

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.

KEITHIAN AND SEVENTH-DAY BAPTISTS.

The following account of the Keithian Baptists, and of the early history of the Pennsylvania Seventh-day Baptists, is taken from the manuscript history of the celebrated Morgan Edwards. It was first published in the Baptist Memorial, and is now published in the Recorder both for its intrinsic worth and for the sake of placing the facts on record in a convenient form for reference. It brings the history of the two denominations in Pennsylvania down to the year 1770.

The Baptists in Pennsylvania may be distinguished into British and German; the British again into First-day Baptists, and Seventh-day Baptists; and the Germans into Tunker and Mennonists; with which must be mentioned the Keithian Baptists, though now extinct, because the Sabbatarians originated from them.

Keithian Baptists.

Soon after the settlement of Pennsylvania, a difference arose among the Quakers touching the sufficiency of what every man naturally has within himself, for the purpose of his own salvation. Some denied that sufficiency, and consequently magnified the external word, Christ, &c., above Barclay's measure. These were headed by the famous Geo. Keith, and therefore called Keithians. The difference rose to a division in 1691, when separate meetings were set up in divers parts of the country, and a general one at Burlington, in opposition to that of Philadelphia. This year they published a confession of faith, containing twelve articles, much in Barclay's strain, and signed by George Keith, Thomas Budd, John Hart, Richard Hilliard, Thomas Hooten, and Henry Furnis, in behalf of the rest. They also published the reasons of separation, &c. signed by the same persons and others, to the number of forty-eight.

About the same time and afterwards, were published several other pieces, (the pieces which came under my notice, are copies of the judgment against George Keith, &c.; Expostulation with Samuel Jennings, Thomas Loyd, &c.; Plea of the innocent, &c.; Second Expostulation, &c.; Appeal to the Spirit of Truth, &c.; Truth and Innocence against calumny and defamation, &c.; Testimony against opinions, &c.; Fundamental truths, &c.; False judgment reprehended, &c.; Answer to papers from Maryland, &c.; Just rebuke, &c.; Discovery of hypocrisy, &c.; Heresy and hatred, &c.; New England spirit of persecution in Pennsylvania, &c.; Serious appeal, and spirit of the hat, &c.) The design of these publications was, 1st, to inform the world of the principles of the separate Quakers; 2d, to fix the blame of the separation on the opposite party; and 3d, to complain of the unfair treatment, slanders, fines, imprisonments, and other species of persecution which they endured by their brethren. Whether these complaints be just or not, is neither my business or inclination to determine. If just, the Quakers have also shown "that every sect would persecute had they power." I know but one exception to this satirical remark, and that is the Baptists; they have had civil power in their hands in Rhode Island, a government for 136 years, and yet have never abused it in this manner; their enemies themselves being their judges. And it is remarkable that John Holmes, Esq., (the only Baptist magistrate in Philadelphia at the time referred to,) refused to act with the Quaker magistrate against the Keithians, alleging "that it was a religious dispute, and therefore not fit for a civil court." Nay, he openly blamed the court (held at Philadelphia, Dec. 6th—12th, 1692,) for refusing to admit exceptions which the prisoners made to their jury. However, the Keithian Quakers soon declined; their head soon deserted them and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers; and some went to other societies. Nevertheless, many persisted in the separation, particularly at Upper Providence, at Philadelphia, at Southampton, and at Lower Dublin. These, by resigning themselves to the guidance of scripture, began to find water in the command, Matt. xxvii. 19; bread and wine in the command, Matt. xxvii. 26, 30; community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet in other texts, Acts ii. 41, 47; Jude 12; Rom. xvi. 16; Galatians ii. 9; John xiii.; James v. 14, 16; and therefore were determined to practice accordingly. The society of Keithians most forward in these matters, was that kept at the house of Thomas Powell in Upper Providence; which forwardness, it was said, was owing to one Abel Noble, baptized a public Friend, (whose name was Thomas Martin,) in Redley Creek. Afterwards Mr. Martin baptized other Quakers, viz. Thomas Powell, Evan Harry, Hugh Harry, John Palmer, Judith Calvert, Alice Vestal, Thomas Budd, Richard Dungworth, John Powell, David Thomas, John Hannum, Margery, Hannum, Margery Martin, Mary Palmer, Elizabeth Powell, John Beckingham. To them joined one William Beckingham, who broke off from the church at Cohansy. These nineteen persons did, Oct. 12, 1697, incorporate, and proceeded to choose a minister by lot. Three were put in nomination, William Beckingham, Thomas Budd, Thomas Martin; the lot fell on the last, who on the same day administered the Lord's Supper to them for the first time. From that day forth, other Keithian Quakers were baptized, Ann Compton, Samuel Miles, Hannah Brunsten, William Thomas, Richard Buffington, Elizabeth Thomas, Jane Philips, Edward Lane, Edward Edwards, James Plumley, David Philips, Elizabeth Paviour, Mary Clark, Elizabeth Hall, Rees Price, &c., some of which lived in other parts of the country. But in 1700, a difference arose among them touching the Sabbath, which broke up the society. Such as adhered to the observation of the seventh day, kept together at Newtown, where some of their posterity are to this day. The rest lay scattered in the neighborhood, till Mr. Abel

