

Table of market prices for various commodities including Ashes, Candles, Coffee, Domestic Goods, Flour, Glass, Iron, Leather, Lumber, Molasses, Nails, Provisions, Rice, Seeds, Sugars, Soap, and Spices.

The Sabbath Recorder.

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

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR, THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

THE SEVENTH DAY IS THE SABBATH OF THE Lord thy God; in it thou shalt not do any work." Exod. xx. 10. "And Jesus came to Nazareth, where He had been brought up, and, as His custom was, He went into the synagogue of the Sabbath day, and stood up for to read." Luke iv. 16.

BY JAMES A. BEGG, GLASGOW, N. B.

PREFACE.

There are few subjects on which there seems a greater harmony among Christians, than with regard to the change of the Sabbath. By almost universal consent, in all the lands called Christendom, the first day of the week has come, in some sense, to hold the place which the seventh formerly obtained by divine command.

It is, however, an important subject; and the very ease with which it has been disposed of by a great proportion of our community, ought to form a reason for their more willingly reviewing the grounds on which they have come to a conclusion.

Besides, I apprehend that the sanction which numbers and comparative antiquity have conferred upon the first day of the week in the Christian Church, have never wholly succeeded in stilling the voice of God in man's conscience with regard to the Sabbath.

There are, perhaps, few to whom, on reflection, it seems in no way strange, that authority more unquestionable, and evidence more direct, have not been given in the Bible, authorizing their departure from the day which the God of heaven so early and so formally set apart in commemoration of His resting from creation work—a day, the appointment of which, and the very special reason for its appointment, still stand embodied among those commands of universal obligation, which were written by the finger of God, and uttered amid the flames, and the thunders, and the lightnings, and the darkness, and the tempest, of Sinai's glory, at the appearance of the God of Israel, while the sound of Jehovah's voice, in loud-est trumpet notes, made all the people to quake—a day since commended to our love, and sanctification by the recorded example of the holy Jesus, followed by the practice of His faithful apostles and apostolic church.

I believe the number to be indeed small to whom, in the hours of cool reflection, it has never seemed remarkable, that the claims of this day to Christian observance should so quietly have ceased,—as all admit that with no such impressive accompaniments, as those which attended its promulgation from Sinai, has its cessation been marked, or that cessation, as a fact, been in any open manner declared.

And as the occasional disquiet which I know many have felt on the subject—all too easily put away,—may have been, and I doubt not often was, the power of divine truth, in the Spirit's striving with them, that the righteous will of the righteous Lord may in this matter find its place in their hearts, I would seek to avail myself of it as an argument for reconsideration. For, however awfully a charge of the Church's dereliction is herein involved, in the fear of that God whose solemn sanction the seventh day so often received, I am constrained thus to avow my unqualified conviction, that it has ceased to be recognized as the Sabbath of the Lord without the requirement of any competent authority,—nay, in opposition to the plain dictates of divine revelation;—and that, therefore, God's blessing upon it remains yet unrevoked, and that His

solemn sanctions still stand in force, and that in so secularizing it for so many ages, and from so early a period, the professing Church of Christ has been, and still is, in a measure, under the power of that delusion which Paul prophetically described, and specifically foretold as the apostacy, or great "falling away."

In proposing to discuss the subject, the order I wish to adopt in the consideration of Scripture texts, is that of time. I conceive that in no form could the subject be presented more distinctly, nor in any manner less liable to objection, than by simply tracing through the Word of God, in chronological order, the accounts given of the Sabbath, from the record of its original institution to the latest and most minute details of its millennial observance, prospectively given in inspired prophecy—the oversight of which last intimations of the divine will, has, perhaps, more than any other reason, contributed to the church's departure from God's appointment.

A very full view of the whole subject will thus be presented, and the ground of many objections examined, some of them more peculiar, and others more common, with those who have undertaken the vindication of the church's Sabbath. I had, indeed, contemplated a frequent and systematic introduction of quotations, in the examination of such arguments; and it is only an unwillingness to load my pages with the names and words of individuals, where opposition is so general, that has led me to abandon this design. Those acquainted with the manner in which the question has been discussed, and the nature of the arguments which are usually advanced for a change of the Sabbath, will, however, observe to my advantage, that if not avowedly, yet in effect, I overthrow the assertion of the Westminster Divines concerning the sanctification of the first day of the week, since the resurrection of Christ—that I reply to the Irish Archbishop Whately, that there is now no Sabbath of divine appointment, but one only of the Church's enactment—that in the same manner I expose the inconsistency of the Bishop of Calcutta's idea (maintained also by Dwight, the popular American Professor and Divine,) of a "transfer" founded on the prophecy of "the new heavens and the new earth"—that I meet the suggestion of Mede, since taken up and insisted upon by Jennings and others, that it must have been the first day of the week that was originally observed under the divine command by the Israelites in the wilderness, subsequently changed into the seventh—and that I also reject the untenable idea, broached in the seventeenth century, if not one of the fancies of the early fathers, that the Sabbath which remaineth for the people of God, refers to the first day of the week; a view which, in our own day, has been made the occasion of a most moving appeal by the Rev. Dr. Wardlaw, that this interpretation be received, in order that the church may not be deprived of the most direct text in proof of such a change. But although each of these points will be made the subject of individual consideration, the true value of such fancies will be best estimated when seen in connection with the many direct texts on the subject of the Sabbath which they are used to set aside.

Yet I would not omit here stating that, however objectionable their treatment of this part of the subject, some of these writers have illustrated with much beauty the nature and design of the Christian Sabbath. And to this I more readily allude, as it is here less my design to enlarge upon what has often and recently been well urged, than by maintaining that which most deny, and which is generally ill understood, to recall attention to the fact, that it is the seventh day alone which God has sanctified and blessed.

Besides the growing indifference to any Sabbath, circumstances have of late rendered it more than formerly evident, that, even on the part of religious people, the unanimity in regard to the change is more apparent than real, and that all the influence of a wide-spread conformity and long-continued practice, have not wholly succeeded in obliterating from the minds of Christians the sacredness of the day which God has hallowed. In the discussions which have arisen from the various recent efforts for procuring new legislative enactments investing Sunday with sanctity, not a few have been made, on examination, to feel and confess that in the authority setting apart the first day of the week, there is little that is divine; and that the arguments usually urged in its support fall sadly short of what in most cases would be required for conviction.

That it is altogether inadequate to establish the claims of Sunday to the name and place of God's Sabbath, it is presumed a faithful examination would suffice to demonstrate. To aid in this, is the object of these pages, in which, being assured that I have the witness of God's Holy Spirit, and seeing no reason to regard the question as one of obscurity, I will not abstain from presenting and considering the arguments which I believe to be regarded as affording greatest sanction to the Church's practice. The reception desired for what is thus to be advanced, is only that which it may be felt to merit when brought to the touchstone of divine truth.

While I hold it desirable how soon the Sabbath may be restored to the place assigned it of God, I have no wish to be associated with many of the principal promoters of the late opposition to the proposed Sunday Bills. Radically unsound were the principles avowed, and godless the feeling which was manifested in various of their movements. They little aimed at the glory of the Lord of the Sabbath; and, therefore, although I had withdrawn from business on the seventh day long before the recent alterations began,—and that on a principle which denies the right of any to apply God's Sabbath-sanctions to another day,—I could take no part with those in whose views I have so little sympathy, fearing less the evil of being unduly restrained in the exercise of my Christian liberty, than that of giving the appearance of countenance to the claims of impiety.

It may, notwithstanding, be charged against me, that by my weekly practice, and in these pages, as also in other forms of imparting instruction, I am seeking to create division, by unhinging the minds of men upon a subject which has long been dormant. To such a charge my answer is, that I am well assured it is the truth of God for which I plead, and I know that truth unites. It is error only that can justly be charged with the evil of division. I love those who love the Lord, and would that they all knew His mind, and would possess themselves of the peace and pleasure of walking in His ways, proving the yet higher blessedness of more perfect obedience. For, in striving to recall the attention of the Church to the divine appointment respecting the Sabbath, I am influenced not merely by a desire that glory should be given to God in His children's yielding obedience to His command. This of itself were, indeed, sufficient to warrant our utmost efforts for its attainment; but it should also be remembered that the appointments of God are directed by infinite wisdom, and are the gift of infinite love. The privilege of the creature, as well as the prerogative of the Creator, is involved in the question,—for God's commandments are not merely absolute, they are also the best that could be framed.

