

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

For the Sabbath Recorder.

### SUNDAY LEGISLATION ANTI-REPUBLICAN—NO. 5.

A republican government is a government by the elected representatives of the people to be governed. This form of government is always desirable for enlightened and civilized nations, because it insures the most attainable certainty of the government being exercised for the people's benefit. It is from its very nature opposed to the imposition of unnecessary and unprofitable restraints upon the liberties of the people, as likewise the imposition of onerous taxation. In proportion as the people understand their just rights, a republican government is more conducive to the prosperity and happiness of a nation than any other form of government ever devised by man.

The failure of certain republics, is no exception to the principles here laid down. Their failures are to be accounted for by their departures from the principles and objects proper to a Republic; and almost the only danger attending the ultimate success of our own government, is a tendency to the same thing. Our success hitherto has been owing, under God, to our constitutions and laws being framed, and our policy guided, by men of independent minds, who, disavowing the maxims and policy of past ages and other nations, struck out a high and honorable policy for a young and vigorous nation, based upon the natural and just rights of man. They were not guided by overweening regard to particular classes, who have usually acquired importance by adventitious circumstances; but they looked upon all men as created by one just and omnipotent Creator, who, by his own appointments, has endowed them all from their birth, with equal right to life, liberty, and the pursuit of happiness. Experience has so far shown the wisdom of their course; let this course be faithfully followed, and our career as a nation will still be marked by an onward march of prosperity and happiness.

Public men in general are too much enamored by the glare of the fictitious glory which flares up from past ages and great nations; and so are disposed to imitate their examples, and count nothing safe which does not wear the shape of those ancient models. But we have set it down in our political creed, that so sure as this policy should ever predominate in our nation, we shall dash upon the same rocks, or be hurried into the same whirlpools, which have destroyed other nations. One great fault of past ages and other nations is, they legislated too much; and in no branch of government more so than in the framing of their penal codes. The punishment of crimes should always be adjusted to the peculiar nature of the crimes committed. They may be classed under four heads,—offences against religion—against manners—against the peace of society—and against individual safety. With the first of these only have we any concern in this article.

Whoever studies our National and State Constitutions, must see that the framers of them have decided that no human government can make any law for conscience; that is an affair which lies solely between the Creator and the creature. Where there is no public act, there is no ground for judicial accusation. They have decided farther, that no human government can enforce any forms of religion or modes of worship; because these are matters of conscience, and affairs altogether between the Creator and the creature. It follows of necessity, therefore, that all that human governments can of right do for religion, is to protect the rights of conscience. They can of right inflict no penalty for the non-observance of religious rites.\* Let no one of our citizens be alarmed at such a conclusion as this. Our government does not discard Revelation. Our National and State Constitutions recognize the rights of Jehovah, and his only. No Jupiter, Juggernaut, Mahomet, or Pope, can ever be acknowledged by our National or State Constitutions. In the language of William Penn, they declare, "Almighty God the only Lord of Conscience, Father of lights and spirits, and the author as well the object of all divine knowledge, faith and worship, who only can enlighten the minds, and persuade, and convince the understanding of people in due reverence to his sovereign over the souls of mankind." Our government, therefore, is neither infidel nor hierarchical; but, with respect to religion, altogether protective. To quote once more the language of Penn, it says, "If any person shall abuse or deride any other for his or her different persuasion and practice in a matter of religion, such shall be looked upon as a disturber of the peace, and be punished accordingly." No reputable American jurist or statesman has ever called in question the soundness of these principles; nor, as it appears to us, can they, without renouncing the true basis of a republican government—the natural and just rights of an enlightened people.

What, then, is the kind of protection guaranteed

\* A matter of faith or opinion is no crime, consequently not punishable by our laws.

to religion by our Constitutions? Clearly, that revealed religion shall never be subverted by law; nor shall any form of religion, which acknowledges Almighty God for its author, ever be forbidden or proscribed, so long as its advocates demean themselves peaceably. It is consistent, therefore, and indeed necessary, that they should forbid the establishment of any one mode of worship, or any single religious observance, above another; because, in the fallibility of human judgment, there is danger that one mode or observance would clash with another mode of observance; and to establish one such is to subvert the other. Yet this, so far as they are enforced, is the operation of the Sunday laws. They are, therefore, anti-republican. They conflict with the rights of conscience; more than one class of citizens are restrained and proscribed by their operation; and the religious faith and practice of one class of citizens are established and promoted at the expense of another, which is subversive of natural right, and therefore anti-republican.

There is another principle of republican government, which we must notice, because it has been disregarded in the enactment of Sunday laws. It is always supposed that the government shall be administered with the people's consent, and for their special benefit. In party questions of common interest, it is a necessary result of human infirmity, that the majority must rule, and the minority must yield their preferences for the common good. But in all matters of local and private interest, a republican government is bound by the ends of its own existence, to consult the wishes and protect the interests of that part of the citizens who are most immediately interested. Now it can never be pretended, with any real show of truth, that the religious observance of the first day of the week is a question of common interest. It is a religious question, and a party question; and those parties religious, and not political parties; so that, although there is a majority in the State in favor of the observance, they can have no right to enforce their particular views on that matter in a truly republican government. They have no right to compel the submission of the minority, for two reasons, viz: 1st. It is a religious question, and a question of conscience with which a republican government may not interfere. 2d. It is not a question of common interest, and in a republican government majorities may rule only on questions of common interest. That it is not a question of common interest, is obvious to all, because a part of the citizens do not believe in a divine obligation religiously to observe any one day of the week, and others believe that the seventh day of the week is the only day obligatory upon any part of mankind. It is not a question whether those who believe in the observance of the first day shall be permitted to observe that day undisturbed; that they are entitled to by the constitution, and protected in by statutes, every way adequate to the object, as are likewise the observers of the seventh day. The question is, whether those who observe the first day, being a majority, have a right to compel those who are in the minority to do as they do, or to restrain them from following out the convictions of their own consciences, by secularizing the first day, according to that law of God by which they feel bound religiously to observe the seventh day. If they have such right by virtue of their being the majority, we have only to obtain a majority in favor of the seventh day, and the right is exactly reversed. To us it is obvious that the question of the religious observance of the first day or the seventh day is purely a religious question, a question of private interest, and a question human legislation may not determine. To do so, is to subvert the rights of conscience, and to exalt one religious party at the expense of another; consequently it is a departure from the first principles of a republican government. S. D.

### RELIGIOUS TOLERATION.

[The following excellent remarks, by the distinguished Dr. John Walker, were written during the pendency of a bill before the English Parliament in the year 1813 for the relief of some Dissenters from certain penal disabilities. They embrace big thoughts, and recommend themselves to all sects and individuals, as well as to secular authorities, who presume to interfere in the matter of faith and conscience between man and his Maker.—W. M. F.]

"Toleration is not the opposite of intolerance, but it is the counterfeet of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it. The one is the Pope armed with fire and faggot, and the other is the Pope selling or granting indulgences. The former is church and state, the latter is church and traffic. But toleration may be viewed in a much stronger light.—Man worships not himself, but his Maker; and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings; the mortal who renders the worship, and the immortal Being who is worship-

ed. Toleration, therefore, places itself, not between church and church, nor between one denomination of religion and another, but between the being who worships, and the Being who is worshipped; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. Were a bill brought into any Parliament, entitled 'An Act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or Turk,' or 'to prohibit the Almighty from receiving it,' all men would startle and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked; but the presumption is not the less, because the name of 'man' only appears to those, for the associated idea of the worshiper and the worshiped cannot be separated. Who, then, art thou, vain dust and ashes—by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament or any thing else—that obtrudest thine insignificance between the soul of man and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you."

From the Bordentown Palladium.

### THE SEVENTH-DAY BAPTIST MEMORIALS.

MR. EDITOR—Agreeably to your request, you have, below, a copy of the Memorial presented to the Legislature, from myself and others, (noticed by your correspondent at Trenton, in a late number of your paper,) asking for an amendment to the law "for the suppression of Vice and Immorality," passed the 16th of March, 1798, which will modify its penalties so far as not to conflict with the religious rights of those professing Christians, who religiously observe the seventh day as the Sabbath.

To the Honorable the Senate and General Assembly of the State of New Jersey:

Your petitioners, citizens of the State New Jersey respectfully represent to your honorable body, that while the Constitution of this Commonwealth secures to every citizen of the State full liberty to worship Almighty God according to the dictates of his own conscience, and guarantees equal rights and privileges to all classes and denominations of Christians, still there is in force, on the Statute Book, a law inflicting civil penalties upon all persons who may perform labor on the first day of the week; thus imposing grievous burdens on large congregations of Evangelical Christians within the borders of the State, who regularly observe the seventh day as the Sabbath, and who are equally entitled to the panoply of the laws: We, your petitioners, therefore, pray your honorable body, that so much of the law, entitled "An Act for the suppression of Vice and Immorality," passed 16th March, A. D. 1798, as imposes penalties on this class of citizens, and all sections of the laws which relate to this subject, in the New Code of Laws of the State of New Jersey, when revised by your honorable body, may be so modified and amended, that those citizens who religiously observe the seventh day as the Sabbath, may enjoy the same exemption, and be protected to the same extent, while pursuing their lawful occupations on the first day of the week, as others are protected on the seventh day.

And, in duty bound, your petitioners will ever pray, &c., &c.

From this Memorial it will be seen, that the Seventh-day People do not ask, (as has been imagined by some persons,) the repeal of that law, which has frequently been denominated, one of the 'Blue Laws of Jersey,' but only ask a modification of its provisions, imposing onerous burdens upon them, so as to afford them their religious rights—religious equality with other denominations of Christians, which the Constitution of the State clearly and most unequivocally guarantees to them.

It is a right, and an act of justice, which all enlightened men cheerfully concede to them, and which has not only received the signatures of some of the most distinguished men of the State, but the names of several clergymen who observe the first day; proving that in the holy cause of religious liberty, they look beyond sectarian prejudices, and magnanimously succor the oppressed.

The Seventh-day People have moved in this matter, at this time, from the circumstance of the Code of Laws of the State being about to undergo a revision, to make them harmonize with the New Constitution, and to save conflict hereafter; as that law must indubitably be declared unconstitutional should an issue upon it ever be carried up to the Supreme Court. Indeed, so well aware are our first-day friends of this matter, that they freely confess, such a law could not possibly be passed at the present day, and who entertained strong apprehensions of its being repealed entirely. The Seventh-day People, I repeat, do not ask its repeal. They would never have invoked the Law nor the makers of the Law, to interpose and enact any law to secure to them their Sabbath, nor to impose it upon others; but legislation having already been made to bear oppressively on them, they deem it due to themselves and the cause of religious freedom, to ask, at this juncture, that redress to which they are entitled as Christian citizens of the State. They ask for no privileges to favor the Sabbath they observe, above another, although we have the express "so saith the Lord" for our practice; they ask no license for reckless and wicked persons to desecrate all days; they only ask the same privi-

leges they accord to others—that the present laws of the State may be so modified as to secure equal rights to them, and that in passing laws hereafter, they "do unto us, as they would have others do unto them," under like circumstances.

Yours, &c., W. M. FAHNESTOCK.  
Bordentown, N. J., January 20th, 1846.

P. S. Since having written the above, I have received the accompanying printed document which has recently been presented to the Legislature of Pennsylvania, supplemental to the Memorial of the Seventh-day Baptists of that State, who suffered severe persecution "for righteousness sake," during the past summer; and who have been forced to seek redress at the hands of the Legislature.