Morgan gathered together fifteen of them, and formed them into a society, now called the Church of Brandywine. Another society of Keithian Quakers who kept together, was that of Philadelphia, where they built a meeting-house in 1692. Of these, two public persons were baptized in 1697 by Rev. Thomas Killingworth of Cohansy. Their names were William Davis, and Thomas Rutter. The first joined Pennepek, the other kept preaching in Philadelphia, where he baptized one Henry Bernard Coster, Thomas Peart, and seven others whose names are not on record. These nine persons united in communion June 12, 1698, having Thomas Rutter to their minister. They increased and continued together nine years. But some removing to the country, and the unbaptized Keithians falling off, the society in a manner broke up in 1707; for then the few that remained invited the regular Baptists to join them, and were incorporated with them. A third society of Keithian Quakers was at Southampton in Bucks County, kept at the house of one John Swift. Their preacher was John Hart. In 1697, said John Hart, John Swift, Evan Morgan, and others, were baptized by the forementioned Mr. Thomas Rutter. Evan Morgan joined Pennepek the same year; the rest kept together to 1702, and then followed the steps of Evan Morgan. The other society of Keithian Quakers was that in Lower Dublin township, kept at the house of Abraham Pratt. One of these, John Wells, became a Baptist, Sept. 27, 1697. The next year Mr. William Davis joined them, being put out of the church of Pennepek for heresy. In 1699 and afterwards others were baptized, as David Price and wife, Abraham Pratt and wife, Richard Mansell, Margaret Davis, Martha Deal, Peter Deal, Richard Wells, Richard Sparks, Nich. Ashmead, Alex. Babcock, &c. These united in communion after the manner of their brethren at Upper Providence, having William Davis to their minister. But they had not been long a society, before the same question divided them as in Chester county. Those who preferred the seventh day were William Davis, their preacher, the Wells, the Wansells, the Pratts, the Ashmeads, &c. These met by themselves, and in 1701 built a place of worship in Oxford township. But their preacher, William Davis, leaving them in 1711, and their meeting-house being taken from them, they became as sheep without a shepherd. Those who adhered to the observance of the first day Sabbath joined Pennepek. Thus have we seen that the Keithian Quakers ended in a kind of transformation into Keithian Baptists; they were also called Quaker Baptists, because they still retained the language, dress and manners of the Quakers. We have seen also that the Keithian Quakers ended in another kind of transformation into Seventh-day Baptists; though some went among the Friday Baptists and other societies. However, these were the beginning of the Sabbatarians in this province. A confession of faith was published by the Keithian Baptists in 1697; it consists chiefly of the articles in the Apostle's creed. The additions are articles which relate to baptism by immersion; the Lord's Supper; distinguishing days and months by numerical names; plainness of language and dress; not swearing; not fighting, &c.

Seventh-day Baptists in Pennsylvania, To the Year 1770.

These, it is well known, receive their distinction from the day of the week they observe for holy rest. The characters of general and particular divide them in this province, few as they are. They originated from the Keithian Baptists in 1700, as has been observed before, who were general in their sentiments touching the redemption of Christ. Before that time, I can find but one Seventh-day Baptist in Pennsylvania, viz. Mr. Abel Noble. He arrived, it is said, in 1684. His name is among the forty-eight who signed the reasons of the Keithian separation, in 1691. By him was the first Keithian baptized in 1697, and by him were the rest gained over to the observance of the seventh day. I suppose therefore he may be called the father of them in this part of America. The congregation of German Baptists at Tunkerstown who observe the seventh day, owe their popularity to that point to this man; but more of these hereafter; at present we have only to do with the British Seventh-day Baptists. Of these there are four societies in the province. The first society we shall mention is that of Newtown, in Upper Providence, Chester Co., about twenty-four miles from Philadelphia. The meeting is kept at the house of David Thomas. Three families belong to this place; whereof the following persons are baptized: David Thomas, John German, Hazael Thomas, Ruth Thomas, Priscilla Wane, Elizabeth Wane, Mary Gilkey. This was their state in 1770. They originated in 1700, in the manner described in page 58; but their ministers, Messieurs Martin, Buckingham, and Budd, dying, and none rising in their stead, they are reduced to a small handful. The next society of them is at Pennepek, in Lower Dublin, county of Philadelphia, about nine miles from the city. The meeting is held at the house of Benjamin Tomlinson, every second Sabbath, by Mr. Enoch David. The families belonging to this society are eleven; whereof the following persons are baptized: Samuel Wells, Richard Tomlinson and wife, Job Noble and wife, Elizabeth West, Mary Keen, Rebecca Dungan, Enoch David. This was their state in 1770. They originated in the manner described in the preceding pages, about the year 1701. But their ministers, Wm. Davis, and Thomas Rutter, quitting them, and none others rising in their stead, are reduced at present to nine souls. In the year 1702 they built a meeting-house on a lot given them by Thomas Graves; but then, neglected to take a conveyance in due time, the Episcopalians have got both the lot and the house. On the lot they have built Oxford church, and turned the Baptist meeting-house into a stable, while it stood, but now it is no more. The third society of them is at Nottingham, in Chester county, about fifty miles from Philadelphia. The meeting is kept sometimes at the house of Abigail Price, said Nottingham, but chiefly at the house of Samuel Bond, in Cecil county, in the province of Maryland. The families to which Nottingham is

