

The Sabbath Recorder.

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

PUBLISHED AT NO. 9 SPRUCE ST.

EDITED BY GEORGE B. UTTER.

NEW YORK, FIFTH-DAY, NOVEMBER 27, 1845.

WHOLE NO. 75.

VOL. II—NO. 23.

The Sabbath Recorder.

NO "LORD'S DAY" IN THE FOURTH COMMANDMENT.

From a Pamphlet written by RICHARD WHATLEY, D. D., Archbishop of Dublin.

In saying that there is no mention of the Lord's day in the Mosaic Law, I mean, that there is not only no mention of that specific festival which Christians observe, on the first day of the week, in memory of our Lord's resurrection on the morning following the Jewish Sabbath, but there is not (as has sometimes been incautiously stated) any injunction to sanctify one day in seven. Throughout the whole of the Old Testament, we never hear of keeping holy some one day in every seven, but of keeping holy some one day in every seven, *from all his work.*" The difference, accordingly, between the Jews and the Christians, is not a difference of reckoning; which would be a matter of no importance. Our computation is the same as theirs. They, as well as we, reckon Saturday as the seventh day of the week; and they keep it holy as the seventh day, in memory of God's resting from the work of creation; we keep holy the first day of the week, as the first, in memory of our Master's rising from the dead on the day after the Sabbath.

Now, surely it is presumptuous to say, that we are at liberty to alter a divine command, whose authority we admit to be binding on us, on the ground that it matters not whether this day or that be set apart as a Sabbath, provided we obey the divine injunction to observe a Sabbath. One of the recorded offences, we should remember, of "Jero-boam the son of Nebat, who made Israel to sin," was his instituting a feast unto the Lord on the fifteenth day of the tenth month, "even the day that he had devised of his own heart." The Samaritans, who "worshiped they knew not what," perhaps acted on a similar principle when they built a temple on Mount Gerizim; though that was not "the place which the Lord had chosen to put his name there;" and so perhaps did Naaman the Syrian, when he proposed to "wash in the rivers of Damascus, and be clean," instead of Jordan. One river is as good as another; one mountain as good as another; one day as good as another; *except when there is a divine command which specifies one;* and then, it is our part not to alter, or to question, a divine command, but to consider whether it extends to us, and, if it does, to obey it.

I cannot, therefore, but think that the error was less, of those early Christians, who, conceiving the injunction relative to the Sabbath to be binding on them, obeyed it just as it was given, (provided they did not, contrary to the Apostle's injunction, Rom. xiv. 2—6, presume to judge their brethren who thought differently,) than of those who, admitting the eternal obligation of the precept, yet presume to alter it on the authority of tradition. Surely if we allow that the "Tradition of the Church" is competent to change the express commands of God, we are falling into one of the most dangerous errors of the Romanists; and this, while we loudly censure them for presuming to refuse the cup to the laity at the Lord's supper, on the authority of their Church, though Christ said to his disciples, "Drink ye all of this;" and for pleading tradition in behalf of saint-worship, &c.

But in the present case there is not even any tradition to the purpose. It is not merely that the apostles left us no command perpetuating the observance of the Sabbath, and transferring the seventh to the first; such a change certainly would have been authorized by their express injunction; and by nothing short of that; since an express divine command can be abrogated or altered only by the same power, and by the same distinct revelation, by which it was delivered. But not only is there no such apostolic injunction, than which nothing less would be sufficient; there is not even any tradition of their having made such a change; nay, more, it is even abundantly plain that they made no such change. There are, indeed, sufficiently plain marks of the Christians having observed the Lord's day as a religious festival, even from the very resurrection, John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10; but so far were they from substituting this for the Jewish Sabbath, that all of them who were Jews, actually continued, themselves, to observe not only the Mosaic Sabbath, but the whole of the Levitical Law; while to the Gentile converts they said, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day; which are a shadow of things to come; but the body is Christ."

And if we come down to later ages of the Church, we not only find no allusion to any such tradition, but we find the contrary distinctly implied, both in the writings of the early fathers, and in those of the most eminent of the founders of our Reformation. For instance, in Cranmer's Catechism, published in 1548, viz. the first year of Edward VI., we find the following passage:—"And here note, good children, that the Jews in the Old Testament were commanded to keep the Sabbath day, and they observed it every seventh day, call-

ed the Sabbath or Satterday. But we Christians in the New Testament are not bound to such commandments of Moses' Law concerning difference of times, days, and meats, but have liberty and freedom to use other days for our Sabbath days, therein to hear the word of God, and keep an holy rest. And, therefore, that this Christian liberty may be kept and maintained, we now keep no more Sabbath on Saturday as the Jews do; but we observe the Sundays, and certain other days, as the magistrates do judge convenient, whom in this thing we ought to obey."

By the authority of the Magistrate, Cranmer evidently meant that of the Church; the government of which would, of course, be in the hands of the civil magistrate, in such a church as our Reformers contemplated; viz. a strictly National Church in which each subject of the State is necessarily, as such, a member of the Church, also. In fact, the notion I am contending against, seems, as far as I can collect, to have originated with the Puritans not much more than 200 years ago; and to have been for a considerable time confined to them; though it was subsequently adopted by several members of our Church.

INTERVIEW BETWEEN A CONVERTED JEW AND HIS FATHER.

There is something very touching in the following narrative of an interview between a converted Israelite and his father, which took place during a fair at Frankfurt-on-the-Oder. Mr. Neander, the writer of it, is now engaged in a mission in this country. Mr. Bellson, whose name is mentioned in it, was a missionary of one of the London Societies. The narrative was originally taken from the Jewish Intelligence. It will be read with interest by both Jews and Christians.

July 11. This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to Bro. Bellson, who dissuaded me from going there alone at night, as it might occasion a tumult among the Jews. I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked, whether he would not permit me to bring a friend with me; but received no answer.

July 12. Mr. Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jew I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to Brother Bellson, "Look, there is my father!" My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence, he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, "Father!" He was silent; his look assumed more of tenderness. At last he said, "If your mother saw you now, it would be the death of her. From the time of our receiving the distressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas, what a child we have lost in you!" My heart sunk within me under a weight of sadness, and, after a long interval of silence, I exclaimed nearly as follows:—"Oh, how painful it is to me to find you, my parents, incapable of comprehending that I have only now learnt to know and to love the true living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator, Preserver, and Redeemer."

He—"Do not speak to me of this subject at this time and in this place, and listen to what I now command you; I will only devote one hour to private conversation with you; you may fix a time when you can come. But I will not go to your lodging. I dare not do so on account of my large family, many members of which are here."

Our meeting was fixed for five o'clock in the afternoon. I availed the hour in prayer and supplication to the Lord. I entered his room; he looked the door. He looked very sad, but still there were traces of paternal love visible in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked why I had embraced the Christian faith.

I—"Because in this faith I have life, peace, and true, eternal salvation."

He—"But what is your belief? Do you not believe in more than one God?" I now acquainted him with the principles of my faith, which was the faith of Abraham, David, and all the patriarchs of the Old Testament. The Lord enabled me to do it with cheerfulness; blessed be his holy name!

After I had been speaking about ten minutes, he seemed to sink into a deep reverie; we were both silent for a while, and I looked up to him who is great and mighty.

At last he spoke in an impressive and earnest manner:—"The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi I—, in S—, but beside us and your mother, your letter has not been read by any one. You quote so many beautiful scripture passages, and assure us that you believe in the God of Abraham, Isaac, and Jacob."

I—"Oh, father! If you would only become acquainted with some dear pious Christians, you would learn, to your astonishment, that such are indeed children of God. These souls have a very great

love for our Thorah, and are also children of Abraham."

I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close to my old dear father, and I exclaimed, "Tell me, father, do you hate me? Oh tell me, that neither yourself nor my mother will curse me any more!"

He—"We have been very much irritated against you; and if, two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking that there are more parents who must make the same experience; and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not yet see you, without having been prepared for it; she would not be able to bear the sight of you; but write frequently, and I will then also answer your letters."

I could have exclaimed Hallelujah; this was more than I had expected.

Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent, but looked at me with astonishment. I was much agitated; I therefore asked my father's leave to visit him again, to which he answered in a kind tone, "Yes;" and I left the room with praise and thank.

July 13.—After having preached the Gospel to several descendants of Abraham, I went to my father. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so occupied, to which he replied, "If you have nothing particular to do, you may as well remain here, I shall soon have done." I then assisted him in packing, and noted down several things for him.

This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the rabbies. He then asked me why I did not believe in those things. And on my discussing the subject with him, and drawing his attention to the doctrines of the Scriptures, both the Old and New, in their holiness and heavenly wisdom, he did not speak for some time, until at last he exclaimed, "I cannot comprehend your faith."