It notices a case of persecution, in this State, immediately after the passage of the law of 1798 above referred to; and introduces the opinion of him, to whom, under God, we are indebted for all our liberties, on this deeply absorbing subject.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met:

An extract from a German Pamphlet published at Ephrata, Pa.

"On the 2nd of October, 1797, at New Mills, Burlington County, New Jersey, a Seventh-day Baptist being indicted before a Justice of the Peace for working on Sunday, and fined, he appealed; during the trial at Court an extract of a letter from Gen. Washington was produced by the Judge in his charge to the Jury, which was in answer to a Committee of a Baptist Society in Virginia, dated August 4, 1789, as follows:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, than I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience.

Signed, GEORGE WASHINGTON.  
The result was, acquittal by the Jury."

I hereby certify that I saw the original English from which the above German Pamphlet was translated, at Ephrata, Pa., A. D. 1800.

ANDREW FAHNESTOCK,  
Pastor of the Society at Snow Hill, Franklin Co., Pa.  
Harrisburg, January 16, 1846.

From "The Pulpit."

DEATH OF ST. PAUL.

2 TIM. iv. 6, 7, 8.—"I am now ready to be offered, and the time of my departure is at hand," &c.

PAUL is now, for the second and last time, a prisoner at Rome, and soon after writing this epistle is supposed to have died the death of a martyr. He is thought to have died in the year of our Lord 67 or 68. The language of the text seems to indicate the nature of his death: more strictly rendered, it would have read, "For I am now ready to be poured out," &c., as a libation. I am now ready, or about to be offered as a victim. To this death he had looked as that which should perfect his sufferings for Christ's sake. He wrote this epistle on the borders of eternity—the confines of heaven. It is directed to Timothy, one of his dearest brethren and companions in labor and sufferings. He seems to have had several objects in view, one of which was, to exhort and urge Timothy to great faithfulness in preaching; "I charge thee, before God, preach the gospel." Another object seems to be, to inform Timothy of the state of his own mind in view of a martyr's death; another was, if possible, to induce Timothy to visit him before he died—to be with him in that trying hour. He complains that others have left him, perhaps through fear of sharing his sufferings; under these circumstances, he desired Timothy to visit him, both for his and Timothy's sake. He knew Timothy would be confirmed and strengthened by his death; besides, he, doubtless, desired the friendship, the sympathy of some Christian friend and brother. Paul was a man, and needed, like all other men, the prayers and Christian conversation of the faithful.

'Tis not a small thing to die, even among our friends, in the bosom of our families, with those we love around us, listening to the voice of praise and prayer, strengthened by the counsels and heavenly conversation of Christian brethren; but, oh, to die alone! where we hear not the name of the Redeemer, or the sound of prayer! and worse, to die in the midst of enemies and blasphemers, who feast upon our tears and groans, and malignantly say, "Where is thy God?"—and still worse, to die by the hand of man. But even here the Christian triumphs.

"O may I triumph so,  
When all my conflicts past,  
And, dying, find my latest foe  
Under my feet at last."

1. Let us look at the death of this apostle. His was a martyr's death. Men hated the gospel, and all who proclaimed it. Strange that one so disinterestedly benevolent, so devotedly pious, so affectionately tender and kind to all men, so destitute of ambitious views, only living to instruct the ignorant in the truths of the gospel, to diffuse a moral power which shall regenerate the stagnant moral atmosphere of the world, "to comfort those that mourn," and smooth the pillow of the dying—strange, that such a man should be hunted like a felon from the earth!

2. He died in defence of, and out of love to Christ and the gospel; but Christ had first died for him, else he never could have died for Christ. There has been much to admire in the life of Paul, but now he becomes truly great. We are almost in danger of adoring him. There is something so god-like, so magnanimous, in the conduct of those who, rather than swerve the breadth of a hair from duty, than yield honest convictions of truth, will meet death in any form, will endure any physical torture—the rack, the Inquisition—that we are in danger of forgetting, in our admiration of them, the source of their strength and comfort. But let us not forget to "glorify among the most illustrious men of the world," and Paul, perhaps, was John Huss and Jerome, who were burnt, in the 15th century, at Constance, for their fidelity to truth.

3. My third remark is, that under all these circumstances, Paul died in peace—great peace. This language imports, "I am ready to be offered." Not only about to be, but ready, prepared, willing.

Come, welcome death, thou end of fears,  
I am prepared to go."

"The time of my departure is at hand."

Mark the language these Bible saints used when speaking of death. To them it was only a journey, a change of locality and mode of being; Paul was going to depart, and be with Christ; His body might remain, the scoff of infidels and pagans; it might be burned, or thrown to wild beasts, or thrown in the fish pond to fatten the scaly inhabitants for the table of some wealthy Roman, or interred with pious care by Christian brethren—it was alike indifferent to him. He was going away; should depart; should be with Christ! "Talk not of visiting the burial-place, the sepulchre of Paul. Paul was never buried! No spot of earth, no grave-yard, no tomb, no cemetery contains him. If you would visit Paul, you must go to heaven. Mark him there! I know him by the brightness of his crown. See him near the throne, "Clad in linen clean and white, which is the righteousness of saints."

"I have fought a good fight." The contest has been righteous, the weapons spiritual, the victory complete.

"I have not run as uncertainly, nor fought as one who beateath the air."

"The saints in all this glorious war  
Shall conquer though they die."

"I have finished my course," my race.

This is a favorite figure with Paul. He speaks of Christians as soldiers, and exhorts them "to endure hardness," &c.; to fight, "taking the whole armor of God." He addresses them as the racers, contending for the prize, and urges them to "lay aside every weight, to run with patience the race, looking unto Jesus." We have seen him on the field of battle victorious; in the race outstripping all his competitors, distancing all, leaving them far behind him—a few paces more and the race is complete—the goal is reached—the reward obtained.

"I have kept the faith"—I have maintained my fidelity. I have believed, and preached the truth—the faith once delivered to the saints. What a comfort this, especially to a dying minister. "There is laid up for me a crown." Here still the figure is kept up. The successful racer was crowned with a fading laurel, so Paul was to be crowned by the Judge, Christ, who is here called "the righteous judge." But there was this difference, which Paul could not fail to notice. 1. His crown was a crown of righteousness. "Now they do it to obtain a corruptible crown, but we an incorruptible." 2. In these races one only received the crown, though all ran. Here all may be crowned. Hence he adds, "Not only for me, but for all who love his appearing." Let us, brethren, thank God that we can share this crown with Paul.

CONCLUSION.

We tremble sometimes at the thoughts of death. But (says Massillon) what is there to a faithful man so terrible in death? From what does it separate him? From a world which must perish, and which is the country of the reprobate; from his riches, which torment him, of which the use is surrounded with dangers, and which he is fabled to use in the gratification of his senses, from his relations and friends, whom he precedes only by a moment, and who shall soon follow him, from his body, which has hitherto been a rock to his innocence, or a perpetual clog to his holy desires; from his offices and dignities, which by multiplying his cares augment his dangers; lastly, from life, which to him is only an exilement, and an anxious desire to be delivered from it. What does death bestow on him to compensate for what it takes away? It bestows unfading riches, of which none can ever deprive him; eternal joys, which he shall enjoy without fear or remorse; the peaceable, and certain possession of God himself, from which he can never be degraded; deliverance from his passions, which had ever been a source of disquiet and distress; an unutterable peace, which he never could find on earth; and lastly, the society of the just and happy, in the place of that of sinners, from whom it separates him. What, then, oh, my God, has the world so delightful to attach a faithful soul! To him, it is a vale of tears, where dangers are infinite, combats daily, victories rare, and defeats certain; where every gratification must be denied to the senses, where all temptations, and all is forbidden to us; where we must fly from, and dread most, what most pleases us. In a word, where, if you suffer not, if you weep not, if you resist not to the utmost extremity, if you combat not without ceasing, if you hate not yourself you are lost.

W. H. B.  
Choose rather to touch than to charm, to convert than to be admired, to force tears than to please. Give up everything to secure the salvation of your hearers.—Gisbert.

The Sabbath Recorder.

New York, February 5, 1846.

LAW AND GOSPEL.

The difference between the ministration of Moses and that of Christ, may be illustrated by a familiar case. A father lays down laws for the government of his children. The laws are excellent in themselves, reflecting great honor upon the wisdom and goodness of the parent. But excellent as they are, there is a rebellious spirit in the children. To enforce obedience, the father employs the rod; but though the fear of punishment produces an external conformity, their hearts are not brought to love the laws imposed upon them. Nor can the father, by his mode of discipline, succeed in changing their dispositions so as to make them keep these laws without any other constraining influence than that of love. He continues this mode of discipline until they become of age. What then does he do? He cannot acknowledge to his children, that the laws which he imposed upon them were unjust, or unreasonable, or so imperfect that they would be justified in their rebellious course of disobedience. The laws are good in themselves, too good to be changed. Yet something must be done, or his children will be ruined;—what shall it be?

He concludes to change, not the laws, but the mode of discipline. Instead of employing the rod, as heretofore, he will try the influence of love. He does this, and finds that the effect of it is a complete change in the dispositions of his children. They are no longer rebellious. They begin to see the excellence of those laws the father has given them, their hearts burn with love for them, and they keep them, because they love them.

The father's first mode of discipline was the ministration of the rod; his last mode is the ministration of love. The one represents the ministration of Moses; the other, that of Christ. Under Moses we are children in our nonage. Gal. 4: 3. Under Christ we are of full age. Rebellious children are ruled by fear; grown men are ruled by love.

To render our illustration more complete, let it be observed, that although the father's first mode of discipline is that of the rod, and is supposed to be so down to the time when the children become of age, yet it is not entirely and exclusively that mode. The discipline of love is mingled with that, according as they are able to appreciate it. When very young, they are very ignorant, and can be ruled only by fear. As their minds expand, they are capable of appreciating reason; and hence the more rational method of ruling by love is brought to bear upon them. Still the old method is not entirely laid aside, but is used as occasion requires. The older the children grow, the less it is necessary to use the rod, and at length it is abandoned altogether, and nothing but love is used to govern them.

So with God's people. Under Moses they are in their nonage, and "the fear of death" produces an external conformity to the law imposed upon them. Yet it is not the fear of death alone, which is used to excite them to obedience. The love of God, as evinced by his promise to send a Redeemer out of Zion, is employed as a motive, according as they are able to understand and appreciate it. The "excellent loving kindness" of God is displayed all through the former ministration. It appears in the types and shadows; it is displayed in the promises made concerning a Messiah, and the predictions of the prophets concerning the glory of his kingdom. Motives drawn from this source are mingled with that fear of death which characterized the Mosaic ministration, and continue to be more and more employed, according to the advancement of God's church, down to the time of the advent of Christ.

Upon the death of Christ, the church is considered to have arrived at its maturity; and the old method of enforcing the holy, and just, and good law, by "the fear of death," is entirely laid aside. The other method of governing by love is now employed altogether. Love has had its full development in the work of Christ; and from that work the motives to obedience are drawn, while through it a spiritual influence is secured to produce love for the law in the hearts of the people. It is the same law still, however; and any abandonment of it, as a thing imperfect and unadapted to the nature of man, or any modification of its requirements, would only justify sinners in all their former transgressions.

The church as a body, in its organized capacity, was under the ministration of death during all its minority, and through fear of death was in bondage. Heb. 2: 15. Rom. 8: 15. Nevertheless there were individual members of it, whose minds were enlightened to appreciate the love of God as displayed in the promises, who therefore needed not the fear of death to spur them to obedience, but were constrained by love in the same way that believers are now constrained. Under the Gospel the case is in some sense reversed. The church, as a body, is under the ministration of love. It is not the fear of death, but the love of Christ, which constrains them to obedience. Nevertheless there are individual members of Christ's church, who, by reason of their dead, unregenerate state, are incapable of appreciating the love of Christ in dying for them. With such, nothing but the fear of death avails to produce an external conformity to duty.