I therefore give thanks to the Lord who has led me back unto himself, that I have been given to know of a few to whom my observance of his day has been useful, in provoking to inquiry, and awaking from unsound repose. Those, therefore, who would say that the question ought not now to be stirred, and who would regard the present attempt as only a troubling of the church, I would remind of Elijah's answer to King Ahab in reply to a similar charge, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord." 1 Kings xviii. 18.

There are also some who, though convinced of the church's declension in this matter, yet deprecate discussion, from a fear of the triumph which thus the irreligious may be supposed to obtain, and the use which might be made of the arguments advanced, in removing the restraints under which such are now kept. That many may be disposed to avail themselves of any pretext for casting off the burden of seeming to set apart a day to the Lord, is indeed exceedingly probable; but, are we thence to infer, that it were better for the church herself to continue the perversion which former ages began? In all cases the sins of the friends of the Redeemer have proved occasions of stumbling to the weak, and have often times been made an apology for deliberate transgression by those who delight in evil. It is, however, to be observed, that the restraint which ignorance alone imposes is a very precarious tenure by which to bind the consciences of men; and the very weakness of the argument that pleads for God by appeals to which His Spirit cannot testify, may often have precipitated their rejection of the truth, also, in their disregard of what was manifestly false.

But to withhold from the avowal of a known truth, on such a ground, were to act on a principle utterly subversive of all hope of reformation; for the argument may be urged with equal force at whatever period existing evil of any kind is exposed. Too long have the friends of truth allowed the adversary thus to prevail;—the time is now short, and admits not of delay,—still less on such pretexts. We lift the warning voice, in the assurance that the Lord Jesus shall soon be revealed from heaven, calling each to an account of his stewardship; and not without a hope that, as in the coming fires of "the great tribulation," many shall be purified and made white," they will then, at least, be brought to see the dishonor done to the name of Christ, by the declension of his church, and rejoice in being yet found "walking in all the statutes and ordinances of the Lord blameless." But, whatever may be the issue in this respect, our avowal of the truth of God is to be independent either of the assurance of success, or apprehension of the contrary. Efforts made from love to God, in love to men, are seldom allowed to remain wholly fruitless; but our obedience to the truth, in the love of it, is to spring from the higher motive than our anticipation only of its favorable reception by others. "If I yet pleased men, I should not be the servant of Christ."

Besides, there are other considerations by which I am actuated in thus presenting evidence for the continuing obligation of the Sabbath of the Lord. During the years in which, by its observance, I had borne a silent testimony for God, I had often been urged to set forth, through the press and otherwise, the authority under which I so act—a solicitation with which I have the more willingly complied, that it has come from not a few who acknowledge that, having been led to a more close examination of the claims put forth for the first day, by my known observance of the seventh day, they have found themselves unable to obtain evidence in favor of the supposed change which they could regard as at all satisfactory, and were desirous of proceeding in their investigation till they should arrive at a proper conclusion.

Emulous, moreover, of the blessing pronounced by our Lord, when he said of his Father's law, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whoso shall do, and teach them, the same shall be called great in the kingdom of heaven," (Matt. v. 19,) I have been desirous of the opportunity of presenting more generally this testimony to the church of Christ. May it be to the blessing of many souls! And if any who have not hitherto been led to examine the subject, should hereby be convinced, I pray the Lord of the Sabbath to inspire them with full confidence in his own gracious promise of provision for those who truly seek to do his will; and, kept from conferring with flesh and blood, may their souls find strength and quickening in a remembrance of the years of his right hand—when, without the violation of Sabbath sanctity, his people were blessed with abundance in the midst of a desert, and when, without loss of worldly substance, they afterwards sanctified a Sabbath-year as well as a Sabbath day—and may they be encouraged by an observance of the doings of the Lord, in all the wonders he has wrought in every age for those who in faith and love have followed him.

In a consideration of the church's declension, by what means the change of the Sabbath was effected, or under what temptations, ought to be less a question with us than as to the fact itself. The Scriptures are the standard of doctrine as well as of practice; and conformity to these is that to which we are called, and, in whatever we can discover departure from them, it is equally our duty and our privilege to retrace our steps, whether or not it can be made evident what has originally occasioned the aberration. However much a man, by careful inquiry of the facts contained in early ecclesiastical writings, may ascertain the time, or there discover the manner, and trace the progress of that change, yet his knowledge, so acquired, however desirable in itself, can never be made the ground of faith, either to himself or another. And, as the Word of God contains no authority for the change, so neither in its inspired history is the manner in which that change took place at all to be found. Nay, the partial obscurity which rests upon the history of the church, immediately subsequent to the times of the apostles,—felt on this, as on other subjects,—has had a still deeper shade of darkness cast upon it by historians, who, themselves approving of the existing condition of the church in this matter, appear to have been at little trouble to ascertain more fully the truth—if they have not rather been unwilling to tell all they knew. There are, therefore, some interesting facts little insisted on by those to whom we are accustomed to look for such information, and therefore still less known to common readers, which serve to explain, in no inconsiderable degree, how the evil was at first introduced, and by which its increase and maturity are more easily comprehended. To these we may, perhaps, at a future period, if allowed of the Lord, direct attention, in a separate Historical Account of the Origin and Progress of Sunday Sanctification.

35 ADELPHI GARDEN, GLASGOW,
October 17th, 1845.

THE SIX-PRINCIPLE BAPTISTS.

Questions are so often asked in regard to the particular location of this people, and their distinguishing tenets, we have thought a brief reply might be satisfactory to many of our readers. They are found principally in Rhode Island, where they have some twenty churches or more, four or five of them quite large. Some few of their members are found in this and other States, and occasionally uniting with regular Baptists. They style themselves "Baptists of the ancient order of six principles of the doctrine of Christ and his Apostles." They reject infant baptism and hold nothing to be true baptism but the immersion of believers in the name of the Trinity. They take the name of Six Principles from the six points of doctrine mentioned in Heb. 6: 1, 2. "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of the resurrection of the dead, and of eternal judgement." These six points in theology are the great principles of their creed, and essential to be believed by those who would flee from the wrath to come. They held formerly to

washing of feet, but this has rather gone into disuse. Laying on of hands after baptism they hold to so rigidly, that it is a bar to communion where omitted.

They also hold to the following points of doctrine, viz: "The supreme divinity of Jesus Christ—the unity of the God-head—original depravity—salvation by faith—the absolute necessity of perseverance after the new birth—the resurrection of the body—the final judgement—the everlasting happiness of the righteous, and the eternal misery of the finally wicked."

SECRET OF SUCCESS IN PREACHING.

Fletcher of Madeley was one of the most earnest and successful of preachers. He was a man of prayer, much prayer, and herein lay the secret of his power.—His biographer tells us, that "his preaching was perpetually preceded, accompanied, and succeeded by prayer. Before he entered upon the performance of his duty, he requested of the great Master of Assemblies a subject adapted to the conditions of his people; earnestly soliciting for himself wisdom, utterance, and power; for them, a serious frame, an unprejudiced mind, and a retentive heart. The necessary preparation for the profitable performance of his ministerial duties was of longer or shorter duration, according to his peculiar state at the time; and frequently he could form an accurate judgement of the effect that would be produced in public; by the languor or enlargement he had experienced in private. The spirit of prayer accompanied him from the closet to the pulpit; and while he was virtually employed in pressing the truth upon his hearers, he was inwardly engaged in pleading that last great promise of his unchangeable Lord: "I am with you always, even unto the end of the world." From the great congregation he again withdrew to his sacred retreat, there requesting in secret that a blessing might accompany his public labors, and that the seed which he had sown, being sown in honest and good hearts, might sooner or later become abundantly fruitful.

All good ministers of the Lord Jesus do thus seek the blessing of God before and after their pulpit labor. But there is a great difference in the degree of earnestness and fervor with which they seek, and of course a proportionate difference in the degree of blessing which they gain. Some knock loudly, others faintly; some strike once, twice, thrice, others seven times; some wrestle with tears, others are comparatively formal. There is no gift of Divine Grace more precious to a minister of Christ than a spirit of persevering fervency in prayer, no gift which he ought to seek more earnestly and to cultivate more assiduously. Oftentimes, perhaps, when he is laboring away upon his discourses, and thinks that this and that presentation of truth must be effectual, the good effect upon his hearers is owing more to his prayers than his sermons. A minister's prayers may be compared to the powder, by firing which, the cannon-ball is sent upon its errand; without the prayers, his sermons will be little better than a heap of cannon balls without powder. There must be prayer from a heart on fire.

