

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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AUTHORITY FOR CALLING SUNDAY THE SABBATH.

The almost universal custom of applying the title *Sabbath* to *Sunday*, has probably done more than any other one thing to make that day sacred in the eyes of the common people. We have once and again protested against this custom, because unscriptural and directly calculated to deceive. As corroborative of our remarks, we have thought it might be useful to copy the following paragraphs from an English work written by one Charles Larkin, who claims to be a Christian, and to write under the promptings of a sense of duty to his fellows. Read and ponder.

"There is no authority whatever in Scripture for giving to the Sunday the denomination of the Sabbath. It is a theological delusion to use such language, and they who use it are guilty of misleading and deceiving the people. They are guilty of more. They are, in the midst of their pretensions to sanctify, guilty of impiety and a direct disobedience to God. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."—Deut. 4: 2. Both in the Old Testament and in the New, it is the seventh day, the Saturday, that is called the Sabbath. The very Bibles, printed by authority, by her Majesty's special command appointed to be read in all churches, in the table of time that is usually printed along with them, tell us expressly for our information, that the Saturday is the Sabbath. The practice and tradition of the Jews, preserved and acted upon to the present day, informs us of the same fact. In opposition then to Scripture, in opposition to the authority of their own church, in opposition to the information of all history, in opposition to the practice to this very hour of the very people to whom the fourth commandment was expressly given, and who to the present time deviate not in the slightest degree from the practice and custom of their ancestors in the day which they observe as the Sabbath, how dare these clergymen come forward, and with shameless audacity tell us, that the Sunday is the Sabbath-day of the fourth commandment? The language is unscriptural. It is not theological according to the doctrines of their own church. It is the adoption of a vulgar and puritanical cant, which is a disgrace to them. Sunday is not the Sabbath, nor has the law of the Sabbath any reference to Sunday. If that law be in force now, the strictest and most straightlaced observer of the Sunday is a violator of the Sabbath-day. It surprises me, that clergymen, for the purpose of gratifying the rascal hypocrisy and despicable cant of the time, and who should show to the world the example of a higher morality, and reverence for truth as the most sacred of things, should publicly evince such a contempt for truth, and such a disrespect to the sacred scriptures, by the use of language and the promulgation of doctrines so utterly at variance with both.

"In the New Testament, Sunday has no other denomination than the first day of the week. The first verse of the 27th chapter of St. Matthew, both informs what day was the Sabbath, and that the first day was not the Sabbath. 'In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.' Another Evangelist tells us, that they came with sweet spices which they had bought to anoint their Lord and Saviour. During the Sabbath they allowed him to rest unanointed in the tomb; but with the early morning dawn of the first day of the week, with that piety and reverential love, which so strikingly belongs to and adorns the character of women, these pious matrons, anticipating the sun, allowing not a moment to be lost when they had a duty to perform, came mournfully to that which had been, but was not, the sepulchre of Jesus. The rest of Christ in the tomb was the last of the Sabbaths. In the morning he was risen, and his resurrection consecrated to piety the first day of the week, made it a festival and a day of joy—yes, of joy—extatic joy—for what else could it have been to men, who loved, revered, adored their Master, who on the Friday had beheld that Master, meek and lowly, humble and resigned, in the hands of his enemies, stripped and scourged, struck, buffeted, and spat upon, clothed in scarlet in mockery of the Imperial Purple, a reed placed in His hands, whom the winds and waves obeyed, at whose bidding the lightning would have descended, or the volcano burst forth, and the earth opened and swallowed up his oppressors, as it did Korah, Dathan, and Abiram, instead of a sceptre; a crown of thorns planted on his head instead of a regal diadem; who had beheld the Lord of heaven and earth thus arrayed, mocked with insulting homage, and exposed to the derision of a rabble populace; who had beheld him dragged forth out of the city gates as a felon whom it vomited forth, and ascending slowly, laden with his cross, along its dolorous way, the Mount of Calvary, and there as a malefactor, being publicly executed—what, I ask, but extatic joy must it have been to men, loving, reverencing, adoring him, to have beheld their lately derided and executed Master alive, risen from the dead, victorious over death and the grave, triumphant over all his enemies? It must, indeed, have been a day of triumph and of joy, and naturally would become consecrated forever as a day of religious festivity and rejoicing—but made so by no ordinance—by no command—no but solely through the feelings of deep, enthusiastic, reverential, awful love. It became no Sabbath, but a triumphal day—a day which Christian love, but no command, divine or apostolic, consecrated. Hence in Scripture the simplicity of its designation. It is marked by no peculiarity of name; by nothing that indicates its having any peculiar sanctity or holiness about it. The first day of the week. It is so called by the Evangelists. It is so called by St. Paul. This is the Evangelical and Apostolical denomination of it. The denomination of Sunday we derive from the

heathens—the day consecrated to the worship of the sun.

"But I may be told, that it is called the Lord's Day. Alas! sir, of this we have no proof—no proof whatever in Scripture. There is only one passage in Scripture in which the Lord's Day is mentioned, and that with so little of speciality of reference to the particular day to which the designation was given, that we are left solely to conjecture as to what day the great Divine and Prophet of the New Testament alluded when he used the expression, 'I was in the spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet.' Rev. 1: 10. This is all the Apocalyptic writer deigns to say on the subject. There occurs nothing in Scripture, either before or after, to resolve the mystery of these words. They are dark, and left in darkness. Whatever the Lord's Day was, there is no description given of it. It is given to keep it more holy than any other day. So that even if we admit the probability of the Sunday being the day thus designated by the Apostle, still there is no command given to observe it as a Sabbath. As far, then, as the Scripture is concerned, we are in perfect ignorance as to the day that was designated the Lord's Day. The name occurs not in the Gospels, not in the Acts of the Apostles, not in the Epistles, solely and but once in the book of Revelations, and the day to which the sacred writer alludes is left as dark and mysterious as the Apocalypse itself. By tradition certainly the enigma may be resolved. But those whom I oppose reject tradition, and adhere to Scripture alone. To that authority, then, they cannot consistently appeal, but must be left to founder and stumble on as well as they can in the darkness and doubtfulness of conjecture."

FOREIGN MISSIONS.

The father of modern missions to the heathen is William Carey; a man who lived to see the field of Christian enterprise, into which he was the first to enter, extended to every great division of the globe, and hundreds of reapers engaged, each in gathering a few sheaves of the immense harvest. Mr. Carey died at Serampore, India, June 9, 1834, in the 73d year of his age. He was at first a poor boy, who learned the trade of a shoemaker, but by the force of native talent and industrious self-cultivation, he rose to the situation of village school-master, and afterwards became pastor of a small Baptist congregation in Moulton, England, with a salary of ten or eleven pounds per year. By still continuing to keep school, and occasionally laboring at his trade, he supplied the deficiency of his revenue so as to maintain his family.

His vigorous industry, his untiring perseverance, and his uncommon aptitude for the acquisition of languages, and a capacious and far-reaching mind, that could embrace large designs and future results. Moreover, his heart was so warmed and enlightened by divine grace as to glow with ardent desire for the conversion of those millions of heathen of whom heretofore the Christian world had been negligent. By dint of talking, praying, preaching, and printing on this subject, he kindled the zeal of many of his brethren in the same cause. Such noble coadjutors as Fuller, Ryland, Sutcliffe, and Pearce, gathered round him; and on the 2d of Oct. 1793, in the back parlor of a private residence, a Baptist missionary society was founded. This was the earliest Protestant institution for the conversion of heathen nations in modern times, and the progenitor of all our missionary societies. Mr. Carey offered himself for the first missionary, and sailed for Calcutta in 1793. The missionary establishment at Serampore, which has been a well of life to many in India, was founded by his persevering efforts, and there, at the end of forty years, death found him still laboring in the vineyard, still ardent and happy in his work.

A HEATHEN TEMPLE.

The Rev. Eugenio Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathens, to large audiences. In one of his recent discourses, he describes a heathen temple, which we have never seen paralleled. It stands in the city of Arva, or the golden city, which for six hundred years has been the capital of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy high. On the top of the walls rest two rows of massive pillars. At each corner of the walls rises a beautiful spire. On the top of each spire is placed a huge bar of iron, surmounting which is an iron network ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells, of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the winds are stronger every bell is set ringing.

On the top of this temple is a second one, one hundred and fifty feet high, and on each corner rises a beautiful tower, with its complement of bells. On the top of the second stands a third temple one hundred and twenty feet square and thirty feet high, each corner having its tower and bells; and surmounting this third is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron network at its summit, having numerous bells suspended from its edge. On walking along by this temple, when the wind is strong, all these bells, comprising an endless variety of tones, are ringing. A wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it,

and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 150,000 rupees or \$50,000. Besides this, in niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher until they reach the lofty ceiling. Look about you which way you will, in this immense building, and it seems as though the gods were looking down upon you wherever you turn your eyes. Look upon this 274 feet of solid masonry work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

This temple, with all its images—the 3,000 bells—the sculpture, which adorns the building and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months' labor to the work, others four, and but few less.

NO TIME TO THINK.

"Can you spare five minutes; only five?"
"Well, what is it, Mr. H.?"
"I am desirous to say a word to you on business of some interest."

"Business, Mr. H. I why, I have business enough on hand for a dozen men, with twenty pair of hands."

"I know you have, Mr. H., and always have had, ever since I knew you. Have you made your will?"

"My will, Mr. H.—are you serious?"
"Never more so. You are yet in the prime of life, to be sure; but men die every day, and there is no prospect of your ever having any leisure in this world; it would not be amiss to keep your house in order. You look surprised, Mr. A., but listen a moment. The last time I spoke with you, (some six weeks since,) you admitted that you had some doubt of your being a child of God—though you have been a professed follower of Jesus, some twenty years, you had not that evidence of being a child of God which you knew you ought to have, and which you thought some did possess. Permit me to ask; have you taken any decided measure to remove all doubts in this matter of such immense importance? I anticipate your answer, you have been incessantly occupied night and day, ever since we parted, harassed with confessions of the Sabbath. The daily papers you are obliged to con, but as for new books and common periodicals, you take them all for the benefit of your family, but don't pretend to read them. You must confess that things don't go on just right with your children; you have some misgivings whenever the question arises, whether you are bringing them up in the nurture and admonition of the Lord; but then you can't get time to look at these matters? Now, Mr. A., what shall be the end of these things? By and by you must find time to die; and when you come to lie upon your death-bed, and I come in to pray with you, I shall pray, to be sure, that God would put beneath you his everlasting arm, and that

'Jesus would make your dying bed As soft as downy pillows are;'

but shall say to myself all the while, it's almost impossible, for he is resting on thorns.