effectually secured by the annual and other festivals than it was among the Greeks by that stroke of mere worldly policy—the institution of the public games. A just balance of power between all the departments of Government was the final maxim of political wisdom, on which the polity of Moses was founded. Never was this great and wise principle more thoroughly wrought into a political organization than in the Commonwealth of Israel. WAR-LAWS—SLAVERY—MOSES AS A LEADER. The war-laws of antiquity were first reviewed. A vivid and graphic picture was drawn of the horrors, exercised by ancient conquerors toward their vanquished enemies. One could not fail to be filled with astonishment at the barbarity and cruelty that reigned every where. Asiatics, Egyptians, Greeks and Romans were in this respect all alike. Death or slavery was the common portion of the vanquished. And the horrid practice of poisoning the arrows used in battle was well nigh universal. The general war-system of Moses was much milder than that of any other ancient nation. The severities exercised toward the Canaanites were for a specific purpose, and did not belong to the regulations affecting other nations. The institution of slavery was discussed at length. We know not when it commenced; its origin was lost amid the vague uncertainties of tradition. But we know the almost incredible extent to which it was carried, and the horrid cruelties to which it gave rise. Even the virtuous Cato declared that an old plow and a worn-out slave should be treated in the same manner. Every slave in Sparta, though faithful as the sun, received each year a certain number of stripes, just to remind him of his bondage! Vedius Apollo, the intimate and friend of Augustus, fed his pet fishes with the flesh of his slaves! An entire island in the Tiber was devoted to the reception of aged, sick and infirm slaves. They went there, not to be nursed by gentle hands, but to enjoy the miserable boon—the kindest, however, their masters ever bestowed upon them—to expire! How different a thing was slavery, so far as it existed, under the Mosaic laws. The Hebrew slave was to enjoy all the religious rights and privileges of his master. He was to be instructed in the knowledge of Jehovah and pass under the rites of God's covenant. His person was to be guarded from all severity, and he was to be treated with brotherly affection and kindness. From the subject of Slavery, the Professor passed on to an examination of the qualifications of Moses as captain of the hosts of Israel. Here the lecturer became exceedingly animated and eloquent. His energy on the life and character of the great Jewish legislator, for comprehension, discrimination, truth, force, and finished beauty, was equal to anything we ever heard from a public speaker. He spoke of Moses as a law-giver, poet, orator, historian, and chief magistrate, in all which characters he remained unequalled to the present day. His laws had become those of civilization generally; his poetry was the highest out-pourings of sublimity; his history was a perfect model for the study of the philosophical historian; all his appeals to his countrymen were full of pathos, truth, fervor, and manifest benevolence, and would forever command the admiration of Bible readers; as a ruler, he was cool, sagacious, energetic, prompt, patriotic, just, magnanimous, free from all selfish ambition, a hearty lover of truth, and of incorruptible integrity. The influence of his genius and writings still survived, as benign and vigorous now as at the moment of his death. The whole civilized world had felt, and feels, and to the end of time would continue to feel, the quickening power of his more than human compositions. The lecturer concluded with an earnest appeal to his audience to eschew the narrow bigotry, which, in the meridian light of that "salvation which is of the Jews," could yet despise and oppress the people through whom it was derived. European governments still raised an adamant wall of civil disabilities around the Jew. He was treated by most of them as if he had neither human rights nor human feelings. Thanks to the God of Israel, it was otherwise with us. Here the Jew and Christian stood upon the same level. This city had seen an Israelite a Judge over Christians; and in Baltimore there was a Jew, the venerable Solomon Euting, whose decease would be mourned by the whole population of that city. The lecturer said he was proud of the Catholicism of his countrymen. He was happy that in this country persecution had never vexed the Israelites in the peaceful retirement of domestic life, nor had exclusion from political privilege for opinion's sake been ever practiced. When God shall judge the nations, may he in mercy remember the land that, "with all its faults," has yet afforded a home and a refuge to the children of Abraham! GRATUITOUS SWEARING.—Men will swear and transgress the third commandment for nothing—but they do not like to invoke the curse of Almighty God for a reward. Mr. Romain hearing a man call on God to curse him, offered him a half a crown if he would repeat the oath. The man started; what, said he, do you think I would curse my soul for a half a crown? Mr. Romain answered, "as you did it just now for nothing, I could not suppose that you would refuse it for a reward." The poor fellow was struck by the reward, and said, "may God bless you and reward you, sir, whoever you are. I believe you have saved my soul. I hope I shall never swear again."

LECTURES ON THE HEBREW COMMONWEALTH.

We mentioned last week, that Prof. Wines had been engaged by a Society in this city, to deliver his course of lectures on the "Hebrew Commonwealth." He has fulfilled his engagement to the admiration of his hearers. The following report of two of his lectures will bring out points new to many of our readers. We take them from the New York Tribune.

THE GREAT MAXIMS OF MOSES' CIVIL POLITY.

The first fundamental principle of the government was the entire political equality of the citizens. The lecturer would lay down this proposition without qualification. The natural foundation of power, he said, is property in the soil. Wherever the lands of a country were, there was the governing power. If the lands belonged to a sovereign, he would be a despot, the people slaves. If but a few owned the soil, the power would be in the hands of the aristocracy. But if the lands were divided among the whole body of citizens, all would be upon the same political and social level, and the government of course a democracy. Such was the case among the Hebrews.

The second maxim on which Moses laid the foundations of the State, was the discouragement of a spirit of war and conquest. At this announcement the thoughts of the audience would perhaps recur to the extermination of the Canaanites. But it should be borne in mind, that this was by special warrant from Heaven, for a specific purpose—the punishment of idolatry and unnatural lust. Almost all the internal regulations of the government looked to a state of peace.

The doctrine that agriculture constituted the best basis of the prosperity and happiness of a nation, was the third great principle of the Mosaic Constitution. Not a single regulation favoring foreign commerce was found in the entire code. This was remarkable, and would strike many persons, particularly in a commercial emporium, with astonishment. Doubtless one cause of this was, that Moses wished to separate the Israelites as much as possible from other nations, for the prevention of idolatry. But indeed was foreign commerce, he asked, the greatest blessing a State could enjoy? Was it the greatest enricher of nations? Did the Israelites find it so under Solomon? The treasure by it obtained was a golden weight, that crushed their free institutions. And had not we ourselves felt the evil effects of an over-estimate of foreign commerce, and a consequent neglect of agriculture? Was it not one of the causes of that terrible financial convulsion, which a few years ago shook this country like an earthquake? Moses endeavored to make his countrymen content under their own vines and fig-trees, and to convince them that in the unambitious but honorable labors of husbandry they would find their truest happiness and prosperity.

A fourth fundamental principle of the government was universal education. Here the constitution shone with peculiar lustre. Moses took the greatest pains to ensure the instruction of all the children in the State, particularly in the knowledge of the laws, religion, and their own history. He did not, like Lycurgus, tear them at a tender age, from the parental roof, but he enjoined upon parents to be constantly busy in developing and storing the minds of their offspring, and in giving the moral and social principles of their nature a right direction. Teaching was one of the chief functions of the Levites.

A fifth principle was the encouragement of union—the union of hearts, opinions and sympathies, throughout the nation. And this was far more

effectually secured by the annual and other festivals than it was among the Greeks by that stroke of mere worldly policy—the institution of the public games.

A just balance of power between all the departments of Government was the final maxim of political wisdom, on which the polity of Moses was founded. Never was this great and wise principle more thoroughly wrought into a political organization than in the Commonwealth of Israel.