Some sermons are like a bright artillery-piece for a model; all finished, burnished, shining; every body says, what a splendid piece of ordnance! People stand and look into its mouth, and measure its breech, and lift the ball it can carry, and admire it without fear, for there is no powder in it. It is not meant to shoot any person, but to attract admiration as a finished piece of ordnance. An elaborate model-sermon, without prayer, is a gun that a man might put his ear to the muzzle without fear. And some sermons are like the artillery-pieces, that are wheeled into line in a sham-fight, and fired with blank cartridges. There must be both fire and ball, if execution is to be done. Above all things, there must be much prayer. There must be prayer on fire.

GRAVES OF GOOD MEN.

That brotherhood of Christian men who were wont to assemble in old Bedford Chapel, to listen to the preaching of the sainted Cecil, and to pray together round the fireside of Henry Thornton, on Clapham green, have all gone to their rest. Cecil himself is long since gathered to his fathers. Wm. Wilberforce lies by the side of his friend Pitt beneath the pavement of Westminster Abbey; and hard by stands a marble statue in which the hand of the sculptor has cunningly portrayed the same sweet and placed expression which his friends love to remember and before which the friends of philanthropy love to linger. John Newton—"the good Mr. Newton," as Wilberforce used to call him, sleeps among his flock in the parish church yard of St. Mary's. But the youngest and loveliest of that brotherhood lies two thousand miles away, under a spreading palmtree beside the walls of Tocot, where now and then after many long intervals, an occasional Christian pilgrim stops, and reads through many tears, on a plain white stone, the name of HENRY MARTIN.

THE HOTTENTOT.

The Dutch farmers, or boors, in Africa, says Mr. Young, utterly despise the Hottentots. One of these boors, was riding one day, when he saw a Hottentot, a young man, sitting under a tree. He rode up to him, and seeing he held a book in his hand, asked him what he was doing. "Reading," was the reply. "Reading!" cried the other, "what?" "The Bible!" retorted the other. "Why that is not for you; why there is not the name of 'Hottentot' in all the book?" "But I name my name there," said the young man. "The Dutchman alighted. 'I won't believe you,' said he,—'show it to me.' The young man turned to these words, 'This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' 'Sinners,' said he, putting his finger to the word; 'there is my name.'"

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LAW AND GOSPEL.

That the term Law is used in Scripture in different senses, is evident to every discriminating mind. Nevertheless the Sabbath controversy gives birth to some strange notions—

We have asked such objectors, how they would convict men of sin, since the Scripture declares plainly that sin is the transgression of the LAW. 1 John 3: 4. What think you, reader, is the answer we received? Why, that law which convicts of sin, is the law of the New Testament, or that system given by Christ and his apostles, in contradistinction from that contained in the Old Testament.

But perhaps you did not mean to be taken rigidly as you said, when you averred that the term was used in one sense only.

When one says that the gospel is a law, he ought to be very sure that he understands himself. For our part, we understand the gospel to mean good news.

Our attention is sometimes directed to those instances, where the 'simple story of the cross' has produced an overwhelming sense of guilt.

Again, we are referred to the mode in which certain heathens have been converted. The missionaries, it is said, began by preaching Jesus as the Saviour of sinners; and although their hearers had never enjoyed the light of revelation, still they were struck under conviction.

THE JEWS AT BOMBAY.—A recent report of the Society for Promoting Christian Knowledge, develops some interesting facts respecting this people. They are said to have been established in that part of India from time immemorial, and to have had no communication with any of their race in other quarters of the globe.

The duties, suggested by their own consciences, were the same duties, that are formally embodied in the written code. No wonder then, that the simple proclamation of the good news should, by a very natural association of ideas, spring a deep sense of guilt, and convert them to God.

These instances then, so far from proving that the gospel itself, irrespective of any law operation, convinces of sin, only go to show that there is a principle in the human mind, by which kindred ideas are naturally associated; so that when a Saviour is declared, men are led to inquire whether they are condemned by any law, so as to need him.

THE NAME OF THE INSTITUTION.

A minister of acknowledged abilities, in preaching recently from the text, "What wilt thou do unto thy great name?" (Josh. 7: 9.) remarked, that one of the practical duties arising from the doctrine of the text, was to cherish profound reverence for those institutions to which the Lord has attached his name. The Sabbath was instanced as one. It was also remarked, that he who tramples upon the Sabbath, tramples upon the heart-strings of a nation's prosperity.

But what claim has the first day of the week to be called a Sabbath? Has God ever called it so? "To the law, and to the testimony," and see. The search is vain. The Bible never calls it a Sabbath. Its claim rests merely on the usage of Christians. They are accustomed to observe it as a Sabbath, that is, as a day of rest, and therefore think themselves authorized to apply that name to it.

The distinguished minister, to whom we have alluded in the beginning of this article, may, for aught we know, be as honest in his views, as it is possible for any errorist to be. It is not against him in particular that we level our remarks, but against the entire brotherhood of those who combine together to shut out all inquiry upon a question which lies at the very bottom of Sabbath reform.

THE JEWS IN NORWAY.—It is stated in an English paper, that the subject of admitting Israelites into Norway has been referred to a committee of the Storting, or Parliament, who reported favorably. If this measure should be carried, as we sincerely and confidently hope it may, it will prepare the way for removing all the disabilities under which the Jews are placed in that country.

THE JEWS AT BOMBAY.—A recent report of the Society for Promoting Christian Knowledge, develops some interesting facts respecting this people. They are said to have been established in that part of India from time immemorial, and to have had no communication with any of their race in other quarters of the globe.

have the features of their race in a very marked degree, and are distinguished for intelligence and integrity. On this account they are not unfrequently promoted to offices of trust and responsibility in the army. Although they repeat their prayers in Hebrew, they have almost entirely lost the knowledge of that language, which very few of them understand. In this respect, however, they have improved within a few years past.

A CHURCH OF SABBATH-KEEPERS IN NEW YORK.

This object, so long desired by our denomination, but against which so many obstacles seemed to be arrayed, has at length been accomplished. A council, consisting of ministers, deacons, and other brethren, from the churches of Plainfield, Piscataway, Berlin, Preston, Pawcatuck, and Waterford, assembled at the house of Bro. Thos. B. Stillman, on the first day of this week, to take into consideration the request of a number of brethren and sisters to be organized as a distinct and independent church of our Lord Jesus Christ.

The council, having received due satisfaction concerning the circumstances and gifts of these disciples, and finding that they were of one heart and one mind to serve the Lord in the maintenance of his worship, and the discipline of a church; also that they were sound in the faith, and their lives without blame in keeping the commandments of God;—unanimously resolved to recognize them as a sister church of Christ, to be known as the Seventh-day Baptist Church of the city of New York.

and benediction by the Moderator, closed these solemn and delightfully interesting exercises. Our friends abroad will be interested to know, that this newly-organized band is composed of pious and substantial materials. They are twenty-one in number, nine of whom are males.

It is hoped, that the prayer of our entire denomination will be fervently offered for this infant church. They have nothing but the promise of God to cheer them. So far as their distinctive creed is concerned, the constituted arrangements of the social system are all against them; hoary headed error frowns upon them; the priesthood of a vitiated theology scorns them; and their own infirmities discourage them. God only can save them.

DEAR BRETHREN.—At the late meeting of your Board of Managers, they deemed it important to lay before you the following information of their doings, and the affairs of the society.

Br. Lucius Crandall, having completed his term of appointment at Newport, R. I., and vicinity, reported that he had not only supplied the pulpit in Newport on the Sabbath days, but that he had extended his labors to four other preaching stations in adjacent towns, and that he had the satisfaction, in addition to seeing the cause sustained in that ancient church, to know that the subject of the Sabbath is at present awakening more feeling and attention in that region than it has done for many years before.

Br. Thomas E. Babcock continues his labors with the church in Persia, Cattaraugus County, N. Y., and in adjacent parts. From Br. Babcock's reports, it is evident that his labors are productive of much good to the cause in that section of country. He has given a course of lectures on the Sabbath question, and one person has embraced the Sabbath to keep it unto the Lord, since his former report; and the church manifests a growing interest in Sabbath School, Tract, and Missionary efforts.

In addition to the home department, your Board have at length been able to make an appointment for a foreign field. Brother and Sister Carpenter, formerly Principal and Preceptor of the De Ruyter Institute, but late of Shiloh, N. J., having signified their readiness to enter upon a foreign mission, they were both unanimously approved and appointed as candidates for that work. They immediately made

an entire consecration of themselves and all they possess to that good cause of the great Redeemer. Br. C. has since asked and obtained a release from his engagements at Shiloh, and is now in N. Y. attending the medical lectures in that city. These will occupy him for the present winter. In the mean time the Board have left the particular field of labor to which they are to be sent, open for further inquiries. They have, for the most part, had their attention directed to Eastern Africa; but it has lately been proposed to them to inquire whether China and Palestine have not strong claims upon them as fields for a first missionary effort.