His reflections can only be such as these:—Death!—Heaven!—what are they? I have had no time to think. What will become of my wife and children? I have had no time to think. Some of them are professors—I hope my wife is a Christian. Have I done all I could for them? Why yes—no, not exactly, I am a poor miserable creature to have had the care of immortal souls; but then I might have taken time, and studied their wants; 'where there is a will there is a way.'

But enough. Reader, 'time is the warp of life; O weave it well.' Possibly you are erring from the narrow way. Look well to your misgivings. Examine well your hopes of heaven.

TRINITY CHURCH.

Trinity Church is identified with the very first establishment of Episcopacy in New York, for the charter of its land and buildings was given by William and Mary, in 1697, subject to the yearly payment of one peppercorn. The communion plate is massive and very valuable. Several flags, on which was engraved the armorial bearings of Lady Cornbury, whose husband was Governor of New York, before the Revolution. The inscription states that the Sleeper was Catharine, Lady Viscountess Cornbury, Baroness of Clifton, and Leighton Broomwood, in the county of Warwick, sole sister and heir to the most noble Charles, Duke of Richmond and Lenox, and that she died in New York, August 11th, 1706, in the 34th year of her age.

1697, the vestry of Trinity Church ordered that "no negroes be buried within the bounds and limits of the church-yard; and that no person whatsoever do presume to break up any ground for the burying of his negro, as they will answer

it at their peril." Had this been prophesied to one of the newly awakened Sleepers at Ephesus, he would probably have deemed it fortunate that there would be no occasion to ask Christian burial in New York for the wealthy and intelligent Ethiopian, who invited St. Philip into his chariot, and was afterwards baptized by him. It is sufficient for modern Christianity that this interesting incident in Scriptural history is commemorated with perfect respectability of taste, by naming the Episcopal building for colored people, the Church of St. Philip. Queer things happen when churches go to sleep for centuries.

THE MORAVIAN VICTORY.

During the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravians. At length they put their threats into execution, and a large body of them marched into the town. When they arrived there, they saw no one in the streets nor in their houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted to be their shield in this hour of great danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight; where they expected an armed band, they saw it clasped in prayer; and where they expected weapon to weapon, and the body armed for a fight, they saw the bended knee, and the humbled head before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers; they heard the song of praise, and the hymn of confidence in the sure promise of the Lord. They beheld in silence this little band of Christians; they felt unable to raise their hand against them, and after lingering in the streets, (which they filled) for a night and a day, with one consent they turned and marched away from the place, without having injured an individual or purloined a single loaf of bread. In consequence of this signal mark of protection from Heaven, the inhabitants of the neighboring villages brought their goods, and asked for shelter in the Green Hill, which they called the "city of refuge."

"YOU ARE THE MAN I WANT, SIR."

A fact was told me on the grounds at Ticonderoga concerning Gen. Amherst and one of his guard, which may illustrate a great truth in religion. It is called—then in possession of the French, the General, to try the fidelity of his guard, left the camp one night, and in his uniform passed out along the line. He found that by telling them who he was, he could pass them, and that some would let him pass without a word from him—though their positive orders had been to let no one pass in the night, no matter who he claimed to be.

At length he came upon one who ordered him to "Stand!" "I am your General," was the reply. "Stand," said the guard, "or you are a dead man." "Do you not know your General, sir?" "My orders are to know no man, and I know no General Amherst here to-night." To test him still further, the General advanced, as if to pass. But no sooner done, than the guard brought his glittering musket to his shoulder, and in a tone that could not be mistaken by the General, said, "Another step, sir, and I'll shoot you." The General turned upon his heel, saying, "You'll hear from this in the morning."

Morning at length came; and the guard, not knowing what the result would be—knowing only his orders, and the fidelity with which he had kept them, was summoned into the presence of General Amherst. Fixing his piercing eyes upon him, that officer proceeded with his intended though concealed test. "Did you keep guard at such a post, last night, at such an hour?" "I did, Sir." "Did General Amherst attempt to pass you?" "Some one claiming to be him, attempted it." "And do you know your General?" "Not when I am on guard, Sir," was his undaunted reply. "You are the man I want, Sir," said the General, clapping him on the shoulder; "I have tried you, and I know your are faithful—hereafter you are enrolled as one of my body guard."

Now, not to dwell upon the fact, that in an army, the office of a guard is as necessary as that of a general, my question is, who will not say, that in that office, there is scope given for as much valor, and as high an act of fidelity, as any circumstances the General was ever in himself afforded? And though we have not the name of that soldier, while the name of the officer lives in renown, if there is any virtue in war, will not every one say that the man on guard should be regarded as not less deserving of his country, than the General himself?

So in religion. Dr. Beecher once said, "God does not want all captains in his army." He wants men who will be good soldiers and true. All cannot be missionaries or ministers; all cannot be men of wealth, nor of equally great influence. But all can be faithful in their sphere—be that sphere the humblest in the militant host. And shall not the reward of men in the last day be, not according to their sphere of action, but their fidelity in that sphere? I believe that their man who, by an honest calling, supports in his proportion a missionary abroad, or a minister at home, will be as much rewarded, as if with the same heart he himself had preached the gospel, or gone on a mission. And the widow, or mother in Israel, who can give but her pennies; and her prayers, will be as glorious as she had been the leader, if with the same heart, she had been the leader of the sacramental host. What Lord Bacon calls "David's military law," will then be illustrated, "that those which stayed with the carriage, should have equal part with those that were in action."

From the New York Evening Gazette.
THE TOMB OF COLUMBUS.

Being in Havana in the spring of 1835, I went to see the spot which contains the mortal remains of this great man. These remains are placed in the wall of the Cathedral Church of Havana, on the west side of the great altar.

Columbus died at Valladolid, 1506, aged 70 years. In 1513 his remains were removed to Seville; in 1546 they were transported to the city of St. Domingo; and in January, 1796, they were taken in great pomp, by a Spanish squadron, to Havana, and placed in the Cathedral. The particulars of this ceremony are related in the third volume of Irving's Columbus.

Since Mr. Irving's great work was published the Cathedral, to designate the spot which contains the relics. On the tablet is a medallion likeness of Columbus in profile; under it is the following inscription:

"O resto e ymagen del grand Colon!
Mil siglos durad guardados en la Orna,
Y en la remembranza de nuestra Nacion.
Fecit, Havana, 1832."

The following translation was given me by an officer of the United States Navy, then in Havana:

"O! rest the image of the great Columbus!
May it endure a thousand ages, guarded in this Urn,
And in the remembrance of our nation."

CAVERN OF THE EARLY CHRISTIANS.

A cavern remarkable in an archaeological point of view has just been discovered at about eight leagues from Guelma, in Algeria on the side of the Mlaia Mountains. It is hollowed out of an immense calcareous rock, and a circular entrance of seven or eight yards in diameter, is about 400 yards in depth, and runs from 1000 to 1200 yards in length, taking an inclined direction, and requires 35 minutes to reach its extremity. A thousand stalactites of various forms adorn its inside, and the ground is encumbered with a prodigious quantity of enormous blocks fallen from the vault. But what gives it its greatest interest is the number of Latin inscriptions at the entrance. They are for the most part illegible, but the name of Donatus is to be deciphered in more places than one. It belongs to the earlier times of Christianity, as the name of unknown martyrs appear, and there is no doubt the cavern was the refuge of the then persecuted Christians. The Arabs have many fabulous legends on the subject, and dread to enter it. It is supposed to be the residence of an Arab, the Chief Deradji Ben Ketad, who led some Franchmen into this cave, the silence of which has not been before disturbed for ages.

PHRENOLOGY, MESMERISM, RELIGION.

There are two recent offshoots from Physiology, which have been supposed fraught with influences unfavorable to religion. I refer to Phrenology and Mesmerism. The first has been thought to favor materialism, and to lessen human responsibility; and the latter, to bring miracles into disrepute; and to direct us, for the cure of the body and the soul, to a class of dreaming pretenders, whose responses are about as much to be relied on, as those of the oracles of Delphos, the god of Ekron, or the witch of Endor; and whom it is about as impious to consult. The merits of these new branches of science, this is not the proper occasion to discuss; nor is it easy as yet to ascertain definitely what principles in them are settled. But admitting their pretensions, the first seems to leave the question of materialism just where it found it; since it is as easy to see how an immaterial soul should act through a hundred organs as through one. Nor does it seem to me more difficult, on natural principles, to see how the mind may act at a distance, through the undulations of a mesmeric medium, than to see how light and heat are transmitted by the waves of a luminiferous ether. On the other hand, if physiology and phrenology tend to materialism, certainly mesmerism tends more decidedly to immaterialism, as the conversion of several materialists will testify. It does, also, open to the Christian, (admitting its statements to be true,) most interesting glimpses of the mode in which the mind may act when freed from flesh and blood, and clothed with a spiritual body. Indeed, I doubt not; that in regard both to Phrenology and Mesmerism, the general principle will prove true, that the more ominous of evil any branch of knowledge seems to be, in its incipient state, the more prolific it will ultimately become, in illustrations favorable both to morality and religion. [Prof. Hitchcock.]

SIMPLICITY.—The more I see of the world, the more I am satisfied that simplicity is inseparably the companion of true greatness. I never yet knew a truly great man—a man who overtook his fellow men who did not possess a certain playful, almost infantile simplicity. True greatness never struts on the stilts or plays the king upon the stage. Conscious of its elevation, and knowing in what that elevation consists, it is happy to act its parts as other men, in the common amusement and business of mankind. It is not afraid of being under valued.

A LAKE OF BLOOD.—Dr. Dick estimates the number of those who have perished directly or indirectly by war, at fourteen thousand millions; Edmund Burke placed the number at thirty-five thousand millions. Elihu Burritt, the learned booksmith, has taken the estimate of Dr. Dick, and assuming the average quantity of blood in a common sized person, states that the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float!

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MOBILITY OF THE OLD AND NEW TESTAMENTS COMPARED.

It is often asserted, that Christ taught a higher and purer morality than Moses and the prophets. Those who take this view, also maintain, that the Old Testament is superseded, and rendered useless as a guide for our conduct, by the New. Of course, therefore, sin is a want of conformity to that system of doctrine, or law, which is given in the New Testament. Men are guilty, or righteous—not as they want, or possess, a conformity to a law given before Christ came, but—as they want, or possess, a conformity to this new law.