Our conversation then turned on sundry family matters, and he soon began again to lament the heavy loss my conversion had caused my family, &c., &c. I expressed my sorrow at their grief, but felt that they had no cause for it, it being my full conviction that I shall be saved through the grace and tender mercy of God, as manifested in the atoning death of the Messiah our Redeemer.

While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand and said, "Come, let us speak a few words with each other alone."

I followed him to a large open space at the back of the house. When there, he took my hand and said, with great emotion, "Marc! for I will still call you by that name, Marc! I had taken the resolution never to see you any more. Myself and your mother said in public, 'We have no more a son called Marc—he is dead!' But I cannot resist the feelings of my heart; for although deeply wounded, it still tells me you are my child; and believe me, I cannot bear to hear you scoffed at. I now tell you, that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now, and come again to-morrow evening, that we may take leave of each other, but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers." He ceased, and his eyes filled with tears. I could have sunk down, I was so agitated; I could only exclaim, "Father! my father!" and fell into his arms.

At last he began again in a low voice, "But tell me candidly, do you feel happy in your faith? I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have effected it two years and a half ago."

I again declared to him my happiness in Christ Jesus our Lord, and we then parted cheerfully. The 14th, in the afternoon, I met my father alone. He took the letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation, we embraced each other and parted with tears. My last words to him were, "I will remember you, dear father, before the throne of God!"

MAHOMETAN CREED.

A catechism has been printed at Constantinople, for the instruction of children educated in the Mahometan religion. It forms a curious commentary on the tenets of Islamism. The principal articles to which the young Mussulman is required to give his assent, are comprised in the following declarations:—"I believe in the books which have been delivered from heaven to the prophets. In this manner was the korn given to Mahomet, the pentateuch to Moses, the psalter to David, and the gospel to Jesus, I believe in the prophets, and the miracles which they performed. Adam was the first prophet, and Mahomet the last. I believe that for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Sirat, which passes over the bottomless pit of Hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the water pools of Paradise. Each of the prophets has, in Paradise, a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in Heaven and Hell. The inhabitants of the former, know no want, and the Houris who attend them are never afflicted with sickness.

The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals."

THANKSGIVING DAY.

The following thoughts were prepared for a Vermont paper in view of this approach of the time-honored festival in that State. They are equally appropriate to all the States, and we trust will be read with special profit just at this present time.

"Thanksgiving! 'tis a day of joy—
The absent child has come;
The mother clasps her darling boy,
And bids him welcome home."

This interesting Festival is again approaching. It revives a thousand interesting recollections in the mind of the sons and daughters of New England. Wherever they wander, they remember the day, and recall a thousand scenes with which its enjoyment has been connected.

The manner in which this Festival is kept, is not always conducive to piety or good morals. To many, the return of the day is hailed as the signal for all kinds of levity and sinful indulgence. In such cases it becomes exceedingly injurious. For where a religious festival is made to sanction sinful indulgence of any kind, it becomes a powerful agent of corruption. Christian parents and ministers should look to this matter in season, and endeavor to turn the attention of the young to the great moral and religious principles which the appointment of such a day is designed to recognize and illustrate.

Ministers may do much towards securing a right observance of this day, by efforts to make the services of the day attractive to the children and youth of their congregations. The subject should be so chosen as to engage the minds of the youth in the moral and religious history of New England. Facts and reasonings should be brought forward to show how "righteousness exalteth a nation," and how sin becomes the reproach and ruin of nations who indulge in it. A little effort and preparation, might render the public service on Thanksgiving day as attractive to the children, as any Sunday School Anniversary.

The music of the sanctuary might be prepared with special reference to this object, and the effect of the service might be to impress principles of duty and action upon the minds of the young, which, in after years, would be with them as safeguards from vice, and motives to virtue, amid all their wanderings, and every temptation.

"WHAT WILL OTHER PEOPLE SAY?"

Mrs. Child, in one of her letters, makes the following observations, which we think are well worth heeding:—

"There is a false necessity with which we industriously surround ourselves; a circle that never expands; whose iron never changes to ductile gold. This is the presence of public opinion; the intolerable restraint of conventional forms. Under this despotic influence, women check their best influence, suppress their noblest feelings, conceal their highest thoughts. Each longs for full communion with other souls, but dares not give utterance to its yearnings. What hinders? The fear of what Mrs. Clark or the Sheltons will say; or the anathema of some Synod; or the fashion of some clique; or the laugh of some club; or the misrepresentation of some political party. Thou art afraid of thy neighbor, and knowest not that he is equally afraid of thee. He has bound thy hands, and thou hast fettered his feet. It were wise for both to snap the imaginary bonds, and walk onward unshackled. If thy heart yearns to love, be loving; if thou wouldst free mankind, be free; if thou wouldst have a brother frank to you, be frank to him."

"But what will people say?"
"What does it concern thee what they say?—Thy life is not in their hands. They can give nothing of real value, nor take from thee anything that is worth the having. Satan may promise thee all the kingdoms of the earth, but he has not an acre of it to give. He may offer much as the price of his worship, but there is a flaw in all his titles-deeds."

"But I shall be misunderstood, misrepresented!"
"What if thou art? They will throw stones at what is above them, receive the missiles back again by the law of gravity, and lucky are they if they bruise not their own faces. Would that I could persuade all who read this to be truthful and free; to cast off like ropes of sand, all fear of sects and parties, of clans and classes."

"What is there of joyful freedom in our social intercourse? We meet to see each other; and not a peep do we get under the thick, stifling veil which each carries about him. We visit, to employ ourselves; and our host takes away all our freedom, while we destroy his own. If the host wishes to ride or walk, he dares not, lest it seem impolite to the guest. If the guest wishes to read or sleep, he dares not, lest it seem impolite to the host; so they both remain slaves, and feel it a relief to part company. A few individuals, mostly in foreign lands, arrange this matter with wiser freedom. If a visitor arrive, they say, 'I am busy to-day. If you wish to ride, there are horses and saddles in the stable; if you wish to read, there are books in the parlor; if you want to work, the men are raking in the field; if you want to romp, the children are at play in the court; if you want to talk to me, I can be with you at such an hour. Go where you please, and while you stay, do as you please.'"

A FREE RELIGIOUS PRESS.—Awhile since the Turks established a Censorship, which they extended to even religious books, and all such had to be examined by the Armenian and Greek Patriarchs; but recently they have declared that it is only applied to political books, and the Censor has just given free admission to forty different religious works.

THE YOUNG STUDENT.

In the early life of P., while he was studying at R., it happened that, owing to the disturbance of the country, his parents, who were living at a distance, fell at one time into such painful difficulties that they were not able to send their son his usual means of support; and at the same time death deprived him of his chief friend in the place where he was. He was now without money, or the means of obtaining any: he did not know even how to provide himself with the greatest necessities. One day early in the morning, with a very sad heart, he was passing through a church in the town, which stood always open. He found it empty; and throwing himself on his knees before the altar, he prayed God would show him some way out of his distress, so that his pressing need might be supplied.

As he rose and went towards the door, which led to the principal street, a poor old infirm woman leaning on crutches, came into the church, and asked him for alms. P. had only one shilling left, which he had thought to provide himself with food for that day; but he gave it to the poor woman, with these silent words of prayer: "O Lord, I have besought thee for help, and thou causest even the last shilling I have to be asked of me: yet thou knowest a way to help. I know not any." With tearful eyes he passed on; and just as he went out of the church-door, a noble looking man rode by, who, at the same moment dropped his glove. P. took it up, and modestly gave it to its owner. The gentleman, surprised at this attention from a school boy, asked his name. He told it; and the stranger inquired if he were a son or a relation of a famous surgeon of that name. He answered that he was his son; and the gentleman immediately asked him to dine at his lodgings, saying, "Your father safely performed a dangerous operation for me, and next to God, I owe my life to him."

My friend bowed, and the stranger rode on. At the appointed time he went as he had been invited to do, and was most kindly and hospitably received. When he took leave, the stranger took his hand, and put into it 6 pieces of gold, saying, "Students often have little expenses for which they do not like to apply to their kind parents. Take this trifle from me, as a token of gratitude towards your father."

Surely in his after-life P. would never forget his early walk that morning, and his prayer in the church, nor would ever think of it without thankfully rejoicing that when the poor woman asked for his last shilling, he had believed that it was God who required it of him; and had trusted that God was able to help him, though he himself could see no way out of his distress.

TRAVELING OVER THE ANDES.

