

Table of market prices for various commodities including Ashes, Candles, Coffee, Flour, and other goods.

The Sabbath Recorder

EDITED BY GEORGE B. UTTER.

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

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NEW YORK, FIFTH-DAY, OCTOBER 30, 1845.

WHOLE NO. 71.

The Sabbath Recorder.

COPARTNERSHIPS WITH THOSE WHO DO NOT KEEP THE SABBATH.

It is well known, that considerable difficulty often arises in the minds of our people in regard to copartnerships entered into between the members of our churches and others who do not keep the seventh day holy.

This difficulty of our people, and censure of our opponents, appears to be founded on that part of the sabbatic law which prohibits from allowing labor to be done within our gates on the Sabbath, either by servants or strangers.

Some may say that this is going too far—that it is not necessary from the premises. Others will say, it is only carrying out the principle.

After quoting church history to prove that the early Christians observed the first day, he said, "If the true Sabbath was banished from the church, then the gates of hell prevailed against the church."

Mrs. Fry.—I was reading, not long ago, of the Quakeress, Mrs. Fry. You know, perhaps, that this woman has traveled over England, and over the north of Europe, visiting the prisons, going into the mad-houses, and everywhere causing the cheerful light of religion to fall upon human woe.

batic law or their own principles in forming partnership connections (or continuing them) with those who work on the Sabbath, so long as they neither work on that day nor ask or encourage others to do so.

WESTERN NEW YORK—ANTI-SABBATH DISCOURSE.

NEWSTEAD, Sept. 30, 1845.

To the Editor of the Sabbath Recorder:—

I live in a neighborhood where the light of the true Sabbath has shone for a number of years, and where many of my neighbors who observe the first day of the week have long been convinced that the Bible requires the observance of the seventh day, and not the first.

This being the state of affairs with us, a certain priest, who had never visited us before, saw fit to send an appointment to preach on the Sabbath question, and to-day we have had the privilege of listening to his discourse.

He then proceeded to affirm that the Sabbath was of "perpetual obligation," that it was "made for man," and that it was "necessary for the spiritual good of man."

After making the usual declaration, that Christ and his disciples met on the first day, &c., he asserted, that though the Sabbatharians insist on an express command for the change, yet they place "great reliance on church history" to sustain their views.

After quoting church history to prove that the early Christians observed the first day, he said, "If the true Sabbath was banished from the church, then the gates of hell prevailed against the church."

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her Bible, to begin to read from it. In a little while the Babel of noises around is hushed; the soft tones of her voice have caught their attention, and have fixed upon their hearts.

BE ON YOUR GUARD.

Yes, young man, be on your guard. There are a thousand temptations in your path and a thousand voices calling you away from duty.

That leads to infamy and death, with flowers Of rare perfume will oft be stored, to draw Thy purity away.

We repeat—be on your guard. Let nothing corrupt your virtue—no art seduce your integrity—no associations blind your eyes—no pleasure lure you to ruin.

ARRIVAL OF DR. JUDSON.

We enjoyed the pleasure of taking the hand of this beloved missionary, on his arrival in this city, on Wednesday morning, Oct. 15, and of looking for the first time upon the face of a man whom we have long admired and loved.

Dr. Judson sailed from Salem, Feb. 6, 1812, for Calcutta, under the direction of the American Board of Foreign Missions.

Barque Sophia Walker.

MY DEAR BROTHER.—I wrote you the 13th of April, and the Treasurer on the 1st of May, just before sailing from Amherst.

Mrs. Fry.—I was reading, not long ago, of the Quakeress, Mrs. Fry. You know, perhaps, that this woman has traveled over England, and over the north of Europe, visiting the prisons, going into the mad-houses, and everywhere causing the cheerful light of religion to fall upon human woe.

ly sailed on the 25th of July. After a time, she again appeared to be recovering, and in the cold weather off the Cape of Good Hope, my hopes became again very sanguine.

Had Mrs. J. lived to reach home, and especially if my assistants had been with me, I should have expected to remain some time in America, that her health might become confirmed.

WELCH BAPTISTS.

We commend the following to the attention of those who are in the habit of ascribing a very recent origin to Baptist principles.

The Welch historians say, that, from the introduction of Christianity into Britain by the Apostle Paul in the year 64, till the visit of Austin, the monk by whom their conquerors the Saxons were "converted," about the year 600, the Welch knew no other baptism than immersion; and no other subject of it than the professing believer; and regarding the kingdom of Christ as not of this world, they had not connected the church with the state.

But not all; Evans traces the remnant of the ancient faith and practice through the darkness of popery to the year 1000; and Peter Williams down to the year 1115.

BISHOP ONDERDONK.—DR. TYNG'S SPEECH.

"Ought he to be restored to the control of this diocese? Can he be restored to that position? I will discuss the last inquiry first."

Sir, character depends not upon acts of repentance commensurate by reformation. We may receive the penitent back again into our affections—no man may open the door of the father's house to the prodigal wandering child, and forget, in the flowing out of our paternal affections and confidence, that he has ever stepped aside from the path of truth and duty.

Oh could I reach his private ear with the language of influence, could I put the arm of affection around his neck, could I address him with passionate solicitation and entreaty, having no other desire than to rescue him from the deep tide of contumacy that has assailed him, I could not procure for him a greater favor than his calm and peaceful retirement from this scene of conflict.

But I say again, sir, it is vain to seek to reproduce public confidence, or to let him return to any congregation. The influence would be the same in every place. You could not retain a congregation within the walls of any church to meet him, in these peculiar circumstances.

tended to this. All other propositions and amendments, have been as the mountain rivulets running down into this vast ocean where they were all to sink.

Can he minister with benefit to the Church? That depends on the settlement of the former principle. Can men teach their children to look up to him with that deep feeling of reverence with which his office has ever been regarded in our families? Can the members of the Church receive him into their domestic circles?

If this gentleman is to be restored to office what is to be the effect upon the confidence of the people in the ministry? Sir, a feeling on this subject glows in my heart's blood, it beats in every pulse.

We are commended to abstain from the very appearance of evil, and can we ask confidence in the character of ministers, the majority of whom are prepared to say that they do not believe these facts an absolute disqualification for the public ministry.