It follows irresistibly from this view, that the doctrine of atonement is a fable. This is clearly seen by most of those who espouse the sentiment in question, and accordingly the doctrine of atonement is entirely exploded from their creed. But there are others, whose minds are more or less corrupted by the sentiment, who would shrink instinctively from any depreciation of the sacrifice of Christ. They suppose, that by exalting the morality of the New Testament so far above the morality of the Old, that by this very course they upgrade their Saviour. For such brethren we feel concerned, lest the word which they so unwarily embrace, should prove corrosive as a canker.

If the Old Testament was entirely abrogated by the coming of Christ, and the Lord's people were from that time put under a rule of conduct entirely new, it is clear, that Christ did not die to save his people from the penalty of any law which they had already transgressed. For they certainly could not have transgressed a law, which they were never under. They were never under Old Testament law; at least, none but Jews. Hence, if Christ's death had respect to that law in the way of atonement, it could, according to the doctrine in question, have availed for none except such of his people as were contained in the Jewish nation. It could have availed nothing for any others. The rest of his people, it seems, have lived under a different law—a law which had no existence till he came and published it. We cannot, therefore, suppose that his death was a real atonement for the sins of his people, unless we suppose it had respect to two different laws at the same time, under one of which his people were antecedently to his coming, and under the other of which they have been ever since. "But this supposition is inadmissible, being at variance both with reason and with scripture. Besides, on this supposition, the great body of Christ's people were not already in need of a Saviour when he came, but were rendered so by his coming. Yet all scripture goes to show, that Christ came because the world was already

in need of a Saviour. Let it, however, be granted—or arguments sake—that Christ's death had respect to two different laws at the same time. Each of these laws must have its own proper penalty; for a law without a penalty is no law at all. The one which inculcates the higher and purer morality, will of course be sanctioned by the heavier penalty. It follows, therefore, that of the whole company of those finally redeemed by the blood of Christ, one class will be found giving praise for recovery from greater ruin, and another class for recovery from less ruin. Instead of all viewing themselves as having once been in the same horrible pit of alienation from God, they view themselves as having been in different circumstances, according to the laws under which they were placed. Orthodoxy is not willing to be responsible for such results.

The results growing out of the assumption, that the New Testament morality is higher and purer than that of the Old, are so inconsistent with the notion of an atonement, that thinking persons either reject the assumption entirely, or else discard the atonement. Suppose, however, it be admitted, that the great object of Christ's mission was to inculcate a purer morality than what is taught in the Old Testament, rather than "to magnify and make honorable" a law already violated. We would then ask, upon what ground did he place that morality? Did he place it upon the ground of the natural relation existing between man and his Maker, and between one man and another? In other words, did he enjoin this morality upon men, because as the creatures of God they were bound thus to serve and glorify the one who created them? If so, he placed his morality upon THE VERY SAME ground, on which the morality of the Old Testament is placed. Therefore, instead of being a purer and higher morality, it must be the very same. To suppose it different, we must necessarily suppose it to be placed on different ground, or in other words, to be founded in different relations. We can conceive of Christ's unfolding more fully to our view the moral injunctions of Moses and the prophets;—we can conceive of his rectifying all mistakes concerning their nature and diversified applications;—we can conceive of his breaking the crust of carnality, within which they had been confined, and allowing them that free expansion, to which their own nature tended;—we can conceive of his developing, by his expositions, their purity and searching spirituality;—but we cannot admit, that he taught a morality of higher order, or one that rested on different grounds. We can freely admit, that the effect of his ministrations is to promote a higher and more perfect conformity to a law already developed; but that is a very different thing from admitting that the law itself is different.

But if we suppose, that Christ did place the morality which he taught upon a different ground from what it is placed on by Moses and the prophets;—that is, if we suppose, it was not placed on the

ground of the natural relation which men sustain to God, as creatures to Creator—we must then suppose, that he placed it upon the ground of his own special interposition in their favor. If so, then it becomes necessary for us to inquire, what is the particular nature of that interposition? For unless we understand its nature, no obligation founded on it can be made to take hold of us, and wake us up to action. If we find that interposition to be of the nature of an atonement for sins, then a prior obligation must at once be admitted, devolved by a law to which the atonement has respect. Hence it would follow, that the morality of the New Testament is not placed solely on the ground of Christ's interposition in our behalf, but has its origin farther back. But if we go farther back, we can find no other ground to rest it upon but the natural relation of men to God, as creatures to Creator; which is contrary to the supposition. We are therefore forced to the alternative, that Christ's intervention in our behalf is not a real atonement for sins. So that we come back at once to the other supposition, that the work of Christ was simply to instruct us in God's will, and to commend obedience by the force of his own example.

But if Christ inculcated the will of God, upon what is that will founded? Certainly not upon the mere sake of showing his authority. His will is founded in reason. And, as we have just seen, it cannot be founded merely in Christ's mediation, it follows that it must be grounded on the great primary relation which we all sustain to God as the creatures of his hand.

Whether, therefore, we suppose the Lord Jesus Christ to be our atoning High Priest, as well as Prophet; or whether we regard him as a Prophet merely, we cannot, without the greatest inconsistency, suppose the morality of the Old Testament to be inferior to that of the New, or that the New is any thing more than an expansion of the same great principles which are found in the Old, enforced by additional sanctions.

Are these sentiments confirmed by Christ himself? The highest duty that man is capable of discharging to his God, is "to love Him with all the heart, and with all the soul, and with all the mind, and with all the strength." The highest duty that he can perform towards his neighbor, is to "love him as himself." To no higher degree of perfection than this can man attain under any possible circumstances. Yet our Saviour taught that on these two commandments hang all the law and the prophets. In summing up all the duties necessary for one man to discharge towards another, he said, "All things whatsoever ye would that men should do to you, do ye even so to them." And then adds, "FOR this is the LAW AND THE PROPHETS."

THE VERMONT OBSERVER. The last number of the Vermont Observer contains our article announcing the release of Plymton Seaver from prison, connected with various editorial expressions of sorrow, that the Sabbath Recorder should manifest sympathy for "this offender against law and order." Among other things, the editor says, "We know Plymton Seaver, and have known him from a boy, and know nothing against him, only that he has become a rank Murrayite, i. e. infidel, and cares no more for the seventh day than for the first day, and would as soon work on the former as the latter." Here then we have the sum and substance of poor Seaver's offending—he is a Murrayite, i. e. infidel, and therefore, although nothing special is known against him, he ought to be fined and imprisoned for working on the first day of the week! Had this doctrine been advocated two hundred years ago by one of the persecutors of the English Anabaptists, it would not have surprised us. Nor should we have been much surprised to hear it from the lips of one of those old puritanic persecutors who thought it necessary to whip and imprison the early Baptists of this country for not bringing their children to be sprinkled. But to hear it from the editor of a Baptist paper in the State of Vermont, in the middle of the nineteenth century, we must confess excites our surprise. Does the editor really think, that in such a case imprisonment has a healthful influence upon the offender himself? If so, let him read Mr. Seaver's account of its effect upon him, which was to increase his hostility to the custom for neglecting which he was punished. Does he think it would serve as a warning to those who might be in danger of doing likewise? If so, we advise him to read some of the numerous articles which have been written upon the subject by those friendly to the imprisoned man. From them he will learn, that instead of serving as a warning, it has tended directly to arouse a disposition to do likewise. As a matter of policy, then, this imprisonment of Plymton Seaver has proved a total failure. It has put back the cause of Sunday sanctification in Vermont indefinitely more than the late State Convention has put it forward. Hence we think, that if the editor of the Vermont Observer would expend his strength in showing the folly of the whole proceeding, instead of finding fault with us for not approving it, he would much more effectually serve what he probably deems a good cause.

BAPTISM OF A PRESBYTERIAN MINISTER.—The Rev. Robert Wallace, who has been for the last twelve years pastor of the Free Presbyterian Church in Broad street, Birmingham, has recently embraced the views of the Baptists and been immersed. Mr. W. is spoken of in high terms, as an able and talented man. Though much esteemed by his church, and enjoying a handsome salary, he has renounced all for the sake of a good conscience. It seems that he had conceived a high respect for the character of the late Dr. Carson as

a man and a theologian; and when the Doctor's Baptism appeared, he felt anxious to see how weak might be the arguments of a great and good man in favor of what he esteemed an erroneous and unscriptural view. Under this influence he commenced reading the work, in which he found facts and arguments that shook his old convictions on the subject and rendered him not a little uneasy. After various attempts to throw off the subject, in which he was unsuccessful, he at length commenced a careful investigation of it, which resulted in a conviction that there was no scriptural warrant for infant baptism. He spoke freely to his brethren in regard to his change of views, and finally withdrew from them to join a people among whom he thought the true mode of baptism was practiced.

ELDER ELON GALUSHA.

We have seen in some of our exchanges an announcement of the excommunication of this brother from the church to which he belonged. Most of our readers know, that Mr. Galusha was a minister of high standing in the Baptist denomination; and many of them are aware, that he adopted the views of Mr. Miller concerning the end of the world. The adoption of these views was probably considered heresy by the church of which he was a member,—we know it is so considered by the facting his moral character was never better than when we have not been able to learn. All the accounts which we have seen have been brief, simply stating the fact of his expulsion, but nothing more. We think it is due to the public—we think it is due to those who have long known and esteemed Mr. Galusha, and especially to those who have regarded him as one of the pillars of the denomination he represented—that it should be stated distinctly, and unequivocally, whether the church found any other sin in him than that of believing that "the end of all things is at hand." We hope some of our exchanges will enlighten us on this point.

THE BAPTIST RECORD, a weekly paper which has been published at Philadelphia for nearly ten years past by the American Baptist Publication Society, is to be discontinued at the close of the present year. Three reasons are given for this course. The first is, a conviction that the issuing of a weekly paper is foreign to the objects of the Society. The second is, the exceeding difficulty of maintaining a neutral position in respect to Domestic Slavery since the withdrawal of the southern portion of the Church. The third is, that the Society can not afford to continue it at the expense of funds contributed for other purposes. It is quite probable, that the discontinuance of the Record will lead to the establishment of an independent paper devoted to the interests of the Baptists of Pennsylvania and New Jersey.

THE CHRISTIAN PARLOR MAGAZINE for November, 1845, is a most excellent and interesting volume, and a fine plate of Philadelphia, which was gathered one of the seven churches of Asia. The articles, as usual, are of a high order. Among them are "The American Christian Citizen," "The Transplanted Flower" by W. H. Burleigh, "Sketches of Life in the City," "The Parlor," "Our Family," &c. Published by Rev. D. Mead, 141 Nassau St.