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GRATUITOUS SWEARING.—Men will swear and transgress the third commandment for nothing—but they do not like to invoke the curse of Almighty God for a reward. Mr. Romain hearing a man call on God to curse him, offered him a half a crown if he would repeat the oath. The man started; what, said he, do you think I would curse my soul for a half a crown? Mr. Romain answered, "as you did it just now for nothing, I could not suppose that you would refuse it for a reward." The poor fellow was struck by the reward, and said, "may God bless you and reward you, sir, whoever you are. I believe you have saved my soul. I hope I shall never swear again."

If what you have received from God, you share to the poor, you thereby gain a blessing; but if what you have taken from the poor, you give to God, you purchase thereby a curse; for he that puts the pious usury, robs the spital to build a hospital; and the cry of the one will outlead the other.

THE HEART.

The human heart—that restless thing!
The tempter and the tried;
The joyous, yet the suffering—
The source of pain and pride;
The gorgeous throned, the desolate—
The seat of love, the lair of hate—
Selfstrong and self-defied!
Yet do we bless thee as thou art,
Thou restless thing, the human heart.

"BLESSED ARE THE DEAD."

The world says, 'blessed are the living'—especially those who are living in affluence, honor, and pleasure;—but God says, "Blessed are the dead who die in the Lord."

"The world, (says McCheyne,) looks upon some of their families, coming out like a fresh blooming flower in the morning—their cheeks covered with the bloom of health—their steps bounding with the elasticity of youth—riches and luxuries at their command—long, bright summer days before them; the world says, there is a happy soul. God takes us into the darkened room, where some child of God lately dwelt. He points to the pale face, where death sits enthroned—the cheek wasted by long disease—the eye glazed in death—the stiff hands clasped over the bosom—the friends standing weeping around, and he whispers in our ears, 'Blessed are the dead.' Ah, dear friends, think a moment, whether does God or you know best? It is a happy thing to live in the favor of God; to have peace with God—to frequent the throne of grace—to burn the perpetual incense of praise—to meditate on his word—to hear the preached gospel—to serve God—even to wrestle, run, and fight in his service, is sweet. Still God says, 'Blessed are the dead.' If it be happy to have his smile here, how much happier to have it without a cloud yonder. If it be sweet to be the growing corn of the Lord here, how much better to be gathered into his barn! If it be sweet to have an anchor within the veil, how much better ourselves to be there, where no gloom can come! In thy presence is fullness of joy—at thy right hand are pleasures for ever more.' Even Jesus felt this: God attests it. 'Blessed are the dead.'"

INDEPENDENCE OF THE PRESS.

Says the Brooklyn Daily Advertiser, "We do not want a man to subscribe to our journal who has a soul so small as to ring out the change of 'Stop my paper,' should we happen to admit an article that does not exactly accord with his views. We wish this understood. More than that—if we can find out any individual disposed to cavil at our course, he can not have our paper at any price. We claim the right to exercise the liberty of the press, so long as it is done for good and justifiable motives."

There is sound sense as well as manly independence in these sentiments, and we honor the man who acts in accordance with them. It is not to be expected that an editor can express everybody's taste. But suppose he could do it, and made that his highest rule of action, what confidence could the public repose in his honesty? It is the duty of editors, as it is of all others, to please all-men, when it can be done "for their good to edification," but not otherwise. What sort of an opinion does that man form of the principles and conscience and self-respect of an editor, who undertakes to operate upon him by the threat, "Stop my paper?" Does such a man judge the editor by himself? Is he so ready to be flattered, or bribed, or bullied out of his opinions, that he naturally tries the effect of it on others? Suppose this doctrine to prevail, so that every editor who dared to have a soul of his own, was driven from the field to give place to a craven spirit, driving crew, whose highest aim should be to please everybody, would that be a public benefit? That is the tendency of the 'stop my paper' argument—an argument which appeals to no honorable or manly feeling, but only to cupidity, to meanness, and to cowardice; and which could excite no emotion but of contempt or pity towards him who uses it. An editor may be just about as liable to err as any other man of equal information and wisdom, but having so many more opportunities, and exposures, he has some claim to leniency. And it must be remembered too, that if he is fit for his station, he will be likely to have a degree of self-respect, or at least respect for his position, and for his readers, which, although he might receive a kind, frank, fraternal appeal, or even a paternal exhortation or admonition, would incline him to treat with very little ceremony, men who could approach him with no argument but a threat, and that too of the meanest character. He must have very little confidence in the power of truth and honesty, who would be frightened out of his course by threats of this sort. [Christian Watchman.]

PREPARATION FOR DEATH.—When you lie down at night compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily. So when the Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world, is a heavenly one, and then we are ready for heaven when our hearts are there before us. [Barton.]

THE JEWS.—Forty-five Jewish Missionaries (says the Boston Recorder) are now preaching among their countrymen the gospel of that Saviour, whom, as a nation, they have for eighteen hundred years rejected.

ICE CURRENT
ASHES
CANDLES
COFFEE
DOMESTICS
FLOUR AND MEAL
GRAIN
GLASS
IRON
LUMBER
MOLASSES
PROVISIONS
SUGARS
SALT
SHEETING
SOPE
SPICES
TEAS
WOL

The Sabbath Recorder.

New York, October 23, 1845.

UNITY AND SECTARIANISM OF THE CHURCH.

We hear a great deal in these days about the unity of the church of Christ and the "leprosy of sectarianism." If one could really believe half which is written on the subject, he would tremble at the thought of schism, and flee with all possible haste to the bosom of the mother church.

There is at the present time, undoubtedly, too great a variety of denominations. Unimportant differences are too often allowed to originate separations; and when separations have once taken place, they are too often continued by uncharitable judgments and harsh denunciations.

It is quite questionable, to say the least of it, whether that union about which the enemies of the Protestant church have had so much to say is upon the whole desirable. The Romish Church before the Reformation enjoyed something of this union.

may be brought for reconciliation. The obstacles thrown in the way of promoting the Christian cause by nominal differences where there was no real distinction, has taught the importance of kindness and concession.

THE FEAST OF TABERNALES.