THE WIFE.

To a fond and confiding girl, few hours in life are so full of buoyancy and hope, of kindness and affection, as those of childhood.

In dreams of confidence in the prudence of her choice, and delightful anticipations of succeeding years of affection and happiness, she is led to the altar.

It is a hardy picture to yourself a situation more truly heart-rending and deplorable, than that of a female who has found every want anticipated, and every reasonable wish gratified, to repose on the bosom of affection, but finding her confidence betrayed, her affection slighted, and herself, with a helpless offspring, left to struggle with unkindness, poverty and want.

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The Sabbath Recorder.

New York, October 30, 1845.

MENTAL INDOLENCE IN THE MINISTRY.

There is no work in which men are permitted to engage that demands greater industry and exertion than the work of the ministry. Yet the complaint is often made, by those who respect and love religion, that large numbers of ministers are notoriously indolent. In many cases this complaint proceeds from ignorance or misapprehension, and is therefore wholly groundless and unjust. In other cases there is good occasion for it, which ought to be removed, and which must be removed before the ministry will enjoy that respect to which, when properly exercised, it is justly entitled. Undoubtedly there always have been more or less persons in the ministry who had no higher aim than to please their hearers and secure for themselves a competent support. Such persons, if they once obtain a comfortable place, naturally adopt the habit of taking things easily; and of course it is useless to talk them about the duty of being diligent and studious in their work, unless they can be shown that neglect in this respect may endanger their pecuniary interests. But there is a large class of ministers who sincerely desire to be faithful and approved workmen, who yet imperceptibly fall into habits of mental indolence which invariably bring their ministry into disrepute and destroy their usefulness. To such, friendly suggestions, from whatever source they may come, are always welcome, and they are never made without being to some extent useful.

One of the most common forms in which mental indolence manifests itself among ministers, is in a strange satisfaction with a very limited range of general reading. Perhaps their minds are accustomed to dwell upon those examples of divine sovereignty in which God has been pleased to bless the humblest instrumentalities to the accomplishment of the greatest results. Every instance in which a "man of one book" has been a successful preacher, is treasured up and magnified, until they are quite satisfied that a few books can abundantly supply the intellectual wants of a minister. Or, perhaps they have a remarkable veneration for The Book which is designed to be the Christian's source of instruction, as well as his rule of faith and practice; and while they think upon the richness of its treasures of knowledge, all human productions dwindle into insignificance. They are much like that Saracenic invader of Egypt, who destroyed the Alexandrian library, the richest collection of books in existence, and then quitted his conscience by saying, "Either these books contain what is found in the Koran or they do not; if they do, they are superfluous; if they do not, they ought to be destroyed." So with those ministers who, from a profession of regard for the Bible, dispense with the stores of theological knowledge which holy men in times past have laid away for the benefit of their successors; if they do not actually destroy them because contrary to the Bible, they neglect them because superfluous to those who possess the Bible. In this way they not only take the credit of great veneration for the sacred oracles, but they also escape from the uneasy feeling which might attend upon deliberately neglecting to study what they were conscious they ought to study. How different this from the course of most of those whom God has pre-eminently honored in days past. The Apostle Paul studied and wrote with unexampled diligence, though possessed of a most vigorous and cultivated mind, and constantly pressed with other labors. His son Timothy, if he obeyed the Apostle's directions, was alike diligent in giving attention to reading. Calvin, when once urged to stop at Geneva instead of proceeding to Basle, replied, "I must study." And the pious Baxter, whom no one will accuse of exalting mental improvement above spiritual qualifications, once said, "O what an abundance of things are there that a minister should understand, and what a great defect it is to be ignorant of them, and how much shall we miss such knowledge in our work!" In view of such instances of diligence in reading and study, on the part of men whom God has made the richest blessings to the church, what apology can be given for neglecting those uninspired works which may help the minister better to honor the holy calling to which he has professedly consecrated himself?

Not unfrequently mental indolence leads ministers into the habit of discussing in the pulpit only a narrow range of subjects, and that in a dull and uninteresting manner. Among the attendants upon the ministry will be found hearers of every class. There will be some so hungry for the bread of life, that they will receive it with joy in whatever shape it may be served up. There will be others whose appetites are not so sharp, and to gain the attention of whom the simple truths of the gospel need to be clothed in language of freshness and vigor as well as propriety. But if, instead of this, they find the naturally unpalatable doctrines of religion served up in a mean and slovenly manner, by those whose ministrations lead them every week over the "old familiar track," without variation of plan, illustration, or language, the result is certain. They will either be driven to abandon the sanctuary altogether, or to seek some place where the glow of excitement or the refinement of thought gives attraction to philosophic speculation or palpable error. In such circumstances, the indolent man may, perhaps, console himself by claiming that he has avoided the "enticing words of man's wisdom," and that his faithfulness in proclaiming unwelcome truth has driven from his ministerial influence those who could only be retained by the presentation of unsanctified novelties. But we fear that the decision of all candid observers, and of the last great tribunal, will be, that his own indolence and care-

lessness compelled them to seek instruction where it was imparted in a more attractive and effective manner. No one can doubt, that there is an inherent power in divine truth which adapts it to the accomplishment of great and good results. To this God has added his promise, that it "shall not return unto him void." But before resting with entire composure upon this assurance, let the minister of the gospel inquire with candor and diligence, whether he has put forth those intellectual efforts which are necessary to bring the truth into contact with the naked and sensitive souls of men.

Mental indolence undoubtedly has much to do with the frequent ministerial changes of the present day. Under the spur of excitement and novelty, the newly-appointed minister often puts forth surprising efforts which meet with a temporary and gratifying success. The people are drawn together in crowds, and the highest expectations are formed. For a time all goes on well. But at length the spur loses its power, the efforts of the minister are relaxed, he finds that the reservoir of thought is not inexhaustible, the people become tired of the reiteration of old discourses, and both minister and people begin to think that a change would be desirable. Hence commences a series of removals which are alike hurtful in their influence upon the character of the minister and of the parishes in which he may make a temporary sojourn. Ministers often speak of the indications of Providence that these changes are proper and desirable, and perhaps in many cases they are truly so. But there can be little doubt, that in many other cases these indications might better be interpreted as pointing out to the minister the duty of becoming more industrious and studious, and thus recovering the partially alienated affections of a disappointed people.

