Merchant's Exchange for the last fortnight. The safe contains a five hundred dollar bill which is at the service of any one who can pick the lock.

William Wheeler, one of the leaders of the negroes who recently left Charles County, has been tried by Charles County Court, now in session, on an indictment for insurrection, and found guilty. The punishment is death. One of his accomplices is now on trial for the same offence.

The Hagerstown News says—"Mr. Snively, the Whig Congressional candidate, is confined to his room by sickness. We also learn that Mr. Stollemyer, one of the Loco-Foco legislative candidates, is dangerously ill, and that in the small village of Hancock, Md., where both these gentlemen reside, more than sixty persons are at present prostrated by disease."

Mr. Hayden, a Massachusetts gentleman, has given \$14,000 to the University of Vermont.

One of the powder mills of Mr. Whipple, at Lowell, was blown up on Friday morning, killing two men at work therein named Boynton and Brown.

Rev. JOHN B. WARREN, of New Orleans, one of the conductors of the 'Protestant,' died on the 13th instant.

The steamship Great Western reached New York on Tuesday night, bringing 145 passengers, and news to the 23d ult. The only news of importance relates to a riot in Leipzig, Germany, at which upwards of thirty persons were killed and wounded by the fire from the infantry called out to quell the riot.

MARRIED.

In Lincoln, N. Y., on the evening of the 28th ult., by Eld. Joshua Clarke, Mr. DANIEL L. BABCOCK, to Miss WEALETHA A. BURDICK, both of Lincoln.

In Independence, on first-day morning, August 31, by Eld. S. S. Griswold, Mr. JOHN LIVERMORE, and Miss CORDELIA BABCOCK, both of Independence.

DIED.

In Alfred, Allegany Co., N. Y., on the 8th of August, Mrs. SALLY WEST, wife of Thomas J. West, in the 46th year of her age, in hope of a glorious immortality beyond the grave.

At his residence in Alfred, on the 16th of August, JOHNS GREEN. In his last hours he manifested much interest in religion, expressed some anxiety for the hour of his departure, and gave his friends reason to believe that his change would be for the better.

In Alfred, on the 22d of August, of the erysipelas, GEORGE W., son of Josiah and Sally T. Sherman, aged 10 years.

At the residence of his son, in Hornellsville, Steuben Co., N. Y., August 19th, CLARK POTTER, in the 78th year of his age. He was buried in Alfred.

In Shiloh, N. J., on the 20th of August, MARGARETTA RAYBURN, wife of Howell W. Randolph, in the 25th year of her age. She died of a lingering disease, which she bore with Christian fortitude, until she fell asleep in Jesus.

LETTERS.

Samuel Davidson, S. P. Stillman, Hiram P. Burdick, Jason B. Wells, S. S. Griswold (yes), Josiah W. Langworthy (thanks for the loan of the book), Adin Burdick (we will write you.)

RECEIPTS.

Westerly, R. I.—Benjamin Potter, Ephraim Gavitt, Archibald D. Coon, Robert Langworthy, \$2 each; E. H. Maxson \$1. Alfred—Jesse Whitford, Riley F. Burdick, \$2 each; Rowse Stillman \$1. New Market, N. J.—George Danham, John Pope, \$2 each. DeRayter—James Bailey \$2. Hopkinton, R. I.—Edward Wentworth \$2. Independence—Daniel S. Remington, John C. Bassett, \$2 each. Tallmadge, Mich.—Bethuel Church, C. D. Thompson, \$2 each. Shannock Mills, R. I.—Hazard Wilcox \$2. Scott.—Justus H. Kenyon \$2.

NEW SUBSCRIBERS.

Alfred, Lawson Potter, Silas Palmist, Robert West, Newport, Nathaniel Stillman, Wellsville, Charles Rowley.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, Principal, and Professor of Languages. ED. SAYS, Associate Principal, and Professor of Mathematics. GURDON EVANS, Professor of Natural Science and English. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STILLMAN, Professor of Vocal and Instrumental Music. MISS C. B. MAXSON, Preceptor, Instructors in French, Italian, Drawing and Painting. Mrs. M. B. KENYON, Assistant in the Female Department. From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this further advantage of being divested of all those revolting circumstances ever attendant on the dissecting room. THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that the department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country. Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public. The Institution is liberally endowed and subject to the visitation of the Regents.