Under the former economy the church was national. It was made so, in order that through the forms of civil administration, God might have an opportunity to illustrate to the world his justice,

as the righteous moral Governor of mankind. That purpose having been served, a national church is no longer needed. Hence under the present economy, all union between church and state is severed. The design of the church now, is to illustrate to the world God's love in pardoning and saving sinners through his Son. And though there may be individual members, who are too dead in sin to appreciate that love, and can be moved to duty only by fear of death, yet God has committed to the church no power of inflicting that death. For according to the constitution of the church, none but regenerate persons have any place in it. 1 Pet. 2: 5. Such unregenerate persons as may be nominally attached to it, are there in direct violation of its constitution. If the design of the constitution is faithfully carried out, none but those who can appreciate the love of Christ, will find a place in his church; and hence no need of a death penalty to urge them to duty.

The progress and change of the church from one dispensation to the other, illustrates the religious discipline of individuals, and their change from a state of nature to that of grace. A person is first instructed in the claims of the moral law. He is made to see himself a sinner against it; and the prospect of punishment, makes him afraid. But though the fear of the penalty drives him to some external performances, he is not thereby made to love, and admire, and keep its precepts, with his whole heart. He is then directed to the love of God as displayed in the Gospel. The instruction which he receives is attended with the quickening power of the Holy Spirit. He sees that he need not suffer the penalty of the law, Christ having suffered for him. He begins to love that holy, and just, and good law, and strives to keep it with his whole heart. He is changed, and looks to Christ, the Redeemer, for justification. He is no longer a servant—a bond-slave—a child in his minority, but one of full age, and is happy in his strong conviction that he shall reign with Christ.

CURETTO'S ANCIENT SYRIAC VERSION OF THE EPISTLES OF IGNATIUS.

During the years 1838 and 1839, the Rev. Henry Tattam visited Egypt, where he procured from a monastic library, (that of the Convent of St. Mary Deipara, in the Desert of Scete or Nitria,) several very ancient Syriac Manuscripts. Mr. Curetton having previously been engaged in researches upon the writings of Ignatius among the manuscripts of the British Museum, and hoping to derive assistance from a Syriac one stated by the two Assemanis to be in the collection of manuscripts in the Vatican, had unsuccessfully made application for access to it. His expectations were, therefore, excited when Mr. Tattam's collection was deposited in the Museum; and, having eagerly set himself to examine, his exertions were rewarded by the discovery of a copy of the Epistle to Polycarp, and extracts from other epistles contained in other Syriac writings.

The British Government, at the solicitation of the Trustees of the Museum, having made a grant to defray the expense, Mr. Tattam, in 1842, returned to the monastery in the Desert of Nitria to endeavor to secure the remainder of their collection of Syriac Manuscripts—in which he succeeded; and the manuscripts arrived in London in the beginning of the year 1843. To his great delight, Mr. Curetton found in this fresh supply three entire epistles of Ignatius—to Polycarp, to the Ephesians, and to the Romans. These he has carefully edited, giving the original text as found, together with an English translation, enriched with critical notes.

Those conversant with ecclesiastical writings are aware that deep interest has been attached to those which bear the name of Ignatius. Put to death in the very beginning of the second century, the age to which he belonged is one which it is very desirable that we had authentic documents fairly to elucidate. Such are however grievously wanting; and the corrupted copies of Ignatius have occasioned no little dissension, and brought into requisition much critical skill and ecclesiastical lore, on the part both of those who defend and of those who assail the views contained in these traditional remnants of antiquity. The cause of this dissension has been the varying state in which different copies of epistles bearing the name of Ignatius have been found, and the support which existing systems derive from his supposed authority. The church order exhibited in both the earlier versions of Ignatius, so different from what the Scriptures exhibit, and the implicit obedience to ecclesiastical authority which they inculcate, caused these epistles to be regarded by high-church Episcopalians with especial favor; while the opponents of this system, regarding the obvious dissimilarity in many respects between these writings and the New Testament as evidence sufficient of interpolation throughout, have wholly rejected their testimony.

It required certainly no small amount of credulity or confidence in the fidelity of transmission, to receive as genuine all that claims to have come from the pen of Ignatius; and if interpolation in any degree was once admitted, what amount of discernment would be adequate to discriminate between the true and the false? The very inscription of those epistles first printed, is suspicious—one namely to the Holy Virgin, and two to the Apostle John—especially when it is remembered that they were in the language of the corrupt Roman Church. In the year 1498, being only three years later, another Latin version appeared, of eleven epistles. In 1557 and 1559, however, two Greek editions, from two different manuscripts, appeared, containing twelve epistles. But passages quoted in a preceding age, were observed by Usher not to accord with either of these editions; and being thus led to inquire, he found another

Latin version, varying considerably from those previously discovered, and much shorter. Arbitrarily assuming a standard of genuineness, and availing himself of this version, Usher published an edition corresponding with none of the manuscripts extant, which, however, the veneration of a corrupt antiquity generally have been pleased to accept as the genuine epistles, with great complacency expressly designating and quoting from it as such. Two years later, Vossius published another imperfect version nearly corresponding with Usher's Latin one.

Much controversy has resulted from this confusion; the effect produced on the minds of those acquainted with its history being its rendering the whole utterly valueless as evidence for any purpose. Others, more easily satisfied, or more willing to accept even doubtful testimony which accords with the views they have adopted, cling to Ignatius, some of them receiving as of greater accuracy the longer version, and others the shorter. Among those who in the present day maintain the genuineness of the longer version, the learned Muier is mentioned.

In the midst of all this perplexity, some have cherished a hope that light might be brought from the East, and even as early as the close of the seventeenth century, unsuccessful efforts had been made to procure from Syria copies of the versions there extant. At length, however, a fragment of the martyrdom of Ignatius, containing his epistle to the Romans, was found among a valuable collection of Syriac manuscripts procured by the late Mr. Rich, British Resident at Bagdad, purchased after his decease by the British Museum; and more recently, Mr. Tattam's zeal and care, seconded by the aid of the same institution, have enabled Mr. Curetton to give to the world this ancient version of three of the epistles of Ignatius—which he supposes to be of the sixth and seventh or eighth centuries, and liable, therefore, to the corrupting influences of an earlier unscrupulous age—tending still farther to show the unsatisfactory nature of that authority on which the church has leaned for countenance when preferring the guidance of tradition to the Scriptures of truth in regard to the doctrines and ordinances of the living God.

We have said, that this Syriac version is the shortest yet found; that to Polycarp, for example, is less than a column of the ordinary large type (headed of the Recorder; while in the current version, it is more than double that length. Words, sentences, and long passages, are all wanting. The differences are not accidental, but made for a purpose. The leading subject on which such differences exist are in passages which respect the clergy. We cannot, however, enter into the consideration of this at present. It is not essential to the object of our notice. J. A. B.

FOREIGN MISSIONS.

One feature of the present system of missionary operations, as exhibited to the view of the heathen and of the world, is their sectarian character. With many this is much deplored, on account of the confusion which it every where displays of the language of the teachers of Christianity, who ought every where to speak the same things, that the truth might appear to the conviction of the heathen and of all unbelievers.

To prove that this remarkable feature of modern missions is not over-estimated as to its prejudicial influence on the public mind, let us for a moment consider a parallel case. Suppose a suit at law be commenced by an individual, and able lawyers be employed on both sides, who, to sustain their cause, bring a host of witnesses. The parties are arrayed, and after a brief statement of the case to the court and jury, the witnesses are called, who, either from prejudice or party bias, entirely disagree as to the matter of fact, so that no two witnesses, even for the plaintiff, testify to the same thing. They agree in asserting that the cause of the plaintiff is a just cause, and the counsel might know this to be the case; but the verdict of the jury, and the decision of the court, must depend upon the evidence adduced before them as to the facts of the case, yet the witnesses entirely disagree. The lawyer plead the well-known character of his client, and asserts the justness of his cause, reasoning from the presumption that a good man would not commence legal proceedings without a full conviction of his correctness in the premises. The learned counsel would rest, perhaps, hoping this argument would have weight, although he had failed to establish a high essential fact. What more certain token of defeat could be developed, than his position would indicate? Judgment finally being rendered, and the cause lost, the plaintiff would no doubt consider his witnesses his greatest enemies, whether ill-will towards him, or negligence in arriving at the truths they were called to establish, were their crimes.

Thus the advocates of Christianity go before the heathen world, generally, it is true, asserting the goodness of their cause, but failing to impress the fact upon which a judicious mind could come to any conclusion as to the merit of the case. Is it any wonder, that centuries ago the contradictory witnesses for religion should have been expelled from China? And would it be wonderful if they should again be rejected by the sagacious heathen as unworthy of their confidence?

And what of American Missionaries? In what do they all agree which intelligent heathen themselves would not agree to? Are there not found some to contradict every doctrine that can be asserted as belonging to the Christian scheme? How then shall the heathen believe? How shall the world be disciplined in the truth of God? "Ye are my witnesses," saith the Mighty One. Take heed to yourselves, for these are the wounds inflicted in the house of my friends, saith the cause of truth. LUTHER.

VALUE OF THE CONFESSORIAL.—We have never heard the practice of confessing sins to priests advocated very strongly on the ground of its utility. But we wonder that it is not so advocated in these days when the dollar-and-cent advantages of keeping Sunday are so loudly trumpeted abroad. If any good Catholic is disposed to make an appeal in favor of the confessional from its secular advantages, we recommend him to use the following fact, which we copy from an exchange paper. Surely, if the reasoning be sound, that Sunday ought to be kept as a Sabbath because facts show that horses which rest on that day live longer than those which do not, then is the reasoning sound, that the confessional ought to be maintained because facts show that it serves to detect rogues. But here is the fact:

"A Mr. Swift was robbed the other day at Milwaukee of \$690, the whole of which has since been returned to him. The story of its recovery is a little singular. The theft was committed by a person on a visit to the office of Mr. S., who, seeing an open box containing money, took advantage of the opportunity afforded by the owner's absence to abstract a quantity of bills, with which he made off. Subsequently, however, the act so worked upon his conscience, that he went to a Catholic Bishop, and confessing the crime, delivered to him the money which he had taken, and which was immediately restored to Mr. S."

WINE MAKING.—The following account of the manner of expressing the juice of the grape in the island of Madeira, is given by Commander Wilkes, in his report of the Exploring Expedition. He visited a wine factory—a sort of shed—in company with the United States Consul. His sketch of the process may interest those wine-bibbers who are so very particular in their selection of the article:—

"On our approach we heard a sort of song, with a continued stamping, and on entering saw six men stamping violently in a vat of six feet square by two feet deep, three on each side of a huge lever beam, their legs bare up to the thighs. On our entrance they redoubled their exertions till the perspiration freely poured from them; the vat had been filled with grapes, and by their exertions we were enabled to see the whole process. After the grapes had been sufficiently stamped, and the men's legs well scraped, the pulp was made into the shape of a large bee hive, a rope made of the young twigs of the vine being wound around it. The lever was then used, which has a large stone or rock attached to it by a screw. The juice flows off and is received in tubs. The produce of the press is, on an average, about fifty gallons daily. Each gallon requires about two bushels of grapes. The taste is very much like sweet cider. The general average is from one to three pipes of wine per acre annually. The south side of the island produces the finest wines. The common Madeira is made from a mixture of three kinds of grapes. After being expressed, the wine is put into casks, fermented, and is clarified with gypsum, or egg-shells, after which two or three gallons of brandy are added to each pipe."