The Jewish Feast of Tabernacles commenced this year on the 16th day of October, and continued the usual period of seven days.

The authority to which the Jews refer for the observance of this festival, is found in Leviticus 23: 33, 34, where the Lord told Moses to "speak unto the children of Israel, saying, the fifteenth day of the seventh month shall be the feast of tabernacles for seven days unto the Lord."

Although the Jews have long since ceased to be an agricultural people, and have been driven far away from the land in which this commandment was given them, they still maintain the ancient festival with great interest and strictness.

To us there is something exceedingly touching in these festival celebrations of the Jews. They carry us back to the time when the judges and kings and prophets of Israel appeared in the sanctuary with their green branches and songs of praise.

A GOOD LETTER.

The following letter from a subscriber in Michigan, we publish for the double purpose of commending the example, and showing what privations some of our brethren endure:—

For the Sabbath Recorder. DIED, At her residence in Petersburg, Rensselaer Co., N. Y., on the morning of the 11th inst., Mrs. ESTEE, consort of Rev. Azor Estee.

The circumstances connected with the death of this excellent lady are indescribably painful. She had been suffering much for a considerable time from a diseased state of the liver, stomach, and head, which produced dejection of spirits and melancholy, and a settled impression that her mind would become completely deranged.

Thus a sister has fallen—one who was much beloved by all who knew her, as a devoted and consistent Christian—one who was remarkable for her conscientious promptitude in the duties of her Christian profession.

FORM OF PETITION.

The following Petition to the Legislature of the State of New York in regard to the law for the protection of Sabbath-keepers, came to us in a printed form through the post office.

The Petition of the undersigned, inhabitants of the County of _____, respectfully sheweth: That an Act was passed by the Legislature of this State on the 7th of May, 1839, for the protection of the members of the denomination of professing Christians called Seventh-day Baptists, against the service of civil process on the seventh day of the week, commonly called Saturday; but that said Act, according to a late decision of the Supreme Court, does not exempt the members of said denomination from liability to serve as parties, witnesses or jurors, on the seventh day of the week, which they regard and observe as the Christian Sabbath, and to be set apart as holy time, and dedicated to the service of Almighty God.

Your Petitioners, therefore, humbly pray, that your honorable body will pass an Act, or so alter and amend the aforesaid Act, as to exempt the members of said denomination from any liability to be served with, or to answer to, any civil process on the seventh day of the week, or to attend upon any Court of Justice as witnesses or jurors, or any military training or court martial, and secure to them the privilege of enjoying said day as a day of rest from all secular concerns, and of dedicating it exclusively to the service of their Creator, according to their religious belief and the dictates of their consciences, and to protect them in the enjoyment of their religious privileges on that day in the same manner that those who observe the first day of the week as a day of rest, are protected on that day. And as in duty bound will ever pray.

NEW YORK PUBLIC SCHOOLS.—A meeting of the Ward School Teacher's Association was held at the Tabernacle a few evenings since. Mr. Rich, the President, in his opening remarks, said, there is nothing so much misunderstood as public education in New York.

MORTALITY AMONG RELIGIOUS NEWSPAPERS.—In a late number of one of our Presbyterian exchanges, we find a long article about the difficulty of sustaining religious newspapers.

PERSECUTION IN TURKEY.—The Malta Times publishes a narrative of the seizure and imprisonment at Constantinople of a young man of high respectability, and one of the rulers of his nation in Trebizond.

A CLANDESTINE LEAGUE.—According to the Schnellpost, recent developments render it probable that there exists in Switzerland a clandestine league, the design of which is to overthrow the present religious and social arrangements of that country.

FIRE NEAR HOME.—On Monday evening last, about half past six o'clock, a fire broke out in the basement of the building No. 11 Spruce St. being next door to our office.

A GOOD EXAMPLE.—If it does our readers half as much good as it does us to see things done right, they will not begrudge the room occupied by the following letter, which we received yesterday.

BROADALBIN, N. Y., Oct. 20th, 1845. Enclosed I forward you ten dollars, it being the mites of our family to be credited as follows, viz:—

TEMPERANCE CONVENTION.—A Convention of the friends of Temperance in the State of New York, was to be held at Rochester on Wednesday,

the 22d. We are glad to see that a portion of the people are awake on this subject. No truth is better established than that all alcoholic drinks are poisonous and injurious to the human system; that they generate habits of idleness and debauchery, and naturally lead on to poverty and crime.

AN INTERESTING SCENE.

A Scotch traveler gives the following description of a service on Sunday in Beyrout. It was conducted by the American missionaries, and furnishes a striking illustration of the power of the Gospel to elevate and unite the feelings of different races and classes of men:—

"At 3 P. M.," says the traveler, "we went to the mission-house above the town, and round the door found several of the Syrian boys, members of the mission-school, waiting for the commencement of the Arabic service. Sitting down under the shade of the mulberry trees, we conversed with them. Two of them spoke English remarkably well, and went over the Old Testament history accurately, as far as the wanderings of Israel, accompanying every answer with most expressive looks and gestures. One of them especially was full of liveliness, and on asking him the story of Moses, wishing to see Lebanon, related it fully, pointing to the lofty mountain towering before us.

THE BAPTISTS. The following statistics of the Baptist denomination are taken from the Baptist Almanac and Register for 1845:—

"The Baptists in Maine number 22,628; in New Hampshire 10,148; in Vermont 10,170; in Massachusetts 30,945; in Rhode Island 7,309; in Connecticut 15,922. In each of the New England States there has been a loss, except Connecticut, which has a gain of 581. In the State of New York their whole number is 93,855, and the loss 4,702; New Jersey numbers 11,571, with a gain of 119; Pennsylvania numbers 28,800, with a gain of 805; Virginia numbers 79,134, gain 3,020; North Carolina 31,066, gain 742; South Carolina 39,687, gain 1,010; Georgia 45,363, gain 1,799; Florida 972, gain 302; Alabama 26,207, gain 556; Louisiana 3,018, gain 281; Texas 758; Arkansas 1,771; Mississippi 17,155, gain 850; Tennessee 29,219, gain 3,788; Kentucky 60,160, gain 1,145; Missouri 15,331, gain 963; Illinois 12,328, gain 1,058; Indiana 18,988, gain 3,193; Ohio 26,573, gain 13; Michigan 8,447, gain 507; Wisconsin 1,284; Iowa 4,113, gain 228.