The day has gone by for men to enjoy the respect and reverence of their fellows on the ground of having passed under certain rites, and been pronounced duly consecrated to the work of the ministry. If they would now secure that respect and reverence, they must be workmen that need not be ashamed, rightly dividing the word of truth. And this they can never be while characterized by mental indolence.

PUBLIC MEETING TO WELCOME MR. JUDSON.

A public meeting was held in Boston on Friday evening, the 17th inst., to welcome this devoted missionary to his native land. It is spoken of as a season of almost unprecedented interest. There was Dr. Judson himself, the oldest surviving missionary to the East, and the first who gave himself to that work. There were the members of the Mission Board with whom he had been officially connected, and hundreds of pastors and laymen who had supported him with their contributions and prayers, but to all of whom he had heretofore been unknown by face. The sight of the long-loved and well-known man, whose self-denying labors for a long period had done so much towards keeping alive the missionary spirit, was enough to excite the deepest emotions in every bosom. It carried the thoughts back to the time when he was brought before kings and councils, or confined in dungeons and chains, for the testimony of Jesus. It moved all the spectators with one common and deep impulse which will not soon be forgotten. The services of the evening were introduced by prayer and singing, after which Rev. Dr. Sharp, as President of the Board of Missions, and the oldest pastor of the churches, addressed Dr. Judson in the name of the friends of missions under whose direction he had acted. His address was appropriate and touching.

He was followed by Mr. Judson, who told the audience, through an interpreter, that it was the dying request of his late wife, that he would not attempt to address a public meeting while in this country; nevertheless he could not refrain from thanking them, in the name of his companions and the converted heathen, for what they had done for Burmah.

During the singing which followed these remarks, a gentleman came into the church, passed rapidly up the aisle to the pulpit, and embraced Mr. Judson with uncommon warmth and ardor, which was as warmly reciprocated. It was Rev. Samuel Nott, Jr. of Wareham, Mass., the only surviving member, besides Mr. Judson, of that company of five missionaries first sent out from this country by the American Board. He had heard of Mr. Judson's arrival, had immediately set out for Boston to see and welcome him, and had arrived just in time to meet him in the midst of this assembly of his friends. After being introduced to the audience, Mr. Nott made a few remarks, in which he alluded with much feeling to the little missionary band, consisting of Newell, Hall, Rice, Judson, and Nott, who were ordained and consecrated to the missionary work at Salem in 1812. The first three have entered upon their reward, and the last two remain to congratulate each other. His remarks were followed by devotional exercises, and the meeting was dismissed.

PERSECUTION IN MADEIRA.—By a letter published in the Christian Reflector from M. J. Gonsalves, we learn that Dr. Kalley has left the island of Madeira, and returned to England. The letter also states, that the hospital, where multitudes receive medical attendance, and precious medicine for soul and body, is now desolate. Many of the converts, who through grace were rescued from the horrible pit of Popery, and the miry clay of superstition, are suffering for the truth's sake in the filthy dungeon of Funchal. Police officers are constantly on the alert, seeking new victims for torture, and Bibles and tracts for the flames. Many through fear have left the island. One of the converts, a lady, writes, that three hundred have left for Demarara, British Guiana; and many more were anxious to leave.

LETTER FROM JAMES A. BEGG.

Some months ago we introduced to the readers of the Recorder our beloved brother James A. Begg, of Glasgow, Scotland, author of the "Connected View" of "Letters on the Coming of Christ," &c. At that time we expressed the opinion, that he was doing much good as a witness for the Sabbath in Scotland. Since then we have received another private letter from him, a few paragraphs of which we venture to copy for the purpose of showing what are his present feelings and efforts. His proposition to furnish us with extracts from his unpublished work on the subject of the Sabbath, meets with our hearty concurrence; and we do not hesitate, from a hasty examination of the work two years ago, to promise our readers, that they will find in it new and rich trains of thought, which will amply repay their careful perusal.

35 ARGYLE ARCADE, GLASGOW, } Oct. 1st, 1845.

MY DEAR BROTHER.—I should have answered your kind letter of July 18th earlier, had I not had the expectation of being in Edinburgh before now, when I meant to make the inquiry about James Stewart. Very severe lameness has been the principal cause of my delay; but if, in God's mercy, I am able, I purpose being there soon, and hope to be able to get some account of him for you and myself. I think it very likely that there may have been, at all times, individuals who have in quietness been obedient to what they knew as God's blessed will, but who had little wish to excite attention. And it is not unlikely, that some may have made efforts to arrest public attention, who were unsuccessful in these efforts. I myself know many who feel uneasy at their violation of the Sabbath, who yet do not see how they can do otherwise. They have not that faith in God which it is the object of the fourth commandment to cherish. And some such may yet be compelled by the God of the Sabbath to prove Him, by trusting in His promises, through their loss of peace of conscience while in disobedience.

I have said, that some may have even sought to awaken public attention to the subject, of their own accord, without success; and I may illustrate this, by showing the difficulty. In the early part of last month, I addressed a letter to Sir Andrew Agnew, on his efforts for the promotion and maintenance of Sunday, as the Christian Sabbath. I subscribed it, and sent it to the Edinburgh "Witness" newspaper, which has been the principal medium through which Sir Andrew's letters and discussions have appeared. It would make little more than a column of their close type, but they could not find room for it. I sent it then to the Glasgow "Scottish Guardian," but they declined it, as not suitable for their columns, although the part they also have taken in the question, seemed to say that except on the ground of their party views, and their interests, it was specially fitted for their columns. I next sent it to the "Glasgow Argus;" they also declined, I can hardly say I think from any religious principle, whatever other motive may be supposed to dictate the rejection. I have since sent it to the "Glasgow Chronicle;" that paper is published to-day without it; but the Editor sends me word, that although he has not yet got it read through, from being very busy, yet he considers Sir Andrew wrong, and wishes opportunity to read it; and that he may, perhaps, insert it yet. If it appears in any paper, I will send it to you. I do not, however, expect this; for I know that amid many professions of independence and love of truth, secular journals, and religious journals also, and probably more so than the other, trim their course for their party's favor, as if truth had no existence. And when I mention that that long letter has been four times written, without its finding its way to any but the editors, it tends to show how, even in this country, there may have been individuals not only keeping the Sabbath, but in vain seeking the opportunity of making known their faith to others. It is, therefore, with particular satisfaction that I contemplate the success of your efforts in this cause, although I never feel that my simple testimony for God's authority, in the midst of this great city, is wholly in vain. Indeed, I have been informed by persons themselves, that it made their consciences uneasy when, passing my door on the Sabbath, in the prosecution of their business, they read the words, "Shut on the SEVENTH day." I pray, therefore, the Lord of the Sabbath to give me grace to prove faithful and consistent, to the glory of his name. I consider this my most legitimate sphere, where my manner of life from my youth up is known to many. I am even less buried, than if I were in London; perhaps a greater number have had the question of the Sabbath put before their minds through me in Glasgow, than might have been the case in London, in the same circumstances.