WASTE AND WANT IN ENGLAND.—Much has been said within a few months past, about the danger of a famine in England. If the following statements and calculations are true, it is a wonder that the prospect of famine does not offend the rulers of that country. Rich brewers first take the bread of the people and convert it into poison, and then take the people's money in payment for the poison, and leave them to beg or starve. Read the following paragraph, and see if it is not so:—

"Forty-five thousand seven hundred and sixty-nine acres of land are employed in the cultivation of Hops, and one million acres of land are employed to grow Barley, to convert into strong drink. According to Fulton's calculation, if the land which is employed in growing grain for the above process of destruction, was to be appropriated to the production of grain for food, it would yield more than a four pounds loaf to each of the supposed number of human beings in the world; or it would give three loaves per week to each family in the United Kingdom! If the loaves (each measuring four inches by twelve) were placed end to end, they would extend one hundred and sixty thousand two hundred and twenty-five miles; or they would more than describe the circumference of the globe six times. Besides forty millions bushels of barley, a considerable quantity of oats, rye, carrots, and potatoes; and even wheat, has been annually destroyed in making gin, whiskey, and English rum. The corn we waste in brewing and distilling would feed three millions of persons every year; and to make up for the waste, we send two millions of money to foreigners every year to buy corn."

LEADERSHIP.—We clip the following paragraph on this subject from the Morning Star, the denominational paper of the Freewill Baptists. Its suggestions will be useful to the members of other denominations:—

"There is a strong disposition, in a large class of individuals, to be first, to take the lead; and it not unfrequently happens that religion does not bring men to those humbling views of themselves and of their importance, that would seem becoming in professed Christians. It not unfrequently happens that even ministers are dissatisfied with that measure of influence assigned them by the generality of Christians; and because they cannot succeed in the projects they have originated, or be acknowledged "lords over God's heritage," cease to do anything, or, what is worse, stir up strife and dissensions among brethren and churches. We, as a denomination, have suffered amazingly from this source. Aspiring and ambitious men, failing in their designs of rising to popular eminence, withdraw, and join other denominations, or, what is more frequent, entice away a faction, and stand alone. They prefer to be at the head of a score of individuals, to unity on a level with hundreds in promoting the welfare of a whole denomination. Turn it out and excuse it as you will, these dissensions, in nine cases out of ten, grow out of disappointed ambition, or the issue of the question "who shall be the greatest." But the very fact that they aim at such superiority and distinction, proves them unworthy of it. True wisdom is modest and unassuming."

NEW YEAR'S IN NEW YORK.—A lady friend of the editor of the Christian Watchman, who is spending the winter in New York, gives in a private letter the following account of the manner of spending New Year's day in that city:—"It is really a most pleasant custom, these New Year's visits. Fathers and their sons, go out while mothers and daughters remain at home to receive visits. Every child, even the baby and nurse, are in the parlour to see their friends. A table is covered with refreshments, of which all are invited to partake. Those who visit at no other time call on New Year's day. If there has been any little coldness, this day it is all forgotten. All doors were thrown open. One instance was related to me of two families that had not visited for sixteen years. Their friends interceded that the gentlemen should call on New Year's—they did—no allusion was made to the past, and all their friendly intercourse is renewed."

For the Sabbath Recorder.

A SOFT WORD TO A NAVY CHAPLAIN.

REVEREND SIR:— You profess to be a minister of Jesus Christ, and to teach that "unless a man hath the spirit of Christ, he is none of his." You probably admit, that the illustration of the vine, which the Son of God employed in his farewell address to his disciples, was not hyperbolic, but specifically expressive of the relation which every true follower of his must sustain to him. To be a Christian, you admit, the human heart must be grafted into the heart of Christ, and receive from it the vital fluid of its spiritual life. You say, while that heart sustains this vital relation, its fruits, its sentiments, and the actions which express them, will be fruits, not of the spirit of the natural heart, but of the spirit which is in Christ; and that the more Christian an act shall be, the more of the spirit of Christ will be in it. In speaking of diamonds, we express their value by saying they are of such and such water. In speaking of actions of Christian duty, jewels that are to stud the diadem of a God, we may express their quality analytically by saying they are of such and such a spirit; that is, in the ore of grosser motives, are contained as it were, so many grains of the spirit of Christ. Now, then, let me tenderly entreat you to analyze the qualities of your calling, as Chaplain in the Navy; to investigate the nature of your engagements to a human government.

Professed minister of the Gospel of Jesus Christ, were you ever present at a naval battle? If so, let me ask you, in all sober honesty, was that scene ever outdone by any spectacle ever enacted on the red, burning pavement of hell? Among the paineatest fiends of the pit, fallen farthest from the presence of God and the reach of hope, were there ever the exercise and exhibition of more diabolical malignity and frenzied ferocity than burn and bellow in that raging hell on the sea, a naval battle? And you, without a question or a scruple—with the sandals of the Gospel of Peace professedly bound to your feet—are to stand, in the glare of the lighted match, and, as it were, kneel deep in the ready brimstone, and stayed up by butchering-irons, and with one girded to your side, you are to open the awful scene by spreading your hands towards heaven and praying that the spirit of the blessed God of love would descend to render more intense the flames of that hell which human hearts and hands are about to kindle for mutual destruction! You are to draw near to the great white throne of God's mercy on one side, and your fellow minister, of another nation, on the other, and both laying at once your blood-invoking hands on the spotless robes of Christ's righteousness, implore his presence amid the howling tempest of fire and smoke, and the hotter torrents of fiendish malice; amid the red lava of a thousand iron volcanoes and maddened hearts; amid the steamy atmosphere of human blood, spouting in hissing currents into the sea! and now, my dear friend, let me take you by the hand and look steadfastly into your heart's eye, while I ask; What if God should take you both at your word! What if he should grant your prayer and descend into the affray, invested with all the God-head of his attributes, his LOVE! You invoked him, a spirit, to descend and cover the heads of the combatants. Suppose he should come in spirit, in the spirit of Christ; and in the fullness of that spirit, should enter every heart; so that every officer and private should be made instantaneously as near like Christ as a mortal can be: would not every murderous weapon fall from the hands of those dark-looking sailors and marines, and they fall upon their knees and upon each other's necks and give glory to God that he, in answer to their prayers, had descended, as at the attempted sacrifice of Isaac, and arrested their design and work of mutual butchery? And is this the aim and end for which you are pledged and paid beforehand to pray for the presence of God in any battle your nation may wage? Rest assured, they would drive you from the war-ship's deck, on the eve of action, if they believed there were the remotest possibility that God would hear your prayer, and be present to fill the combatants for whom you prayed, with the spirit of Christ. Be not deceived: God is not mocked, nor will he mock you. If in any of the emergencies of human life and duty, he comes at the cry of supplication, he will come as a God, and the manifestation of his spirit and presence will produce in the human heart "the same spirit which was also in Christ"—"in whom dwelt the fullness of the God-head bodily," and who imparts of that fullness, grace for grace, to every one whose heart is open for its reception. To ask the presence of God in any other spirit, is to ask him to stifle the elements of his existence, or to assume those of a demon. If, then, you do not wish to have the spirit of Christ, the spirit which breathed forth in his dying prayer on the cross, to pervade the hearts of the human butchers at the onset of battle, then I beseech you—as you would avoid a blasphemy which would make the fallenmost devil tremble—I beseech you never to raise heavenward your eyes and voice to invoke the presence of a God on the field of carnage, or the war-ship's slippery deck; but to direct your eyes downward and pray that your paid men of blood may be inspired with all the fury that burns in the bottomless pit, to fight as near like fiends as the father of all murderers can make them.

Mr. Editor, I did not intend to occupy so much space in your columns when I commenced this article, nor will I again tax to such an extent the generosity which has permitted me to say something to your readers on the subject of Peace. E. B. Worcester, U. S. A., Dec. 22, 1845.

The Sen in discuss Affairs, app additional v duced a re municate a may have b the delivery with the pub cations hav the Oregon The Ho cupied princ giving notice the Joint Oc

LATELY PA Shipwreck— Linus W. M in this State, Mr. Miller w during the C to London, v Van Dieman the way of P now on his w be overwhelm intends to giv and adventu with avidity testimonials bearing, and with becoming The Melbo ber, gives the rible shipwre were lost. Finlay, (emig Liverpool on including two The emigrat Staffordshire, About 120 of families, and ing occurred August, on w violent gale, of King's Isla The ship fille the night a sc parallel. Be were alive, th fity by the w nine were sav

THE TRADE ent, at Cincin informs us, th and experience least one millio pended in that &c., the whole ice, and waitin eastern market a half dollar; paid to the por hogs. We ca growth and re important posi the national pr

N. Y. LUNA uary, 1846, th lum; of whom tives of this co were admitted viz: 140 mal 108 natives; 1 widowers; 16 were born in I many, and 39 January to 31s deaths in the in 37 natives; 35 were married and 6 widows. 3 in England, 2 York.

GUM ARABIC. November, that begins early in taneously from of the acacia fr ens in the furro vermicular (or assuming the fo the size of a pig they belong to t the middle of D the borders of th weeks. The gu of tanned leathe bullocks and ca sold to the Frenc is highly nutriti the harvest of t the Moors of the des and experience fo are sufficient fo twenty-four hour

STEAM POWER draws of Kirkh horse cannot la while an engine years. Horses, pensive in keep still, it is costi will do more yoked at the sa one mind for pu employing 48 ho at a time, in th they required it up a six-horse-e well. Ten per engine in 20 years, but purposes, as ha cent."

PRAYER IN Le tures of Tennes to commence th This practice w Legislature tw with oppositi fore the close of timony of all Th and tranquil legulators.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE spent much of the time last week in discussing a bill from the Committee on Naval Affairs, appropriating five millions of dollars for additional war vessels, &c. Mr. Webster introduced a resolution asking the President to communicate any correspondence our Government may have had with Great Britain on Oregon since the delivery of the Message, if not incompatible with the public safety. [It is rumored that negotiations have been re-opened for the settlement of the Oregon Boundary.]

The HOUSE OF REPRESENTATIVES was occupied principally in discussing the question about giving notice to Great Britain of the cessation of the Joint Occupancy of Oregon.

LATER FROM VAN DIEMAN'S LAND.—Dreadful Shipwreck—414 Lives Lost.—We are indebted to Linus W. Miller, Esq. of Chautauque County, in this State, for papers as late as September 22. Mr. Miller was taken prisoner in 1839 at Niagara, during the Canadian outbreaks, and transported to London, where he was tried and sentenced to Van Dieman's Land. Mr. Miller came here by the way of Pernambuco and Philadelphia, and is now on his way to his parents, who, no doubt, will be overwhelmed with joy in welcoming him. He intends to give the world an account of his travels and adventures, which will be read, we dare say, with avidity. He brings with him the highest testimonials for good conduct and gentlemanly bearing, and seems to have borne his misfortunes with becoming dignity and demeanor.

The Melbourne Herald, of the 13th of September, gives the particulars of one of the most horrible shipwrecks on record, by which 414 lives were lost. The "Cataract," Captain C. W. Finlay, (emigrant ship of 800 tons,) sailed from Liverpool on the 20th of April, with 369 emigrants, including two doctors, and a crew, of forty-six souls. The emigrants were principally from Bedfordshire, Staffordshire, Yorkshire and Nottinghamshire. About 120 of the passengers were married, with families, and in all seventy-three children. Nothing occurred worthy of notice until the 4th of August, on which day the ship went ashore in a violent gale, on a reef situated on the West coast of King's Island, at the entrance of Bass's Straits. The ship filled in a few hours, and throughout the night a scene of horror was exhibited without parallel. Before morning but 30 of the company were alive, the rest having been swept into eternity by the waves. Out of the whole crew only nine were saved. [Express.]