L. C. Picket, Esq., United States Charge d'Affairs at Lima, in a letter to the National Institute, remarks:

"I have traveled five days at a time among the Andes, without seeing a human creature, except those with me, and along a track (not a road) which for the most part serpentine over almost perpendicular precipices, or through a forest literally impervious, by cutting one's way at every step. Provisions, luggage, and everything, was carried on men's backs; and my saddle horse was a stout mulatto, (part Indian,) whom I occasionally mounted, when tired of walking. I felt at first a decided repugnance to this kind of equitation, and could not think of using a fellow man for a beast of burden; but the necessity of the case and the custom of the country, got the better of my scruples, as they had of more conscientious men, no doubt; and as the *sillero*, (chairman), as he was called, told me it was his occupation to carry Christians over the mountains, and solicited the job, I struck a bargain with him, and the price was ten dollars through, I riding about half the time. This quadrupedal biped, if so he may be called, turned out to be a very sure-footed and trusty animal, and carried me in perfect safety to the end of my route. The *modus equitandi* is this: instead of a saddle, a very light chair is used, which the chairman slings upon his back, and the traveler's face when seated in it, is to the north, should he be going to the south, and *vice versa*. It is necessary that when mounted he should himself be very accurately balanced, for there are many places in passing which a false step on the part of the *sillero* might cause a tumble down a precipice, which would be fatal both to him, and to his rider."

WHERE SHALL I SPEND ETERNITY?—A lady had written on a card, and placed it on the top of an hour glass in her garden house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory:—

To think of summers yet to come,
That I am not to see,
To think a weed is yet to bloom
From dust that I shall be!

The next morning she found the following lines, in pencil, on the back of the same card. Well would it be if all would ponder upon the question, act in view of, and make preparations for an unknown state of existence:—

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that saw die shall be dead,
That I must die no more!
Oh, where will then my portion be?
Where shall I spend ETERNITY?"

HISTORICAL RICHES.—The library of David B. Warden, formerly American Consul at Paris, which was bought by the New York Legislature, has reached Albany. The Journal says the collection embraces the full histories of the early Jesuit missionaries, of the first settlement of our north-western Territories, now States, by the French adventurers, and, in fact, that of nearly every State and Territory in the Union, from its discovery.

PRICE CURRENT	
ASHES.	
Pot. first sort	37
Pearl	45
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	a 38
COFFEE.	
Java	9 a 11
Laguira	7 1/2 a 9
Brazil	6 1/2 a 7 1/2
St. Domingo	6 1/2 a 7 1/2
DOMESTICS.	
Shirtings brown	5 a 6 1/2
Do do	6 a 7
Do bleached	7 a 9
Sheetings b/wn 4-4	6 1/2 a 8
Do do 5-4	10 1/2 a 12 1/2
Do do 6-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 12
Drillings, brown	7 a 14
Kentucky jeans	25 a 30
Satinetts	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 a 25
American, Live	30 a 34
FISH.	
Dr. Cod, cwt 2 5/2	@ 2 6/2
Pickled Cod	3 00 @ 3 25
bbi	17 00 @
Pickled Salmon	17 00 @
Mackerel, No. 1	10 50 @ 12 25
No 2 bbl	9 50 @ 10 00
No 3 bbl	6 50 @ 6 75
FLAX.	
Russia, lb	9 @ 11
American	7 1/2 @ 8
FLOUR AND MEAL.	
Genesee 4 62 1/2	a
Michigan 4 62 1/2	a
Ohio, Hey &	
Ven.	5 12 1/2 @ 5 25
Pennsylvania	@
Baltimore	4 62 @ 4 75
Rich'd c mill 5 75	@
Do county	@ 4 75
Brandywine	@ 4 75
Monmouth	@ 4 75
Bye Hour	3 20 @ 3 50
Indian Meal	2 37 1/2 @ 2 50
GRAIN.	
Wheat W.	85 @ 1 00
Do Southern	82 @ 1 00
Eye, Northern	68 @
Corn Jersey	57 @ 60
Southern	@ 57
Barley western	59 @ 60
Oats Northern	4 1/2 @
GLASS.	
English Crown 50 feet:	
6x8 to 10x13 3 50	@ 4 00
12x18 to 16x26 5 50	@ 6 50
Eagle and Columbian:	
6x8 to 8x10	2 10 @ 2 39
10x14 to 16x20	2 70 @ 3 00
HAY.	
North River, 100 lb	72 @ 75
IRON.	
Pig, Eng. & Scot	37 a
Do Amer	35 a
Do do rolled	35 a
Do Round PSI	100 @ 102
Do Swedes	84 a
Do Eng com	72 a 75
Do do refined	85 a
Sheet E. & Am lb	7c 7 1/2
Hoop do cwt	53 a 61
LEATHER (Sole.)	
Do	18 @ 22
Hemlock, light	14 @ 14 1/2
Do Middle	13 @ 14 1/2
Do Heavy	12 1/2 @ 13
LUMBER.	
Boards N R	35 00 @ 40 00
[M ft]	@ 40 00
Do box	11 00 @ 12 00
Do east. p. 10 00	@ 11 00
Do Albany, piece 8	@ 18
Plank, Gal	33 00 @ 40 00
[pine, M ft]	
Scantling pine 14 00	@ 16 20
Do oak	30 @ 35
Timber, oak, cu ft	25 @ 37
Do Gray pine	35 @ 40
Shingles, 8 in.	7 25 @ 9 00
Do cedar	36 20 @ 39 00
Do do soft	@ 17 50
Slaves, w o	@ 45 00
Do do bbl	28 00 @
Do oak hhd	27 00 @ 28 00
Heading, w o	@ 25 00
Hoops	25 00 @ 30 00
MOLASSES.	
New Orleans, gal	26 @ 30
St. Croix	28 @ 30
Do Cuba	26 @ 27
Do Java	25 @ 26
Do Mauritius	25 @ 26
MATS.	
Do, 4d a 40d	4 @ 4 1/2
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12
Do best No 7a 18	@ 20
PROVISIONS.	
Beef mess bbl	7 50 @ 8 00
Do prime	3 87 @ 4 50
Pork mess bbl 17 75	@ 18 50
Do Ohio prime 9 00	@ 11 00
Butter, cream 15	@ 16 00
Do Orange co 18	@ 22
Do order to good 12	@ 14
Do hard	7 1/2 a 8 1/2
Do Am lb	8 1/2 a 9 1/2
Hams smoked	6 1/2 a 10
Do pickled	7 @ 7 1/2
Shoulders, smoked 6	@ 6 1/2
Do pickled	5 1/2 @ 6 1/2
RICE.	
Ordinary 100 lb	4 37 @ 4 50
Good to prime 4 37	@ 4 50
SEEDS.	
Glover lb. no.	8 a 9
Potatoes, various no.	16 @ 20
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St. Croix lb	7 1/2 a 9
New Orleans	6 1/2 a 7 1/2
Cuba, muscovado	6 1/2 a 7 1/2
Havana white	10 a 11
Do Brown	9 a 9 1/2
SALT.	
Do lb bush	2 a 33
Do saltpetre	32 @ 33
Cider,	20 @ 23
Evaporated, fine	1 35 @ 1 45
SHEETING.	
Russia, white, p. 9 00	@ 9 50
Do brown 8 00	@ 9 00
SOAP.	
N. York brown lb	3 a 6

The Sabbath Recorder.

New York, November 27, 1845.

LAW AND GOSPEL.

NUMBER THREE.

We have seen that Law grows out of the relation existing between those that are affected by it. Now as ALL have sinned, and the WHOLE WORLD become guilty before God, (Rom. 3: 9-19,) it follows, that the law which is violated by sin must grow out of that relation, which God holds—not to a part, but—to the whole world of mankind.

The relation, which God established with the Israelites at Mount Sinai, will not furnish the law we are in quest of; for that relation was with but a single nation. In it originated a certain service, which was the symbolic designation of the gospel, or the mere illustration of it by pictures to those who were yet children, Gal. 4: 3; this service can therefore no more be the law which gives the knowledge of sin, than the gospel itself is. Besides, the Apostle expressly teaches, that sin was in the world before its introduction. Rom. 5: 13.

But there is a relation which men hold to God, of which creation itself is the foundation. This relation cannot be better described, than by saying, it is that of creature to Creator. No other can be antecedent to it, for it is coeval with our very existence. It is one which cannot be destroyed except by annihilation. Whatever other relations may be established, whether here or hereafter, this remains the same. Other relations may cease, they may vanish away, but this is as abiding as our existence. This is a relation, which every human being sustains to his Maker.

Out of this relation grows the law, which is violated by sin. This law obviously consists of two parts;—one, prescribing our duties to God as the creatures of his hand;—the other, prescribing our duties to one another as fellow creatures. These latter duties, however, are to be performed out of deference to God's authority; so that when they are neglected, we do as truly sin against him, as when we disregard the other part of the law. Sin is therefore a contempt offered to that relation which we sustain to God as his creatures, by violating the duties which grow out of it.

It seems then that the law which gives the knowledge of sin, is founded in the natural relation we sustain to our Creator. The relation which it enjoins may therefore be called Natural Religion; but the more common designation is Moral Law.