In Library is choice and extensive, and accessible, also, to all the students gratis. THE ACADEMIC YEAR for 1845-6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20, The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2. EXPENSES.—Tuition, per term, from \$3 50 to \$5 00. Board, per week, \$1 00. Fuel, (extra), per term, \$10 00. Washing, lights, fuel, per term, from \$2 00 to \$5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano), need not exceed \$70 00; and may even be reduced much below this, where individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL, President of the Board of Trustees

BANK NOTE LIST.

Table with columns for bank names and note values. Includes entries for New England, Western New York, New Jersey, and various regional banks.

Local Agents for the Sabbath Recorder.

Table listing agents for the Sabbath Recorder in various states including New York, Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Michigan, Wisconsin, Iowa, and Illinois.

The Sabbath Recorder, IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged both in the paper and by an accompanying receipt. No paper discontinued until arrangements are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York. TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

The Guarded House.

When the year 1814 began, troops of Swedes, Cossacks, Germans and Russians, were within half an hour's march of the town of Sleswick; and new and fearful reports of the behavior of the soldiers were brought before the country every day.

On the outskirts of the town, on the side where the enemy lay, there was a house standing alone, and in it there was an old pious woman, who was earnestly praying in the words of an ancient hymn, that God would raise up a wall around them, so that the enemy might fear to attack them.

In the same house dwelt her daughter, a widow, and her grandson, a youth of twenty years. He heard the prayer of his grandmother, and could not restrain himself from saying, that he did not understand how she could ask for anything so impossible as that a wall should be built around them, which could keep the enemy away from their house.

And now came the dreaded night of the 5th of January; and about midnight the troops began to enter on all sides. The house we were speaking of lay close by the road, and was larger than the dwellings near it, which were only very small cottages.

Its inhabitants looked out with anxious fear, as parties of the soldiers entered one after another, and even went to the neighboring houses to ask for what they wanted; but all rode past their dwelling.

Throughout the whole day there had been a heavy fall of snow—the first that winter—and towards evening the storm became violent to a degree seldom known. At length came four parties of Cossacks, who had been hindered by the snow from entering the town by another road.

But not a single soldier came into the grandmother's house; and amidst the loud noises and wild sounds all around, not even a knock at this door was heard, to the great wonder of the family within.

Does not this story remind you of the words, "The angel of the Lord encampeth round about them that fear Him and delivereth them?" Does it not seem as if the snow had been gathering together as by angels' hands to form a defence for that house where one dwelt who thus feared God and trusted in Him?

The Moravian Victory.

During the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravian settlement at Green-Hill, Wexford county. At length they put their threat in execution, and a large body of them marched to the town.

When they arrived there, they saw no one in the streets nor in their houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him—in whom they trusted to be their shield in this hour of great danger.

The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight; where they expected an armed band; they saw it clasped in prayer. Where they expected weapon to weapon, and the body armed for the fight; they saw the bended knees, and the humbled head before the altar of the Prince of Peace.

Forty Years Ago.

Forty years ago, literature meant, learning, and was supported by common sense. Refined nonsense had no advocates, and was pretty generally kicked out of doors.

Forty years ago, there were but few merchants in the country, or insolvent debtors—and they rarely imprisoned for debt.

Forty years ago, young ladies of the first respectability learned music—but it was the humming of the spinning wheel, and learned the necessary steps of dancing in following it.

Forty years ago, the young gentlemen hoed corn, chopped wood at the door, and

went to school in the winter to learn reading, writing, and arithmetic.

Forty years ago, there were no such things as balls in the summer, and few in the winter, except snow balls.

Forty years ago, if a mechanic proposed to do your work, you might depend on his word; it would be done.