THE TRADE OF CINCINNATI.—Our correspondent, at Cincinnati, says the Farmer and Mechanic, informs us, that it is estimated by men of judgment and experience, that for the last three months, at least one million of dollars per month has been expended in that city in the purchase of grain, pork, &c., the whole of which is now embargoed by the ice, and waiting the means of conveyance to the eastern markets. He also states, that a million and a half of dollars have, since slaughtering time, been paid to the pork-growers of Kentucky for living hogs. We can hardly be aware of the increasing growth and resources of the "great West," or the important position which it sustains in regard to the national prosperity.

N. Y. LUNATIC ASYLUM.—On the first of January, 1846, there were 356 persons in this Asylum; of whom 226 were foreigners and 180 natives of this country. During the year 1845 there were admitted into the institution 284 persons, viz: 149 males, 135 females; 176 foreigners, 108 natives; 127 married persons, 118 single, 9 widowers; 16 widows. Of those admitted, 112 were born in Ireland, 21 in England, 27 in Germany, and 38 in New-York. From the first of January to 31st December, 1845, there were 76 deaths in the institution, viz: 39 foreigners, and 37 natives; 35 males, 41 females, of whom 35 were married persons, 24 single, 4 widowers, and 6 widows. Of these 23 were born in Ireland, 3 in England, 26 in Germany, and 24 in New-York.

GUM ARABIC.—In Morocco, about the middle of November, that is, after the rainy season, which begins early in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow, down which it runs, either in a vermicular (or worm) shape, or more commonly assuming the form of round and oval tears, about the size of a pigeon's egg, of different colors, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks. The gum is packed in very large sacks of tanned leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. Gum is highly nutritious. During the whole time of the harvest, of the journey, and of the fair, the Moors of the desert live almost entirely upon it; and experience has proved that six ounces of gum are sufficient for the support of a man during twenty-four hours.

STEAM POWER AND HORSE POWER.—Mr. Andrews of Kirkham Lodge, said: "I calculate a horse cannot last on an average above 15 years, while an engine with moderate care will last 100 years. Horses, whether working or not, are expensive in keeping; but when an engine stands still, it is costing nothing. A four-horse engine will do more work than eight horses—I mean yoked at the same time—for they never are all of one mind for pulling together. I recollect once employing 18 horses to do some work, that is six at a time, in three sets, relieving each other as they required it; but it proved trying work. I put up a six-horse engine, and it did the same work well. Ten per cent upon the first cost, will keep an engine in repair which works every day for 20 years; but the cost of those used for farming purposes, as has been stated, may be about 7 per cent." [Gar. Chron.]

PRAYER IN LEGISLATIVE HALLS.—The Legislatures of Tennessee and Ohio, have each resolved to commence their daily sessions with prayer. This practice was introduced into the Kentucky Legislature two years since, and although it met with opposition from a few members at first, beyond the close of the session it was the united testimony of all, that it exerted a happy, restraining and tranquilizing influence over the minds of the legislators.

SUMMARY.

Elizabeth Van Valkenburgh, who was convicted for the murder of her husband, was executed in the yard belonging to the common jail at Fonda, Fulton County, in the presence of some hundred witnesses, on Saturday, the 24th inst., at 3 o'clock P. M.

The Legislature of Alabama has confirmed the proposition for holding biennial instead of annual sessions of the Legislature.

A Mr. Chase, of Buffalo, was recently arrested and fined \$50 for giving lectures on Physiology, Phrenology and Pathetism at Erie. A Buffalo paper remarks, that this is the first instance since the days of witches, that a man has been compelled to sue for liberty to discuss subjects of a literary or scientific nature.

A few days since, in the Supreme Court, sitting in Cincinnati, Ann Mary Roberts recovered of John Hough \$1,700 for seducing her. On the 21st inst. another verdict of \$3,750 was rendered against Mr. Hough for promising to marry Sarah Watson.

In most of the towns of Connecticut, toppers are literally deprived of the means of getting drunk. The law utterly forbids the sale of wines or spirituous liquors, in either large or small quantities, except by license from the Board of Commissioners. In most of the towns they refuse to grant licenses. In New-Haven and New-London, none but apothecaries are licensed, and they are required to keep a record of all they sell.

Petitions from every part of the State are pouring in to the New-Jersey Legislature, praying that the question of granting Licenses may be submitted directly to the votes of the people. There are amongst others, two from Passaic, each some where about 40 feet long, and signed by about a thousand persons of both sexes. Another is signed by several hundred ladies of Rahway.

A Unitarian Church and a Theological Seminary have been established at Meadville, Pa., by a wealthy old gentleman by the name of Huidekoper. He is a native of Holland, and was for many years the agent of the Holland Land Company, and finally purchased all their interest in that region.

The Telegraph station in the Exchange at Albany was thronged all day on Saturday, to witness the working of the Magnetic Telegraph, which is now in complete order between that city and Utica, a distance of about 100 miles. Various messages were interchanged in the twinkling of an eye between the two places, which may now be said to be within conversing distance of each other, or face to face.

A gentleman lately from Natchez, Miss., says that a few days before his departure, a gang of slaves from Virginia, were sold in the vicinity of his boarding house. Among them was a lad, sixteen or seventeen years of age, who had a very light complexion, auburn hair and blue eyes. The opinion was freely expressed by those around the auction block, that the boy was of purely white descent. That consideration, however, did not deter the democratic republicans of Natchez from bidding for him. He was sold for about \$300.

The Legislature of Michigan has adopted resolutions declaring that the title of the United States to the whole of the territory of Oregon, up to 54° 40', is clear and incontestable; and that in the offer of the President to Great Britain of the 49th degree as a boundary line, "the civilized world will see a spirit of liberal concession on the part of the United States." They also instruct their Senators, and request their Representatives, to vote in favor of giving the Notice of the abrogation of the joint occupancy, and for such measures as shall carry into effect the recommendation of the President for protecting our citizens residing in Oregon.

A person at Utica has opened a 'Dog school' and advertises to teach dogs to go on errands as correctly as any boy ten years old; to dance as well as the most accomplished dancer; waltz, cut the Pigeon Wing; to count the number of persons in the room; also to distinguish the number and color of persons present.

It is said that five hundred millions of dollars are spent annually in the United States for such articles of dress as are subject to the fluctuations of fashion. Of this sum, it is computed that 16 millions are spent for hats, probably about 20 millions for caps and bonnets, and for other articles of dress not less than 400 millions.

It is stated that the chest and cup which Selkirk had with him on the Island are in possession of a family in Nether Largo, in Fifeshire, Scotland, who reside in the house in which he was born. The former is an excellent preservation, although at least 130 years old. The cup is the shell of some kind of nut which probably grew on the Island.

Richard L., while in Normandy, made some curious laws for regulating the conduct of his soldiers in their passage by sea. Murder was to be punished by casting into the water the deceased person with the murderer tied to him. He that drew his sword in anger should lose his hand. If a man gave another a blow, he was to be thrice impierced. An ounce of silver was the penalty for using opprobrious language. A thief was to have boiling pitch and feathers put upon his head, and was to be set on shore the first opportunity.

In France, during the reign of Henry III., sugar-plums were considered as requisites with which no gentleman or lady could dispense. Every one carried his box of sugar-plums in his pocket, as he does now his snuff-box. It is related in the history of the Duke of Guise that when he was killed at Blois, he had his confit box in his hand.

The New Jersey House of Assembly, at the opening of their present session, resolved by a vote of 45 yeas to 4 nays to commence their daily sessions with prayer. The practice has not been hitherto adopted.

The First Congregational Church in Meredith, N. Y., has adopted resolutions expressing the opinion that it is inconsistent for any believer in the Christian religion to traffic in intoxicating liquors; and also, that no slaveholder is entitled to Christian fellowship.

During the eight days preceding the snow storm, there were removed from the streets of N. Y. over twenty thousand loads of manure. This manure is sold to the farmers on Long Island at from twelve to twenty cents per load, which will pay for its removal to the boats. The expense to the corporation is, therefore, merely the sweepers' wages.

The amount of revenue from salt during the past year, is \$226,219 73; of expenses and bounty, \$132,259 82—net revenue, \$94,059 90. The amount of salt delivered at tide-water during the past year, exceeds that of any previous year by 5,046 bushels.

Lord Brougham had a legacy of £20,000 left him by an aged maiden lady, Miss Flaherty, out of respect and admiration for his abilities, conduct and principles.

Her Majesty also has a legacy of £6,000 left to her by an old man named Akers—but it is to be applied to the payment of the national debt.

The tax paid by the Camden and Amboy Railroad Company into the State Treasury during the past year, for passengers from Philadelphia to New York, is upwards of \$20,000, being an increase of \$9,000 over that of the previous year.

According to the meteorological table, kept at Amherst College by Prof. Snell, the quantity of rain and melted snow which fell during the year 1845, amounted to 39.74 inches. The depth of snow was 58.5 inches.

Potatoes in Ireland, where they complain of a famine, are said to be fifty per cent. cheaper than they are here.

171,738,803 feet of lumber were surveyed at Bangor, Me., during the past season. This exceeds the survey of last year by between forty and fifty millions of feet.

Twenty-five new churches have been erected either new or by rebuilding in Brooklyn during the last five years. Averaging five every year for five years past.

The wife of a poor weaver in Clayton, Eng., lately had twins. The mother is only nineteen years of age, yet in little more than three years has presented her husband with seven children.

Application will be made to the present Legislature of New Jersey from New Brunswick, for a cotton factory charter with \$250,000 capital.

Mr. Andrew Meneeley, of West Troy, has during the past year, cast 258 bells, averaging 534 lbs. each—just 113 more than in 1844. Five of these bells were for the fire department of New York city.

Pliny relates, that the sails of his vessel were dyed of different colors.

The Phoenix Shot Tower, Baltimore, Md., is the largest in the Union—220 feet high, 50 feet in diameter at the base, 21 feet at the apex. There are made here annually 300 tons of shot; and five times as many if required.

In the time of the Emperor Justinian, Silk bore so high a price, that it was sold for its weight of gold.

Wool is naturally coated with a species of fat called grease. This coating preserves it from the moths. Reaumur remarked, that it was sufficient to rub a stuff with greasy wool to preserve it from moths.

In 1842, '43, '44, and '45, there were thirty ships launched at this port, measuring in the aggregate 22,777 tons. The smallest of these ships, was the Brutus, being 433 tons; and the largest was the magnificent Queen of the West, of 1,167 tons.

Mr. Meneeley of West Troy, one of the most skillful and enterprising bell founders in the country, has made some most valuable improvements in the tone and working of church bells. Among his recent improvements is that of a cast-iron yoke, with moveable arms attached, by which the loud or soft tone is given, as may be desired. Another great improvement consists in placing springs on each side of the tongue to prevent its bounding against the side of the bell.

Mr. J. Watchman of Baltimore, Md., has invented a machine for bending iron plates for ship building, which will save \$3,000 in expense of labor in building a ship of 400 tons. He has been offered \$40,000 for the right of the western waters, and refused it. It is formed by a combination of screws, the head of which has a socket point so that it may be turned to suit any curve. The lower bed of screws is first arranged to suit the pattern wanted, and then the upper ones run down or up to match. The upper plate with screws is raised, and the sheet heated and laid in, and is pressed between the two until cold, when it is ready for use.