NEW JERSEY BAPTIST STATE CONVENTION.—A meeting of this body is to be held at Piscataway, N. J., on the 12th inst. Besides the regular business of the anniversary, Mr. Kincaid is expected to be present, and speak of his labors in other lands, the condition of the heathen, and the power of the gospel when preached among them.

Our Pennsylvania brethren will no doubt take immediate action towards obtaining the passage of a law the coming session of their Legislature, which shall render them as secure in the enjoyment of their religious rights, as the observers of the first day of the week are. We send out this week an amended form of the petition we published a week or two since. We are advised that it is important to have two petitions circulated in each neighborhood, and each one of them signed by every individual, so that one may be sent to each branch of the Legislature. We hope that the signatures, not only of those who are actually members of the church, will be obtained, but also of all those who make it a matter of conscience to keep the Sabbath.

CORRECTION.—Some of our readers are aware, that there has been considerable difficulty among the officers and members of the American Female Moral Reform Society, touching the question who should edit their paper, and certain other matters connected with their internal organization. The disaffected persons have published one or two statements of their grievances, to which the regular officers have replied. We have not felt sufficiently interested in the strife to give it that attention which would be necessary to express an opinion as to the right or wrong in the case. But our attention has been called to a paragraph in the last paper of the minority, which demands a notice.

It seems that in order to substantiate some point in their case, the majority have availed themselves of the testimony of Mr. JOHN H. TOBITT. This testimony the minority have thought it necessary to invalidate, which they have attempted to do by intimating that Mr. Tobitt is a man of so little religious principle that he keeps his office open on "the Sabbath." Now it so happens that we hire an office of Mr. Tobitt, and that the "Sabbath" work to which reference is here made is done by a man employed by us, who is probably as conscientious about resting on the seventh day of the week and working on the first, as most people are about resting on the first. Such being the case, the charge against Mr. Tobitt is UNTRUE and UNJUST. We are sorry it has been made, not only because it may injure an innocent man, but also because it may cast suspicion upon the other testimony of those who make one statement without sufficiently investigating the facts. We cannot doubt, however, that when the facts are known, every reasonable effort will be made to undo the injury which may have been done.

NO JEWS AMONG CRIMINALS.—The Recorder of New York, a few years ago, stated that during his term of office not a single Jew had ever been arraigned before him for crime, neither had he known a single representative of that nation to be in the penitentiary or almshouse. A table has recently been published, exhibiting the number of crimes committed in New York within the last six months, together with the birth-places of the criminals. It includes a great variety of nations, but not a single Jew. Such facts speak loudly for the general morality of the children of Israel.

CHINA AND THE CHINESE.

Two addresses on China and the Chinese were delivered in New York on Wednesday and Friday evenings of last week, by Hon. FELTZNER WEBSTER. They consisted chiefly of facts and incidents which fell under his personal observation while on a recent official visit to the Celestial Empire. As the subject is one of very general interest, and as Mr. Webster's manner of treating it was remarkably lucid and concise, our readers will thank us for making the following copious extracts from the reports of the addresses which appeared in the Daily Tribune:—

In China there are three sorts of religion—that of Confucius for the learned and liberal class, the religion of Lanson, for the middle class, hereditary Buddhist, but is also a follower of Confucius. There is no prohibition of religion in China, nor any established State religion. Not even the Christian religion would have been proscribed had it not been for the quarrels among the early missionaries themselves, who after much bickering had called in the authority of the Pope to settle the matter. This interference of a foreign potentate in the affairs of his kingdom aroused the deepest indignation of the Emperor, and its immediate result was the prohibition of the Christian religion, under pain of death, throughout his vast empire. Mr. W. then proceeded to institute a comparison between the Catholic religion and the Buddhism of the lower orders of the Chinese. Both had their idols, images, worship and prayer to saints, gifts; both burn incense; the priests shave their heads, &c. The Chinese, however, are constantly asking of their gods and saints the most trivial things, and do not pretend to perform any act of the least importance without invoking their aid and protection. In every house is an image of the God of Longevity; and he is faithfully and devoutly worshipped, too. The Chinese Pantheon is pretty extensive. Mr. W. counted in a single temple the images of 60 deities. The Chinese are deplorably ignorant on religious subjects, and Mr. W. related having conversed with one of the lower class, or Buddhists, who had never before heard of such a thing as a future state of existence.

The personal appearance of the Chinese is just such as we see them pictured; and when a stranger sees them for the first time strutting and waddling about with their long tail queue dangling from the centre of their shining polls, his first and almost irresistible impulse is to catch hold of those tails and pull their owners over.

Mr. W. gave a very amusing account of an incident which occurred on his party and some Chinese dignitaries who brought a letter from the Emperor to the Embassy. The ceremonies were peculiar. First, the parties met with their hats on (this being the sign of honor there); then the Chinese shook their own hands at their friends, which was another distinguished mark of politeness. Then the guests who were seated, according to Chinese etiquette on the left of their hosts, wishing to be profoundly complimentary, selected choice tit-bits which they put with their own greasy chop-sticks into their friends' mouths! They were obliged to submit with a good grace to this touching mark of civility, and had nothing for it but retaliation in kind, and this they faithfully practiced. But the crowning civility was the close and minute scrutiny which their illustrious guests made of our friends' clothing—hats, boots, coats, vests, suspenders, shirt-bosoms, &c. This in China is regarded as the highest honor which can be paid to a new acquaintance—except to ask his age!—which was performed in due course on this occasion. The Chinese didn't seem to eat much—but they manifested a decided liking for barbarian Champagne and Cherry Bounce. The Chinese all converse in a very loud voice; and, toward the close of the interview, they seemed themselves to be pretty nearly as elevated as their voices. After about two hours spent in such intellectual interchange of civilities, the august bearers of the Imperial Letter took their leave—having served to fix indelibly the impression that the Chinese are the very reverse of us in everything, and that the intellectual, moral, political and civil obstacles to a closer union between the two people are about equal.

The voyage from Macao to Canton was described as being very pleasant, and allusion was made to the Floating City containing 300,000 inhabitants—all of whom live continually on the water, and thousands of whom never step foot on land from birth to death. Whampoa, a very beautiful place, is nine miles below Canton, and three below the barrier built across the river to keep off the English. The City of Canton is built on low ground with lofty hills on the East and prominence in rear crowned with a Tartar military station. The population of the City proper is estimated at between 500,000 and 1,000,000—but the suburbs contain probably as many more. In regard to the population of the whole Empire, Mr. W. is disposed to receive the statements of the Chinese themselves with more favor than has generally been allowed them. He made a comparative calculation and estimate by which he proved the capacity of China proper to subsist 240,000,000—while Chinese Tartary had probably a population of 70,000,000—thus overrunning the Chinese estimate, which is 800,000,000 for the whole.

In regard to the subject of small feet, Mr. Webster said that the Chinese manifested as much astonishment at the small waists of the American women as these at their small feet—wanted to know if such waists were not very painful and distressing.

They have a good many beggars in Canton, but not more in proportion than in European countries. The Government pursues a rigid course of non-interference in the affairs of this favored class. They are entitled by law to visit any man's house or shop they please and make all the noise they can with their nefarious instruments of

music, until they get the cash out of him. If he is obstinate, they are patient; if he is all endurance, they are all perseverance; and it becomes a most ludicrous contest between the most active and persevering annoyance on the one side and an appearance at least of the most stolid indifference on the other.

The Government of China is patriarchal—a pure, unalloyed despotism. The Czar of Russia does not exercise powers near so extensive or so complete as the Emperor of the Chinese. He is not only the owner of all the soil and wealth in the Empire—the absolute arbiter of the lives and fortunes of his subjects—the originator and embodiment of all law and justice—but the mediator between Earth and Heaven—the direct interpreter of God himself. The Empire is divided into Provinces, each of which has a Governor appointed by the Emperor and directly responsible to him for the good order, tranquility and virtue of his Province. These Provinces are subdivided into Districts, Towns and Hundreds, each of which is managed by a subordinate officer. But the great characteristic of the Chinese Government, and which pervades all its ramifications, is that each department, each member of every family, every individual, is made directly responsible for the good conduct of every one else. If a crime is committed, the whole town, district or province, is held accountable, and the magistrates and officers are special objects of punishment. If one member of a family commits a theft, the whole family—father, mother, sons and daughters—are hamboozed until the guilty one confesses. The Emperor acts on the principle that inasmuch as he maintains the Government and exercises all the functions of legislation and execution, the people whom he thus consecrates to himself ought to make any sacrifice in order to aid him. If the authorities are vigilant and impartial, no crimes can take place—if parents do their duty faithfully, children will be virtuous; this is the imperial dogma, and one which is very literally acted upon. A very striking illustration of this was given in the case of an American who lost his watch while making his way through a mob at night. Without much expectation of recovering his property, he stated his case to a Magistrate, who promised him that his watch should be restored in three days. The first step was to collect all the police officers in the place (about 100 or 200) together and throw them into prison. One of the leading ones was then taken by the Magistrate and told that he must find 'that' watch, and that all his companions should remain imprisoned till he had accomplished it. Well, the policemen all had wives and families—they all had friends and relatives. The contagion spread—every body was interested in getting these worthy men out of limbo, and the spectacle was presented of a whole community turned thief-catchers. Suffice it to say, the watch was found within three days, and the unlucky police officers were liberated.

The adroitness of the rogues is as great as the vigilance of the Police. The burglars there sometimes strip themselves stark naked, oil their bodies all over, conceal knife-blades in their hair, and then slip through the hands of those who attempt to secure them, or cut the fingers of whoever would grasp them by the hair. It is not strange that Chinese burglars should have ways of their own, as everything in China is reverse of what it is with us. They mourn in white—their compass points South—they put their saucers on their cups—the sun goes round the earth—the earth is a perfectly square, flat body—they punish the innocent to find out the guilty—they shake their own hands instead of those of their friends—they whiten the soles of their boots—the left hand is the post of honor—and how is it to be supposed that their thieves should be like ours? In China one thing is certain: crime brings punishment as surely as evaporation brings rain. For every crime somebody must be punished. And, like rain, punishment might be said to "fall alike upon the just and upon the unjust."