With the desire of carrying forward their present appointments, and still further enlarging their number, the Board have appointed Br. N. V. Hull, an agent in the State of New-York, to stir up our churches to this work, and obtain and collect subscriptions for both home and foreign missions between this time and the next anniversary. Br. Alexander Campbell was appointed to perform a similar service in the States of Rhode Island and Connecticut; and the Corresponding Secretary in New Jersey. The Board bespeak for these appointments the kind and prayerful regards of all their brethren. Let us as a people but be suitably enlarged in our own efforts and affections for the cause of the blessed Saviour, and doubtless we shall find a corresponding, yea exceeding, increase from the Lord.

Bro. SOLOMON CARPENTER having taken up his residence for the present in New York, requests his correspondents to address him at No. 564 Fourth Street.

CIRCULATE THE PETITIONS.

DEAR BRETHREN.—We trust that the following remarks will not be deemed out of place, or the result of a spirit of dictation. Matters of vast moment are at stake. Our religious liberties have been cloven down, and our constitutional rights have been invaded. According to the decision of the Supreme Court in the case of Maxson vs. Annas, we may be compelled by any unprincipled man to appear before a civil magistrate on the Sabbath to defend ourselves or to submit to a judgment by default. The great question before us, shall we tamely submit to such flagrant injustice? Or, shall we arouse ourselves, and use all constitutional means for a redress of our grievances? The Central Association, at its last session, appointed a committee to obtain able counsel in the above case, and, if thought advisable, to carry the same to the Court of Errors. Said committee have so far complied with their instructions as to take able counsel, and have become satisfied that there is a radical defect in the law, and that to carry it up to the Court of Errors would only subject us to a bill of cost without any prospect of relief. An appeal therefore to the Legislature to amend the law, is the only means left. The Central and Western Associations have advised to such a resort, and among others have appointed us as agents in carrying the above measure into effect.

We are informed, that a form of petition has been sent to all the churches in this State, which form we approve, with the exception of one clause. It prays the Legislature to pass a law, or to amend the act already passed, so as to exempt the "members of the Seventh-day Baptist denomination" from any liability, &c. Whereas we would suggest the propriety of inserting, in its stead, "all persons who observe the seventh day of the week."

Dear Brethren—Although our civil and religious rights in the article of the Sabbath have been grossly outraged, yet we rejoice that the sacred right of petition is yet respected in New York. Permit us therefore earnestly to urge you to make a business of circulating petitions in every section where there are Sabbath keepers to circulate them. Present them to your first day friends, and obtain as many signatures as you can. Let it be immediately attended to, that when the Legislature meets we may be ready to present such an array of names as shall command attention. Let your petitions be forwarded at the opening of the Legislature, that they may not be neglected through the plea of want of time. ELI S. BAILEY, NATHAN V. HULL, Brookfield, Nov. 5th, 1845.

Religious Anniversaries, similar to those of May in New York and Boston, were recently held for several days in succession, at Plainfield, one of the hill towns of Massachusetts. The occasion is represented in the papers of the county as being one of great interest, and there seems to be no good reason why such Anniversaries, instead of being limited to a few large cities, should not be held in all considerable towns, and thus a more general spirit of Christian enterprise awakened throughout the land.

"THE ORIGINAL SABBATH UNCHANGED."—We this week commence the publication of a series of articles under the above title by JAMES A. BEGG, of Glasgow, North Britain. The reputation of Mr. Begg as a Bible student prepared us to expect that his articles would be candid and thorough. In this expectation we are confirmed by the statement of his plan which we publish to-day. Our readers may settle it in their minds, that the articles will be of very great value, and that those who do not read them and preserve them for future reference, will be the losers.

"THE LIGHT-SHIP."—A semi-monthly paper devoted to sailors and boatmen, has just been commenced in New York. It is edited by Rev. Charles W. Demison, favorably known as a preacher to seamen, and editor of the Sheet Anchor. Published by Myron Finch, 118 Nassau street. The first number contains a variety of racy and interesting articles, and seems well adapted to advance the interests of the class for whom it is designed.

THE CHURCH OF CHRIST THE HOME AND HOPE OF THE FREE. By WM. R. WILLIAMS.

We have read this little production with great interest, and would read it again, if we had time, which is more than we can say of most of the publications of the day. Such is the vigor of thought, the fervor of style, and the pungency of truth, which distinguish it throughout, that we advise all others to procure and read it for themselves. It may be had at Colby's, 122 Nassau St.

THE SCOTCH FREE CHURCH.—Several ministers of the Free Church of Scotland have been holding a series of meetings in the Highlands, at which the services were conducted both in English and Gaelic. Among the speeches reported is one by Mr. Begg, in which he is represented as saying:—

"I believe that the disruption has been one of the most valuable events, in reference to the advancement of the cause of Christ, which the world ever saw; and that, had we gained all that we struggled for—had we gained even more than we struggled for, the cause of Christ in this land, and throughout the world, would not have been advanced as it has been by the plan God himself devised. Our enemies meant it for evil, but the Lord meant it for good—and I hope the day will never come, when any of the ministers and members of the Free Church of Scotland will for an instant hesitate or look back to Egypt again."

BAPTISM OF 130 CONVERTED JEWS.—The Bremen Gazette states that the city of Saratoff, on the Volga, has recently been the scene of a spectacle, which, for magnificence, could scarcely be equaled by the cities of Western Europe. One hundred and thirty Jews, recently enrolled in the army, having expressed a desire to embrace the Greek Catholic faith, the 4th of June, (O. S.) was appointed for their reception into the bosom of the church. On that day, early in the morning, the liturgy was said in the Cerkief, (Cathedral of Saratoff), the neophytes as not yet being baptized, and therefore unworthy to enter the holy place, standing outside the door which faces to the west. After the service the whole congregation, in procession, with banner and music, followed by the Israelites, two and two, proceeded to the banks of the Volga, where they were baptized in the usual form, after which they joined the congregation, and returned hand in hand to the cathedral, which, as now forming part of the Christian community, they entered, and the whole concluded with an impressive discourse by the priest. The whole place on the banks of the Volga was crowded with people of all nations and religions—Catholics, Lutherans, Mohammedans, and Pagans—who viewed this novel spectacle in amazement.

THANKSGIVINGS.—The following are the times of holding Thanksgiving in several of the States:— Charleston, S. C. Nov. 6. Massachusetts Nov. 27. Ohio, Nov. 20. Connecticut, Nov. 27. Kentucky, Nov. 20. N. Hamp., Nov. 27. Maryland, Nov. 21. Vermont, Dec. 4. Pennsylvania, Nov. 27. Maine, Dec. 4. New York, Dec. 7. New Jersey, Nov. 27. Rhode Island, Nov. 27.

POVERTY A BLESSING.—Rev. Mr. —, having been on a visit to one of his poor Scotch parishioners, who was taken ill, and being about to take his leave, held out his hand to the object of his visit, who pressed it affectionately, at the same time thanking his pastor for his kind solicitude about his soul's welfare, and in conclusion said, "God grant ye, sir, great abundance of poverty here, and a double portion o' through a' eternity." "What!" said the astonished clergyman, "do you wish me to become poor?" "Wha' a' my heart, sir," answered the old man seriously; "ye ken a hundred times, an' mair, hae ye tauld me that poverty was a blessing, an' I'm sure there's nae I could wish to see better blessed than yoursell." A solemn pause ensued. At length the minister said, with an air of touching humility, which showed he felt the full force of the cutting reproof—"Well, James, I never thought seriously on that point till this mornin'; poverty cannot be a blessing, it is at best a misfortune." [Boston Investigator.]

The Faculty of Dartmouth College have consented to receive colored students. In their reply they say:—"Our usages, in respect to the admission of students are entirely impartial. We make no distinction in regard to nation or color. The African and Indian are as freely received as the Saxon, if possessed of the requisite literary and moral qualifications."

Mr. Rowley, of Connecticut, with whose robbery on board the steamboat the public are already familiar, is now confined in a Lunatic Asylum at Worcester, and the robber can never be identified. It appears that some creditors of Mr. Rowley in Boston, suspecting his story of the robbery, caused him to be arrested on his going to that city and thrown into prison. This, together with the loss of the money, so preyed upon him that his reason gave way beneath the attack. Truly his fate has been a hard one.