An exchange paper states, that "a new machine has been greatly improved in England by which a fancy weaver can change his pattern in a manner similar to that of changing the tune on a box or barrel organ. Fine satinetts are chiefly woven by this machine."

A Mr. Talbot, of Dublin, has taken out a patent for a new power, based on the condensation of carbonic acid gas. By chemical means, and great pressure, the carbonic acid is brought down to a temperature below the freezing point. Heat is then applied, when its expansive power far exceeds that of steam, while the enormous weight of the furnace, etc., is dispensed with.

John H. Lester, Esq. of New London, Ct., has invented an ingenious and valuable machine for the purpose of dressing staves.

The soil of Scotland now belongs to little more than 3,000 great proprietors—as many as might conveniently assemble in the West Kirk of Edinburgh, or the City Hall of Glasgow. One third of the whole lands of the country were supposed to be under strict entail, in the days of Adam Smith; and more recently all the ancient proprietors of a whole county (with one exception) have been bought out by one noble family; and by another, sixty or seventy small estates have been purchased during the minority of the heir.

A case of peculiar interest is pending in the United States Supreme Court at Washington, in which Mr. David Hoffman, of Philadelphia, is senior counsel for claimants of a very large fund; not less than \$500,000, deposited in various monied institutions in Philadelphia. The case has been litigated since the year 1824 in England and this country, and is a contest for the large fortune of Mr. Aspden, who died about 25 years ago in London.

The Newburyport Advertiser says, that a Mr. Short lately slipped from a wagon, and it was supposed died soon afterwards; but while preparations were making for his interment, and the corpse placed in the coffin, the doctor discovered that the glass in the coffin-lid was somewhat covered with vapor, and took his handkerchief for the purpose of removing it; but finding that it proceeded from the inside of the glass, he at once pronounced the man alive, and he was taken from his "narrow house," and is now as well as ever he was in his life!

A PEACE CONVENTION was held in Providence, R. I., on Tuesday, which was attended by a number of divines and well known personages: among the latter, Elihu Burritt. The principal resolution adopted is as follows:

"We regard the custom of war as the relic of a barbarous age; as opposed to the interest, virtue and religion of the nations; as fatal to morals and humanity as to life and property; as an embodiment of sin in its most heinous aspects; and therefore deserving condemnation from all humane and Christian people, and in the present state of the world not to be resorted to under any circumstances."

An interesting decision was lately rendered in the Baltimore County Court, by Judge Legrand. It was given in the case brought by the owners of the steambot Boston, to recover \$70, the amount charged for the use of said boat whilst performing an excursion on Sunday. The Court pronounced that the contract having been made on 'the Sabbath' and consequently in violation of law, it was necessarily void, and that the plaintiffs could not recover.

The actual distance to be sailed from New York to the mouth of the Columbia River, by way of Cape Horn, is estimated at 15,000 miles. The distance from New York, by land, is about 3,700 miles. A ship canal cut through the Isthmus of Panama, about 37 miles, would reduce the distance to be sailed, about 8,000 miles, or more than half.

One thing, of considerable practical value, has been recently ascertained, that the oily matter of seeds exists chiefly near their outer surface, in or immediately under the skin or husk. This fact of the existence of more fat in the husk than in the inner part of the grain, explains what often seems inexplicable to the practical man—why bran, which appears to contain little or no nourishing substance, should yet fatten pigs and other animals when given to them with other food.

Two suspicious looking individuals attempted to practice the drop game upon a young sailor in the streets of Buffalo, a few days ago, but the latter had been practiced upon before, so he knocked one of the droppers down, and, after giving chase to the other, overtook and flogged him soundly.

The distinguished head Chief of the Onondaga Tribe of Indians, Capt. Frost, (whose daughter died some two weeks since, aged 19,) died, at the Castle, on Sunday the 25th ult., at the advanced age of 85 years. He was in good health and was in attendance at the Burning of the White Dog, (an annual festival,) on the 18th inst., when he took a cold, which ended his eventful life after an illness of six days.

Monsieur Decaisne, assistant Naturalist at the Garden of Plants, at Paris, has issued the History of the Potato Malady in 1845. This author contends that the diseased root may be eaten without injury by man or beast; and that from the worst a fecula, quite nutritious and palatable, can be extracted by an easy method.

The Louisville Journal says, we see it stated that Bishop Miles, of Nashville, has made or is about to make, a purchase of 15 or 20,000 acres of land, about twenty miles back of Mills Point, in this State, with a view to its settlement by a large party of foreign emigrants, who are to come out under his patronage.

Mr. Walsh, the Paris correspondent of the National Intelligencer, does not agree with those who consider the Peel Ministry more favorable to American interests than that of Lord Palmerston would have been.

An auction was held at Grace Church for the sale of pews belonging to said church. There are two hundred and twelve pews, and about two thirds of them are sold. In many cases, four hundred dollars were bid for the choice above the assessed price. The bidding was quite lively and spirited. The two choicest pews were valued at \$950 each.

The inhabitants of the great City of Boston were thrown into a great excitement last week, by the startling announcement that a crier had been heard ringing his bell, and proclaiming, "lots of small pox in Nassau-street." On examination, however, it was discovered that a slight error had been committed, the crier having said—"Lost, a small box in Nassau-street." This altered the complexion of things materially.

The Cincinnati Herald says, we congratulate our readers, that the kidnapped citizens of Ohio are no longer prisoners. They are released upon mere nominal bail, Virginia being evidently desirous to extricate herself from a very disagreeable predicament. We trust, however, that the matter will not stop here. The scoundrels who trespassed upon our soil, and kidnapped our citizens, are indicted, and have been demanded as fugitives from justice. Let the demand be pushed, and let Virginia be taught that she will no more be permitted with impunity to commit such an aggression upon our rights.

John E. Snodgrass, Esq., Editor of the Baltimore Visiter, has sent a Memorial to the Maryland Legislature, remonstrating against the action of that body in reference to an alleged violation of the law of 1835 for the suppression of incendiary publications.

Mr. Twitchell of Worcester, who ran the Tribune and Journal of Commerce Express between Worcester and Hartford, by horse-power, with the steamer's news, performed the distance (60 miles) in three hours and twenty minutes.

Review of New-York Market,--Tuesday, Feb. 3. FLOUR AND MEAL.—For home use there is but a moderate inquiry at 5 5/8 @ 5 6/8. The inquiry for shipment will continue to some extent and about 3000 bbls. have been taken at 5 3/8 @ 5 5/8—the lower rate for Michigan. The range for Southern descriptions, 5 50 @ 5 75. Jersey Corn Meal is 3 75 @ 4 00. Brandywine 4 1/2; hds. 18 00. Bag Meal 1 25 @ 1 30. Buckwheat of prime quality is scarce; bbls. 4 00 @ 4 25; bags 1 87 @ 2 00 per cwt.

GRAIN.—The only sale we hear of was one of 6000 bushels of Barley on private terms. Northern Oats at 48 @ 50; Jersey 40 @ 43 with sales during last week of some 3000 bushels prime at the higher rate. The market is perfectly nominal at 80 cts. for Rye.

HAY.—The market is unsettled with but little demand. The rates range from 85 to 95 cts.

SEEDS.—We notice sales of Pennsylvania Clover, for export, at 10c. and 100 do Ohio, for home use, at the same rate. Flax is inactive at \$10 for Rough and 10 8/4 for Clean. Last sale Timothy at 17 00.

DIED. In this city, on Thursday evening, the 29th ult., Mrs. CATHARINE C. UTTER, wife of Elder GEORGE B. UTTER, Editor of the Sabbath Recorder, aged 21 years. The deceased was an exemplary member of the Seventh-day Baptist Church of this city, with which she became connected at the time of its organization. Her amiable spirit could not secure her from the ravages of consumption. This disease had been lurking in her constitution for some length of time, and made a decided development of itself early last fall. From that time she was for her bed until within a short period of her death. Through the whole of her sickness—which was not marked by any particular pain, nothing but a want of strength—she was serene and happy in the enjoyment of her Saviour's presence. Constitutionally disposed to look on all subjects with calmness, she had no extatic raptures; yet she had no fears, and met her death with a firm reliance on that Saviour whose cause she had honored by her life. Her remains were taken to Plainfield, N. J., for interment, and a discourse was on the occasion was pronounced by Elder THOMAS B. BROWN, from the text John 11: 25, on the Sabbath following her death. T. B. B.

EXECUTOR'S SALE.

WILL be sold at public vendue, on Tuesday, the 17th of February, at 1 o'clock P. M., on the premises, the Residence late of Jonathan R. Dunham, deceased, containing about 10 acres of excellent land, with a large and convenient Dwelling House and Barn; also a Tan Yard, Bark House, Shoemaker's Shop, and other outbuildings, and a good variety of fruit trees. It is situated on the main road from Plainfield to Bound Brook, about 2 1/2 miles from the former and 3/4 from the latter place, and about 1/2 of a mile from the New Market Depot on the Elizabeth and Somerville Railroad, from which place the cars make three trips to New-York daily. It would make a pleasant country residence for any gentleman wishing to live in the country and do business in the city; or an excellent Tanery, it being in the immediate vicinity of sufficient quantity of the best of bark, a stream of water runs through the premises, and the Water-Pit in said yard contains a living Spring of excellent water, which is said to make the best of Leather. Terms of payment made easy. Also, a small Dwelling House and seven acres of good land adjoining the before described property.

Also, a small Dwelling House and Garden, adjoining the first mentioned property. For a further description of the said premises, application may be made to Mr. Dunham, on the premises, or to RANDOLPH DUNHAM, Plainfield, or DAVID DUNN, New Market, Executors.

N. B.—All the described properties are offered at private sale until the day of sale, and if any are sold notice will be given. New Market, N. J., Jan. 12, 1846. J22td

A FRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, Principal, and Professor of Languages. IRA SAYLES, Associate Principal, and Professor of Mathematics. G. W. EVANS, Professor of Natural Science. J. B. HAYES, Professor of Anatomy and Physiology. C. O. STILLMAN, Professor of Vocal and Instrumental Music. MISS C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting. Mrs. M. B. KENTON, Assistant in the Female Department.

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

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

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public. The Institution is liberally endowed and subject to the visitation of the Regents. Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845-6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2. EXPENSES.—Tuition, per term, from \$3 50 to \$5 00. Board, per week, \$1 00. Piano, (extra,) per term, \$10 00. Washing, lights and fuel, per term, from \$2 00 to \$5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed \$70 00; and may even be reduced much below this, where individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL, President of the Board of Trustees.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

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

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\$2.50 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged both in the paper and by an accompanying receipt. No paper discontinued until arrears are paid except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellaneous.

From the Oberlin Evangelist. GOD WILL HEAR PRAYER.

Thy Church, O God, hath from these strayed Her countless harp beside her laid, Her foes exulting bid her sing New songs of praises to her King: Zion shall sing and ne'er despair, Since God will hear and answer prayer.

I walked beside the lonely tomb, And thought upon its silent gloom; With grief oppress'd my joys were fled, A friend lay in the lowly bed; Beauty and worth were mould'ring there, O God, do hear the mourner's prayer.

The mourner's plaintive cry I hear, With gentle hand will wipe his tear, Send life to bless the mould'ring urn, Its sacred dust to glory turn, Beauty and worth shall wake from clay For I have heard the sleeper pray.

ADDRESS

to the Voters in the State of New-York, BY THE PEOPLE OF COLOR.