It is proper here to pass some strictures upon certain definitions, which have been given of the Moral Law. By some it has been defined to be "that law which is founded in the nature and fitness of things." Whether those who employ this definition, attach any precise meaning to the terms of which it consists, may be questioned. But be that as it may, we conceive that when the terms are analyzed, they will be found to convey about the same meaning, as that furnished by our own definition. For what is the nature of things, unless that nature which God gave them in creation? And what do we mean by the fitness of things, except that just adaptation they have to one another, by reason of the relation in which God originally placed them? If such be not the import of the terms, we know not what it is; and we are left as much in the dark, as if no definition had been given.

Others have said, that the moral law is "that which is founded in the eternal and unalterable relations of things." But how there can be eternal and unalterable relations of things, that have not eternally and unalterably existed, we do not comprehend. Men sustain a relation to one another as fellow creatures; but this relation has not existed from eternity. Man sustains a relation to God as his creature. But though God is eternal, man is not; therefore the relation they hold to each other is not. Besides, the definition is vague, because it does not specify what kind of relation is meant. The moral law is founded in a particular kind of relation.

Others again have said, that the moral law is "eternal truth." But what idea can one form of truth apart from the subject in which it resides? Truth is eternal, if the subject in which it resides is eternal. God is eternal, and the truth concerning him is eternal. But the moral law takes cognizance of man, as well as of God. Is man eternal? Indeed this definition is extremely vague; we hardly know what it means.

A more common definition of the moral law is, that it is "that law which is ascertained by reason." That the moral law is reasonable, there can be no question. But it is one thing for a duty to appear reasonable, after it is once discovered, and another thing for reason to make the discovery of it. A reference to the heathen nations shows, that they have not been very forward to obtain knowledge of their duty. But even if it be admitted, that their reason discovers some of the obligations of the law, it still fails to furnish them with a complete code of morals; and it is well known, that by their systems of religion, some of the worst crimes are exalted into the highest duties. But this reference to the heathen may be objected to, as not fairly meeting the argument, inasmuch as their reason is depraved, while right reason would not fail to discover the whole law. This, however, is treading on ground that we know nothing about, Adam alone could give information on this point; for no other has been in a situation to know what

right reason is capable of doing. The reason of the Christian, having received all its light from divine revelation, is not competent to decide.

The truth is, that the moral law being adjusted, and exactly adapted, to the relation subsisting between Creator and creature, no finite reason is adequate to discover its duties. If finite reason could determine the duties of the law, then it must be able to fathom the divine nature; for this law takes cognizance of the divine nature, and settles the duties which are suitable to it. But who by searching can find out God? His nature is incomprehensible; and if by searching we cannot find out his nature, how presumptuous to undertake to determine what are the duties due to it. The thing is impossible. He alone, who comprehends his own nature, can settle the matter. Hence the indispensable necessity of a revelation from God.

We conclude then that the moral law is not ascertainable by human reason; but when it is once ascertained for us by revelation, it is found to harmonize so perfectly with our nature, and with the nature of God, so far as he has discovered himself to us in other respects; and hence to be so exactly adapted to the relation we sustain to him, that reason cannot help but approve, and "consent unto the law, that it is good." These definitions, upon which we have offered our strictures, appear to us vague and unsatisfactory; vain jargon, calculated to bewilder, but not to instruct.

BAPTIST TRIENNIAL CONVENTION.

A Special Meeting of the Baptist Triennial Convention was held in New York on Wednesday, Thursday, and Friday of last week. The occasion of the meeting was the recent secession of the Southern portion of the Baptist denomination from the Convention; the object was twofold, to adopt a new Constitution for the more successful management of the Convention's affairs, and also to raise funds for the liquidation of its debts. Both of these objects were very harmoniously and happily attained.

A new Constitution was adopted, which changes the title of the Triennial Convention to that of "the American Baptist Missionary Union," the single object of which "shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world." The Union is organized upon the plan of most of the national Societies now in operation, such as the American Bible and Tract Societies. It makes money contributions the basis of representation, and relies mainly upon the income from life-memberships for support. The price of a life-membership is fixed at \$100; and it is expected that most of the churches will make their pastors and other worthy brethren life members, while those who are able and interested in the work will make themselves and their friends life members. By such an organization it is hoped not only to raise funds more easily, but also to prevent all collision between the different sections of the denomination, particularly the northern and southern sections. Of course it is not possible for the Union at once to commence the transaction of business. It is necessary in the first place to obtain a charter from some State, and in the second place to have the property of the Triennial Convention transferred to the Union. Resolutions were therefore passed directing the acting Board to procure from the Legislature of Massachusetts an act of incorporation, and also stating that if this act is secured the Convention will transfer to the Union all its books, property, rights, interests, and duties, at a meeting to be held on the Tuesday before the third Thursday in May, 1846.

In regard to the old debt of \$40,000, it was stated in one of the sessions that \$20,000 had been collected in New England, \$2,300 in Albany, and \$8,000 in New York, leaving only about \$10,000 to be raised. Immediately upon this statement there was a scene of most pleasant rivalry among the clergy and laity to pay off the debt. Several missionaries were made life members by \$100 contributions from their friends, and in about an hour one hundred and twenty-two persons gave in their names as life members. Thus the residue of the debt, and an overplus of \$1200 was raised on the spot. Other large contributions were made during the meeting of the Convention.

Several missionaries were present during the meeting, and added much to the interest by occasional remarks. Messrs. Kincaid and Abbot spoke frequently. Dr. Judson spoke to the audience directly once or twice, and several times through the medium of a second person. This course on the part of Mr. Judson is rendered necessary by a complaint of the lungs and throat with which he is afflicted, which makes it imprudent for him to attempt to address an audience for any considerable time. In other respects his health is good, and he is said to be more competent and disposed than ever to prosecute his work of philology and biblical translation.

REVIVALS.—We are rejoiced to learn by private letters from different sections of the country, that the Lord is graciously reviving his work in several of our churches, and that considerable numbers have been brought to repentance towards God and faith in our Lord Jesus Christ. We hope to be able to give the particulars in due time. Meanwhile the mercy drops which have already fallen ought to encourage our prayers for a more plentiful shower. The Lord's arm is not shortened, neither is his ear heavy. Only let his children bring all their tithes and offerings into his storehouse, and he will pour them out a blessing that there shall not be room to contain.

SUNDAY DESECRATION IN ENGLAND.

"One Sunday lately, the large number of nearly 7,000 children, belonging to the Dissenting Sunday Schools in Birmingham, visited Darby. They came in 112 carriages, and formed two enormous trains, and left in about three hours, after going through the Arboretum." [Border Watch, October 30, 1845.]

I have on a former occasion stated my conviction, that railways are destined to demolish the fence which law and custom have in this country hitherto preserved around the Sunday Sabbath. But of all the instances which I have yet observed indicating the progress of this desecration, the above is the most remarkable.—Monster Sunday trains, on different lines, have previously proved how many there are whose regard for that day is less than their love of pleasure. But that 7,000 Sunday scholars, leaving behind all that demands its sanctification, should proceed thus together in search of amusement, marks an epoch in our annals of evil. For however much the Church is to be condemned, that by refusing to return to God's appointment, she places the hopes of the Sabbath-keeper in the ruin of the present apostacy, it is still a melancholy spectacle to see those who profess to regard the first day of the week as the Sabbath of the Lord, and having the care of young immortals, making gigantic efforts for its simultaneous desecration by their pupils. One Sunday 7,000 children are taught to believe that day the Sabbath, and the next Sunday they are whirled along in search of pleasure, in contempt of the precept in which they are being instructed. Seven thousand precious souls impregnated with falsehood, and seven thousand consciences next taught to disregard the lesson imparted as true, what must be the form of trees grown from twigs thus bent and unbent? What the baleful fruit they shall hereafter bear, and shed profusely over our sinful land? J. A. B.

FOREIGN MISSIONS.

The cause of missions among the benighted nations, is evidently becoming of more interest among the friends of the Sabbath in this country, than at any former period. A deep feeling seems to pervade the minds of very many of our brethren upon this subject. The burden of their anxious inquiry is, whether the knowledge of the only Sabbath of God's appointment shall forever be concealed, or blotted out of remembrance among the heathen. Shall the millions of China, to whom the way of access is now open, be instructed in papal traditions rather than in the commandments of God? Shall Protestant missionaries forever continue to plant the seeds of Popery, by propagating a Romish festival as a Christian institution, among the converts of benighted lands? It is not enough, that we talk of the Abyssinians, and other nations of Eastern Africa, where the knowledge of the seventh day is not quite forgotten; the Gospel must be preached to all nations. But how can the power of the Gospel be fully appreciated where the law against which we have rebelled, is mutilated or misconstrued? We say to the friends of the holy and honorable law of God—to the friends of a pure doctrine in the church of Christ—to the friends of the heathen—awake to the important crisis which must sooner or later overtake all Protestant missionary operations, if the Sabbath be not remembered. Let the present missionaries of India—of the islands of the sea—and of whatever part of the earth they may be—take heed that they do not sow tares among the wheat, which at a future day they may reap in sorrow, when even with sighing and many tears the evil may not be corrected. To the friends of the Sabbath we would say, let the ark of the Lord move onward. What have you to fear? The promises of the Holy One of Israel are to those who do and teach even the least of these commandments, that they shall be called great in the kingdom of heaven; while he who breaketh the least, and TEACHETH men so, shall be called the least in that kingdom. What a rebuke to the long-devoted missionary among the heathen, to hear from the lips of the glorious King, who, coming with his reward with him, shall repeat the oft-read censure, Ye have made void the law of God by your traditions; in vain have ye worshiped me, TEACHING for doctrine the commandments of men. LUTHER.