I am very glad to find not only the success of the Sabbath Recorder, but pleased with its character. The newspaper press of this country, from its general want of any real principle of religion, is I fear doing serious injury. In America, I think, there exists much even of a coarser character in the periodical literature, without any thing more of a redeeming character. I am fully aware that it is not an easy matter to continue supplies from day to day, or from week to week, without fail, of what is unexceptionable. The mental fatigue must be great, arising out of the revision, if not correction, well-meaning but ill-informed, and at other times of those who perhaps might be characterized as better informed, but less soundly principled. I can, therefore, form some estimate, my dear brother, of your labor, when added to those of an editorial character, there are those of the duties of the ministry. But when you ask me to write occasionally, you will be the better able to give me credit when I state that my opportunities and leisure are limited. Besides my business, I address a meeting on Sunday afternoon. If my health permit, this winter I should like to give a few lectures on Sunday evenings on the subject of the Sabbath. Yet I should be very happy if I could supply you with an occasional article. But, as you get files of the principal English newspapers,

I always think you have thus the opportunity of seeing what is going on, and easily extracting what is most suitable. It has, however, occurred to me, that as I have a portion of MS. on the Sabbath, fully written out, that I could regularly employ my boy a while each week, to copy a portion in a form for posting to you if you considered it worth while to insert it. Although perhaps containing few ideas new to the readers of the Sabbath Recorder, yet as each mind gives forth in its own form, and with some variety of illustration, it might not be wholly unacceptable. I have not abandoned the intention of publishing it here as a volume, if the Lord should give me the means of doing so, for I cannot expect much sale; but your printing it, if you thought fit, need not prevent the fulfillment of that intention.

Since I received yours, another meeting of the Directors and Shareholders of the Edinburgh and Glasgow Railway, and of those of the North British Railway, (the link in the chain through which English Sunday desecration will be drawn into Scotland), have decided, by large majorities, against those who seek to arrest the Sunday trains. The last ray of hope which such may have entertained, may now be dissipated; for, by a series of amalgamations, the Scottish lines are becoming so intertwined in their management, that, if I do not mistake, before two years all of them will be carrying their thousands of Sunday desecrators in all directions. The loosening of the bonds in one form will lead to another, and ere a few years have rolled away, those who prefer to work on Sunday and rest on the Sabbath may be left at liberty to do so. Not that I expect all inconvenience to be removed—far from it—on the contrary, I am persuaded that those who will live godly in Christ Jesus, will have the enmity and opposition of the world to bear. Yet in the keeping of God's commandments there is great reward, and deliverances he gives, and breathing times, in which the church obedient to her Saviour shall have rest and be edified; and, walking truly in the fear of the Lord, and in the comfort of the Holy Ghost, shall be multiplied.

Praying that our brethren, not resting merely in their obedience to the divine command, but regarding this as but the means of their sanctification, may glorify God their Saviour by a walk and conversation becoming the gospel, I remain, dear brother, yours affectionately, J. A. BEGG.

THE ORDINANCE OF BAPTISM.—The editor of a New Haven paper, who is not himself a Baptist, in noticing a baptismal ceremony recently performed in that city by the Rev. Mr. Judd, indulges in the following natural and appropriate reflections:—

"However much men may differ in opinion as regards the ordinance of baptism, whether it should be by sprinkling or immersion—whether in infancy or adult age, there is something in the ceremony as performed by this sect of Christians, adapted to strike all beholders with due solemnity. The devout prayer and Divine invocation, as it rises from the water's edge—the hymn of praise, clear and full, from the assembled company—the repeating of the injunction of Christ by the pastor as he leads forth into the water one of his flock—the benediction in the name of the Holy Trinity, are things which throw around the place an air of reverence, which but few venture to break by any species of rudeness."

UNDERSTANDING THE SCRIPTURES.—The following passage occurs in the report of a lecture on the Bible recently delivered in this city by Rev. Dr. Powers. It is a Catholic's answer to the Protestant doctrine that the Bible is so easily understood as to be a proper book for the common people. It entirely overlooks the difference between that understanding of the Bible which is necessary to salvation, and that which is necessary to explain all the geographical and historical mysteries of revelation:—

"Oh, but the Scriptures are easily understood. Let us see. In order to understand the Sacred Scriptures well, a person must be acquainted with the ancient languages; in order to understand the Sacred Scriptures, he must have a pretty tolerable knowledge of Rabbinical learning. In order to understand them, he must be familiar with history, ancient, modern, sacred and profane. In order to understand the Sacred Scriptures, he must be a good geographer, a good divine, a good grammarian and a good natural philosopher. And with all this staring me in the face, any man who tells me that the Sacred Scriptures are easy to understand, I must answer, I cannot believe it."

THE NEW YORK MEDICAL AND SURGICAL REPORTER, is the title of a periodical just commenced in New York, under the editorial care of Clarkson T. Collins, M. D. Besides general articles on the medical science, it is designed to furnish a regular report of the medical and surgical practice of the public institutions of this city—particular of the two "Cliniques," recently established, similar to those of Paris, where indigent patients receive gratuitously the advice of eminent practitioners. By this means, members of the profession, and students at a distance, may secure the benefit of the various discoveries and improvements made by the practical and scientific gentlemen of New York. Published once a fortnight, at two dollars a year. Address C. T. Collins, No. 173 East Broadway, New York.