The reigning family is Manchoo-Tartar. In 1644 the Manchoes, until then tributaries, rose and seized the Government, marking their way with the most frightful slaughter and devastation. On assuming the reins, the Tartars wisely refrained from making any violent changes in the government or costume of the people—so that the revolution was, after the suffering caused by the war had subsided, merely a change of rulers, not of government. One thing the new dynasty prescribed, and that was remorselessly insisted on—the shaving of the head and wearing a queue. This is a Tartar custom. The Chinese, before the revolution, all wore their hair naturally. But the Tartar was inexorable—he would have nothing to daily remind the Chinese that there was a conquering and a conquered people in the same empire—and all China was shaved in a day!

There is no hereditary aristocracy in China. A few members of the Imperial Family and of the descendants of Confucius, are allowed small annuities from the Government and permitted to wear the yellow sack. But rank in China consists almost entirely in official dignities, and expires with its possessor. Offices are usually the reward of good conduct or literary distinction. There are nine grades of official rank, which are distinguished simply by the button on the cap and the peacock's feather. The highest corresponds to an English Duke, and its possessor is distinguished by a red button on the top of his conical cap and a two-eyed peacock's-feather. Wealth is regarded very little in China. It never confers respectability; and although it can purchase offices and honors, yet they command only the exact deference prescribed by law, and are otherwise held in contempt—while offices conferred as a reward for good deeds are regarded quite in a different light.

Filial duty is the strongest and most predominant of all sentiments in China. Their romances are filled with exaggerations of it, as ours of love. Extraordinary instances of filial devotion are publicly rewarded; and sons often, in cases of crime on the part of the father, step in and are punished in his stead. This affection is like although more sacred than that of husband and wife with us. The wealthy Chinese build temples to their ancestors, and all worship the dead.

Two things tend powerfully to establish the extreme antiquity of China—her Language and her Government. The latter is patriarchal—the earliest and most primitive form of Government; and the Language is that of Hieroglyphics, which is also universally recognized as the first attempt at a written language. The Chinese language consists entirely of independent characters, intended originally to represent ideas by pictures. There are 200 radicals, 800 primitives, and about 80,000 arbitrary signs in the Chinese language—each one of which must be learned before you are a complete Chinese scholar. One might as well go to work remembering all the faces he sees in New York in a month as to remember all these signs.

General

EIGHT DAYS. The steamship Monday morning to Oct. 19. She has a low summary continental interest. The cotton market have a downward tendency. The prospect of and corn is rapidly falling. The American price. There is quite a the dockyards and In the share market. The failure of the most distressing event with this subject, fire are painful in the eye. The Puseyite rupture; Mr. Newman having succeeded and. The French have Abd-el-Kader. He men of their troops. Mrs. Fry who for time and her purse, the inmates of our protracted illness. The Basle Gazette the slipping of a on the 17th ult. It carried away an On the 14th another ture occurred; imm rolled into the vall fled in the greatest done is estimated at Mons. Jobard, a cess for procuring from oil and water. FRANCE.—The greatly increased the pondent of Wilmer. "France will take geance; the defeat be wiped out in fire ter. It will be repa the people, if not have twelve-thousa march instanter to destined for the sam be pursued even int pire of Morocco, a for harboring him, returned to France again going to Alg of his ancient govern preme command." Intelligence had Marseilles, that at struggle in the west and among the nun Zouaves, surrounde Arabs, and summon of war, laid down th Two curious docum ed. They are letter to the Pope and the shortly before his de secession from, and as his connection with the government—the epistles, in fact, are of his life, and the sive to be reconciled. On the 8th ult., day, and he was nev A recent official rition between marrie law courts, are incre In 1837, for instanc 1077. The cause o separations are adul in France. In Paris there are 000 subscribers, and 898, with about 350, REVENUE OF THE U from customs for the June, 1845, will exci lic lands, \$2,000,000 al sources, \$163,998 700,000. There wa 1st July, 1844, of \$ The expenditures for \$30,000,000, whic ury of above \$7,500, penditures under the ment were very larg more than one half of government. PREJUDICE IN ENGL writing from Englan pleasing features of total absence of all against me, on accou of circumstances, if I go on stage coach the first cabins, and without seeing the s hateful and vulgar fe self not treated as a thing, but as a child all." ANOTHER LARGE R this State is overrun of itinerant burglars with each other at s at some appointed re of their villainy. Th we can account for which New York is in a few days, Mr. D has been despoiled of in gold, which he left with the store. The found under a barn, lar bill, and some pa thus showing that is an experienced enough that these art him, had wisely left THE POTATO ROT by the Burlington G of that place, has direc past, to the subject of discovering the cause

General Intelligence.

EIGHT DAYS LATER FROM EUROPE.

The steamship Caledonia reached Boston on Monday morning last, bringing Liverpool dates to Oct. 19. She had 118 passengers. The following summary contains the principal news of general interest.

The cotton market is still depressed, and prices have a downward tendency.

The prospect of the harvest is still uncheering, and corn is rapidly rising.

The American provision trade is flourishing.

There is quite a warlike activity going on in the dockyards and naval arsenals of England. In the share market speculation goes bravely on.

The failure of the potato crop in Ireland is a most distressing event. The accounts connected with this subject, from all parts of that country, are painful in the extreme.

The Puseyite rupture has taken an important turn; Mr. Newman and a batch of his friends having seceded and joined the church of Rome.

The French have been again overreached by Abd-el-Kader. He surprised and captured 200 men of their troops.

Mrs. Fry who for so many years devoted her time and her purse to ameliorate the miseries of the inmates of our various prisons, died after a protracted illness.

The Basle Gazette publishes intelligence of the slipping of a mountain in the Grisons on the 17th ult. It occurred at Buschlaw, and carried away an entire forest of young trees. On the 14th another catastrophe of the same nature occurred; immense masses of rocks were rolled into the valley, the inhabitants of which fled in the greatest consternation. The damage done is estimated at 400,000F.

Mons. Jobard, a Belgian, has invented a process for procuring gas equal to that from coals, from oil and water.

FRANCE.—The success of Abd-el-Kader has greatly incensed the French people. A correspondent of Wilmer's Times, says:

"France will take a stern and terrible vengeance; the defeat of Djemmaa-Ghazaouat will be wiped out in fire, and desolation, and slaughter. It will be repaid ten and twenty-fold upon the people, if not upon the victors. Already have twelve thousand men received the order to march instanter to Algiers, and a naval force is destined for the same place. Abd-el Kader will be pursued even into the very heart of the empire of Morocco, and Morocco will pay dearly for harboring him. Marshal Bugeaud, who had returned to France with the intention of never again going to Algiers, has departed for the seat of his ancient government, to resume the supreme command."

Intelligence had been received by way of Marseilles, that at the close of another desperate struggle in the westward of Algiers, 200 troops, and among the number five officers and forty zouaves, surrounded on all sides by hosts of Arabs, and summoned to surrender as prisoners of war, laid down their arms.

Two curious documents have just been published. They are letters of the celebrated Talleyrand to the Pope and the Archbishop of Paris, written shortly before his death, in which he bewails his secession from, and hostility to the church, as well as his connection with the French Revolution and the government that resulted therefrom. These epistles, in fact, are a recitation of all the doings of his life, and the manifestation of a sincere desire to be reconciled with Holy Church.

On the 8th ult., was Louis Philippe's 73d birthday, and he was never in better health.

A recent official return establishes that separation between married people pronounced by the law courts, are increasing in a remarkable manner. In 1837, for instance, they were 643; and in 1843, 1077. The cause of the greater part of these separations are adultery. They have no divorces in France.

In Benares, India, there are 5,000 places of worship; and there are supposed to be 50,000 Brahmans in that single city. One individual has presented \$1,200,000 to the different shrines simultaneously, for the support of heathenism. A missionary saw the money carried through the streets; there were between thirty and forty cart loads.

"Flogging," says Gov. Hammond, in his letter to Clarkson, "is not degrading, and unless excessive, occasions little pain."

On the above, the Boston Recorder remarks:—"It makes all the difference in the world who takes the flogging. A hundred lashes well laid on to Gov. Hammond's own back, would teach him never again to insult mankind with such a declaration."

From America, India, and China, about 260,000 letters were sorted in one day at the London Post Office.

The shares in the Cunard Boston Steamers, which originally cost £1000, sell in England at £2500. The company invest their profits in new boats, &c.

Rev. Dr. Joseph Wolf has taken up his residence at Mechin, and has accepted the chaplaincy of the English Protestant Chapel there, where he will perform divine service every Sunday.

A correspondent of the Hallowell (Me.) Standard, who lately visited Charles T. Torrey, in the Maryland Penitentiary, states that his confinement is undermining his health; his eyes are dim, his voice hoarse, and his spirits depressed; and it is feared he cannot live out the period (five years) for which he was sentenced.

Mrs. Hannah Gough died in New York recently at the extraordinary age of 109 years 11 months and 15 days. She had seen and conversed with every President of the United States.

A quarry of the most beautiful variegated marble, commonly called serpentine, has been lately discovered in Florida, Mass. Specimens, which surpass the Egyptian in beauty and variety of colors and susceptibility of polish, have been shown us, which we learn are a fair sample of an inexhaustible mass. The grain is finer and the structure more compact than that of other marble in this region, and when polished in thin slabs, the clouds and different shades of color are of great beauty.

Among the manufactures established at Cincinnati, that of stoves is growing into much importance. It appears from an official statement that forty-five thousand stoves and grates are manufactured there annually, by twelve foundries. These

threaten very serious consequences. Mr. Stowell thinks the rot is owing to sound seed having all run out, and that too little new seed has been procured. He has himself produced a fine crop of new potatoes from the tubers of the Foxite variety, and out of nearly fifty bushels, not a single potato is diseased. The vines are free from blight. A patch of Mercers, close by, was grievously afflicted with the rot.

SAVE THE PENNIES.—The people along the way from Memford to Camden, N. J., were a short time since, struck by a singular phenomenon in the road. For miles together, there was a regular deposit of cents; and as there was no claimant, the people who lived by the way turned out to gather up the droppings, and a pretty collection was taken up. For miles there were receivers. The road and ruts were trodden close, and even the charcoal men, who invariably sleep on their coal in the progress downward, were wide awake. It appears that a bag containing ten thousand cents had been put on the top of a stage, and aftersomesaking, either the string broke, or a hole was worn. One of the pennies, not having any particular attachment to the sack, popped out, and then another went, and so each followed his file leader, until the bag was empty and the road well lined.