STAFF OF FROM MEXICO... regards that co... turbances with... partment of I... Government, I... ble state of a... Different fami... dians to their... made on both... trial. The bar... the avove... Tobacco is lik... growing princ... Texas and Ta... Americans; th... partment of D... ing as usual, a... prisoners, as v... afflicted inba... erment for a... sources being... has been made... investigation of... and that we ha... fans and Tonka... SMOKING A P... after the late a... took to initiate... teries of the s... smoking. For... the room of a... their mouths;... time anointing... no compliments... coolly rose, wa... key, and left th... which they had... Freshly called... evening, when... were suffered t... fetida all of a... jump out of a... TREMENDOUS... the Editor of th... the intelligenc... (Oct. 3d) by a... which were se... the lakes. A... cargoes, were... than one life ha... the elements... a detailed acco... cipates great... man was report... between two... and smaller ves... Palais suffered... being totally de... was choked with... furniture, &c... served along t... had great diffic... being compelled... abated. The M... most terrific stor... MARRIED.—N... took place on W... pending before... Court, now st... who was indic... was to have bee... and the jurors... ready, having a... trial. In this s... officer announced... denly been depr... for the prosecu... could not hope... was the girl up... committed, and... by her going to... soner that morn... she could not tes... And thereupon... grave, and the p... prosequi, and M... groom at large, e... of being a prison... the prospect of... Post. A COOL ROBBE... matters of scienc... a thin face, ste... located in Front... and proceeded... helped himself... and just as he w... landlady of the h... that he wished t... The lady told h... board in the hou... of obstinacy and... well that he did... ing at the coat a... that he had just... after a little tal... clusion that he w... lady's pardon for... morning and too... was ascertained... fellow was now h... ERUPTION OF... haonspoi, a Dani... account of the n... "Hleda, after r... cording to priv... the night of the... terranean groan... it with terror... the 2nd, when th... with a terrible c... In former times... summit, where I... crater; but this... down two gorges... Letters from Reil... that day no grea... Syssels of Rang... to the mountain... the ignited mass... North and Nort... took that directi... barren hearts... tually blown fr... has driven the a... site point. From... the top of the v... sheep on the p... plains, but not... The waters of t... eruption; becau... and it was impo...

General Intelligence.

STATE OF THINGS IN MEXICO.—The news from Mexico is anything but encouraging as regards that country. The insurrectionary disturbances which recently broke out in the Department of Lenora, but were quelled by the Government, have broken out afresh. A horrible state of affairs has been the consequence. Different families have called in a band of Indians to their aid, and executions are constantly made on both sides, without the formality of a trial. The banishment of Gen. Urrea is said to be the avowed object of the insurrectionists. Tobacco is likewise the seat of internal broils, growing principally out of private dissensions. Texas and Tamaulipas are invaded by Anglo-Americans; the Camanches overrun the Department of Durango, butchering and plundering as usual, and carrying off large numbers of prisoners, as well as cattle and horses. The afflicted inhabitants had called upon the Government for aid, their own appliances and resources being exhausted. The absurd charge has been made by the Mexicans that it is by the instigation of America these attacks are made, and that we have provided the Camanches, Lifans and Tonkaways with arms and ammunition.

SMOKING A FRESHMAN.—Some of the dignitaries of the Sophomore Class in old Yale, soon after the late assemblage of the students, undertook to initiate a Freshman in some of the mysteries of the school by the ancient process of smoking. For this purpose five of them visited the room of a young Freshman, with pipes in their mouths, smoking lustily, and at the same time anointing the hot stove with asafetida. As no compliments had been passed, Freshly very coolly rose, walked out of the door, turned the key, and left the smokers to enjoy the fragrance which they had created. After an hour or two, Freshly called to inquire how they had spent the evening, when the Sophs cried for quarters and were suffered to depart. They did not like asafetida at all, and thought it rather dangerous to jump out of a two-story window.

TREMENDOUS GALE AT QUEBEC.—A letter to the Editor of the Montreal Times communicates the intelligence that Quebec had been visited (Oct 3d) by a terrible gale, the consequences of which were severely felt for many miles along the lakes. A number of vessels, with their cargoes, were cast away, and it is supposed more than one life has been sacrificed to the fury of the elements. The Quebec "Mercury," gives a detailed account of the occurrence, and anticipates great disasters among the shipping. A man was reported to have been crushed to death between two batteaux. Numerous schooners and smaller vessels in the Cul de Sac and at the Palais suffered much damage—some of them being totally destroyed. The River St. Charles was choked with floating timber, fragments of furniture, &c. &c. Like effects had been observed along the St. Lawrence. Steamboats had great difficulty in effecting a landing—many being compelled to anchor, until the gale had abated. The Mercury describes it as one of the most terrific storms of the season.

MARRIED—NOT HUNG.—A novel occurrence took place on Wednesday last, in a capital trial pending before all the Judges of the Supreme Court, now sitting at Salem. James Powers, who was indicted for rape on Hannah Welsh, was to have been tried on Thursday for his life, and the jurors were summoned, and the Court ready, having assigned a day specially for the trial. In this stage of the case, the prosecuting officer announced to the Court that he had suddenly been deprived of the most material witness for the prosecution, without whose testimony he could not hope for a conviction; that this witness was the girl upon whom the offence had been committed, and that he had lost her testimony by her going to the jail and marrying the prisoner that morning—and now, being his wife, she could not testify against him.

AND THEREUPON THE COURT looked becomingly grave, and the prosecuting officer entered a nolle prosequi, and Mr. James Powers is a gay bridegroom at large, enjoying his honeymoon, instead of being a prisoner in the dock on his trial, with the prospect of a hempen halter.—[Boston Post.

A COOL ROBBERY.—Robberies are becoming matters of science and study. A short man with a thin face, stepped into the boarding house, located in Front street below Walnut, Phila., and proceeded up stairs. On his way up he helped himself to two sack coats and a valise, and just as he was about to enter a room, the landlady of the house accosted him. He replied, that he wished to see Dr. Cooper at one o'clock. The lady told him that such a person did not board in the house, but the fellow put on the air of obstinacy and declared that he knew very well that he did live there. The lady upon looking at the coat and valise in his hands, thought that he had just arrived from the country, and after a little talk with him, he came to the conclusion that he was mistaken,—and begging the lady's pardon for the intrusion, bid her good morning and took his departure. The robbery was ascertained shortly after, but the impudent fellow was nowhere to be seen.

ERUPTION OF MOUNT HECLA.—The Kjobenhavnsposi, a Danish journal, gives the following account of the new eruption of Mount Hecla:—"Hecla, after reposing 80 years, threatens, according to private letters, to ravage Iceland. In the night of the 1st of September a frightful subterranean groaning filled the inhabitants around it with terror. This continued till mid-day of the 2nd, when the mountain burst in two places with a terrible crash, and vomited masses of fire. In former times these explosions came from the summit, where Hecla has no regular formed crater; but this time torrents of lava flowed down two gorges on the flanks of the mountain. Letters from Reikjavik, of the 13th, state up to that day no great damage had been done in the Syssels of Rangervalla and Arnds, situated close to the mountain, inasmuch as the opening whence the ignited masses issue are fortunately on the North and North-West side, and, consequently, took that direction in which there is nothing but barren hearts. Besides, the wind having continually blown from the South and South-west has driven the ashes and dust towards the opposite point. From the clouds of smoke and vapor, the top of the volcano could not be seen. The sheep on the hearts were driven down to the plains, but not till several of them were burnt. The waters of the neighboring rivers, near the eruption, became so hot that the fish were killed, and it was impossible for any one to ford them

even on horseback. Although the lava and ashes took a Northern direction, the eruption was not known on that side of the island till after the 11th, and even as late as the 16th the people at the Syssels of Mule, in the North-east, were ignorant of it. In the Western parts, the noise accompanying the eruption was distinctly heard like the rolling of distant thunder. Nothing was heard at Reikjavik."

HINTS FOR THOSE WHO NEED THEM.—A celebrated pickpocket, who was lately sent to the State Prison for his misdeeds, being noted for his marvelous adroitness in pocket-lifting, was requested to reveal the secret of his success, when the following, among other disclosures, were made; we publish them as like to be useful to those who are willing to take a hint.

"I never," said the pickpocket, "attempt the pocket of any old resident of a city, but uniformly strangers and countrymen." But on being asked how he distinguished them, he replied, "very easily," and gave the following list of persons who were the regular victims of the "craft."