COPARTNERSHIP WITH THOSE WHO DO NOT KEEP THE SABBATH.—The article upon this subject on our first page contains views which will be new, and perhaps objectionable, to some of our readers. But we are anxious to get at the true doctrine in regard to the matter, and therefore cheerfully make room for the article, and solicit for it a candid reading.

DR. REESE, the County Superintendent, who has figured so largely in connection with the New York school question, has been removed by the Board of Supervisors, after a great deal of discussion. The vote on his removal was 11 to 2. The vote on a resolution to the effect that he was not removed on account of his being in favor of the Bible, was 9 to 7. The vote on a resolution that the Board had no objection to the Bible being read in schools, was unanimous.

AN EDITOR'S TROUBLES.—The following is from a late number of one of our Baptist exchange papers. We copy it to show "the folly of finding fault with editors for occasional delays or unimportant errors:—

"We received, by a late mail, upwards of twenty letters, containing payments, orders, directions to change, stop, credit, correct credits and names of persons and P. O. inquiries about persons and property, schools, teachers, apostates, insolvents, runaways, books, papers, accounts, receipts, doctrines, discipline, correspondents, &c. &c.—complaints, criticisms, abuse and information on a variety of subjects, too numerous and (some of them) too trifling to specify, and sundry other items not found in the inventory of him who gathered specimens of the world's contents in his floating dominion. At the same time we received a large file of papers, several calling and claiming our attention to their articles or ours. Now if we do not remember every item of all this, forevermore, and the mixed medley received by other mails, before and afterwards—even to the spelling of a name—why we are a sorry, careless, negligent, not-to-be-trusted editor, who merits severe castigation, and we must stand and take it like a rock, block or stock, as in duty bound, whether it be inflicted by a maid or matron, saint or scapegrace—and take it too, without a sigh, groan, murmur, frown, blubber, contortion of muscle, nerve, integument, or the slightest motion of the most delicate and sensitive fibre of the head, chest arm, forearm, foot, leg, thigh, lip, tongue, or little finger—and bow, and with cap in hand, say—'Thank you sir' or 'madam,' as the case may be."

RELIGIOUS INTELLIGENCE.

YOUTHFUL ENTERPRISE.—Mr. William A. Macy, of New Haven, Ct., left this port for Hong Kong, China, in the merchant ship Lucas, on Thursday. He goes out under the patronage of the Morrison Education Society, and will be employed, immediately on his arrival, in teaching the English language to Chinese young men, who are desirous of thus preparing themselves for the rapidly increasing commercial business of the country. The Morrison Society is sustained chiefly by men of philanthropy and piety in England; and Mr. Macy will at once be able to exert a missionary influence, perhaps more extensive and important than in any other way. He is a youth of 20 years, a graduate of Yale College, a fine scholar, and gives promise of eminent usefulness in the great nation wither he has gone. Who will go and do likewise?

ENCOURAGING PROSPECTS IN INDIA.—It has been generally supposed among the Hindoos in India, that the loss of property was inseparable from a profession of the Christian faith, by the terms of the Hindoo law of inheritance; and this has been one of the most serious hindrances to the spread of Christianity and to the success of all missionary institutions. But it is apparent from a communication in the Missionary Herald of November, that this obstacle will soon be removed, and all Hindoos be at perfect liberty to embrace whatever religion they choose without any prejudice to their interests. This must be regarded as another of those important events which, in the Providence of God, are preparing the way for the ultimate triumph of the Gospel.

THE MOVEMENTS IN GERMANY.—The King of Saxony has taken measures tending to strengthen the new religious reformation. His brother, who is supposed to have contributed greatly to the taking of these measures, recently went to Leipzig, and there reviewed the Municipal Guard. The General of the Guard wanted to make the people shout "Long life to the Prince!" They, on the contrary, cried out "Hurrah for Ronge!" When the review was over and the Prince had returned to his palace, the crowd came to his windows shouting and throwing stones into his apartment. A troop of soldiers fired, killed twenty persons and wounded many others. "The people, indignant, took counsel together, and while the King's brother was escaping, a popular deputy was sent to the magistrates, requiring guaranty against such conduct in future. The local authority wrote to that effect to the King, who so far from giving any excuse for the conduct of the troops, addressed a censure to the people. This affair (says a correspondent of the Evangelist), it is probable will contribute to drive the Prince to measures still more injurious to liberty as well as to exasperate still more the people. The Council at Stuttgart has passed off with great success. Ronge, and a large number of deputies from the various parts of Germany, and even from Rotterdam and London, were present. The political journals of the country are entering with zeal into these struggles for religious liberty and reform."

MISSIONS IN TURKEY.—A missionary of the American Board, writing from Turkey, says, "I find a spirit of inquiry generally diffused among the Armenians, though differing in degree in different places. Our books are sold to a certain extent every where, in spite of opposition." At Toont, he says, there is a very interesting state of things. Some of the natives express an earnest desire for the establishment of a mission station in that place. There is a spirit of inquiry very generally awakened up, which should be promptly met by the friends of truth and moral improvement.

CHOCTAWS.—There are now four female boarding schools among the Choctaws, sustained mainly from the public funds of the nation; but under the immediate care and instruction of the missionaries. The influence of the Holy Spirit has been enjoyed at some of the stations; and eighty-five have been added to the church during the year. From the stations and vicinity, including Doakesville and Fort Townson, \$658 68 has been contributed within the past year for the mission and other benevolent purposes.

PUBLIC RELIGIOUS PATRONAGE.—The East India Company has lately contributed about \$200,000 towards the erection and support of a Protestant Church in Calcutta.

General

From the New York Daily... SIX DAYS. LA

By the steamer George... Foreign papers to a l... ed—we learn that the... ia a partially depress... been considerably rel... condition of the weat... in spreading the Pota... tempts at eradication... crued to the Corn... —and it is feared th... readiness for gatheri... weather. A steady r... will be the consequen... At Liverpool, Great... value, and flour has... followed by like seas... From Ireland there... good weather having... of the Western's depa... Orders from Hollan... to limited to meet w... Strange diseases, of... which infect the potato... ages among fish, fles... may be caused by som... the earth.