SACCHARINE FOOD.—The Manchester Guardian, after quoting a paragraph from our last week's paper, on the use of molasses for feeding cattle, says—"Some thirty or forty years ago, Dr. Cartwright, the inventor of the power loom, communicated to the Board of Agriculture an interesting account of some experiments he had made on the effects of sugar in fattening sheep. He states that he gave to fifteen sheep four ounces of sugar each per day, mixed with other food, and, in the short space of twenty-eight days found, that on the average, they had increased upwards of one-fourth. As to the cost of the sugar, he was of opinion that sugar, supposing it to be purchased at 4d. per lb. would at the rate of four ounces per day, be paid in a return of flesh, exclusive of the advantage of expeditious feeding, and the benefit to be derived from the manure." [London Times.]

STUMP CLEARING.—The Maine Farmer recommends the following simple and efficient method of stump lifting, and states that it has been adopted with great success.

"Take a strong, stiff, hard-wood stick of timber, say fifteen or twenty feet long and six inches diameter. Cut around the stump and take off some of the roots. Then place the timber upright against the stump, and chain them together strong. From the upper end, which is now in the air, let chains pass to the axle-tree of a pair of cartwheels, to the tongue of which a pair of strong oxen are attached. When all is ready, start the oxen along, and the stump 'keels over' as easy as you capsize a cabbage in the garden."

SINGULAR.—While some workmen were digging near the granite bridge in this place, a few days since, they came to several maple and oak logs on a gravelly bottom, twenty feet below the surface. In one of the logs was a hive of bees, a good deal decayed, but still in a tolerable state of preservation, the wings, legs, etc., of the little laborers being perfectly distinguishable. Several oil nuts were also discovered, whole and sound. It is but a short time since large trees, a century old, whose trunks were imbedded in the soil, were growing upon the spot. Probably this miniature Herculeanum, while 'teeming with life and industry,' was buried in the earth long ago by a slide from the elevations in the neighborhood. [Manchester (Vt.) American.]

SUMMARY.

No attorneys are allowed by law in China, but some assuming that character, act in that capacity contrary to the imperial mandate. They are thus curiously described by a literary Chinese:—"Villainous and perverse vagabonds, who are fond of making a stir, and who, either by fraudulent or crafty schemes, excite discord, or by disorderly and illegal proceedings, intimidate and impose upon the people."

In Benares, India, there are 5,000 places of worship; and there are supposed to be 50,000 Brahmans in that single city. One individual has presented \$1,200,000 to the different shrines simultaneously, for the support of heathenism. A missionary saw the money carried through the streets; there were between thirty and forty cart loads.

"Flogging," says Gov. Hammond, in his letter to Clarkson, "is not degrading, and unless excessive, occasions little pain."

On the above, the Boston Recorder remarks:—"It makes all the difference in the world who takes the flogging. A hundred lashes well laid on to Gov. Hammond's own back, would teach him never again to insult mankind with such a declaration."

From America, India, and China, about 260,000 letters were sorted in one day at the London Post Office.

The shares in the Cunard Boston Steamers, which originally cost £1000, sell in England at £2500. The company invest their profits in new boats, &c.

Rev. Dr. Joseph Wolf has taken up his residence at Mechin, and has accepted the chaplaincy of the English Protestant Chapel there, where he will perform divine service every Sunday.

A correspondent of the Hallowell (Me.) Standard, who lately visited Charles T. Torrey, in the Maryland Penitentiary, states that his confinement is undermining his health; his eyes are dim, his voice hoarse, and his spirits depressed; and it is feared he cannot live out the period (five years) for which he was sentenced.

Mrs. Hannah Gough died in New York recently at the extraordinary age of 109 years 11 months and 15 days. She had seen and conversed with every President of the United States.

A quarry of the most beautiful variegated marble, commonly called serpentine, has been lately discovered in Florida, Mass. Specimens, which surpass the Egyptian in beauty and variety of colors and susceptibility of polish, have been shown us, which we learn are a fair sample of an inexhaustible mass. The grain is finer and the structure more compact than that of other marble in this region, and when polished in thin slabs, the clouds and different shades of color are of great beauty.

Among the manufactures established at Cincinnati, that of stoves is growing into much importance. It appears from an official statement that forty-five thousand stoves and grates are manufactured there annually, by twelve foundries. These

articles are valued at \$512,000, and of the number mentioned, above thirty thousand are cooking stoves.

A stranger lately obtained a loan of a hundred dollars from one of our merchants, securing repayment by the deposit of a cask of extra brandy. He went his way. "On a full examination," says the Chronicle, "it was found that a copper can, which contained a small quantity of brandy, had been firmly fitted around the bung hole, and all besides was water."

The remains of Mrs. Gilson, of Schenectady, one of the passengers lost in the steamboat Swallow, were discovered on Thursday, two miles below Athens, and though in a state of decomposition, they were identified by a watch with her name on it. The money she had with her was also found. The watch had stopped at ten minutes past eight, which was about the time the boat sunk.

The Lowell Journal states that the Electro-Magnetic Telegraph between Boston and Lowell will be completed in a few weeks; that the workmen are now putting up the posts; and that the line will run along by the railroad. It is a Lowell enterprise, and will be the first Magnetic Telegraph in New England.

At the recent Circuit Court of Westchester, a breach of marriage promise was brought against Addison Hill, by Esther Conklin. The courtship was of some two years continuance, and the time for the ceremony twice agreed upon. The circumstances justified the jury in giving damages in the sum of \$4,041, and 6 cents costs.

As soon as your apples are gathered, prepare the following mixture and give your trees a painting—take in the proportion of two gallons of soft soap, one pound of sulphur, and one pound of Scotch snuff, mix the whole together, and apply it to the body and roots of the trees above ground. This will not only destroy the eggs of insects, but prevent injury from mice and rabbits.

A writer in the Morning News recommends the use of the Magnetic Telegraph on our Atlantic coast to herald the approach of northeast storms. It is well known that they commence in Philadelphia often some hours sooner than here, and farther south—at Baltimore, Washington, or Norfolk—still earlier; and in New York before they commence in Boston. His plan is, to send word ahead of any hurricane or storm, and prevent loss and shipwreck by remaining at their wharves, instead of venturing out until the storm has passed over.

The American Whig states, that a brick building, three stories high, and 154 feet long, is now going up at Thompsonville, Ct., for the purpose of accommodating newly invented Knitting Machinery, by which each girl employed, can knit sixty yards a day!

The Great Britain will not make a return trip to America until next spring.

The egg trade of Cincinnati is not short of \$100,000 per annum. Not a few farmers in Ohio, pay all their family expenses from the proceeds of the sale of this article alone.

The Big Gun recently made in England for the U. S. steamer Princeton, is now on its way to this country, and may be expected here in a few days. It was shipped on board of a packet, which was to sail from Liverpool the latter part of September.

Price, the Post Master at Hamburg, who stole money from letters passing through his hands, has pleaded guilty, and been sent to Auburn for a term of ten years.

The Newport Rhode Islander says that a sweet potato raised from the seed this season, in that town, weighed fourteen and three quarters pounds, and measured in circumference thirty-four inches. In shape it resembled a turnip more than a potato.

Those counties in this State in which there are manufactories have, with few exceptions, increased in population, while those having few or none, have decreased for the last five years.

Fifty or sixty barrels of flour were found afloat on Lake Erie lately—probably swept from the deck of some vessel in a storm.

The Session of the Presbyterian Church in Goshen, Orange county, have suspended several members of that Church for taking milk to the Railroad Depot on Sunday. This decision excites controversy through the columns of the papers in that village.

On last Tuesday, says the Morgantown, Va. Mountainer, at the Iron Works of E. T. Ellicott, in that county, 105 kegs of nails were cut in nine hours with nine large machines, and five small ones. This is said to be the best work ever done in the United States.

Some of the pews of Dr. Bellows' new church in Broadway were sold on Tuesday afternoon. Thirty-six pews, appraised at \$19,000, brought \$3,016,75—amounting altogether to \$22,017.75. The entire value of all the pews is appraised at \$70,000.

An immense establishment exists in St. Petersburg for the manufacture of locomotives for the different lines of railway now in progress. It is in the hands of Messrs. Eastwick and Harrison, of Philadelphia. They employ 3,500 men, Russians, Americans, English, and Germans.

The Morristown Jerseyman states that a bed of coal has been discovered, while digging a well at Mr. Nevin's Hotel, in the village of Basking Ridge. The well is nine feet in diameter. On the west side the vein is ten inches in thickness, and on the opposite side four feet, at only 13 feet from the surface. It appears to be more of a bituminous than anthracite nature, and burns with a beautiful flame.

Native Copper has recently been found on Portage Prairie and in Whitehall, St. Josephs Co. Indiana.

The mother of Rothschild, the wealthy banker, now in her 97th year, had recently a violent attack of illness; when she recovered she remarked to her friends about her—"No, no, my friends, I am not going to leave this world until I am quoted at par." Meaning that she would hold out till she had reached one hundred years!

One hundred and forty-four thousand, two hundred and sixty-nine dollars and fifty cents, were appropriated the last year, by the Roman Catholic Association for the Propagation of the Faith, to the support of Catholic Missions in the United States and Texas.

Gov. Baldwin of Connecticut has appointed Thursday the 27th of November next, as a day of public and social Thanksgiving.

It is stated that proposals have been handed in to the Postmaster General for a monthly mail to China, via Oregon and the Sandwich Islands. The estimated time in summer, allowing fifty days from Oregon to Canton, and thirty from Washington to Oregon, is eighty days. This is about twenty days less than the best passages of our ships from China direct.

The Boston Daily Advertiser says that the number of passengers by Railroad and Steamboats, between New York and Boston, in the month of September, by the several routes passing through Providence, and through Worcester and Norwich, was 19,314.

On Friday afternoon between the hours of two and half past three o'clock, over five thousand letters for the steamship Hibernia at Boston were deposited, stamped, assorted and dispatched from the Post Office of this city. An instance of dispatch fully equal to this also occurred in the newspaper department on the arrival of the Great Western, on Tuesday last.

Roxbury, Mass., was the scene of a destructive fire on Tuesday night, which destroyed the Spinning Factory of Messrs. J. Wheeler & Son, in Davis-st., and property to the amount of \$27,000, \$2000 of which only was covered by insurance. The fire is supposed to have originated in the accidental dropping of a spark among the hemp, when the operatives were leaving the building.

The steamer Niagara Capt. De Groot, left our city at seven minutes past 7 o'clock, on Wednesday morning—reached Newburgh in 3 hours 9 minutes, Poughkeepsie 3 hours 58 minutes, Albany 8 hours 8 minutes, arrived at Albany 15 minutes after 3 o'clock, making twelve landings—leaving the running time 7 hours and 25 minutes, without extra effort being made. From Newburgh to Poughkeepsie, 16 miles, she ran in 47 minutes.