FROM THE SANDWICH ISLANDS.—The Female Seminary at Wailuku, has been blessed with indications of the Lord's presence, and six of the hopeful converts have been pronounced for admission into the church, and many others are indulging a hope.

MADURA MISSION.—An individual that pays the government \$7,000 annually, who had become acquainted with the gospel, sought an opportunity to converse with the missionary. "Do not I know," said he, "that these idols are nothing but stone?"

CIRCULATION OF THE BIBLE.—The issues of the American Bible Society are increasing. The number reported at the recent meeting of the Board of Managers, as issued during the last month, is more than 56,000 copies; averaging nearly 2000 a day.

General FOREIGN We mentioned last week that the ship Great Britain, a most important news brought additional items which Her Majesty and Albert, after an absence of three months, returned Sept. The experiment of electricity is a tower. A dustman named General Riley, has 000 the enjoyment of a dinner to all the dominating the front of At the Norfolk Hastings said he had of eighty bulls, at end of foreign countries, a ty exhibited to get out The Hutchinsons of giving a series of pool. Rev. James West, of England, who had of James Fletcher, of illegally pawning furnished apartments. It is the popular belief, that the black man beings, has seized. It is asserted that Chairman of the British cleared £160,000 in way speculations. The Irish Collegiate in all the intensity by a protest, on the pops and Archbishops appears that seventeen against and nine in fa The Marsailles jou and his Consort have, the captivity in which kinsman Louis Philli proceed to Rome, call order to see two of his service of the King of The Paris correspond states that the French heartily ashamed of th occupies at Tahiti, to abandon the island, by the fact of a vessel from Brest to the P having been counterme The Paris Monitorer ment will soon pub character and progress tatoes, with the best m velopment, and of using danger to the health of Two men tickled a rons of Paris lately. then convulsive heav She rose, but immediat Railway conveyanc goods, is about to be in auspices which is mos both to the public and pectus of the East Ind just been published at The continental new The King of Saxony's speech which reflects recent occurrences con movement. The Prus Abbe Ronge with the and he was prevented when he passed through Queen-mother have ar though the capital was existed. Switzerland is no; a Switzer may Forty-six men were by a sudden squall, wh er Doria, by which sh The Jesuits of St. A order of their superiors, Blament, which they Amiens. This import formerly contained 20 chased by the Dames d for repentant young w Accounts from the e state that the potatoe disease, but that corn that it was suffering fr insect resembling the co A dreadful event occu tween Belluno and Fel soldiers were manuev of an Austrian officer, w a ruinous bridge, the p forbidden by the local the danger. The brig hundred men upon it, and were drowned. Th had reached the other s The steamer "Briti Antwerp, by public au Mr. Louis Reinwit, of francs, without the furni this steamer is not kn In the months of June so excessive in the south could not march except has caused great dama pected this year in that The Turkish authority trade of human flesh, an LATER FOREIGN NEW bernia reached Boston bringing seven days lat the news brought by th to the deficiency of th in Belgium is better t Russians have been p Caucasian war.

General Intelligence.

FOREIGN INTELLIGENCE.

We mentioned last week the arrival of the steamship Great Britain, and noticed also the most important news brought by her.

Her Majesty and his Royal Highness Prince Albert, after an absence from Windsor of upwards of three months, returned to the Castle on the 25th Sept.

The experiment in cultivating crops by means of electricity is a total failure in all parts of Europe.

A dustman named Riley, being the first kin to General Riley, has succeeded to a fortune of £50,000 the enjoyment of which he commenced by giving a dinner to all the dustmen in London, and illuminating the front of his house.

At the Norfolk Agricultural Dinner, Lord Hastings said he had witnessed at Durham a sale of eighty bulls, at an enormous price, to the agents of foreign countries, and there was an equal anxiety exhibited to get our horses.

The Hutchinson family from Boston have been giving a series of successful concerts at Liverpool.

Rev. James West, a clergyman of the Church of England, who had been remanded under the name of James Fletcher, was brought up on a charge of illegally pawning the goods from his ready-furnished apartments.

It is the popular belief in some parts of Hampshire, that the black fever, mercifully sparing human beings, has seized upon the potatoes.

It is asserted that Mr. Fredrick Ricketts, Vice Chairman of the Bristol and Exeter Railway, has cleared £160,000 in the last four months by railway speculations.

The Irish Collegiate Bill is again being revived in all the intensity and violence of discussion, by a protest, on the part of the Irish Catholic Bishops and Archbishops, against the measure.

The Marseilles journals state that Don Carlos and his Consort have at length been released from the captivity in which they have been kept by their kinsman Louis Philippe.

The Paris correspondent of the London Times states that the French Government has become heartily ashamed of the ridiculous position which it occupies at Tahiti, and that it has determined to abandon the island.

The Paris Moniteur announces that the Government will soon publish precise accounts of the character and progress of the disease of the potatoes, with the best means of preventing its development, and of using this year's crop without danger to the health of men and animals.

Two men tickled a girl to death in the environs of Paris lately. First she laughed heartily, then convulsive heaves of the chest succeeded. She rose, but immediately fell and expired.

Railway conveyance, both for passengers and goods, is about to be introduced into India, under auspices which is most promising of advantage, both to the public and the proprietors.

The continental news is without much interest. The King of Saxony had opened the diet, in a speech which reflects his anxiety respecting the recent occurrences connected with the religious movement. The Prussian Government views the Abbe Ronge with the same suspicion as before; and he was prevented from sleeping in Manheim, when he passed through it.

Forty-six men were recently drowned at Brest by a sudden squall which overtook the war steamer Doria, by which she filled and sunk.