CHAIN OF RAILROADS... CINCINNATI.—A compa... ized in Ohio to const... the capital of the... Lake Erie. From Cin... Miami Railroad, 65... operation, and from X... a railroad is in progr... intended, in two y... Cleveland is about 14... to Dunkirk, the term... Erie Railroad, is add... ter route a railroad w... when the New York... pleted.

When these projec... will be seen, that a... connect the commerci... States with the great... running through some... flourishing agricultur... The following ar... York to Cincinnati b... New York to Pier... Piermont to Dunki... Dunkirk to Clevela... Cleveland to Colum... Columbus to Cincin...

Total, This distance may... than 48 hours.

BUSINESS OF NEW Y... be formed of the ent... tivity of the busines... than by a walk thro... —the scene of the lu... But a few weeks have... flame subsiding after... pest in which millio... thing but a blackened... desolation and strew... every hand rise tall... shoulder to shoulder... young trees in a nur... swept by the raging... seen but the gigantic... and Mortar, and the... feet at every step... a dream and is no m... 'Burnt District' will... splendid and imposi... one sees how much... the union of Capital... ergy can accomplish... not help sending for... when all work for th... of mankind shall be... admirable and only t...

THE WAY THE NOR... The French correspo... European Times tell... ecote: A good joke has... African, of the sweet... ed there, with a lette... of Algiers, stating th... Emperor of Morocco... portant diplomatic m... ceived the man, wit... given to him, visits... tions presented, add... were called out, and... them in review. Th... down a valuable gol... 'the Prince'; but... letters arrived from... Prince was a perfect... venture—a swindlin... make a precipitate... to save himself from... merited." The poor... fallen, and are at... everybody.

WHALING CRUISER... Bedford, assured us... ship belonging to th... cessive and successf... in eight years, and h... thirteen thousand ba... consisted of thirty m... spirits of any kind h... a beverage on any... died of disease, or b... any accident, except... the men in a boat, a... was dragged out of... line catching a round... ward with great vel... ward and somewhat... his knife and cut th... ment it proved to be... was attached to the... carried down by a... made another attem... in severing the line... when he ascended... blowing "very like... quied by his compar... enced essential inju...

DISASTROUS FIRE... fice erected by the... dall's Island for the... are dependent on P...

Miscellany.

MISSIONS.

BY MRS. SIGOURNEY.

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails...

Light for the forest child!
An outcast though he be,
From the haunts where the sun of his childhood smiled...

Light for the hills of Greece!
Light for that trampled olive,
Where the rage of the spoiler refused to cease...

Light for the Hindoo shed!
On the maddening idol train;
The flame of the suttee is dire and red...

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place...

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the dayspring hath its birth...

Light for the banner spread broadly forth,
Shall glid the dream of the cradle-bed,
And clear the tomb...

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ashamed and vexed; gladly would I have sent her off, for conscience whispered, "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away..."

The good old widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife requested her to wait in the lobby.

"Certainly, how can you doubt it? Do you think I would trifle with charity? Remember what you said to me a year ago; 'Oh, my dear friend, let us not make a show of the gospel.'"

"I turned to the desk, took from it six dollars, and opened the door to call the poor widow. 'Here is what you need,' I said, addressing the widow."

"I returned to my wife with down-cast looks, but she smiled and said, 'Do not take it so much at heart, my friend, you yielded at my first suggestion; but promise me so long as I wear a golden ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person, 'I cannot help you.'"

"When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart which no longer ago than yesterday dictated the words, 'Of all characters in the world, there is none I more anxiously desire to avoid than a hypocrite.'"

"How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrine I preach." [New York Observer.

From the Boston Recorder. SALOME MULLER—A WHITE SLAVE. Salome Muller was born of free white parents in Germany, in July 1813, and sailed with her parents, two brothers, and a sister, with a large number of other emigrants, for New Orleans in 1817, where she arrived in March 1818, when between four and five years of age.

Her mother and one of her brothers died on the passage. Her father, with herself and surviving brother and sister, were fraudulently sold under the "Redemption law," for a term of service, to pay their passage which had before been once paid.

Immediately after the sale, the family were carried about a hundred miles into the country, to the parish of Attikapas, where the father soon died of the fever of the country, the brother was drowned, Salome reduced and sold into perpetual slavery, and her sister to this day, has never been heard of by her German relations.

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mate of the value of the human soul, be so good as to favor your readers with a rule by which her damages in dollars and cents, may be precisely or proximately calculated? T. F.

The above facts are gathered from the last number of the "Law Reporter," and may be relied upon as perfectly authentic. The enslaving of a white woman enlists more sympathy than a woman of color. But is this crime of any deeper dye? Has not God made of one blood all the nations of the earth? Eds. of Rec.

Some folks are very fearful that northern papers speak too freely of southern institutions. Perhaps they do; but the following article from a southern paper will show that they do not much excel those who, from their opportunities for observation, ought to understand the matter.

IMPORTANT PROPOSITION. To the Editor of the Baltimore Saturday Visitor: The late outbreak among the blacks of Charles county, has given a just alarm to the friends of Southern Institutions, and has led me to inquire into some of the measures, which if adopted, would put a stop to this evil in time to come.

I propose then, in the first place, that petitions be gotten up immediately, and sent to the next Legislature, taking the appropriation away from the Maryland State Colonization Society, and its Charter also, for ever. The propriety of this course will be seen at once—for, as Mr. Calhoun said in the United States Senate, "as long as the idea is held forth that a negro can be set free at all, in this country, it will be a source of discontent to the slave."

In the second place, I propose that the right to emancipate a slave in Maryland, be taken away altogether. This will in a great degree reconcile the slave to his fate; as is now the case in Georgia—where it is made a penal offence for the Clerk of the Court to put on record any such deed of emancipation.

In the third place, I propose that no more Legislation be sought in regard to free negroes, because the right to dispose of those in our midst, is with the slaveholder, who is the only one interested in the case. The slaveholders of the lower counties have fixed upon December as the time for the free blacks in those parts of the State to leave.