Two brothers recently went out bee-hunting in Madison township, la., carrying with them a gun for the purpose of shooting at a mark. One of them having laid it down, the other in jest picked it up, and ran off with it. A playful tussle ensued, during which the charge exploded, instantly killing one of the young men. Their names were Anderson.

On Friday a merchant while standing in a Bank in Boston had his pocket picked of \$3,000. On the same day two forged checks for a considerable amount were paid by one of the Banks.

Mrs. Charlotte Stuart, widow of the late Gilbert Stuart, the celebrated painter, died at Newport Rhode Island, on the 9th instant, in the 77th year of her age.

The Long Island freight train on Wednesday brought in eight and a half tons of bass, taken in one day by three fishing companies.

Boston, according to the late census, is said to contain 115,000 inhabitants.

An unfortunate carpenter who had become tired of dunning a bad pay customer up Broadway on Thursday, resorted to the placard system, posting himself in front of his customer's door, with a placard, on which was printed— "A POOR CARPENTER, WAITING FOR HIS PAY, \$10.00 DUE."

A great crowd collected but were soon dispersed by the police.

Ex. Governor Paine, of Vermont, has sent orders to South America for a number of Alpacas, with the view of naturalizing them if possible in that State.

Bishop Healy confirmed 170 children in the Catholic Church at Paterson, N. J., on Tuesday.

A young lady who has formerly resided in New Richmond, Ohio, since early childhood, has just received intelligence that one of her relatives in England has deceased and left her £40,000, about one hundred and ninety-five thousand dollars. She has sailed for England to take possession, having left her heart in charge of a young clerk in Cincinnati.

PROTESTANT CHURCH AT JERUSALEM.—The long talked of Protestant Church at Jerusalem is likely soon to be commenced. It is now stated that the Sultan has given his permission for its erection, the firm containing his formal sanction to that effect has been issued. The delay, it is said, arose from the desire of introducing a clause against Proselytism, which the Porte has been taught by the French and Prussians to consider as the object which the Protestants have in view.

MARRIED.

In Adams, N. Y., on the 29th ult., by Rev. G. M. Langworthy, Mr. LEONARD R. GREEN to Miss MARY B. POTTER. In Newport, R. I., on sixth day, October 24th, by Rev. Mr. Bradley, Mr. GEORGE L. LEWIS to Mrs. SUSAN ALLEN.

DIED.

In Schenectady, on Thursday, Oct. 30, Mr. ABEL WARD, in the 46th year of his age. Mr. W. was an industrious and enterprising citizen, and has been for several years past, the keeper of the County Alms House. In him, the poor and unfortunate have lost a friend, and the public a valuable citizen. His earthly career was cut off in the prime of an active life. He was a man of strict integrity. The warmth and generosity of his heart, and the many pleasant social qualities which he possessed, had greatly endeared him to a large number of friends, by whom his death is keenly felt, and deeply lamented. [Schenectady Reflector.]

LETTERS.

Asa West, Edmund D. Barker, Giles M. Langworthy, Noah H. Hallock, Samuel Davison, Isaac D. Titworth, James A. Begg of Glasgow.

RECEIPTS.

Shiloh, N. J.—James B. Thomas, Elias Ayars, Auley Ayars, Zera Ayars, Jeremy Keen by Charles Bright, Abel S. Randolph, Clayton F. Randolph, \$2 each; Seelye Tomlinson \$1. New Lebanon Springs—Dea. Sylvanus Carpenter, Joshua B. Maxson, \$2 each. Perryville, R. I.—Dea. C. Randall \$2. S. Green \$1. Hopkinton, R. I.—Eld. Christopher Chester \$2. Adams Center—Nathan G. Whitford \$2. Brooklyns—Mrs. Caroline Tucker \$2. Little Genesee—James B. Langworthy \$2. Independence—Deacar M. Clarke \$2. Alfred—Isiah W. Green \$2. Berlin—Perry Stillman \$2. Petersburg—Will Bro. Geo. Crandall inform us for whom \$2 was sent by Eld. Estee?

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 principle. References and other particulars will be given on application to J. O. MAUBIAC, Principal. Plainfield, N. J., Oct. 20, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages. ISA SABLES, Associate Principal, and Professor of Mathematics. GURDON EVANS, Professor of Anatomy and Physiology. J. R. HARTSHORN, Professor of Natural Science. O. STILLMAN, Professor of Vocal and Instrumental Music. Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting. Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual dissection, having the further advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

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

It is liberal in 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 Name, Location, and Amount. Includes entries for New England, Western New York, New Jersey, and various regional banks.

Local Agents for the Sabbath Recorder.

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

The Sabbath Recorder,

IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.

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

Miscellany.

CONSOLATIONS FOR THE LONELY.

BY MARY HOWITT.

There is a land where beauty cannot fade, Nor sorrow dim the eye; Where true love shall not droop, nor be dismayed, And none shall ever die!

Friend, whom I trust in Him who trod before The desolate paths of life; Must bear in meekness, as he meekly bore, Sorrow, and pain, and strife!

Some of our readers are already familiar with the self-denying missionary labors of Rev. Hiram Wilson among the refugees from slavery now in Canada.

CIRCULAR.

BRITISH AMERICAN INSTITUTE AND CANADA MISSION.

The undersigned, as the Committee of the Institution above mentioned, beg leave to bring before the Christian public a brief statement of its condition and wants, as well as the mission with which it is connected.

Our agent, Bro. Josiah Henson, who labored assiduously last winter and spring in New England, returned in May with a report of his services and success highly satisfactory to the committee.

The Institution is now in debt to the amount of about \$500, which is mostly due to the steward and others immediately concerned, for services rendered and monies advanced for its relief.

By reason of the late spring frosts and subsequent drought, our crops have come short. Had they been plentiful as usual we could hardly expect a supply, as the Institute is yet in its infancy, in a new country, with small improvements, yet rapidly increasing in numbers.

The importance of our work can scarcely be appreciated by those who have not by personal observation, become acquainted

with the condition of the colored people, and the cruel prejudices of a share of the white inhabitants. We add that such is the destitution of the colored people in the western portion of Canada, as respects common school instruction, that we feel bound to act in their behalf.

It is proper here to allude to what has already been made known, that it is a prominent and fondly cherished object of the Manual Labor Institute to rear up Teachers of the right stamp, for the destitute and benighted poor. Thus acting for the welfare of the refugees and their children generally, and in harmony with the committee of the Canada Mission Board in Rochester, N. Y., we earnestly solicit help for the destitute, and would state that such means as may come through the Committee above named, or through any other channels, designated for the support of common schools, will be appropriated accordingly.

PETER B. SMITH, JAMES STUMP, EDWARD HARBERD, GEORGE JOHNSON, WM. P. NEWMAN, Committee. Dawn Mills, Canada West, Oct. 4, 1845.

Prayer.—No. 2.

I propose in this communication to notice farther, some things implied in offering an acceptable and prevailing prayer. If we would prevail with God in prayer it is evidently implied,

3. That we ask for an object with the express desire that God may be glorified in giving us the desired object.

God will never refuse to answer a prayer offered to him from such motives. The petitions of Elijah were all offered with special regard to the glory of God, and were accepted. Behold him as he sits upon the top of one of the hills of Samaria! His holy, calm and reflecting mind is aroused by the appearance of several of the servants of Ahaziah, on their journey to Ekron to enquire of Baal-zebub respecting the recovery of the king.

With his heavy club he beat him so severely over the head that he was obliged to let go his hold on the dog. From this time Mr. R. and the dog kept close to him for some three or four miles, fighting him continually, when he arrived at the mouth of his den. As he started in the dog caught hold of him, and Mr. R. hold of the dog, but so exhausted was he, that he fell, and was thus dragged several feet into the opening to the cave.

Again, the widow with whom the prophet sojourned, doubts the truth of the words of Elijah, and of his being a man of God. Her child dies. Elijah is reproached, and he carries his case to the Lord in prayer, beseeching him to restore the child to life again, and the dead is raised to life!

But why is there so little of this prevailing prayer? Is it not because the object is desired for some other purpose than to glorify God? To pray for a revival of religion because their society is small, neighbors vicious, their relatives would be less troublesome if converted, or for any other object than the glory of God, is to ask amiss, to consume the blessing upon certain lusts, which he will never countenance.

To be under the influence of this spirit, we must be willing to be used by it unconditionally; for it will never dwell in the heart of him who will not submit to its teachings, or is in love with the spirit and things of the world.

"We know not what we should pray for as we ought," without the aid of the Spirit! How important then, that we have clean hands and pure hearts, that this divine Spirit may guide us into all truth so as to be heard in prayer, and saved from sin.

5. Prevailing prayer implies faith in the Lord Jesus Christ as our advocate with the Father.

Hence says the apostle (1. John 5: 14, 15) "and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."

Our Saviour himself hath declared (John 14: 13) "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." It is through the intercession of Christ that we are heard in heaven, and we have confidence that our petition will be answered only as we have faith in him.

I have heard individuals pray, who seemed to leave Christ wholly out of their petitions. His character as advocate was not even referred to, or His merit as a sacrifice for sin placed before the throne of grace as a reason why the desired object was asked for! "Without me," says Christ, "ye can do nothing." This every Christian knows full well, and when he feels the force of this truth he draws nigh to God by faith in Christ, asks and receives, and his joy is full. If Christians were ever called upon to offer the prayer of faith—prayer that will avail much, it is at the present time. Infidelity seems to be increasing in almost every community, and there is a lack of moral courage on the part of many who profess to be the friends of God and his word, to speak out against this God-dishonoring spirit.

Having done all on our part, we can put up our prayers to God with the reasonable expectation of being heard, and then we can "stand still and see the salvation of God." We have many objects to pray for, and let us all examine ourselves that there may not be any thing to separate between the Lord and our souls when we ask for a revival of his work. J. M. H. Dow. Dover, Oct. 20th, 1845.

[True Wesleyan.]

Bear Hunt—Thrilling Adventure.

KILLING A BEAR IN HIS DEN.