Forty years ago, when a mechanic finished his work, he was paid for it.

Forty years ago, printers were paid, and were therefore enabled to pay their debts. What a falling off!

DR. NOTT'S ADVICE TO A PUPIL.

The following letter written some years ago by the distinguished President of Union College, to a Graduate who passed under the immediate eye and guardianship of Dr. Nott, as he was about to take his seat in the Legislature of this State, having fallen accidentally, into our hands, we hope the writer and the friend to whom it was written will pardon us for giving a wider range to the golden rule conceived in abounding wisdom and expressed with such precision and compactness:—

UNION COLLEGE, 20th Jan., 1836.

Dear Sir—Since I did not find you in the other day when I called, the interest I feel in your success as a public man, will be my apology for troubling you with a few observations, the observance of which may be of some use.

Do not speak often, and only on important occasions. When you do speak be brief, pertinent, and stop when you have finished. Speak rather in the furtherance of your own objects than in defeating those of others. Endeavor to allay the prejudices which naturally exist between the city and the country. Be courteous on all occasions, especially in debate and to your immediate antagonists. Never indulge in personalities, never lose your temper, nor make an enemy if you can avoid it.

Conquests may be made by conciliation and persuasion as certainly as by ridicule and sarcasm, but in the one case the chains are silken and sit easy—in the other, iron and gall the wearer.

Though you point your arrows, never poison them; and if the club of Hercules must be raised, let it be the naked club, not entwined with serpents.

These are hints merely, but a word to the wise is sufficient. And with Legislators or others, a man needs to live one life to know how to live another, and since this cannot be done literally, we can only do it in effect, by availing ourselves of the experience of others.

Wishing you every success, I am, in haste, very sincerely yours,

ELIPHALET NOTT.

RELATIVE DECAY OF THE SEXES.

Decay in the male sex is much more rapid than in the female. In the three years ending June, 30, 1840, the total number of deaths among males throughout England and Wales was 518,006, while the deaths among females were only 400,58, giving an excess of male deaths in three years of 18,048.

After this statement, it cannot appear surprising that the number of females in any country should notably exceed the number of males. At the present time, in London, there are 996,000 females to 878,000 males, or an excess of 119,000 ladies. Coupled with this fact, and obviously depending on it, is the superior longevity of the female sex.

There are only three diseases common to the sexes which carry off more females than males; they are consumption, cancer and dropsy. The deaths by childbirth form but a very small fraction of the mortality of the female sex. The proportion is only 8 per 1000 of the total mortality; and as half a million of children are annually born in England and Wales, and scarcely 3000 deaths take place in childbirth, so there is only 1 death to 170 confinements.

The researches of the registrar-general have brought to light some singular results with reference to the proportion with which acute diseases affect the two sexes. In the zymotic tribe the uniformity is quite extraordinary. Thus, out of 8194 persons dying of measles in 1840, throughout England and Wales, 4143 were males, and 4051 females—a difference of only 92.

Again, out of 17,862 persons dying of scarlet fever in the same year, 8927 were males, 8935 were females—a difference of only 8. On the other hand, it appears that out of 14,806 dying of pneumonia, 1877 were males, and only 6629 females. Out of 22,787 dying of convulsion, 12,689 were males, and only 10,098 females. The superior value of female life, which this and all statistical considerations tend to prove, and which our insurance offices, by their variation of rates, acknowledge, is not attributable to any difference in the original construction of the body, (for man is built of stronger materials than woman;) but first, to the smaller demand upon her vital power during the middle period of life; secondly, to the healthier condition and temperature of the female mind; and thirdly, to the lesser amount of toil and anxiety which, in a highly civilized country, falls to the share of woman.

[Dr. G. Gregory.]

THE "HONEST AND GOOD HEART."

It is humble, because it feels how far its goodness is from extending unto God, and how much there is that belongs to the unprofitable servant even in its best services. It is submissive, because he that is of God heareth God's words, and receives them with implicit faith and thankful acquiescence. It glories not in its attainments, or in its spiritual progress, because it is written, that it is God that maketh it to differ from another's, and that he resisteth the proud, but giveth grace unto the humble. [Bishop Sumner.]