BAPTIST MISSION AMONG THE KARENS.

At a public meeting on Tuesday evening, Rev. E. T. Abbott, who has been labouring among the Karens for ten years with great success, gave a very interesting account of the progress of Christianity among this people, whom he found without any form of government, any written language, or any religion. From one to two thousand of these people dwell in Arracan, now under the protection of the British government, and many others in the mountainous districts. While Mr. Abbott was in Rangoon, during the rebellion of 1837, he met with a young Karen, who urged him to go out into the country and preach the gospel to his friends. He obeyed this call, as he could not then accomplish any thing in Rangoon, and having accompanied him some three days' journey, they found the man, since known as "the young chief," but then wild as a mountain deer. He soon embraced Christianity, learned to read, began to preach, and multitudes from the whole country thronged to hear him. Additional native teachers and preachers were sent out, and through their efforts the truths of the Gospel were diffused widely through that region. In 1839 Mr. A. crossed the mountains into Arracan, where he baptized several hundred converts. Christianity had crossed the mountains before him, by means of a young pedlar, who had met with some Christian in Burmah from whom he obtained an epitome of the Gospel in Burmese, which he could read, and on his return to his native village in Arracan read it to the people, who all immediately embraced the truth. The old men there had a tradition, he said, that white strangers would come in a golden ship and bring them a religion in a white book, and they believed this

Tract, on white paper, must contain that religion. The Karens in Arracan have now, under the care of Missionaries, 26 churches, about 3,100 communicants, two ordained native pastors, and 23 native preachers; are very anxious for instruction. Hundreds of youth, says Mr. Abbott, would be placed immediately under the care of competent teachers, if provided. Mr. Abbott had been treated with noble generosity by officers of the British army, many of whom aid in support of the Mission schools.

CONSTITUTIONALITY OF THE DECISION OF THE SUPREME COURT.

To the Editor of the Sabbath Recorder:— Being unacquainted with the determination of the denomination in regard to testing the law of 1839 for the relief of Sabbath-keepers, by a farther appeal, I had thought of suggesting the inquiry, whether the constitutionality of the decision has been a matter of proper consideration? It appears from the Opinion of the Supreme Court, that the unconstitutionality of the decision in the court below was not before them; but the reliance was principally, if not wholly, placed on the Statute, and the opinion applied entirely to that view. It was formerly the case, that suits were not permitted to proceed by many magistrates on the Sabbath, against Sabbath-keepers, merely from the constitutional barrier thrown in their way; but since we have relied mainly on the Statute, and the decisions of the courts have been against us, prosecutions have become more common and aggravating; and although there can be no objection to an effort for the amendment of the Statute so as to give the protection required, still, if the decision be unconstitutional, the appeal is also desirable, as it will cover all the cases that are arising under this decision.

The clause in the Constitution to which I refer is as follows, viz:—

Art. VII. Sec. 3. "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind. But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State."

In what possible light can this constitutional guaranty be viewed, if our religious profession regarding the Sabbath as dedicated to the worship of God cannot be enjoyed, but we must be compelled to answer to suits at law, and thereby be obliged to defer our worship, or suffer the consequences, while laws are made to protect first-day observers from such aggravation, thereby establishing a preference, contrary to the express provisions of the Constitution? In the first place, the law which makes Sunday "dies non juridicus" is either unconstitutional, or the observers of the Sabbath should be equally protected, and the seventh day be made "dies non juridicus," to all such as observe it. This view of the subject presents a defense independent of the arguments drawn from the Statute on which we have so confidently relied, and must, in the hands of an experienced and capable counsellor, be powerful.

The foregoing article, in connection with the Law of 1839, and the Opinion of the Supreme Court in the case of Maxson vs. Annis, was handed to a gentleman of the legal profession in this city, who has given the following as his opinion in the case:—

I do not think that the 3d section of the 7th article meets the case. What the framers of the Constitution had in their minds, and what they intended to prevent, was, that interference with religious profession and worship which is universal in the old world. The Constitution prevents the Legislature from passing any law impairing the free exercise and enjoyment of religious profession and worship, but does not require it to pass laws in order to secure such exercise and enjoyment. No legislation in favor of the first day of the week could, by implication drawn from the Constitution, be extended to the seventh. It might contain provisions in favor of persons observing the first day, which would amount to "discrimination or preference," but that would not extend those provisions to the case of persons observing the seventh day. The only effect would be to make the law itself unconstitutional and void.

Neither do I think the Statute sufficient to meet the case. The difficulty is that the law only forbids the "service" and "execution" of process, &c., &c. These two words have a very definite meaning, which no proper construction can extend so as to cover the rendition of a judgment.

The course I would recommend would be, not to proceed any farther with the litigation, but to apply to the Legislature, and have this "badly-drawn law," as Chief Justice Bronson very properly calls it, amended so as to do in fact, what it was no doubt intended to do—place persons observing the seventh day on the same footing with regard to that day of the week, as the law now places all other persons in regard to the first day.

SUNDAY SCHOOL FAST.—Monday last was set apart by the friends of Sunday Schools in New York as a day of fasting, humiliation, and prayer, on account of the manifest decline of piety among the various schools, and the evident lack of interest among teachers. A public meeting was held, at which several clergymen and missionaries were present and spoke upon the subject. The acknowledged decline was attributed indirectly to a want of proper exertion on the part of teachers, and a failure to cherish that prayerful spirit which is necessary to the success of any good cause, and this especially. All the exercises were of an interesting character, and undoubtedly contributed much to awaken new interest among the large number of teachers present.

dent. While on his way to church his horse ran away with him, the buggy was dashed to pieces, and the Doctor pitched upon his back with great violence. He lay some three quarters of an hour senseless. For some five hours he had great difficulty in breathing. His bruises are merely muscular, and the physicians, we hear, say there is no danger.

NEW SHIP.—A beautiful ship, to be called the NIAGARA, was launched last week from the shipyard of Geo. Greenman & Co., Mystic Bridge, Ct. She was built for the house of Stanton & Frost, of this city, and is intended for the Liverpool trade. She is about 750 tons burthen, 150 feet on deck, 33 feet beam, 21 feet hold, 7 1-2 feet between decks, and is of Virginia white oak. This is believed to be the largest vessel ever built in Connecticut, and for strength and beauty of model is not surpassed by any ship of her class.

COMMUTATION.—Gov. Wright has decided to commute the sentences of John Van Steenburgh and Edward O'Conner, who were condemned to be hung for their participation in the affair which resulted the death of Sheriff Steele, of Delaware County. They are to be imprisoned in the State Prison during the terms of their respective lives.

FRUITS OF TEMPERANCE.—The following account of himself was given at a temperance meeting in Alabama, by Col. Lemanousky, who had been for twenty-three years a soldier in the army of Napoleon Bonaparte. It is a grand testimony to the value of temperate habits. The Colonel rose before the audience, tall, erect, and vigorous, with the glow of health upon his cheek, and said:—

"You see before you a man 70 years old. I have fought 200 battles, have 14 wounds on my body, have lived thirty days on horseflesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils, and mouth, filled with dust, and with a thirst so tormenting, that I have opened the veins of my arm and sucked my own blood! Do you ask how I could survive all these horrors? I answer, that next to the kind providence of God, I owe my preservation, my health, and vigor, to this fact, that I never drank a drop of spirituous liquor in my life; and," continued he, "Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6,000 survivors who returned safely from Egypt, were all of them men who abstained from the use of ardent spirits."

CHINA.—Dr. Parker writes to the American Board, that the Missionaries are already beginning to witness the beneficial effects of the Memorial of the High Commissioner, advising his Majesty, the Emperor, that no reason exists why the religion of the high God of Heaven should not be tolerated in the trading parts of the Empire. Great numbers of religious books are called for; and some of the high officers of the Kingdom are now receiving and reading them. Public Christian worship is now maintained without hindrance, in any of the ports which are opened to foreigners for trade.

LAST WORDS OF EMINENT MEN.

The last words of dying men often furnish instructive commentaries upon their habits of thought and life. The following are striking illustrations of the truth. Who can read them without offering a prayer that he may die the death of the righteous?