"Persons in an omnibus who take out their pocket-books after the stage stops, are sure to be countrymen. Those who stop to converse on the side-walks or in thoroughfares; or who take out pocket-books at the box or pit offices of Theatres or Steamboat offices. All those who stop to gaze at shop windows, or count money, or show pocket-books in the street, or call in at the Funk Auction rooms. All these," said he, "are our common victims."

"If I find a man eating oysters or fruit, or carrying an open knife in the street, in nine cases out of ten he is green, and we victimize him. Persons who stand up in Theatres, or stand on cross-walks, are generally country folks, and we make sure of them."

DISCOVERY OF A MINE OF DIAMONDS.—The French consul at Bahia has addressed a report to the Minister of Foreign Affairs at home announcing the discovery, at the distance of 80 leagues from that capital, of an abundant mine of diamonds—a source of incalculable wealth to the province. It lies in a desert place, uninhabited, and scarcely accessible, and was discovered by mere accident. The head of a rich English company has already exported, it is said, nearly £200,000 worth of its produce; and, as the working of the mine is left to any one who will, there is a race at present for its treasures. Eight or nine thousand emigrants, from all parts of Brazil, have already pitched their tents on the savage and unwholesome spot, and to the inhabitants of a crowded European state, the very thought of a jewel mine to be ransacked at pleasure—diamonds likely to be had for the fetching—is a temptation likely, we should think, to attract adventurers, even if the Upas tree stood in the way.—Athenaeum.

THE LOSS OF THE PLYMOUTH.—The Shawneetown Gazette states that all the persons who were lost by the recent collision of the steamboats Lady Madison and Plymouth, on the Ohio River, were German emigrants. The Plymouth and her cargo are a total loss. The boat was cut "clear through," and sunk almost immediately, causing such a panic amongst the deck passengers as led many of them to jump overboard in their fright. It is supposed that twenty-five or thirty are missing. One whole family is gone. One poor woman saved two other women and a child, but lost her own husband and one child. Another lost all her family. The deck passengers who were saved (some thirty or forty in number) lost all their property.

BOYS' PLOWING MATCH.—At the Newcastle County (Delaware) Agricultural exhibition, last month, there was a spirited plowing match for boys under sixteen years of age. It is thus described: Now followed the second match, being entries for boys under sixteen years of age; eight of whom entered. Their performance was indeed surprising. The first premium was won by a lad by the name of Janvier; the son, as I understood, of a poor widow woman; and when asked whether he would have a piece of plate or its value in money, replied, he would take the money: "he wanted it for his mother." The second was won by master George Jackson, a boy of ten years old, (a son of Mr. Bryan Jackson, a large farmer,) and thought small of his age. The clearing up furrow of this lad exceeded any effort I ever saw of the kind by a boy. In addition to the second premium, Mr. Pedder presented to him through a member of the committee, as coming from the Messrs. Prouty, whose plow he held, a beautiful little watch, with chain, key, &c., and the possession seemed to gratify the little fellow much; nor was it scarcely less gratifying, apparently, to the numerous spectators, who all voted him the General Tom Thumb of the plowing ground.

PROTECTION FOR THE POCKET.—Mr. Joseph Colter, a tailor, of Amherst, Mass. has invented an article of defence against pickpockets, which is thus described: "It consists of two curved plates united by hinges at the extremities, and which, by means of holes in the plates, are sowed to the lid of the pocket, constituting its opening. While the plates are being shut, a slide to which a string is attached, is forced up, which immediately resumes its place as they close and fastens them together. Not only is the pocket fastened by the slide, whenever it is shut, but it may also be locked, if the owner desires it, by pressing a knob, of which there are three upon the plate, all of which must be moved to unlock the pocket, and the use of both hands is necessary to do it. The pocket is also surrounded with a net-work of wire, so that whatever it contained in it can neither be taken or cut out without the knowledge or consent of the owner. The invention is applicable both to watch pockets and others."

SUFFRAGE IN CONNECTICUT.—The following provision having been adopted in the prescribed way, has been declared by special proclamation of the Governor to be a part of the Constitution of Connecticut: "Every white male citizen of the United States, who shall have attained the age of twenty-one years, who shall have resided in this State for a term of one year next preceding, and in the town in which he may offer himself to be admitted to the privileges of an elector at least six months next preceding the time he may so offer himself, and shall sustain a good moral character, shall, on his taking such an oath as may be prescribed by law, be an elector."

In one of the large towns of the West, there is a man who keeps an eating house on his own hook, and edits a newspaper for an association of printers. He feeds both the minds and bodies of his customers.

SUMMARY.

We learn from the Port Tobacco Times that Mark Ceasar, the colored man, against whom thirty-six indictments had been found by the grand jury of Charles county court, in this State, for insurrection, was tried last week upon ten of them and found guilty. He was then sentenced to the Penitentiary for four years upon each, making the whole term of his imprisonment forty years. He is about thirty-seven years old, and should he serve out his term he will then be seventy-seven years of age.

Human happiness has no perfect security, but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor, or immortal hope, except in the principles of the Christian faith and in the sanctions of the Christian religion.

The building in Philadelphia, used as the office of the "Secretary for Foreign Affairs," during the Revolutionary War, being part of the estate of the late M. Du Ponceau, was sold last week to a prominent bookseller, and is about to be demolished.

The two negroes, John, the property of Mrs. McDowell, and George, the slave of Mr. C. Garber, have been tried and found guilty of an outrage on the person of a young white female, near Staunton, Va., and are to be hung on the third Friday in December. We also learn from the Spectator, that Wm. B. Johnson, the white man charged as an accomplice with the negroes, has been tried and sentenced to 42 years' imprisonment in the penitentiary.

We learn from the Hagerstown Torch Light, that on Wednesday morning, David G. Yost, Esq., one of the oldest and most worthy citizens of Hagerstown, committed suicide by shooting himself with a pistol through the temple. Owing to great pecuniary embarrassments, in which he had recently become involved, says the Torch Light, he had been for several days laboring under a great depression of spirits, and those who observed closely his actions, discovered that his reason had been materially impaired.

On Friday evening, as the agent and workmen on the Winchester and Potomac Railroad attempted to remove some coal cars from the lower to the upper depot at Harper's Ferry, the trussing gave way, and buried beneath the huge mass of timber, cars, &c. Mr. Henry Brown, agent of the road; Mr. Henry F. Gasker; William, son of Mr. Brown, and negro man, Beverly, the porter of the cars, &c. Mr. Casker and the son of Mr. Brown were taken from under the pile with life perfectly extinct. Mr. Brown's injuries are very great. Beverly is less injured.

There was snow at Washington on Sunday morning.

The Pittsburgh Journal says: "It is nearly seven months since the occurrence of the great calamity which made ruin of one-third of this city. The vast burnt district is nearly covered with new and handsome structures, and yet the fire is not wholly extinguished. Yesterday our attention was called to burning embers in a vault in Third street, directly opposite our office, perhaps the last remnant of the memorable kindling of the 10th of April."

John A. Jones of Salem, Mass., who was lately imprisoned in Baltimore on suspicion of aiding the escape of a slave, made a report of the circumstances connected with his arrest to a meeting of 1000 of his fellow townsmen on Saturday evening last. The story is said to be quite amusing.

The Sons of New England in the District of Columbia, have formed a Society, and resolved to celebrate the approaching anniversary of the Landing of the Pilgrims.

Jonas Green, Esq. formerly editor and proprietor of the Maryland Gazette—the first paper printed in that State—died a few days since at Annapolis, aged 66.

There is a paper out West called the Cherokee Advocate, which is edited by an Indian. We believe this is the first instance of the kind on record.

The Catholic church in Martinsburgh, Va. was broken into on the 30th ult. and despoiled of a portion of its contents, among which was a quantity of silver plate.

A gentleman from the Upper Mississippi informs us, that a few days ago the Sheriff of Rock Island came to Nauvoo with a writ for one of the Reddings, charged to have been concerned in the murder of Col. Davenport. After Redding had been arrested and was about going on board a boat for Rock Island, a body of Mormons collected round the Sheriff for the purpose of rescuing the prisoner, and in the attempt Redding received a shot in the leg and the Sheriff a wound from a pistol shot. The prisoner escaped.

A fire broke out Friday morning at Rahway, N. J. which destroyed the large factory known as the Essex Print Works. Loss estimated at from \$50,000 \$60,000.