Early Rising.

The lark is up to meet the sun. The Bee is on the wing; The ant his labor has begun, The groves with music ring.

And shall I sleep when beams of morn Their light and glory shed? Immortal beings were not born To waste their time in bed.

Shall birds and bees and ants be wise, While I my moments waste? O let me with the morning rise, And to my duty haste.

From the Youth's Cabinet.

Rules for the Behaviour of Children, with the Reasons for them.

1. Endeavor, in dependence upon God, to obey all his commands.

Reason. Because in keeping of them there is great reward; having the promise of the life that now is, and of that which is to come.

2. Read the Holy Bible diligently every day.

Reason. Because it will teach you what God has commanded; and because it is able to make you wise unto salvation.

3. Never do anything when alone, which you would be ashamed to confess to another.

Reason. Because God always sees you.

4. Do to others as you would have others do to you.

Reason. Because this rule, when duly observed, will always prevent you from injuring, and lead you to seek the welfare of others.

5. When you have done wrong, freely confess your fault.

Reason. Because if you acknowledge it with sorrow and intention of amendment, you may hope for forgiveness; but if you deny it you make your sin the greater.

6. Pray to God both night and morning for the pardon of all your sins, and whatever blessing you need; and humbly thank him for all the mercies which you have received.

Reason. Because he is the giver of every mercy.

7. Present all your prayers and praises to God in the name of Christ.

Reason. Because it is for the sake of Christ only, that God imparts any blessing to men.

8. Go constantly to public worship on the Sabbath, and be always serious when you are there.

Reason. Because God has commanded it; Christ has set us the example; and true Christians have always revered and delighted in the house of God: besides, it is certain, if you find no pleasure in the worship of God on earth, you will never dwell with him in heaven.

9. Never take God's holy name in vain.

Reason. Because this will evidently prove that you do not love him, and will bring great guilt and misery upon your souls.

10. Honor the Rulers of the Nation, and others in authority.

Reason. Because God has expressly commanded it: and good rulers are a great blessing to a nation.

11. Obey your parents, masters, and mistresses.

Reason. Because God has appointed them to direct and instruct you in all things for your good.

12. Love your brothers, sisters, and school-fellows.

Reason. Because this will prevent quarrels, and promote mutual happiness.

13. Speak evil of no one.

Reason. Because it will not make him better; and it may cause you to sin by saying what is not true, or by speaking in an improper spirit.

14. Be kind to all.

Reason. Because our Heavenly Father is kind to all; "to the just and to the unjust."

15. Be true and just in all your dealings.

Reason. Because the contrary practice is a breach of the eighth commandment, and may bring you to public disgrace in this world, and to eternal misery in the next.

16. Always speak the truth.

Reason. Because a liar is despised by men; and especially, because "lying lips are an abomination to the Lord."

17. Be diligent in business.

Reason. Because with the blessing of the Lord, it ensures success.

18. Shun evil companions.

Reason. Because it is a true proverb, that "A man is known by his company;" and because God has said, that "A companion of fools shall be destroyed."

19. When you are in health, be thankful to God for it, and take care that you do not destroy it by vicious practices and bad habits.

Reason. Because the blessing of God is the cause, and your own care and prudence are the means of preserving this valuable blessing.

20. When you are sick, be patient; remembering that it is the hand of God which afflicts you, and that he punishes you less than your sins deserve; and pray to God for his blessing on the means used for your recovery.

Reason. Because a submissive and prayerful disposition is honorable to God, and will lead to a happy event.

21. Remember that whether in sickness or in health at present, a time is coming when you must die; and that time may be near.

Reason. Because if you do not think of your latter end, and if you die without an interest in Christ, you will be miserable forever: but if you live to God while you live, you will after death dwell with him in eternal happiness.