- "Head of the army."—NAPOLEON.
"It matters not how the head layeth."—SIR WALTER RALEIGH.
"I must sleep now."—BYRON.
"Kiss me, Hardy."—NELSON.
"Don't give up the ship."—LAWRENCE.
"I'll be damned if I don't believe I'm dying!"—CHANCELLOR THURLOW.
"Don't let that awkward squad fire over my grave."—BURNS.
"Raise me up that I may behold the Sun."—SCHILLER.
"Poh, nonsense, don't talk to me of Christ."—PAINE.
"See how calm a Christian can die."—ADDISON.
"Blessed be God, all is well."—RISDEN DARRACOTT.
"I have got the victory, and Christ is holding out both hands to embrace me."—RUTHERFORD.
CYPRIAN—"Let him fear death, who must pass from this death to the second death."
JOHN DODD—"I am not afraid to look death in the face. I can say—Death, where is thy sting! Death cannot hurt me."
ROBERT BOLTON—"O when will this good hour come? When shall I be dissolved? When shall I be with Christ?"
HALYBURTON—"Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly, and with joy, to look death in the face."
MRS. JOYCE LEWIS, when she was condemned to be burnt for the Protestant religion, said: "As for death, I fear it not: for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."
EDWARD DEERING—"As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."
JOHN OWEN—"O, brother Paine, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing."

The friends of the College of South Carolina are endeavoring to induce Hon. W. C. Preston to accept the Presidency of the Institution.

THIRTE... Thursday... the 4th inst... news items... The Cott... any lower f... The sho... Great Brita... an extensive... The failu... great sufferi... larly in Ire... There w... Wool... The Railw... sion both in... There is... Corn Laws... derive much... Bread Stuff... Rumor has... on the part... kingdom for... and, it has... resolved upo... 2s. for Oats... The accou... days past, a... very serious... ure is dread... before the g... ly horrifyi... seem to have... ter. Commi... the different... cellyency the... present t... discouraging... ed in poverty... with "the p... template the... numerous ra... formation ne... of the preser... assist to all... would other... The Dubli... 29th ult. fo... ing the dang... of the potato... who, after a... tion should w... Lieutenant, a... ernment to s... to prevent th... eign countries... the credit of... to take imm... levying of a... sent year, if... and carried... The annou... brave old vet... truth. At his... ment would w... dier, like the... enabled to ad... scene of his e... although he w... War he will s... cy of the Cou... The French... gaged in tran... war in Alger... Oran with 5,0... whether they... er question... oners well an... he sets the ex... to the credit o... ed towards his... The Paris c... mentions the... of the United... States in this... public life he... tle and litera... tended by man... of the day, ma... professors in t... bers of the ac... Accounts fr... bances on ac... obliged the Ca... Gerona on the... also at Badalo... other small... The Govern... measures again... which ventured... marks upon so... ment, has been... 000 reals, whic... case was tried... The appeal... sentence of the... ernment, has b... deemed in cost... to publish a re... it has not yet... A few days... armed with g... selves near the... leagues from M... whole day, r... above thirty p... by them... The Judge of... because he was... some political... Spain! Late arrivals... christians to f... cution. It is... bassador that... toleration, whic... The latest ac... stability of the... A crisis was d... deted state of... We have ac... 3d of Oct, whic... tatoes is spread... as in Fumen, I... land, especially

General Intelligence.

THIRTEEN DAYS LATER FROM EUROPE.

The steamship Britania reached Boston on Thursday evening last, with English papers to the 4th inst. The following are the principal news items of general interest.

The Cotton market was rather dull, but not any lower for American descriptions.

The shortness of the Grain crops both in Great Britain and on the Continent has created an extensive market for American Bread Stuffs.

The failure of the Potatoe crop must lead to great suffering among the poorer classes, particularly in Ireland.

There was a better demand for American Wool.

The Railway fever has led to a serious revolution both in England and France.

There is much excitement in regard to the Corn Laws, and those who seek their abolition derive much advantage from the scarcity of Bread Stuffs.

Rumor has talked authoritatively of an intention on the part of Ministers to open the ports of the kingdom for the admission of foreign Grain; and, it has even gone so far as to state the duties resolved upon, viz: 4s. per quarter for Wheat; 2s. for Oats, &c.

Ireland.

The accounts from the Sister Island for some days past, as regards the potatoe crop, are of a very serious and alarming character. The failure is dreadful in the extreme, and the prospects before the great majority of the lower classes truly horrifying. The authorities at Dublin Castle seem to have directed their attention to the matter. Commissioners have been employed to visit the different provinces, and to report to his excellency the result of their examination. Up to the present time these reports are of the most discouraging character. With a people so steeped in poverty as the Irish are, and discontented with "the powers that be," it is frightful to contemplate the consequences of scarcity. The numerous railways likely to be in progress of formation next winter, and during the course of the present winter, will, no doubt, materially assist to alleviate much of the suffering that would otherwise ensue.

The Dublin Corporation held a meeting on the 29th ult. for considering the best means of avoiding the danger impending the extensive failure of the potatoe crop. Mr. O'Connell attended, who, after a long speech, moved that a deputation should wait upon His Excellency the Lord Lieutenant, and call on his lordship and the Government to stop the distilleries and breweries—to prevent the exportation of provisions to foreign countries—to raise a million and a half on the credit of the Irish Woods and Forests—and to take immediately into their consideration the levying of a very large income tax for the present year, if necessary. The motion was put and carried.

France.

The announcement of the resignation of the brave old veteran Soult appears to be based on truth. At his advanced age, repose and retirement would well befit him, so that the old soldier, like the Roman in his capitol, should be enabled to adjust his mantle before the closing scene of his eventful career. It is now said that although he will resign the post of Minister of War he will still nominally retain the Presidency of the Council.

The French Telegraph has been busily engaged in transmitting to Paris the state of the war in Algeria. The French forces had left Oran with 5,000 men in quest of Abd-el-Kader; whether they will take, or overtake him, is another question. He is said to treat his French prisoners well and handsomely—and, in doing so, he sets the example, which it would have been to the credit of the French arms, had they imitated towards his countrymen.

The Paris correspondent of Wilmer and Smith, mentions the death of Mr. Warden, a citizen of the United States, and at one time Consul of the States in this city. Since his retirement from public life he had occupied himself with scientific and literary pursuits, and his funeral was attended by many of the most learned personages of the day, many of them in grand costume, as professors in the university and colleges, members of the academy, &c.

Spain.

Accounts from Barcelona speak of the disturbances on account of the conscription having obliged the Captain General Breton to leave for Gerona on the 15th. There were disturbances also at Badalona, San Andres de Palomar, and other small towns in the province of Barcelona.

The Government goes on steadily with its measures against the press. The Espectador, which ventured to make some rather sharp remarks upon some of the late acts of the Government, has been condemned to pay a fine of 20,000 reals, which amounts to £200 sterling. The case was tried, of course without a jury.

The appeal of the Espectador against the sentence of the lower court, for libel on the government, has been rejected, and that journal condemned in costs, and a fine of 20,000 reals, and to publish a retraction with the sentence, which it has not yet complied with.

A few days ago, a band of eighteen robbers, armed with guns and carbines, stationed themselves near the Vanta de San Anton, about three leagues from Madrid, where they remained the whole day, robbing every one that came by; above thirty persons being robbed and stripped by them.

The Judge of a Court of Law has been dismissed, because he was not severe enough in the trial of some political offenders. Such is justice in Spain!

Miscellaneous.

Late arrivals from China bring copies of the rescript of the Emperor, giving permission to Christians to follow their religion without persecution. It is to the exertions of the French ambassador that Christianity is indebted for this toleration, which it has never before enjoyed.

The latest accounts from Athens represent the stability of the Government as most insecure. A crisis was daily expected, owing to the disordered state of the finances.

We have accounts from Copenhagen of the 3d of Oct. which state that the disease in the potatoes is spreading more and more in Denmark, as in Funen, Lolland, Falster, and likewise Zealand, especially in Amak, near Copenhagen. It

has likewise appeared in the Duchy. It is stated that the disease is beginning to show itself in Sweden, and it is feared that the disease may spread wider.

A railway is projected from St. Petersburg to Odessa, from the Baltic to the Northern Sea, with an embranchment towards Persia, and thence to the East Indies and China. It is a gigantic project that, and will astonish even your boldest railway speculators. But if the Czar resolves upon it, it will be done. On such a line people, in the course of three days, could pass from the frigid to the torrid zone, from the intensest cold to burning heat.

Ronge and his disciples are continuing their career of proselyting, and with pretty much the same success as I mentioned two months ago. In some places they make thousands of enthusiasts—in others they have to bolt to avoid pelting, the horse and the pump. The King has given the German Catholics a place for worship, after it had been refused by the authorities.

In the free town of Frankfort the new religion appears in high favor, the majority of the recent elections having been of its partisans.