One lady, a Directress in the Society for the Relief of Respectable Aged Females, has, within a month or two, collected in donations for that interesting charity over \$4,000, of which \$3,000 were given by John Jacob Astor. The money has been already expended in the erection of a wing to the Asylum, which very much increases the accommodations of the old ladies, who before had to totter up stairs.

Rev. Dr. Judson, Missionary from Burmah, will be present—so says the Christian Reflector—at the special meeting of the Baptist Convention in this City the last of the present month. He is now on a visit to the Western part of this State. There are many here besides the Baptists who would be glad to take him by the hand.

The Norfolk New Era says that on Monday evening the steamer Osceola, brought down, and put on board the ship Roanoke, one hundred and forty-seven blacks, men, women and children, designed to be transported to Liberia, by the Colonization Society. These persons were liberated by will by two estates in Virginia, that of Beckus and Hooe. They were well provided with clothing and agricultural implements.

The Washington papers announce the decease, on the morning of the 1st, of the venerable Mr. Smith, in the 74th year of his age. Mr. Smith was the founder and during many years the sole editor of the National Intelligencer; an intimate and confidential friend of Jefferson, Madison, Monroe, and their associates.

Out of a population of 400 persons at Laurel, Ia., 186 were ill of the fever and ague.

A medical gentleman lately from the East Indies, where the Cholera is raging, states the mortality among teetotalers is only two per cent., while it is ten per cent. among those who use alcoholic drinks.

More than eight hundred of those who have signed the Washington pledge in Boston, have since united with the Christian churches.

THE PRESBYTERIANS.—This denomination, it is stated in an exchange paper, has 1800 congregations in Scotland, 500 in Ireland, 160 in England, 1400 in Holland, 800 in Switzerland, and 5000 (of various branches) in America.

It is said in the Mining Journal, that the power of steam in Great Britain is equal in its effects annually to the labor of 270,000,000 men, in population of only 28,000,000.

The following is the number of public conveyances in this city: Hacks 208, Cabs 250, Omnibuses 239—total 698.

The Pittsburgh Intelligencer says, we hear that a company intends coming into our city from Boston, to go into the nail manufacturing on an extensive scale. The capital to be invested in the business is said to be \$500,000.

The first Monday in December will witness the assemblage in Washington of a new Congress, for a Session which will doubtless be a long one, and probably make its mark on our Country's annals.

The Cherokee Advocate of the 18th ult. states that between 3000 and 4000 Choctaws would remove from Mississippi to the West the last of October.

John Van Steenberg and Edward O'Conner, two of the young men present in disguise at Andes when Osman N. Steel was shot dead, now lie under sentence of death at Delhi for their participation in that tragedy. We believe that there is no pretence that either of them killed Steele, and no proof that they fired at him. But, admitting the distress to have been a legal process, they were engaged in criminal resistance to the officers of justice, which resulted in the death of a human being, and this by the laws of New York, is Murder. They must be executed unless Governor Wright shall be induced to grant them a commutation of sentence.

Within ten years, 90,000 buffalo skins have been purchased by different fur companies.

The beauty of the credit system in the publishing business, is strikingly exhibited in the case of the Democratic Review, which has now subscription dues to the amount of \$40,000 outstanding!

American hemp is now exported to Scotland, where it is used instead of flax in the manufacture of certain kinds of goods, and where a new process has been discovered for softening the article prior to its being spun. Very fine and white goods are made of it, as well as bonnets and paper.

Dr. Chilton, the celebrated chemist, opposite the Park in Broadway, has a living Chameleon, just arrived from Borneo. It changes its color almost momentarily, at times. It has the appearance of a lizard, is about sixteen inches in length, and perhaps three or four in circumference. It feeds on flies and other insects, which it catches with its tongue, darting it out with the velocity of lightning, and with unerring accuracy, a distance of at least a foot.

Vermont is becoming very rich in minerals. An immense mass of solid iron has just been discovered along the base of the Green Mountains, between Monk and Bennington. Hitherto iron has been obtained there only in detached fragments; now it is blasted out in large quantities by the miners. It is found in regular solid beds interstratified with rock, and generally reposing on limestone rock, and inexhaustible. This is a valuable discovery; and in the hands of the enterprising and industrious Vermonters, will soon render Vermont a large iron manufacturing State.

We are informed, (says the Dahlonga Watchman of the 30th ult.) by Col. Samuel Jones, of Gilmer county, that on one day last week, a solid lump of pure virgin gold was found in the Ferrill mine in that county, weighing 322 qwts. and 12 grains, for which he himself had offered and was refused, the sum of \$300.

The town of Collins, Erie Co. made 554,000 pounds of Cheese during the last year. The town of Fairfield, Herkimer Co. made 1,355,967 pounds during the same period. Herkimer Co. turns out annually 8,208,796 pounds of cheese. This at 8 cents per pound—the present price of the article—would give the dairy-men of old Herkimer \$657,730 68.

There will shortly be a struggle to determine which State makes the most, as well as the best spun in Vermont. It is larger and stronger than silk raised in any of the Southern or Western States. The Vermont silk brings a higher price at Patterson, New Jersey, (say \$5 25 per lb.) than silk from any other State.

The population of Detroit falls but little short of 13,000. In 1840 the population of the city was 9,402. Within the last year the increase has been much greater than in any preceding year.

One of the very last propositions in operative surgery, is to transplant the transparent cornea from animals to the eyes of the blind men and women, who previously have their own clouded ones dissected out. It has actually been done, partially, by Dr. Plouvez, of Lille. He took one from a young dog, for a girl who had lost her sight by smallpox; but she could not perceive light, and not objects. [Boston Med. Jour.]

A model steamboat was exhibited in the Rotunda of the Merchant's Exchange yesterday, furnished with plungers instead of wheels. A large number of scientific men were present, and seemed to favor the construction. It is said the plungers have great power, and will in all probability supersede most of the propellers now in use. [Phil. Ledger.]

We learn by a Ky. paper, that, at Paducah, on Saturday, while they were getting ready to launch the Joan of Arc, she slipped from the ways and killed the mate and four hands. The steamers in port had their flags at half-mast.

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

LETTERS.

Wm. M. Fabbestock, Joseph A. Potter, Charles Foot, Ephraim Maxson, Nathan V. Hull, Rowland T. Green, Hiram P. Burdick.

RECEIPTS.

Oxford—Nicholas Rogers, James Rogers, \$4 each; Herman A. Hull, Adin Rogers, 1st, \$2 each; West Edmeston—Kenyon Crandall, Saunders Crandall, \$2 each; Wm. Hibbard \$1 75; Adams—Roswell Saunders, Maxson Whitford, Joseph J. Green, Paul Green, Jr., Isaac Saunders, \$2 each; Ransom Coon \$1 50; Charles Green \$1. New Market N. J.—Andrew Drake, D. W. F. Randolph, Nehemiah F. Randolph, Jeremiah Dunham, Eliza Dunham, Abner F. Randolph, James C. Ayres, \$2 each; Barzila F. Randolph \$1 50; Asa Dunham 50c; Manning Dunn \$1. Alfred—Hiram P. Burdick \$4; John Woodworth, Wm. M. Saunders, Samuel Fitch \$4; Ezekiel Saunders, Stillman Witter, Fitch Palmer, D. C. Cottrell, Abraham Pettibone, Matthew Potter, Charles W. Cornwall, C. H. Merritt, \$2 each; Silas Palmer, Rowland P. Thomas, \$1 each. Almond—Schuyler Whitford \$2 50; Josiah Witter \$2; Nathan D. Burdick, David Potter, \$1 50 each. South Branch—R. T. Green, P. Burdick, \$2 each. Durhamville—Joseph A. Potter, Benj. West, \$2 each. Watson—Walter Williams \$2. Brookfield—Fatten Fitch Jr. \$2. Metochou, N. J.—Austin Ross \$2 50. Fall River, Mass.—Joseph Crandall \$2. Hornellsville—Wm. D. Burdick \$2. Genesee Valley—Joseph Flint \$2. Rushville—Joshua Green \$2.

Proclamation.

BY SILAS WRIGHT, GOVERNOR OF THE STATE OF NEW YORK. A usage, which has the approbation of a quarter of a century, calls upon me, at this period of the year, to name a day to be observed by the people of this State, as a day of public Thanksgiving. The uniformity in the time heretofore designated, throughout the period referred to, induces me to name Thursday the fourth day of December next, as the Thanksgiving day for this State, for the present year.

Life and health are enduring causes for thankfulness to the Father of life and the Fountain of health, from all the living.