A MISSIONARY.—Mr. J. N. Mars has been sent by the Wesleyans as a missionary to the colored fugitives in Canada. Many others are, or soon will be, needed in that field. The colored population is fast increasing there, to the grief of slaveholders. [Christian Herald.]



A Caravan.

In Arabia, Syria, Nubia, Persia, Asia Minor, North Africa, and other portions of eastern countries, where the routes from place to place are infested with wandering hordes of robbers, and long dreary tracts of sterile land are to be crossed; where the desert is like "a sea without waters, an earth without solidity, disdaining to hold a foot-print as a testimony of subjection," travellers are accustomed to associate in large numbers, and make their journey in a body, for safety and convenience.

A travelling company of merchants or pilgrims (for commerce, or devotion, or both, may be the object of their journey) is termed a caravan, from the Persian word *caravan*. It is needless to state that the camel, the "ship of the desert," is the only animal capable of enduring the hardships of a journey across the arid and sandy plains, and at the same time to carry on its back a considerable burden.

Horses do accompany the caravans, but unless the patient camel bore skins of water for their use, they would perish of thirst. The camel is capable of enduring ten days' thirst, and is commonly three or four days without water, drinking only at the fountains and watering places, while one camel is requisite to carry water for each horse for its daily wants.

The earliest mention of commerce in the sacred writings shows the little alteration which has taken place in the East in the mode of carrying on commercial intercourse. When the brethren of Joseph had cast him into a pit, they beheld a company of Ishmaelites coming from Gilead, "with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;" and in the present day, the caravans of Egypt and Arabia are carrying on the traffic which they did in the patriarchal age and in the less simple days of Solomon; the merchandise being nearly the same, and the manner in which trade is conducted offering no striking difference. In these countries there cannot be a cheaper mode of transporting goods and objects of traffic. The house or chapel on his back." In addition to these camel splendors, there were horses with every variety of comparison; Mamelukes and pikemen, and Janizaries, and

When it is safest to Run.

"Go the other way! Go the other way!" cried Mr. Grace, a thoughtful neighbor, as Samuel Hawkes was about to get over the fence into Mr. Benson's orchard. Sad complaints had been made of the boys for pelting the fruit trees, and Mr. Grace would have felt ashamed of any Sunday scholar who would dare to take what belonged to another. Mr. Grace had a good opinion of Samuel Hawkes, who was a steady lad; but he thought that the temptation might be too much for him, so he persuaded him to take the other path. "Samuel," said he, "listen to me."

THE GLASS OF GIN.

"I once saw a man running from the door of a public-house, while two or three other men were hawking after him. Ay, thought I, this fellow has been drinking, and is running away without paying for his liquor. Presently after, however, I overtook the man, and asked him what made him run away so fast from the tavern-door. 'Why, sir,' said he, 'not a very long time ago I was a sad drunkard; my wife and children were in rags, and I was about going to a jail, when a good friend stepped forward and agreed to save me from a prison, if I would promise never to drink another glass of spirits as long as I lived up to this hour the promise I made has not been broken. Having walked a long way to-day, I called at the door of the public-house yonder, for a draught of water; but no sooner had I drunk it, than an old companion of mine came up, and offered to treat me with a glass of gin. Having drunk my glass of good pure water, and seeing the landlord pouring out the gin, I fairly took to my heels, for I knew too much of my own heart to trust myself. If I were to pause and stop to talk in a place of temptation it would be too strong for me; but so long as I can run away from it, I am safe.' 'Well, thought I, I must take example from this man, and run away from temptation whenever it approaches me. Now it will be a good thing, if you will do just as he did; for a boy is as likely to be tempted by a cherry-cheeked apple, as a man is by a glass of gin.' [Youth's Penny Gazette.]

Infant Piety.