FELLOW CITIZENS:

On the first Monday in June, 1846, there will assemble in Albany, a Convention of Delegates to be chosen by you, to make alterations and amendments in the Constitution of the State.

We hail with joy and thankfulness the approach of the time which will mark a silent and bloodless, but salutary revolution, in regard to laws and ordinances which, ample as they were twenty-five years ago, are now too narrow for the full development of our growing Republic.

We hail it with the more pleasure, because we trust that the strife of party will be laid aside in order that each man, duly reflecting on his relation to the whole people, may calmly arrive at clear views of the duty to the whole people.

Proscribed though we have been, during a short time, from the free exercise of the Right of Suffrage, we firmly believe that no one will deny to us, on the approach of this Jubilee of Freedom, the exercise of Free Thought.

Our free thought tells us to solicit from you, fellow citizens, in an earnest and respectful manner, that you will wipe away from us the blot of proscription, and restore to us that equal exercise of the Elective Franchise which was awarded to our fathers under the old Constitution of this State, as an acknowledgment of their manhood, in the time when the Constitution was adopted, in the midst of the Revolutionary War.

In making this request, we repose upon the Justice of a Sovereign People, to whom the exercise of oppression cannot be pleasant nor even a tolerable thing. We approach with a full and equal trust, men of all political parties—believing that a sense of justice is not confined within the limits of any party—but dwells in the hearts of the whole whom we address.

Twenty years ago, in the time of peace, through the magnanimous effort of a Democratic Governor—Daniel D. Tompkins—we were finally emancipated from the yoke of Slavery. Since that time, and during many years before we have zealously embraced the Common School privileges awarded us by the equal Law of this State, and have endeavored to obtain an average share of intelligence. During the twenty-five years that have elapsed since we were restricted to the Property Qualification, for the Suffrage, we confidently submit it that we have done no act unworthy the name of a free people.

Although we believe that in this matter they oppress us, we have patiently abided by the laws of our State, have patiently awaited the result of our constant appeals to the Legislature to undo this oppression, and now that the question is placed in your hands, we appeal to you, the whole people, to grant us the full privileges and rights of citizenship which we have so faithfully striven to merit.

We crave the extension of the Elective Franchise as a right. We believe it to be our right, because we have enjoyed it by the laws of the land ever since the first organization of the State of New York, of which the Constitutions, both new and old, expressly declare, "that no person shall be deprived of the Right of Suffrage except by the laws of the land or a jury of his peers." Neither the laws of the land nor a jury of his peers have deprived us of this right, but both have secured it to us by the tenure of uninterrupted possession.

We claim it as a right on still higher ground. It has been agreed that the Right of Suffrage is something other than right, it has been called an expedient, a reserved right, and an imperfect right, which the State can withhold at pleasure. These statements have struck us with surprise and grief, less from any special fear of our own tenure of this right, than from a profound alarm at the blow which they aim at the fundamental principle of our Republican Liberty.

That fundamental principle is, that ours is a Government of the People. There is no State apart from the people—no people apart from, and ruled by the State. The State derives its authority from and holds it by the will and voice of the people, and has no authority apart from the will of the people. The medium through which the people exercise their will, or express it to those whom they have elected to execute the same, is the Ballot Box—that is by the exercise of the Right of Suffrage.

Hence the exercise of the Suffrage is one and the same thing with the exercise of self-government. To deny, or limit, or tamper with the exercise of the Suffrage, is the same thing as to deny or limit, or tamper with the exercise of self-government.

To call the Right of suffrage an expedient may be accurate, if by an "expedient" is meant by the means of self-government, or the mode through which the people govern themselves. But if, by an "expedient," it is meant that the Right of Suffrage may lawfully be withheld from a portion of the people, then is a foul wrong done to our Representative form of Government. For in the language of the recent message of Gov. Wright, of this State, language written with a view to this very point:

"That legislation which equalizes the benefits and burdens of Government, extends the same encouragement to the enterprise and industry of all in every situation and employment, and attempts to secure no special privileges to any, will diffuse prosperity through a community; because under such a system of laws, all will feel that the fruits of their industry are justly

secured to themselves. On the contrary, attempts to confer favors by law upon classes or localities, produce a competition destructive to profitable industry; a strife, not to earn, but to gain the earnings of others."

Neither can the Right of Suffrage be called an "imperfect right" nor a "reserved right," for these terms have reference to forms of government which do "confer favors by law upon classes," and which the State is something apart from the people. But in our Republican State, where the people exercises the high functions of self-government, where the State and the people are one, the Right of Suffrage is a perfect right, co-extensive with the whole people, who make the right the means through which to express their will. And any limitation of the right to any, however large a majority of the people would of necessity destroy the essential character of our government, and convert it into something else than a government of the people.

We do most respectfully submit it to you, fellow citizens of the State of New-York, that from whatever point you may look at this matter, the public weal, progressive prosperity, the stability of our government, the principles on which it is founded, and above all, the sense of justice which the Almighty has planted in each human breast—all equally urge upon you the necessity of an extension of the Right of Suffrage to the basis of manhood unsustained by crime, uncursed with iniquity. If the force of example be required, we appeal to the States of Maine, and Vermont, and Massachusetts, as abundant proofs, for those States have received no detriment from admitting colored citizens to a full and equal participation in the Right of Suffrage.

It is with deep solicitude, fellow citizens, that we look to the election, which will occur in April next, for delegates to the State Constitutional Convention. We appeal to men of all parties, who love our institutions and their advancement, to vote for such Delegates as are favorable to an extension of the Right of Suffrage equally to all. We appeal to all who rejoice in the progressive character of our government, we beseech all, on this eminent occasion, to cast their votes in such a manner as shall tend most effectually to secure our restoration to the rights of men and citizens.

We humbly but hopefully present ourselves to the People of the State of New-York, as candidates for the rights of citizenship—we rely upon your sense of righteousness and justice, for a full and free exercise of the Right of Suffrage, trusting that you will be guided in your determination by the spirit of Him who is the great Head of all States, and the common Father of all mankind.

In behalf of the Colored People of the State of New-York, we respectfully submit the above as their regularly organized State Central and County Committee.

[Signed by about one hundred colored citizens.]

THE MOTHER AND DAUGHTER.

"It is very lonely, mamma," murmured a fair-haired, lovely girl, as she rested upon a sofa one evening, "it is very lonely now, and the night seemed very long. Shall I never see papa any more?"

"Yes, my love, you will see him again in a happier world than this."

"But this is a fair world," said the little girl; "I love to run and play in the warm sunshine, and pick the water-cresses from the brook; and when the weather is a little warmer, I shall go and gather the blue eyed violet, that papa said was like me."

"Too like, I fear," said the mother, as the crystal tear-drop trembled on the drooping-lid; "but, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of him, whose name is love, beams brightly and forever in those golden courts; the trees that grow on the banks of the river which waters that blessed place, never fade as they do in this world; and when friends meet there, they will be parted no more, but will sing hymns of praise to God and the Lamb forever."

"And shall I go to that happy place when I die," said the child, "and will you go with me?" "Yes," said the mother; "we shall both go in God's own time; when he calls us from this life, we shall dwell forever in his presence."

It was a little while, and the mother bent over the grave of this little frail flower of intellect, withered by the untimely frosts of death; but she was alone, when in the twilight shades she sat upon the grassy mound, where the deep and yearning hopes of that fond heart were gathered in oblivious silence? Oh, no! The soft and silvery tones of buried love whispered in the breeze, that lifted the drooping flowers, overcharged with the dewy tears of night. The diamond stars that one by one came forth upon their shining watch, seemed beaming with the light of that deathless flame, which burned undimmed upon the inmost shrine of her heart; and she enjoyed, in the holy hours of solitude, that communion of pure spirits, which exalted faith alone can bestow.

VALUE OF A NEWSPAPER TO CHILDREN.

A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are familiar, and he will progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with advancement. The mother of a family being one of its heads, and having more immediate charge of children should herself be instructed. A mind occupied becomes fortified against the ills of life, and is prepared for any emergency. Children amused by reading or study, are of course more considerate and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog-shop, who ought to have been reading. How many parents who have not spent twenty dollars for books in their families, have given thousands to reclaim a son or daughter who had ignorantly or thoughtlessly fallen into temptation.

REMARKABLE OLD AGE.—William Pridson, of North Carolina, died on the 14th ult., at the extraordinary age of 124 years. He had served a full term in the war of the revolution, although then legally exempt by reason of over age. His grandchildren are old infirm people, and several of his great-grand-children are advanced of forty. He was able to walk until a few days before his death. He was probably the only man who has ever attained that age in the United States.

FOR THE CHILDREN.

METRICAL GRAMMAR.

[The following article we copy from an old manuscript, for the benefit of our juvenile readers.]

- 1. Three little words we often see Are ARTICLES, a, an and the.
2. A Noun's the name of any thing, As school, or garden, hoop, or spring.
3. ADJECTIVES tell the kind of noun, As great, small, pretty, white, or brown.
4. Instead of Nouns the PRONOUNS stand; John's head, his face, my arm, your hand.
5. VERBS tell of something being done; To read, write, count, sing, jump, or run.
6. How things are done, the ADVERBS tell; As slowly, quickly, ill, or well.
7. CONJUNCTIONS join the words together; As men and children, wind or weather.
8. A PREPOSITION stands before A noun; as in or through a door.
9. THE INTERJECTION shows surprise; As oh! how pretty, ah! how wise.

The whole are called nine parts of speech, Which Reading, Writing, Speaking teach.

THE FIRST COMMANDMENT.

Exodus xx: 3. Thou shalt have no other Gods before me.

This text is the first of the ten commandments which God gave upon Mount Sinai, and wrote upon two tables of stone. It forbids us to acknowledge, trust in, or worship any other God. God will not give up his claim, or divide his authority or the affections of our hearts with another. We must have no other Gods, that is, we must not trust in or give our affections to any other being or thing, in any degree which conflicts with the claim of our Creator, who requires us to love him with all our hearts. Let us then consider,

THE REASONABLENESS OF THIS CLAIM.

1. God is our Creator; he made us. When men make any thing, they claim it as their own, and think they have the exclusive right to its use and advantages. Now if this be right, how plain is it that God has a right to us, since he made us? We did not make ourselves; angels did not make us; the devil did not make us; but God made us, and to him we owe our existence, and all we have and are, we should, therefore, have no other Gods before him.

2. God preserves us. We could not live without God. It is written, Acts 17: 25, 28, "He giveth to all, life, and breath, and all things; for in him we live and move and have our being;" God did not make us and then leave us to take care of ourselves, but we "live and move in him." Was he but to withdraw his upholding influence, we should perish. If then we cannot live a moment without God, we should have no other Gods before him.

3. God supplies all our wants; he sends us "the early and latter rain," and gives fruitful seasons that we may have food to eat and clothing to wear. We might plow and sow, and watch early and late, but we could not cause a harvest to grow and ripen without the blessing of God, who is so kind as to cause his sun to shine upon the evil and upon the good, and send his rain upon the just and upon the unjust. O, how ungrateful and wicked it must be to turn away from a God that does so much for us to seek after other Gods.

4. Notwithstanding we have all sought other Gods, and sinned greatly, God is still gracious. He gave his Son to redeem us; he has sent us his word to enlighten us, and employs various means to reform and save us. The very law he has given us is for our good, since it requires nothing but what is essential to our happiness. How wonderful are all the mercies of God to this guilty world! Had not God been good, had he been our enemy, he would never have done so much for us, to save us from the ruin we are bringing upon ourselves. Where can you find a better God than you should not be satisfied to have no other Gods before him.