Free civil institutions, based upon the true principle of popular sovereignty, and extending to every individual equal personal liberty, and to all the largest measure of that liberty consistent with peace and order and personal security, present a cause for devout thankfulness to the Ruler of Nations, from every people who enjoy these blessings.

The plentiful fruits of the earth, which in our State and country furnish an abundance for the wants of all, call for daily thankfulness, and render it peculiarly appropriate that, annually, as these fruits are yielded, a Christian people should unite in a tribute of thanksgiving to Him, who tempers the seasons, and blesses the earth and makes it fruitful.

In addition to these universal causes for thankfulness, if each individual will summon up the recollection of the almost innumerable personal and social blessings, which the year has brought with it, all the people of this State will be willing, with one heart, to set apart one day, for the united expression of their thanks for the many and signal blessings of this year, abundantly bestowed upon them and their country by the Great Author of every temporal and spiritual blessing.

I respectfully recommend the day I have named, to be thus set apart for this grateful service and duty, and that the people of the State suspend their business avocations, and assemble in their usual places of religious worship, that the Temples, which have resounded with supplications for the year, may echo back thanksgiving to Him who has so bountifully responded to our petitions, and so paternally provided for our necessities.

Exercises such as these, entered into in the spirit and with the feelings which these considerations should excite, cannot fail to turn the mind to the lively remembrance of the immeasurably greater blessings of the redemption through a Saviour, and the Revelation to fallen man of the way of salvation; blessings for which the human heart can never be sufficiently thankful.

In testimony whereof, I have hereunto affixed the privy seal of the State. Witness my hand, at the city of Albany, this fourth day of November, in the year of our Lord one thousand eight hundred and forty-five. SILAS WRIGHT.

HORACE MOODY, Private Secretary.

PRICE CURRENT.

Table with columns for various goods and their prices. Includes items like Pot, first sort, Pearl, CANDLES, COFFEE, DOMESTICS, FEATHERS, FISH, PICKLED SALMON, FLOUR AND MEAL, GRAIN, GLASS, SHEETING, SOAP, IRON, and various oils and fats.

Miscellany.

AUTUMN SONG.

BY MRS. V. G. RAMEY. Sing mournfully—sing mournfully— The summer birds have flown!

Buy some Matches?

"Will you buy some matches, sir?" said the voice of a boy, as we were seated in our sanctum, in a mood contemplative, about eight o'clock, a few nights ago.

The Border War.

DOINGS AT MAYSVILLE, KY.

It is perhaps generally known that the Maysville station had some difficulty in settling the question of adherence south or north.

Mr. Armstrong, as a trustee, in behalf of the minority filed a bill in Chancery, praying an injunction restraining the majority from the use of the church, and asking the undisturbed control of and possession of it himself for the use of the minority.

Address to Sunday School Children.

DUTY OF CHILDREN TO THEIR PARENTS. Children, obey your parents in the Lord; for this is right.

Is it necessary, children, to exhort you to love your father and mother? Who is there that does not most highly esteem them from whom they derive their life?

How unjust therefore is it to offend your kind parents by improper language, and by disobedience, or wilfully to disturb them by your rude behaviour.

A LONG FAST.—The Censeur de Lyons gives the following remarkable fact in the physiology of animals.

For the Sabbath Recorder.

THANKSGIVING.

A FITTING TIME FOR THE OCCASION.

The piety of our forefathers has bequeathed to us this favorite festival of gratitude to God; and, as the past year has been signalized to us by the unexpected preservation of peace amidst many rumors and fears of war,

It would be difficult to exaggerate the importance of this theme, or the urgency of its claims upon good men in an age like the present.

We have no wish to dictate; but, accustomed to solicit from preachers of the gospel an annual plea for this cause, relying mainly on them as its heaven-selected advocates, and believing that the good providence which has thus far averted the horrors of threatened war, calls for our warmest gratitude, and demands very special notice from the pulpit at the approaching anniversary of public thanksgiving to the God of all our mercies,

God grant that his ministers may soon learn more fully their duty, privilege and power on this subject! Let the twenty-five or thirty thousand in our own country unite with the still larger number in the land of our fathers and brethren, to enforce aright the pacific principles of the gospel in their application to nations as well as to individuals;

In behalf of the American Peace Society, Geo. C. BECKWITH, Cor. Sec. Boston, 60 1/2 Cornhill, Oct. 24, 1845.

P. S.—If ministers or others wish for helps in the examination of this subject, we shall be happy to furnish them at very small expense, and if they will take up a collection after preaching, we will gladly send their people in return our tracts or periodicals for general circulation.

CHAIN BRIDGES.

The Liverpool Albion reports as follows, of a scheme so gigantic, that it needs all our modern faith in miracles of science to believe in its success:

We have heard that the practicability of connecting the opposite shores of the Mersey by a stupendous chain bridge, is under consideration. It is said that by the formation of a viaduct, on the principle of an inclined plane, or arches, commencing at the top of James-street, to the margin of the river, a sufficient elevation may be obtained.

Our active and enterprising Cheshire neighbors would no doubt readily assist in promoting a project so magnificent. Such a work would throw all other suspension bridges into the shade and be a world's wonder.

NEW MOWING MACHINE.—Captain Wilson, of Buffalo, has just been engaged in bringing to perfection an article of this kind, which deserves the attention of all who are in any way interested in agricultural pursuits.

The Lowell Journal says that Mr. J. G. Locke, of Lowell, has raised this year a Passe Colmar pear, which measures twelve inches one way and ten inches and a half the other.

THE BLIND BOY.

The day was bright and beautiful— The boys to play had gone, Save one who sat beside the door,

His little heart was rent with pain— He could not join the play; He could not run the fields,

He could not see the setting sun, And watch the glowing skies— The beauty of the moon and stars

These truths came fresh into his mind, While sitting thus apart— No wonder that the tear-drops fell,

"Almira, bring down your muslin frock. The weather is getting warm, and it is time to have a thin dress fitted up for the season."

"I am more anxious that you should have a splendid mind than a splendid dress, my daughter. Let your outward adorning be neat and simple, and you have no farther occasion for any anxiety for it."

"Happy, away from all her friends, indulging in vain amusements, extravagance and idleness, destroying her health, her mind and her morals!"

"But you know, full well, that many are cut off in the midst of their days. This girl, however, lived a number of years, but found in the end, that the way of transgressors was a hard way."

"Very few are willing to go into those dens of infamy where such miserable beings congregate. However, this girl was found, and some good ladies gave her employment and good instruction, and for a time she did well."

"I hope she went to see her mother." "No, she never met her again in this world. For a short time, however, she did pretty well, but she had become so in love with vice, that Satan, a wicked world, and her own wicked heart, soon drew her again into the vortex of ruin."

"That is right, my daughter. Only think what you ought to do; yield your heart to the Saviour, seek to please him, and you need fear no evil."

THE GASP OF DEATH.

"Stolen waters are sweet, but he knoweth not that the dead are there."

"Do the public know, generally, that a few modest, virtuous and devotedly pious females, in New York and other cities, were struggling for life, snatching fire-brands from the burning flames?"

There may be those, so extremely sensitive as to turn aside with disgust at the term, "adultery, or fornication." Very well, modest reader, lay aside the Golden Rule, close your eyes and your ears; but know thou, assuredly, that even your ears may yet be made to tingle!

Shall we be silent? Are we not silent, as editors, as ministers, as a people? How seldom is it, that ministers speak out, portray in vivid colors the heinousness, the damnable guilt and awful consequences of illicit intercourse, as the violation of the seventh commandment!

"How does the Son of God elucidate this holy precept?" "Whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

"Modesty of deportment, purity of thought and action," are among the prominent items on our list. Shall we cease to raise our voice against this crying polluting, damnable sin? God forbid. If reports speak truth, we have licentiousness in our very midst; and such licentiousness is as no such much named among the gentiles.

"We allude especially to the conductors of the 'Friend of Virtue,' and the 'Advocate of Moral Reform.' We see nothing in the manner, style, or spirit of these periodicals calculated to offend the most fastidious ear. If the opposers will devise a more speedy and judicious way of exterminating the evil, and of restoring purity and virtue, most gladly we do not our beloved sisters in the Lord will yield implicitly. Till then, opposer, if you refuse to aid, cease to raise the opposing arm."

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages. IRA SAYLES, Associate Principal, and Professor of Mathematics.

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 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.

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

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845-6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20.

THE INSTITUTION IS LIBERALLY ENDOWED AND SUBJECT TO THE VISITATION OF THE REGENTS.

BANK NOTE LIST.

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

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