Mr. Charles Rounds, a citizen of this place, returned from a visit to his brother in McKean County, Pennsylvania, a few days since, and brought with him the head and foot of apparently the largest bear that has been killed, for many a day. Mr. Rounds has given us a detail of all the circumstances attending his capture, but which for the want of room, we are not able to give in full. It appears that the inhabitants near where he was killed, had been obliged to submit to his depredations upon their hogs, sheep, &c., until they could stand it no longer, and accordingly several of them, with Mr. Wm. S. Rounds and John Pool at their head, started in pursuit of him. Night and day for five days they followed his trail, but without coming up with him. Worn out with their tramp and want of rest, they concluded to stop that night and start afresh the next morning. A few hours after starting, their dogs came up to, and closed in with him. A desperate fight ensued, in which one dog was killed, and the other severely cut and bruised. He however succeeded in getting away, and returned to the company, when Mr. Rounds, with a heavy hickory club, started off in full speed, the dog leading. They soon came up to, and the dog closed in with him. The bear first struck him with his paw, then caught hold of him and would most likely, soon have killed him, had not Mr. Rounds come to the rescue.

With his heavy club he beat him so severely over the head that he was obliged to let go his hold on the dog. From this time Mr. R. and the dog kept close to him for some three or four miles, fighting him continually, when he arrived at the mouth of his den. As he started in the dog caught hold of him, and Mr. R. hold of the dog, but so exhausted was he, that he fell, and was thus dragged several feet into the opening to the cave.

As soon as he had recovered his strength and the remainder of the pursuers had come up with him, Mr. Rounds went into the cave to reconnoiter. After proceeding about 30 feet he discovered the bear with his back towards him, crouching in his lair but a few feet from him. He then returned, and after cleaning their rifles and reloading them, Mr. R., together with Mr. John Pool, again entered the cave. Finding the bear occupying the same position that he did at first, when they had got within about ten feet of him, they fired and lodged four successive balls in and about his haunch, and then retreated out of the cave, the bear following them. As he emerged from the entrance, one of the gentlemen who had remained out, put a ball through his head, which finished the work. The bear is said to have weighed upwards of seven hundred pounds!

[Alleghany County Advertiser.]

CONTENTMENT.—Cowley having known the perplexities of a particular condition, readily persuaded himself that nothing worse was to be found, and that every alternation would bring some improvement; he never suspected that the cause of his unhappiness was within: that his own passions were not sufficiently regulated; and that he was harassed by his own impatience, which would accompany him over the sea, and find its way to his American elysium. He would, upon the trial, have been soon convinced, that the fountain of content must spring up in the mind; and that he who has so little knowledge of human nature as to seek happiness by changing any thing but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove. [Johnson.]

CORPORAL PUNISHMENT.—We would remind the few remaining advocates of extreme corporal punishment of the Smith, who called to his son to bring a more efficient hammer that he might harden the iron. The reply was, "Try the horsewhip, father, with which you hardened me."

FOR THE CHILDREN.

Be Kind.

Be kind to thy father—for when thou wert young, Who loved thee so fondly for his? He caught the first accents that fell from thy tongue, And joined in thine innocent glee. Be kind to thy father, for now he is old, His locks intermingled with grey, His footsteps are feeble, once fearless and bold; Thy father is passing away.

Be kind to thy mother—for low! on her brow May traces of sorrow be seen, O, well mayest thou cherish and comfort her now, For loving and kind hath she been. Remember thy mother—for thee will she pray, As long as God gives thee breath, With accents of kindness, then cheer her lone way, Even to the dark valley of death.

Be kind to thy brother—his heart will have dearth, If the smile of thy love be withdrawn; The flowers of feeling will fade at their birth, If the dew of affection be gone. Be kind to thy brother—wherever you are, The love of a brother shall be An ornament purer and richer by far, Than pearls from the depth of the sea.

Be kind to thy sister—not many may know The depth of thy sisterly love; The wealth of the Ocean lies fathoms below The surface that sparkles above. Thy kisses—thy smiles—these many sweet hours, And blessings thy pathway to crown: Affection shall weave thee a garland of flowers, More precious than wealth or renown.

The Dying Scholar and her Teacher.

There was a little girl in my own Sunday school, that was called at an early age to lie down and die. She was visited by her teacher with great frequency and urgency. The teacher, on the last occasion, found her very weak, and asked her whether she was happy; to which she replied, "Yes." On inquiring as to the ground of her hope, she said she was resting on the word of Jesus Christ. Pausing a little, she said to her teacher, "You have told me that Jesus will give to those who die and trust in him a golden crown in heaven." The teacher, with tears rolling down her cheek, said, "It is true; you shall have such a crown, according to the word of Christ." "O!" said the little girl, "shall you get a crown?" The teacher cut to the heart for a moment, paused for a reply, and the little darling lifted up her sweet eyes with gratitude to the teacher, (mistaking the object of the pause), and said, "Well, if he does not give you a crown, I will take mine from my head and put it on yours." Such a response of gratitude from a child just soaring into paradise, would surely be enough to pay a large period of toil and labor. [London Bap. C. Mag.]

YOUTHFUL TRAINING.—It is not an uncommon thing for the youth to feel, as he is sent away from home, and confined down to books, that it is really a hard way to obtain an education. He thinks of the brooks, the groves, or the hills and ponds near his house; of his skates, his gun, or his fishing-tackle, or of the social circle around his father's fireside, and sighs that he must be exiled from all these, and shut up in his naked room, among strangers, and there must ceaselessly pore over his books. It is not to be wondered at, that he feels so; but let him reflect, that this is the time to form habits, and to begin a course of mental discipline, which, in a few years, will raise him high in the esteem, the respect, and the honors, of his fellow men. Every distinguished man has trodden the same path. There is no other road to knowledge, to improvement, to distinction. If the voice of experience could come to your ear, and if you could see the agony of the heart which those feel, who once had your opportunities, but misimproved them, you would be astonished to see the real value of your situation. [Todd.]

I'M GOING TO BE A MAN.—A gentleman was visiting, some time since, in a family, where he saw a little lad about four years old. Calling the little fellow to him, he said, "Well, my little boy, what do you intend to be when you grow up?" He had asked the same question a great many times before, and some boys told him they meant to be farmers, some merchants, and some ministers. But what was the answer of this little boy? Better than all of them.

"I mean to be a man!" said he. It will matter very little whether he is a farmer, or a merchant, or a minister; if he be a man, he will be successful, and be loved and respected. We have known some persons who never became men, but great boys, after they were grown up. Ask your teacher, children, what makes the man, and then like the little boy, aim to be one.

AN HONEST BOY.—That "honesty is the best policy" was illustrated some years since under the following circumstances, detailed by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for aid for a sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family were pinched for want. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed his good resolution—the pocket book was advertised, and the owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to the sick mother, and took the boy into his service and he is now one of the most successful merchants in Ohio. Honesty always brings its reward—to the mind if not to the pocket.

AFFECTION IN A BRUTE.—There are many remarkable instances of affection in a brute that we do not often find in human beings. The Woodville Republican states that, on the Pittsbare plantation two little negro

boys who were recently riding an old pony in pursuit of cattle, when all of a sudden, a wild-cat leaped from a fence upon the pony and seized upon one of the children, the pony in a fright, jumped away. The older boy seized the cat to rescue the other from his claws and teeth, when the pony returned to their rescue, and actually stamped the wild cat to death! The pony is a pet, some 25 years old—lives in the yard and eats slops; is a great favorite—walks among the cradles with the utmost care; and, in gratitude for kindness, has exhibited a trait of character that would honor a man.

A Mark upon the Rumseller.

"A mark should be set upon him." "No, that is it—a mark! He should be known in his true character of Mercenary Poisoner. Honest men should shun him, and never visit his slaughter-house of souls! When he goes into the street let every honorable man and woman avoid him as a walking pestilence. Let children reflect, 'there goes a rumseller.' 'There is the man who, for three cents, will sell poverty, and death!' 'There is the man who murdered my father!' 'There is the man who broke my poor mother's heart!' 'That monster received my mother's last bed in pawn for rum!' 'That man made a brute of my fair-brother!' 'But for that robber I should have a home!' 'Let him wear the livid of his master the devil!' 'Drive him into his den!' 'There's blood upon his fingers!' Lowell Standard.

"To see a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all these things which are generally either coveted or feared, all men must acknowledge that this can be nothing else than a beam of divinity that influences a mortal body." [Seneca.]

A martyr was asked whether he did not love his wife and children, who stood weeping by him? "Love them!" saith he, "Yes if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison; yet, in comparison with Christ, I love them not!"—Luke 14: 26.

INFANTILE POEM.

BY LADY FLORA HASTINGS. When I kneel down my prayers to say, I must not think of toys or play; No! I must think what I should be, To please God, who is good to me.

He loves to see a little child Obedient—patient too—and mild; Not often angry, but inclined Always to do what's good and kind. And I must love my dear mamma, And I must love my dear papa; And try to please them, and to do Things that are right, and say what's true.

For God is always pleased to see Even little children such as we, Whose hearts (as angels' are above) Are full of peace and full of love.

PROSPECTUS OF THE LITERARY EMPORIUM.

A COMPENDIOUS OF Religious, Literary, and Philosophical Knowledge. We shall be modest in our pretensions, while we give as true a description of our intended course as we can, in plain English. In the first place, light literature will find no place in its pages, i. e. love tales, literary trash, &c. In the second place, sectarianism will not be admitted into the Emporium; that is to say, it will favor no particular denomination of Christians; but we do not mean by this that it will not advocate the religion of the Bible. It is intended that it shall do this, and in the strongest terms. It will urge the necessity not only of a change of heart, but of a virtuous and holy life, in order to be truly happy in this world, and to be prepared for that which is to come. It is intended that its religious matter shall be of such a nature as will be calculated to cultivate, to inspire and please a good and correct taste—that which will inform, expand, and elevate the mind, and also excite in the soul love to God, holiness, virtue, and humanity. In regard to its literary character, it is designed to be of such a nature as to water the thirsty soil, and is studiously endeavoring to acquire a knowledge of man in his past and present condition; also, some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading. Each Number contains 32 pages of handsome paper and type; it also contains splendid plates; is published monthly, at \$1 a year, if paid in advance. One third allowed to persons who procure subscribers for the work. Good agents wanted to circulate the Emporium. All letters, orders, &c., should be addressed to J. K. WELLMAN, No. 16 Spruce St., New York.

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PRICE CURRENT

Table listing various commodities and their prices, including Ashes, Candles, Coffee, Domestic Goods, Flax, Grain, Glass, Iron, Lumber, Molasses, Nails, Provisions, RICE, SEEDS, SUGARS, SHEETING, SOAP, SPICES, and Wool.

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BY JAM

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