5. There is no other God that can do us good and make us happy. God is almighty and cannot only save, but can overcome and destroy all other Gods. He is allwise and can see every thing from the beginning to the end, and can provide for us. He is everywhere present, and can take care of us in all places. He is unchangeable, and will always remain just so good and powerful, and wise, to provide for us. He is eternal, and therefore can take care of us and make us happy forever. These are some of the reasons why we should have no other Gods before him. Are they not good and sufficient reasons?

CONCLUSION. 1. It appears from this subject that we are under the strongest obligation to God. To have no other Gods before him, is to acknowledge him as our God, and to love and obey him. But how few do this! How many things, children, do you love more than God, to secure and enjoy which you disobey God? These are your Gods; you have other Gods before him who is your Maker. 2. The way of duty is the way of true interest. As God is the only being in the universe that can make us happy, so if we turn away from him and seek after other Gods, we turn away from our only source of enjoyment that is pure and unfailing. Children, seek God, give your hearts to him, do it now; have no other Gods before him, and he will be your God forever and ever. Amen.

AVOID BAD-COMPANY.

A correspondent of the Temperance Banner tells the following true story, to show what we get by being in bad company. It beats the fable of poor Tray, which we used to read in our school-boy days:

"When I was a little boy about nine or ten years old, I was one day with my father in the apple-orchard, for the purpose of shooting the mischievous jays, that pecked the apples and corn. Presently, one of these birds perched in an apple-tree near, at which my father levelled his gun and fired. Something was seen to fall from the tree; whereupon I ran forward, expecting to find the jay, but was surprised to find instead of the jay, a couple of innocent young mocking-birds. The jay had escaped. I took them to my father, who surveyed them with a

mournful look for several moments, and then, throwing them down, observed, "That's what you get for being in bad company."

"The incident and remark were fixed upon my mind from that moment, and they have been of much use to me many times since. And when I have seen other persons suffer for being found among wicked and mischievous persons, (and this I have seen many times,) I have said in my heart, "That's what you get for being in bad company." I have known school-boys get whipped for being in bad company. It is next to impossible, perhaps, for us to escape without injury, in some way, if we choose wicked people for our companions; for the Bible testifies that "evil communications corrupt good manners."

"Let then, little boys, and all others, avoid being found in company with wicked persons; lest they should have occasion, while covered with shame and disgrace, to say, "This is what I have gotten by being in bad company."

THE MERCHANT AND THE SAILOR BOY.

A few months since, a merchant of New York returning to the city in his carriage, overtook a sailor boy on the road. Prompted by sympathy for the sailor, and a benevolent interest in the boy, who appeared to be some thirteen or fourteen years of age, he asked him to ride, and inquired into his history. The young sailor was already a drunkard and an outcast. Yet there were drawn on his countenance the lineaments of a noble mind, and the promise of a useful man. With his characteristic promptness the merchant's purpose was soon formed. "I'll see," said he to himself, "what I can make of him." He took him at once to the Sailor's Home, where he received such kindness and advice as the homeless and dissipated boy needed.

After a few weeks the merchant found him a voyage, and sent him to sea. He returned to the Home, and was soon transferred to the merchant's family, and from the ship to the school-room. From the hour he was taken up he has manifested a growing improvement.

The other day, on packing his trunk for a return to his school, the following paper was found written by the sailor boy.—Sailor's Magazine.

ON THE SHIP, AND ITS SAILORS.

Who cares for the weather-beaten sailor? Sometimes there may be a mother, or a sister, or a younger brother, and often a wife, to pray for his speedy return. When ashore, he is seen in the lowest of houses; no one to direct him, no one to speak kindly to him. When his money is all gone, he is kicked out of doors, despised, and degraded below the brutes, by those very persons who ought to use him well.

The ship; think of the ship that is worked by the sailors. Noble vessel that ploughs the raging sea, to carry the produce from one country to others. Think of the man-o'-war ships. Who work them? Sailors. Who fought so bravely for their country, and kept off the enemy's ships of war? The sailors. You that are rich, and call yourselves gentlemen; why not engage in the sailor's cause? Give them Bibles and tracts; also give them a knowledge of the gospel. Who wants such things more than the poor, despised, and common sailor before the mast? Think of the sailor while the wind whistles around your house; think of him when tost in the raging sea. Put forth your hand and save him while there is yet hope. Give him the temperance pledge, turn him from his wicked ways and God will reward you for it. Amen.

July 5, 1845.

A STORY FOR CHILDREN.

"There were once three little silver trouts, who lived in a stream of clear water, which ran between two high green banks. The banks protected it from the wind and storms, so that the water was always smooth; and as the sun shone there, it was a very delightful place. Besides, these little fishes had plenty to eat and drink, and nothing to trouble them; so that you would have expected them to be perfectly happy. But alas! it was not so; these little trouts were so foolish as to be discontented and unhappy, and God heard them complaining. So he told the little fishes that each of them might wish for whatever he pleased, and it should be granted. So the first little trout said, 'I am tired of moping up here in the water, and of having to stay all the time in one place; I should like to have wings, to fly in the air as the birds do, and go where I pleased.'

"The next said, 'I am a poor, ignorant little fish, and I do not know how to protect myself from danger; I should like to have a great deal of knowledge, and understand all about hooks and nets, so that I might always keep out of danger.'

"The other little trout said, 'I too am a poor, ignorant little fish, and for that reason, I do not know what is best for me; my wish is that God would take care of me, and give me just what he sees best for me; I do not want anything that he does not choose to give me.'

"So God gave wings to the first, and he was very happy, and soared away into the air, and felt very proud, and despised his companions whom he had left in the river. He liked so much to fly, that he flew away off, till he came to a great desert, where there was no water, nothing but sand as far as he could see. By this time he was tired of flying, and was faint and thirsty, but he could see no water. He tried to fly farther, but could not; his wings failed, and he fell down panting on the hot sand, where he died miserably.

"And God gave the second little fish knowledge, as he had desired, and he understood all kinds of danger; but instead of being happier, he was all the time in terror. He was afraid to go into the deep water, lest the great fishes there should swallow him up; and he was afraid to go into the shallow water, lest it should dry up and leave him. If he saw a fly, or anything that he would like to eat, he did not venture to touch it, lest there should be a hook concealed under it. So he pined away and died.

"But God loved the other little trout, and took care of him, and kept him from all dangers, so that he was the happiest little trout that ever lived.

"And now, which of the three fishes was the wisest?" "O, the last, papa. But I am sorry for the two poor little fishes that died. They were not much to blame, papa, after all; they didn't know what would happen to them." "No, certainly they did not; they were to blame for not being satisfied with what God had given them, and believing that he knew best."



THE EAGLE.

There, children, you have a picture of a great eagle with a snake in his talons. The eagle is a powerful and noble bird, yet they often commit great depredations. They will carry off lambs and other useful animals, and have been known to carry off children. It must be a dreadful death to die, to be picked to pieces by an eagle. Some ten or twelve years ago, in this country, a boy was attacked by an eagle. The boy was sent from the harvest field to the house after a sickle. A sickle is a sharp crooked instrument with which men reap wheat and other grain. While he was returning to the field, the eagle pounced upon him, and the boy was compelled to fight for his life. He was a noble-hearted fellow, and gave noble battle. After the battle had raged for some time, the boy, rallying all his remaining strength gave the eagle a blow so powerful, that the point of the sickle entered his body and killed him on the spot. This was a noble victory, but it was a dear one, for the boy lost one of his eyes in the fight, besides being much torn in different places. He however, got well and had one eye left, and that was better than to have been killed and eaten up.

THE BOY, THE DOG AND THE WOLVES.

The children no doubt know that in some of the eastern countries, men keep large flocks of sheep, and keep men to guard them called shepherds. The children have also heard many fine stories about shepherd's dogs, how knowing and faithful they are. Now for the story. There was once a gentleman in the Eastern world, who owned a large flock, and had a shepherd to take care of them, who attended them on the hills during the day, and drove them down into the valley at night. This shepherd had a faithful dog, who always attended him, and assisted in taking care of the sheep. The gentleman also had another dog, very large and stout, which was a hunting dog, but which was always about the house when not out on a hunt with his master. The gentleman had a little son about nine years old, who was a great favorite of all the family, but especially of the shepherd, with whom he was often permitted to go upon the hills. He was a sweet tempered, lovely little boy, and was even greatly beloved by the hunting dog, with whom he spent many playful hours in the yard. The dogs name was Carlo, and the shepherd's dog's name was Seeker.

One day the little boy asked his mother if he might go up the valley, and meet the shepherd as he would be returning with the flock for the night, and she told him he might go, as this was a common thing for him to do, as the evening approached with its cooling influence. So away the boy flew up the valley, and the faithful hunting dog went with him. It was rather a narrow pass between two hills which led the way to the high pasture lands, and was skirted on both sides by thick timber, which served as a covert for wild beasts. The shepherd was rather later than usual in coming up, and of course the boy advanced farther up the valley than he had expected to do. The shadows of evening were just beginning to darken the deep passage between the hills, and he saw nothing of the shepherd coming. Suddenly he heard, near by, a dreadful howl, and in an instant two great wolves were rushing upon him with dreadful fury, but before he had time to fly or think what to do, his faithful Carlo, who had lingered a little behind, darted by him with the most dreadful courage and fury, and coming in contact with the most advanced of the two wolves, his terrible teeth were set in his neck and he was pinned to the ground. But the second wolf rushing on to the combat, forgot the boy, and fell upon the dog, fastening first upon his shoulder, then upon his ham, then upon his flank. While this was going on, the boy retreated to the nearest tree and placing his back against it, stood with an uplifted stick in his hand looking upon the dreadful conflict which the faithful dog was waging in defence of his life. The combat was long and fearful, and the odds was against the dog. The wolf beneath him struggled most violently to relieve himself, while the other wolf, being at full liberty, wounded the poor dog, so that blood was streaming from different gashes torn in his flesh. Still the faithful dog gave no signs of yielding, though the battle grew weaker on his part. The boy saw his friend most fall on the field, unless he had assistance, and was about to rush into the conflict with his stick, when he was almost astounded by the loud shouts of the well known voice of the shepherd, "Down on them, Seeker! Down on them, Seeker!" when the shepherd's dog, almost like a clap of thunder, came leaping from the cliffs above, and dashing upon the second wolf, took him clear from the other dog. In a moment more the shepherd himself came up, and with his iron-pointed staff, despatched the first wolf and relieved the dog, which was overcome with his efforts and wounds; and then, turning to the one engaged with his own dog, ended the conflict. Poor Carlo, when fully relieved, was so exhausted and weak from loss of blood, that he was unable to stand.

Now, said the shepherd to the boy, my young master, will you run home and tell papa what has happened? if you will, Seeker will take care of the sheep, for he is not much hurt, and I will stay and watch Carlo, who has saved your life. Away Tommy ran, for that was what they called him, and soon a little hand-cart was sent up by the gardener, and the poor dog was carefully conveyed home, and soon got well.

EDITED BY VOL.

The

SABBATH

The readers persecution by German Servant, when she had offended, working on Sunday a Justice of the peace in accordance with the law, was fresh in mind to make law so modified, its penalties, and tions to the State by several hundred some of the State. This gave occasion for what they called abolition of the State not end here, up the subject siding with the monocrats—burg, Pa., concerning the proming on Sunday.

Without com or attempting to shown—that the exactly adapted have thought to promote the following order and a portion of each individual

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To the Honorable the Commonwealth

THE PETITION

the county of

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