PUSEYISM.—Mr. Newman, who has lately seceded from the Established Church, of which he was a Minister, is reported to have purchased several acres of land at Littlemore; and an important institution is likely to rise there for the promotion of the objects of the Puseyite and Romanist party. For the present Mr. Newman remains in lay communion with the Romish Church—and rumor tends to connect him with the Jesuit College at Stonyhurst.

THE HUTCHINSON FAMILY.—This family were to give their last concert at Dublin on the 5th, after which they would proceed to Liverpool. The Freeman's Journal, in the course of a very commendatory notice of their concert, says: "No man can listen to the Hutchinson Family without feeling that America, Yankee America, has a national music, and none without delightedly acknowledging that 'the family' are happy in their illustration of the harmony of New England."

A SAD CASE.—By a letter from St. Louis, dated October 14th, we learn that at that time a colored man, aged about 35, who some years ago ran away from slavery, was confined in the jail at that place. After his escape he reached Canada but finally located in Michigan, where by most laborious effort, he acquired a small property worth about \$2,000. Recently he returned to Missouri with a view to rescue his wife who was still in slavery, but he was unfortunately seized and thrown into jail. At the date of the letter he was in the hands of a negro trader, who was about carrying him in a few days to the far South. Some effort was made to save him by raising the money demanded for him, \$600, but the trader swore that he would not sell him.

MORMON PREPARATIONS FOR MOVING.—James Arlington Bennett writes thus to the New York Sun:—"There are already organized twenty-five companies of one hundred families each, to be filled up during the winter, for the march to California. Each family of ten persons will have a strong wagon drawn by four oxen and supplied with every thing necessary for the journey. A troop of horse will be organized as an advance guard. The whole Mormon people are called in from Europe and America, so that they expect about two hundred thousand persons to congregate within one year at the Bay of San Francisco. Several ships will be fitted out in England to take their people round Cape Horn, and others will sail from New York in the spring."

THE WAR AGAINST THE PRESS.—The mob at Lexington, Ky., having driven Cassius M. Clay and his paper out of that State, has afforded a pretext for the enemies of free discussion to recommend the same kind of proceedings against other offending journals. The Louisville Times urges the people of Louisville to approve, by public meeting, of the proceedings at Lexington, and to make the relinquishment of the editorial chair by Geo. D. Prentice a condition of their continued support to the Louisville Journal. The Editor, it appears, is suspected of entertaining abolition doctrines.

FROM BREMEN.—A letter from Bremen, of the 18th ult., states that "the rush of emigration will be very great from here to Texas next year. Already the excitement has commenced. Numerous letters are arriving here daily from the interior, making inquiries in regard to that country, all of which receive prompt and encouraging answers. Already three vessels have sailed direct for Texas with emigrants; and there will have left Bremen this year, at the close of the season, for the United States, 40,000; and already about 30,000."

SUMMARY.

The late Mr. Mumford of Richmond, for some time Reporter of the Virginia Court of Appeals, left among his MSS a new translation of the Iliad, which is soon to be published. The Richmond Compiler states that Mr. Mumford's object was to produce a translation of greater ease and beauty than Cowper's, and of more literal accuracy than Pope's.

A Boston Editor had his pocket picked, the other day, while waiting for the opening of the Post Office. Its contents were—an unfinished article on Oregon, and two well-thumbed exchanges.

The new packet ship Washington Irving, which sailed on her first voyage from Boston to Liverpool, Thursday week, carried out 500,000 lbs. of cheese, besides a large quantity of lard and other domestic produce.

Smoke is yet issuing from the ruins caused by the great fire in New York on the 19th of July last; and—more wonderful still—from the ruins of the great fire at Pittsburgh, which happened some time since.

A Mr. Mitchell, who has been missing for some time at Chicago, has just come to light, having been discovered by a friend in a state of delicious intoxication. The incidents of this affair have no slight resemblance to those elicited in the case of Mr. Gough.

A writer from Kentucky, to the Cincinnati Herald, says that the mob has more than trebled C. M. Clay's subscription list in his region. He stated that one slaveholder in his own town recently emancipated his twelve slaves, and another eight, making twenty cases of emancipation in one day. Mobocracy should remember, that "the blood of the martyrs is the seed of the church."

A Water Cure establishment, under the name of the "Brattleboro Infirmary," with a capital of \$50,000, was incorporated at the recent session of the Vermont Legislature. The charter, which passed both branches by a very large vote, was obtained on most favorable terms.

Hon. Stephen C. Phillips, of Salem, has lately delivered to large audiences in Boston, two powerful Lectures on the question of Texan Annexation, with a view to arouse the people of the Bay State to make one more struggle against the consummation of that stupendous iniquity.

A gentleman of Brooklyn is said to have imported thirty tons of onions to England, in the Florida, which sailed on Monday. Accounts from Weathersfield, represent the inhabitants of that place as in an unusual state of hilarity.

A Medallion portrait of the great John Hampden, in plaster, as large as life, together with a miniature imitation in marble, of the monument erected to his memory, on the spot where he received his death-wound in battle, have been presented to Hampden Sidney College, by Dr. Leigh, one of his descendants.

The Providence Journal says that Hon. Caleb Cushing is preparing for the press a 'History of the American Embassy to China.' It will be an attractive, interesting, and, we doubt not, a widely popular book.

In Frederic County Court, in a suit for seduction brought by a Miss Brobat, against a young man named Tons, the Jury rendered a verdict in favor of the plaintiff of \$2500.

Walter Mulford, a young man convicted of selling lottery tickets, was sentenced, at Philadelphia, to pay a fine of \$5000 and to be imprisoned six months.

Thirty-four Rumsellers of Lowell, who were indicted for violations of the License Law, at the recent session of the Court, paid fines and costs amounting to \$35 each, and, in the aggregate, to \$1190.

The New Haven Palladium of Nov. 17 says:—We regret to learn that Pres. Day and Prof. Fitch are suffering from severe and protracted illness. Prof. Fitch has been sick nearly five weeks, and at times his life had been in jeopardy. President Day has been seriously ill some days, and yesterday prayers were offered for both in the College Chapel.

It is stated in the N. E. Farmer, that a farmer in Danvers raised the present season, on seven acres of land, 3,000 bushels of onions! Danvers is as renowned for onions as Beverly is for beans.

The cost of the Croton Aqueduct to this date, including interest, exceeds fourteen millions. The net income for 1843 was \$32,000; for 1844, \$45,000; and for 1845 bids fair to be \$70,000.

An extraordinary spring of water is in Missouri, about 50 miles north of Bateville, which has been sounded to the depth of five hundred feet without reaching the bottom. One of the State boundary line commissioners describes it as rising in the western extremity of a basin from a cavity nearly circular, about fifty yards in diameter, and depth hitherto unfathomed. The water flows with but little variation in quantity throughout the year. The quantity is estimated to be from twenty to thirty thousand cubic feet per minute. The fall is rapid, amounting in the distance of a half mile to twelve or fifteen feet.

The Annual Dinner of the German Hebrew Benevolent Society, was given at the Minerva Rooms on Wednesday evening. There were about two hundred and fifty gentlemen in attendance.

A German blacksmith, in South Wheeling, has one forge that he devotes altogether to making nails for the coarsest shoes. At this a boy makes about a thousand a day, having a dog to blow the bellows, which is done by a wheel attached to a crank. The dog blows while the iron is in the fire; but as soon as it is taken out he stops to rest, and commences at once when it is put in again.

A young lady, of high respectability, residing a few miles from Philadelphia, has lately had a cancer extracted from her breast, the effect of tight lacing. She is about 20 years of age, and has been long addicted to this pernicious habit.

The Plymouth County Agricultural Society's premium of \$50, for plantations of forest trees, has been awarded to the Rev. Morrill Allen, of Pembroke, who, within a few years, has stocked nearly ten acres of sterile land with valuable forest trees, which the committee represent as being in a thrifty state.

The Comptroller of the Treasury of the United States, under date of November 7, 1845, has decided "that articles imported bona fide for the furniture or construction of churches, or which appertain to the worship therein to be performed, should be admitted free from duty."

Hon. Edward Everett has consented to take the Presidency of Harvard University, and will of course be chosen.

Prof. Dodd of Nassau Hall, Princeton, N. J., departed this life between 3 and 4 o'clock P. M. on Thursday.

In the list of passengers for the Britannia, we see the name of Wm. C. Bryant, Esq., Editor of the Evening Post.

We learn from the Express that the great gun, brought over by the John R. Skiddy, consigned to R. Thompson, Esq. the friend of Capt. Stockton, weighed 8 tons, or about 16,000 pounds. The duty on it amounted to \$1100. The freight on it cost about \$250. The consignee, R. Kermit, Esq., paid \$30 for hoisting and landing it on the wharf. It took a large truck and seven or eight horses to move it.

Application is to be made to the next session of the Legislature, for an act of incorporation of the Ocean Steam Navigation Company in the city of New York, with power to build, equip and navigate one or more steam vessels to ply from this city to any ports in Europe, with a capital of \$1,000,000, with the privilege of increasing it to \$1,000,000.