In the fourth place, I propose that the elective franchise be taken away from all non-slaveholding white men, because the very circumstance of one white man being a slaveholder and another being from it, creates a caste in citizenship, and acts as a disturbing influence upon the valuable institution of Domestic Slavery.

I propose, in the fifth place, that it be made a criminal offence, and to be punished in the Penitentiary—years, for any man to write, or speak against involuntary negro slavery in the state of Maryland! The necessity of this measure will appear from the fact, that negro slavery is an Apostolical Institution, and the foundation of a Republican Government.

In the sixth place, I propose, that the Editors of Newspapers shall advocate the above measures, or any other regulations which may from time to time be agreed upon hereafter, shall be paid for their services, out of the State Treasury; and also that the "American Republican and Baltimore Clipper" be constituted the special organ of this great Reform.

In the seventh place, I propose, that the Legislature provide, by special statute, that the negro is not a man, but a beast, having no soul, and that his only business is to eat and drink, work and die; and that he is responsible to no being, in this vast Universe of God, but his master.

In the eighth place, I propose, that a Convention of all the people of the United States be called to change the Declaration of Independence, so as to make it read, "all white men are born equal," &c. I do not say that the words are not correct as they now stand, for Mr. Jefferson, who formed that glorious instrument, never thought that negroes were men; and you know what he said in his "Notes on Virginia," viz: "God has no attribute in his nature that can take sides with a negro slave."

WASHINGTON'S LAST TOAST. "Health to the sick, and freedom to the slave." The first part of the toast would be popular at this time, as most people like good health for themselves, and have no objection to their neighbors enjoying it also.

years ago, that the large and still increasing Methodist Church in this country, would now be split into two parts—and that, too, by one good Southern Bishop, who gave one blow, with his Episcopal sledge-hammer, in defence of slavery, and smash went the whole establishment, like a hail-storm on a pane of glass! So much for trying.

The Sea-Captain Rebuked. Recently a crew returned to New York, from a pleasant voyage to the Mediterranean. The commander made it his daily study and effort to keep the divine commandments, and endeavored, both by precept and example, to lead his men to do the same.

After being in New York a few days, some of this crew wished to ship again. Their old Captain not being ready, they sought a new one in another ship, and went on board to complete an engagement partially made. As they stepped on board, some incident aside from them provoked the captain, and brought out a thunder-storm of oaths.

It was a word fitly spoken. Let all sailors imitate these, and the ship-masters who have not principle enough to abstain from taking the name of God in vain, will be deterred from a foolish and inexcusable practice, by the very presence of men who are morally their superiors; and the old proverb, "He swears like a sailor," will pass away. [N. Y. Commercial.

REMARKABLE CASE OF ACCIDENTAL AMPUTATION OF THE ARM.—A baker's boy, a youth of about 20 years of age, was engaged in raising some sacks of corn by a windlass.—For the sake of a frolic, he seized hold of the chain, wishing to be raised to the upper part of the granary; but he was drawn so high that his head came against that portion of the roof through which the chain passed.

CHARMING POWER OF THE SNAKE. Mr. H. B. Hamilton, in the Savannah Georgian, says—"On the 29th of May last, I was riding on a small road in Dooley county, near the Allapahaw, when I saw a common sized fox-squirrel sticking to the side of a pine tree, some six or eight inches from the earth.

FREE MASONRY AND ODD FELLOWSHIP.—The North Indiana Conference of the M. E. Church passed the following preamble and resolution. "Whereas, we conceive it to be our duty, as ministers of Christ especially, as far as practicable, to avoid any thing calculated to cause dissension in the Church, or cut off our access to the people, and thereby lessen our influence; and, whereas, many in our country are strongly opposed to our ministers becoming members of the societies of Free-masons or Odd-fellows; therefore,

KNOWLEDGE FOR THE PEOPLE. RE-ISSUE OF THE PENNY MAGAZINE, AT ONE HALF THE ORIGINAL PRICE! 4000 IMPERIAL OCTAVO PAGES, 2000 ENGRAVINGS!! A COMPLETE LIBRARY WITHIN ITSELF.

There is nothing more familiar to our daily observation than the power and inveteracy of habits, insomuch that any decided propensity is strengthened by every new act of indulgence, and virtuous principle is more firmly established than before by every new act of resolute obedience to its dictates.

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to give such a toast—it was a stab in the dark at our institutions. He ought to be voted down as an incendiary.