How leaps the baby in its mother's arms, when the mysterious charm of music thrills through its little brain! And how learns it to modulate its feeble voice, unable yet to articulate, to the melodies that bring forth all round its eyes a delighted smile! Who knows what then may be the thoughts and feelings of the infant awakened to a sense of a new world, alive through all its being to sounds that haply glide past our ears unmeaning as the breath of the common air! Thus have mere infants sometimes been inspired by music till, like small geni, they warbled spell-strains of their own, powerful

traveller Burckhardt says: "In countries where camels are bred in great numbers, land-carriage is almost as cheap as that by water. The carriage for a camel load of goods, weighing from six hundred to seven hundred pounds English, from Bagdad to Aleppo, a distance of six hundred miles, is £4." The caravans are designated light or heavy, according to the load which the camels bear. Six or seven cwts. is the average burden of a camel. They carry millstones nearly six feet in diameter to the large towns on the west of the Jordan; heavy goods in large panniers; and bales of merchandise are strapped on their backs, being fastened round the body with cordage or leather thongs. They are also made to carry a sort of litter in which women and children ride. The camels employed in the carriage of heavy burdens are to other descriptions of the same animal what the dray-horse is to the hunter or the race-horse.

A pilgrim caravan, in crossing the African deserts, presents a most singular sight. A traveller who witnessed the setting out of one of them from Cairo, several years ago, has given the following minute description of it. The cavalcade, he says, was six hours in passing him!

The most striking appearance was the camels in their splendid trappings, laden with provisions, and clothes, culinary apparatus, water-skins, tents, artillery, and holy Shieks and Mamelukes. There were camels "with two brass pieces each"—others "with bells and streamers"—others "with men beating kettle-drums"—others "covered with purple velvet"—others "with men walking by their sides, playing on flutes and flageolets"—others "handsomely ornamented about their necks, their bridles being studded with silver, intermixed with glass beads of all colors, and ostrich feathers on their foreheads"—and last of all "the sacred camel, with a fine bridle studded with jewels and gold, and led by two holy Shieks, in green—a square agas, and the commander of the pilgrimage, in robes of satin—to say nothing of numberless "buffoons playing many pranks."

A Brave Boy.

The Newark Advertiser mentions a Jersey boy, who at various times has saved four lives, although he is not ten years old. The brave little fellow deserves some appropriate testimonial. The winter before last, says the Advertiser, then a little over eight years old, he saw his younger brother break through the ice, where the water was four feet deep. He had to run 12 or 15 yards to reach the pond, and remembering having heard his mother read a story from one of Peter Parley's clever books of a person saving another's life, when the ice was not strong enough for him to walk upon it, by creeping, he laid down on the ice, crept to the hole where his brother had broken through, reached into the water and pulled him by the hair, when he had sunk for the third time. Creeping backwards he drew the rescued sufferer to the shore.—Last winter he saved the lives of three boys at the same pond; and in one of these instances, shewed as much coolness and presence of mind as any grown person could.—Seeing the ice was too thin to bear him, he tried to borrow a sled of a boy near by, who refused it; pushing the boy over, he seized the sled and pushed it to the sinking lad, who caught hold of it, and he holding on by the string, pulled him to the shore.—We have only to add that this clever child is as good as he is manly and brave."

TRUST IN GOD.

None ever trust in God without increasing in spiritual strength. None ever trusted in him without discovering more and more of the plans of his providence, and the depth of his unsearchable wisdom. None ever trusted in him without tasting largely of his bounty. [Bowdler.]

IMPORTANT CORRECTION.

The Charleston Mercury declares, "There is no truth whatever in the report that the clergyman of an Episcopal church in Mississippi killed the clerk with a bowie knife, during the service, for giving out 'Oh! 'tis a joyful sound!'—immediately after the clergyman had announced his intention of going to Texas." We are glad to hear it.

PRICE CURRENT

Table listing various commodities and their prices, including ASHES, CANDLES, COFFEE, DOMESTICS, FEATHERS, FISH, FLOUR AND MEAL, GLASS, IRON, LUMBER, MOLASSES, NAILS, PROVISIONS, SEEDS, SHEETINGS, SOAP, SPICES, and WOOL.

Vertical text on the right edge of the page, partially cut off, containing various notices and advertisements.