The Jesuits of St. Acheul being dispersed by order of their superiors, have sold the Maison de Blament, which they possessed at the gates of Amiens. This important establishment, which formerly contained 200 students, has been purchased by the Dames du Bon Pasteur as a refuge for repentant young women.

Accounts from the central provinces of Russia state that the potato crop there was free from disease, but that corn was still quite green, and that it was suffering from the ravages of a small insect resembling the common flea.

A dreadful event occurred on the 2d ult. between Belluno and Feltré. Two hundred Italian soldiers were maneuvering under the command of an Austrian officer, who ordered them to cross a ruinous bridge, the passage of which had been forbidden by the local authorities on account of the danger. The bridge gave way, with the two hundred men upon it, and they fell into the river and were drowned. The officer, being in advance, had reached the other side before the bridge fell.

The steamer "British Queen," was sold at Antwerp, by public auction, on the 16th ult. to Mr. Louis Reinwit, of Antwerp, for 238,000 francs, without the furniture. The destination of this steamer is not known.

In the months of June and July, the heat was so excessive in the south of Russia, that the troops could not march except by night. The drouth has caused great damage, and bad crops are expected this year in that part of Russia.

The Turkish authorities have been busy in the trade of human flesh, and of embarking slaves.

LATER FOREIGN NEWS.—The steamship Hibernia reached Boston on Sunday morning last, bringing seven days later news. She confirms the news brought by the Great Britain in regard to the deficiency of the crops. The potato crop in Belgium is better than was expected. The Russians have been partially defeated in the Caucasian war.

THE NEWSPAPER PRESS.—Rev. Dr. Skinner, of the Mercer street Presbyterian church, N. Y., in a recent interesting lecture, noticed as among the special occasions of thanksgiving and encouragement, the growing disposition of the general newspaper Press, to present religious intelligence, and topics of moral bearing.

ENCOURAGEMENT OF AGRICULTURE IN TURKEY.—Although public journals are constantly representing the Mussulman Empire as either in a stationary or in a declining condition, it appears to us that the Turks are thinking much better than the journals say.

CHURCH QUARREL.—In Maysville, Ky., the Methodists are about divided into two nearly equal parties, one of which goes with the Church South, while the other adheres to the old Church.

EXTRAORDINARY MOSAICS.—As an example of the delicate minuteness of European mosaic-work, it is related in that scientific periodical, "The Builder," published in London, that there is on the continent one exquisite specimen, being a portrait of Pope Paul V., in which the face alone consists of more than a million and a half of fragments.

VALUE OF THE PINE.—Many of our readers may not be aware of the extent and value of this tree so extensively and almost exclusively the growth of a great part of the light, and almost barren soil of the south.

CORRUPT LITERATURE.—"Our greatest hindrance," says Rev. Mr. Baldwin, in a letter from the Sandwich Islands, "is the untold amount of trash in the shape of novels which is spread over the world by shiplads; the refuse of a glutted market at home, floated off here for auction, the captain and crew often seeming as eager to devour their contents as thousands of their number are to swallow bottles of liquid ruin; the one a deadly poison to the soul, as the other to both soul and body."

A Convention of American Inventors was called to meet in this city on the 22d inst., with the view of urging upon Congress such modifications of the Patent laws as will give real security to patent property; to form an association of authors of useful discoveries and improvements, and to adopt such measures as may be deemed expedient to secure their just rights.

The Long Island Railroad has reduced the running time between Boston and New York to about seven hours and a half.

Mortimer F. Delano, Surrogate of Monroe Co., died at his residence, Rochester, on Tuesday, after an illness of twelve days. His disease was bilious congestive fever.

The soldiers in the Prussian dominions are allowed to receive money instead of their intoxicating rations.

The Springfield Republican says: The following is an epitaph on a grave stone in the burial ground at Brattleboro, Vt.;

Here lies that down like unripe fruit, Jimmie, wife of Thomas Foot. Here is another, which we find in an old scrap-book: "Here buried lies, Mr. John Auricular; In all God's ways he walked perpendicular."

SUMMARY.

An instrument has been invented in England, called "Carson's Meat Preserver." It consists of a syringe, having a sharp-pointed nipple, the sides of which are pierced with a number of small holes.

The proprietors and proprietors' agents of the Magnetic Telegraph, it is said, have in contemplation to employ a number of competent persons as Congressional correspondents and reporters for the New York press.

An ancient British boat, hallowed from a single tree, and 25 feet long, has been found embedded in the soil of Brantston Fen.

The amount of business transacted at the New York Post Office is very large. In the month of July, the enormous number of six hundred and ninety-five thousand two hundred and thirty letters and over two millions of newspapers, were received and forwarded; and yet it is said that even more passed through in the months of August and September.

There is nothing that annoys a tidy house-keeper so much as to have her carpet spotted with lamp oil or grease, and we therefore make known for their benefit, the following recipe for extracting oil or grease spots from carpets or clothes.

The Jackson (West Tennessee) Whig proposes that a new State be erected, composed of West Tennessee, the northern portion of Mississippi, and that portion of Kentucky lying west of the Tennessee river.

The colored people lately held a convention at Geneva, at which a resolution was passed disconnecting themselves with the "third party" abolitionists. They intend to cast their votes for liberal-minded men, irrespective of party.

A motion in favor of the total abolition of capital punishment, has been carried in the Edinburgh Town Council, by a majority of twelve to five.

The emigration westward the past season, by way of the lakes, is said to have exceeded that of any previous year. A correspondent of the Albany Evening Journal states that he lately went up the lakes in a steamboat with 619 passengers, and that he was assured that it was a low estimate to put the passengers at 500 a day, say for 200 days of the season, making 100,000, of whom one-half at least were emigrants.

The Municipal Court at Lexington has sustained the outrage of the Mob which removed Mr. C. M. Clay's True American! The Lexington Observer of the 8th contains a full statement of the proceedings had before the City Court of Lexington, on the arraignment of a part of the Committee of Sixty, by whom Mr. Clay's press was removed, on a charge of riot.