The Sun is advocating the prosecution of the road to Oregon—estimating the expense at \$30,000,000, which is but one year's revenue of our Government. In twelve years it would save this sum in the consequent reduction of appropriations for the Navy alone. In giving increased value to the public lands it would augment the resources of government one hundred millions.

The Superintendent of the Northern State Prison, says that he has just closed in the first section of the prison, containing one hundred and twenty-six cells, and expects to complete another section early in the Spring. There are now about one hundred and ninety convicts altogether, sixty of whom will be without cells. Many of those, however, are in for light offences, and their term of service will expire in the winter

and early in the spring: a number of such he is about to recommend to the Governor for their good conduct, and hopes to procure their pardon. Among the number he mentioned, was one man for stealing a Bible and Prayer-book when he was drunk.

It is asserted by one of the most eminent bakers in London, that American flour will absorb from 8 to 10 per cent. more of its own weight of water, in manufacturing it into bread or biscuit, than the English wheat; 14 pounds of American flour will make 21 pounds of bread, while the same quantity of English flour will make 18½ pounds.

The corn crops in New Jersey prove better than was expected. The yield is little less than the usual quantity, but the corn is very good. One farmer, it is said, has had 120 bushels of corn to the acre.

The Potatoe crop, so far as we can learn, is not so general a failure as was expected. The supply, however, is sufficiently short to keep the prices through the season above the prices of former years. They are now selling, we understand, in our market, at the unprecedented rate of 75 cents a bushel.

The losses by the fire of July 19th have been so far investigated as to show that they amount to an aggregate of over seven millions of dollars. From this, however, may fairly be deducted the value of buildings burned in Broad street, for the opportunity which the destruction of those buildings gave for remodeling the street, made the fire really an addition to their value; for the lots were worth more the day after the fire, without the houses, than they were the day before, with them. It was a capital piece of good luck to the owners of real estate on that street. They recovered the value of the buildings from the Insurance Companies, and also gained the advance of rents.

The Gazette says that a gentleman of this city, on Monday, placed in the hands of Thos. N. Stanford a check of two thousand dollars to be appropriated toward the erection and support of Seaman's Floating Chapels, under the management of the Young Men's Society of the P. E. Church in this City. This sum makes upwards of three thousand dollars which have been appropriated to benevolent objects during the current year, by the same generous and anonymous donor, through the same channel.

The Albany Citizen understands that it is in contemplation to arrange a route from New York to that city during the winter season by the way of New Haven and Springfield. A boat is to leave New York every evening except Sunday, at 4 or 5 o'clock, and the train is to be due at Albany at 4 o'clock the following morning.

Lately a little girl, about eight years of age, daughter of a widow lady, residing about eight miles from Lapeer, Michigan, was frightened in such a manner that she died in about two hours after the fright. Her brother, a small lad, dressed himself in a dried bear skin, and chased her as she was going to a neighboring house. What a lesson that is to bad boys! What sobs and tears that thoughtless act has cost the lad.

Rev. George Rounse, who has for some time been employed in connection with the Christian Intelligencer, entered the office on Thursday as usual, though feeling rather unwell, and in a short time after taking his seat, expired, probably, it is supposed, of apoplexy.

Frederick Douglass, the fugitive slave who went out to Great Britain from this country a few months ago, is received with great attention in that country. At Cork, Ireland, he was honored by a public breakfast, at which Alderman Lyons presided. At Dublin, the Lord Mayor having presided at one of his lectures, was so deeply interested in him, that he invited him to dinner in company with a number of Aldermen and Common Council of the City. He was treated with marked attention by all—his health was drunk, and he was invited to give an account of the manner in which he proceeded to acquire the knowledge he possesses. This he did in an unaffected manner, giving entire satisfaction to the party. Though a young man, and only seven years out of slavery, Mr. Douglass possesses a character that renders him worthy of these attentions and which will save him from being spoiled by them, as no one can doubt who has read his auto biography. He is a mulatto, but more black than white.

One of the sons of the late Daniel D. Tompkins is about instituting proceedings for the recovery back of that portion of his father's real estate, on Staten Island, purchased by Caleb T. Ward. This is a piece of ground now of immense value, embracing about two hundred and fifty acres, including a large portion of the village of Tompkinsville, and also the ground on which the Episcopal and Methodist churches stand, and on which many beautiful and expensive country seats are built.

MARRIED.

In Hopkinton, R. I., on the 9th inst., by Eld. Henry Clarke, Mr. GEORGE H. SPICER to Miss HARRIET DAVIS, both of Hopkinton.

Also, by the same, at Hopkinton, on the 15th inst., Mr. HENRY WHELFER, of Coventry, R. I., to Miss MARY SPICER, of Hopkinton.

At Marlboro, N. J., on the 18th inst., by Eld. David Clawson, Mr. GEORGE B. DAVIS to Miss ELIZABETH S. BONHAM, both of Shiloh.

DIED.

In Genesee, Allegany Co., N. Y., June 14th, of typhus fever, JANE, daughter of Benjamin and Wealthy Hall, aged 16 years. She was a worthy member of the Seventh-day Baptist Church in Genesee, and gave good evidence that she was about to exchange a world of pain and sorrow for one of joy.

In Genesee, Nov. 1st, of typhus fever, BENJAMIN HALL, in the 60th year of his age. Bro. Hall was a member of the Peterburgh Church, and although he never removed his standing, he evinced a desire for the prosperity of the cause of Christ, and died with a full assurance of an immortality of blessedness.

In Watson, Lewis Co., N. Y., Oct. 11th, 1845, BENJAMIN NYE, in the 75th year of his age. For many years he has been striving to "keep the commandments of God and the faith of Jesus;" and in his last moments he gave full satisfaction that they who trust in the Lord are like Mount Zion, which can not be moved. "Blessed are the dead that die in the Lord."

In Watson, on the 12th inst., of typhus and inflammatory fever, NANCY CLARK, wife of Calvin Clark, formerly of Brookfield, aged 37 years. Sister Clark made a profession of faith in Christ in early life, and united with the 1st Society of a worthy Baptist Church in Brookfield, where she remained a worthy member until she removed to Watson. Soon after locating there, she became a member of the Watson Church, in which relation she continued until her death. Rarely have such instances been known of the triumphant power of religion over death, as was manifested in the case of this sister. "Say ye to the righteous, it shall be well with him." She has left a companion and four blooming children, together with numerous relatives and friends, to mourn their loss. But their loss is her eternal gain. R. R.

LETTERS.

D. Benedict, Wm. B. Maxson, John Whitford, Samuel Davison, James L. Scott, David Fisk, Isaac D. Titsworth, E. Robinson, Henry Clarke, Sanford P. Stillman, A. B. Magruder, Barton G. Stillman, C. A. Osgood.

RECEIPTS.

Westerly, R. I.—Nathan W. Phillips, Albert Stillman, Charles A. Stillman, \$2 each; Henry C. Burdick, Geo. E. Crandall, Abby Stillman, O. P. Saunders, Daniel Stillman, Jr., Ephraim Stillman, \$1 each. Wakefield, R. I.—Daniel Burdick \$2. New York—John H. Jones, \$2; I. Bernstein \$1 50. Berlin—Rowland E. Lanphear \$2. Plainfield, N. J.—S. F. Randolph, P. Mosher, \$2 each. Higgsville—Henry Williams, Jr. \$2. Watson—E. Robinson \$1. DeRuyter—A. C. Coon \$4; B. G. Stillman \$1. Lairdsville—C. A. Osgood \$2. Norwich Landing, Ct.—James Williams \$2. Bristol, R. I.—Amos Crandall \$2.

ACKNOWLEDGEMENT.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums. From T. Saunders, per A. Estee, Petersburg. 1 00 Phebe W. Saunders, " 1 00 Hamilton Clarke, " 1 00 Deborah Clarke, " 1 00 Asa Maxson, " 1 00 Thos. A. Kenyon, " 1 00 Adelia C. Kenyon, " 1 00 Polly Kenyon, " 1 00 Perin Lewis, " 1 00 Martha Lewis, " 1 00 Aaron Coon, " 1 00 Julia B. Coon, " 1 00 Sophronia Fisher, " 1 00 Luther Clarke, " 1 00 Betsy Coon, " 25 Daniel P. Kenyon, " 50 Amos R. W. Kenyon, " 25 Esther Kenyon, " 25 Lyman Mattison, " 50 Esther Mattison, " 25 Benjamin Clarke, " 25 Mary Clarke, " 25 George B. Crandall, " 25 Urania Crandall, " 12 Sarah M. Carpenter, " 13 Lucy Carpenter, " 25 Philander Carpenter, " 25 Collection in Petersburg, " 75 David P. Williams, " 2 00 1st Verona Aux. Sab. Tract Society. 4 00

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

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The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventy-first Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to PAUL STILLMAN, Gen. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

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