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PRICE CURRENT. ASHES, Pot, first sort 3 75 Pearl 4 55 CANDLES, Mould, tallow lb. 9 11 Sperm, east, and city 7 23 Do Patent 4 38 COFFEE, Java 9 114 Lagaira 7 30 Brazil 6 24 St. Domingo 5 64 DOMESTICS, Shirtings brown 3 5 6 7 Do do 6 7 Do bleached 4 4 4 4 Sheetings b/w 4 4 4 4 Do do 5 4 10 12 Do do 5 4 12 15 Calicoes, blue 7 12 Do fancy 6 14 Drilling, brown 4 81 Kentucky jeans 25 50 Satinets 40 75 Checks 4 4 Cotton yarn, 5-13 15 16 FOREIGN BATHERS, Foreign, lb 12 @ 25 American, Live 30 @ 25 FISH, Dry Cod, cwt 2 57 @ 2 62 Pickled Cod 3 00 @ 3 25 Pickled Salmon 17 00 Mackerel, No. 1 10 50 @ 12 25 No 2 bbl 9 50 @ 10 00 No 3 bbl 6 50 @ 7 75 FLAX, Russia, lb 9 @ 11 American 7 1/2 @ 8 FLOUR AND MEAL, Genesee 4 62 1/2 Michigan 4 62 1/2 Ohio, Hey, & Ven. 5 12 1/2 @ 5 25 Pennsylvania 4 82 @ 4 75 Baltimore 4 82 @ 4 75 Richmond mills 7 5 @ 7 5 Do county 4 75 Brandywine 4 75 Georgetown 4 4 1/2 Barley western 5 90 @ 5 50 Oats, Northern 4 1/2 @ 4 50 GLASS, English Crown 50 feet: 6x8 to 10x13 3 50 @ 2 50 12x18 to 16x26 5 50 @ 6 00 Eagle and Columbian: 6x8 to 8x10 2 10 @ 2 30 10x14 to 16x20 2 70 @ 3 00 HAIR, North River 100lbs 72 @ 75 IRON, Pig, Eng. & S. ton 37 1/2 Do Amer 35 1/2 Bar do rolled 85 1/2 Do Russ PSI 100 1/2 Do Swedes 84 1/2 Do Eng com 72 1/2 Do do refined 85 1/2 Sheet E & Am lb 7 1/2 Hoop do cw 53 1/2 LEATHER (Sale), Oak, lb 18 @ 14 1/2 Hemlock, light 14 @ 12 1/2 Middle 13 1/2 @ 14 1/2 Heavy 12 1/2 @ 13 LUMBER, Boards N R } 35 00 @ 40 00 [M ft] Do box 11 00 @ 12 00 Do east, p. 10 08 @ 11 00 Do Albany, piece 8 @ 10 Plank, 6 x 12 33 00 @ 40 00 Pine, M ft 14 00 @ 16 00 Scantling pine 14 00 @ 20 00 Do oak 30 @ 35 Timber, oak, cw ft 25 @ 30 Do Ga yel pine 35 @ 40 Shingles, 18 in. 1 75 @ 2 00 Do cedar, 3ft. 20 00 @ 25 00 Do. do. 2ft. — @ 17 00 Slaves, w o l pipe M } @ 45 00 Do do bbl 28 00 @ 28 00 Do oak hhd 27 00 @ 28 00 Hoop, w o 25 00 @ 25 00 Heads, w o 25 00 @ 25 00 MOLASSES, New Orleans, gal 26 @ 30 St. Croix 28 @ 28 Trinidad, Cuba 26 @ 27 Cardis & Matanzas 24 @ 25 NAILS, Cut, 4d a 40 1/2 @ 4 1/2 (3d lb and 2d lb) 40 1/2 @ 40 1/2 Wrought 6d a 20 1/2 @ 12 Horseshoes No 7 18 @ 20 No 8 18 @ 20 Beef mess bbl 7 50 @ 8 00 Do prime 3 87 @ 4 00 Pork mess bbl 13 75 @ 13 87 Do Ohio prime 9 68 @ 11 00 Butter, west pme 15 @ 16 Do. Orange co. 18 @ 22 Do order to good 12 @ 14 Hog's lard 7 1/2 @ 8 1/2 Cheese, Am lb 6 1/2 @ 6 1/2 Hams smoked 8 1/2 @ 10 1/2 Do pickled 7 @ 7 1/2 Shoulders, smoked 6 @ 6 1/2 Do. pickled 5 1/2 @ 6 1/2 ORDINARY 100lbs 4 37 @ 4 50 Good to prime 4 87 @ 5 00 SEEDS, Clover lb. new 8 a 9 Timothy, tierce 12 00 @ 16 00 Flax, rough 8 50 @ 9 00 SUGARS, St Croix lb 7 1/2 @ 7 1/2 New Orleans 6 1/2 @ 6 1/2 Cuba, muscovado 10 1/2 @ 10 1/2 Havana white 10 1/2 @ 10 1/2 Do Brown 8 1/2 @ 8 1/2 SALT, Turks Isd bush 3 33 Bonair, 2 20 @ 23 Cadiz, 2 20 @ 23 Liverpool, fine 1 35 @ 1 45 SHEETING, Russia, white, p. 8 00 @ 9 00 Do. brown 8 00 @ 9 00 SOAP, N. York brown lb 3 1/2 @ 3 1/2 Castile 17 a 17 1/2 Cassia lb 33 a 34 Ginger, race Nutmegs No 1, 1 30 @ 35 Pepper, Sumatra 10 1/2 @ 10 1/2 Pimento, Jamaica 11 @ 11 1/2 TEAS, Imperial lb 35 @ 40 Hyson 34 @ 38 Young Hyson 20 @ 20 Hyson skin 18 @ 20 Souchong wool Am. Sc. fleece, lb 35 @ 33 Do merino 30 @ 32 Pulled superfine 31 @ 31 S. Am. washed 20 @ 21 Do unwashed 18 @ 18 African 18 @ 18 Smyrna 18 @ 18 Mexican 18 @ 18

EDITED BY GEORGE VOL. II The Sabbath

AUTHORITY FOR CALL. The almost universal title Sabbath to Sunday, than any other one in the eyes of the once and again protest cause unscriptural and cease. As corroborating have thought it mighting paragraphs from a one Charles Larkin, and to write under the duty to his fellows.

"There is no authority for giving to the Sunday Sabbath. It is a theological language, and they leading and deceiving ty of more. They are tensions to sanctify, disobedience to God's word which I commendish aught from the Old Testament and in the day, the Saturday, the very Bible, printed by special command of churches, in the tabled along with them; formation, that the Sabbath practice and tradition acted upon to the present fact. In opposition to the information to the practice people to whom the law is given, and who is not in the slightest degree the custom of their ancestors as the Sabbath, come forward, and that the Sunday is the commandment? The law not theological according own church. It is a puritanical cant, which Sabbath any reference in force now, the strict observer of the Sunday day. It surprises me, in the world the example of reverence for truth should publicly evince and such a disrespect the use of language, trines so utterly at variance with the New Testament nomination than the verse of the 27th chapter what day was the Sabbath, as it began to the week, came Mary to see the sepulchre they had bought to During the Sabbath anointed in the tomb dawn of the first day and reverential love to and adorn the caskets, anticipation ment to be lost when came mournfully to not, the sepulchre of the tomb was the morning he was resurrected to piety the festival and a day—for what else loved, revered, Friday had beheld humble and resigned stripped and scourged upon, clothed in purple, a reed for winds and waves lightning would burst forth, and then up his oppressors, Abram, instead of planted on his head who had beheld arrayed, mocked, posed to the deris had beheld him as a felon whom slowly, laden with way, the Mount of factor, between what, I said, but men, loving, beheld their alive, risen from and the grave, It must, indeed, of joy, and nature forever as a day—but made so by astic, reverential bath, but a trum love, but no conerated. Hence designation name; by nothing peculiar sanctity day of the week. It is an Evangelical name. The denomi

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