Wm. Carpenter's barn, with a large stock of hay and grain, at Mannington, Salem Co., N. J., was burnt on Tuesday morning, by some incendiary. The loss is very heavy. A barn belonging to the Methodist Church in Pennington, Mercer Co., N. J., was burnt Wednesday morning with the wood-work for the new church, carpenter's tools, &c. The loss is about \$800, and falls on the trustees and carpenter. This is also attributed to an incendiary.

A gentleman of Mobile, Dr. F., has in his possession the identical watch worn by Benjamin Franklin. Scientific of flower, says the Mobile Register, originally wrought upon the casing in blue enamel, yet remains, to give an idea of its antique style and beautiful workmanship.

The demand for stores in the burnt district is so good, that rents have risen very much. In one case where a store was rented for \$1,300, the lease being broken by the fire, the store has now been rented to the same person for \$2,700 per annum.

The steamship Cambria sailed from Boston on Thursday with 77 passengers for Liverpool and 5 for Halifax. Among the former we notice Mrs. Fanny Kemble Butler of Philadelphia, Miss Reynolds, the actress, and Rev. Dr. McLeod of Scotland. Steamships bring incongruous materials together.

A writer in the Boston Transcript proposes a Magnetic Telegraph from that city to Oregon, by which England and other countries would receive the news from China and the Pacific.

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'THE ELLIOT FAMILY,' Mr. Burdett's truthful expose of the wrongs and oppressions of female laborers, meets with a steady and increasing sale. We are glad to hear this of women whose cause he so sincerely advocates.

RESPECT FOR THE AGED.—It is painful to witness the little respect that is often paid to the aged heads and tottering forms. In olden times, when an aged person passed along, the young were taught to take off their hats as a mark of respect.

THE WIDOWS OF LAW.—On Tuesday of last week a young and respectable girl, 19 years of age, left her home in the East part of the City, at 5 A. M. taking her clothes and leaving a note stating that she was married and had gone off with her husband.

SUDDEN DEATH FROM FIGHT LACING.—On Thursday evening a woman named Maria Mason, was taken a walk with one of the recruiting party stationed at Hinckley. They had not proceeded far before she exclaimed—"Oh! how ill I am!"

THE WAY TO BE HAPPY.—Happiness is always to be found if we only condescend to pick it up by seed. As none of its ingredients should be thought too minute to be gathered and added to our store, so none should be deemed too insignificant for distribution to others.

TASSO'S WISH.—Tasso being told that he had an opportunity of taking advantage of a very bitter enemy—"I wish not to plunder him," said he, "but there are things which I wish to take from him; not his honor, his wealth, nor his life—but his ill will."

Are the authorities aware that there are scores of little boys, who frequent the Hotels depositing the works of Paul de Kock and other equally abominable trash? It is indeed a melancholy sight to see these poor ragged and barefoot boys engaged in this infamous business and already become adepts both in language and manners of the school of the boys whose cruel teachings necessity has placed them in. How long ere Education, Civilization, Christianity, will overtake these forsaken, brutalized classes of a city's population.

MARRIED, In CHARLESTON, R. I., Oct. 12th, by Rev. A. B. Burdick, Mr. ISAAC S. CRANDALL, of Hopkinton, to Miss MARTHA PECKHAM of CHARLESTON. Also, in Hopkinton, by the same, Mr. JAMES R. EDWARDS, to Miss EVELINE KENTON. Also, Mr. AUGUSTUS R. KENTON to Miss FIDELIA BURDICK, all of Hopkinton.

LETTERS, Wm. B. Maxson, Charles M. Lewis, Alfred B. Burdick, R. F. Cottrell, Isaac D. Tinsworth, H. G. Hawley, A. M. Covey, Wm. M. Falmestock (just in time.)

RECEIPTS, Berlin—Charles Saunders, Amy Saunders, Truman Saunders, Eld. Wm. Satterlee, John Whitford, \$2 each. Shiloh, N. J.—Eld. John Davis, Dea. John Bright, Joseph Swinney, \$2 each. Doyuter—Daniel C. Richmond, Lauren H. Babcock, \$2 each; Harriet D. Well \$1; Betsey Crumb \$1. Hopkinton, R. I.—Eld. John Green, Matthew S. Kenyon, Lewis G. F. Rundolph, Horatio N. Burdick, Gardner S. Kenyon, Sophia Wells, \$2 each; Col. Daniel M. Crandall \$5.

New London—Maria Holt, John W. Green, Calista Jones, \$2 each; Dea Thomas Perry, Mary Williams, \$1 each. Republic—George Gardner \$2. Norfolk—Clark Rogers, Nathan Rogers, \$2 each. Leonardville—Robert Langworthy \$3. Broadbald—Ann S. Clarke \$2. North Brookfield—A. M. Covey \$2.

PLAINFIELD FAMILY SCHOOL, THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principles. References and other particulars will be given on application to J. O. MAURIAC, Principal. Plainfield, N. J., Oct. 20, 1845.

TRACTS RELATING TO THE SABBATH, THE SABBATH TRACT SOCIETY publish the following: SABBATH TRACTS, at 15 pages for one cent.

No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; Price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; Price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; Price 6 cts. No. 5.—A Christian's Catechism to the Old and New Sabbathians.—(Containing some striking extracts from an old author who wrote under that title.) 4 pages; 1 ct. No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct. No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. No. 8.—The Sabbath Controversy—The True Issue. 4 pp. No. 9.—The Fourth Commandment. False Exposition. 4 pp. The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventy-day Baptist General Conference." 24 pp. These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to PAUL STILLMAN, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, Principal, and Professor of Languages. ISAAC S. BATES, Associate Principal, and Professor of Mathematics. GEORGE EVANS, Professor of Natural Science. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STILLMAN, Professor of Vocal and Instrumental Music. MISS C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.

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.

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 increasing public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its 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. Piano (extra,) per term, \$10 00. Washing, lights and 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, Michigan, Wisconsin, Rhode Island, and Illinois.

The Sabbath Recorder,

IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2.50 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 E. UZZEY, No. 9 Spruce St., New York TOBITT'S PRINT, 9 SPRUCE ST.

