

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 92.

The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION DELUSIVE—NO. 9.

No fact is more apparent, nor is there one connected with the subject that has been more unequivocally acknowledged, than that the Sunday laws fail to effect their professed object. Twenty thousand persons have been known to cross a single ferry between New York and Brooklyn on a single Sunday. "We have not the madness to think of coercing our State or Nation to keep the Sabbath. We know that our citizens can break the Sabbath if they will. A standing army could not prevent it." So says the Address of the Ohio Sabbath Convention. Yet, notwithstanding these admissions, as soon as a pious and peaceable class of citizens ask the Legislatures of our States to release them from all general liabilities for pursuing their secular employments on the first day of the week, a great alarm is professed, as though the foundations of society were about to be upturned. "It will open the flood-gates of immorality," says one. "Its tendency, we have fearful reason to believe, would be to inflict most serious injury upon the morals of this community," says another. "Its effect would be to interrupt, most seriously, the religious exercises of that portion of our community among whom this people might reside," say the Chambersburg remonstrants. Just so far as there is any sincerity in these professions, we pity the ignorance that they betray; and where that does not exist, we condemn the hypocrisy which prompted such pretences.

We know it is possible—aye, very common, for men of talent and learning to palm upon themselves and others a gross and powerful delusion, while at the same time there are opposite facts in abundance, and lying on every hand of them, calculated to dispel that delusion. If it were not so, how could a million of people have been induced to visit the holy tunic at Treves, in the year of our Lord 1845? Perhaps every age has had its popular delusions. Be that as it may, we look upon the fiery zeal of certain advocates of Sunday legislation as of the same class with Matthew Hopkins the witch-killer, and Peter the hermit, who urged all Western Europe to engage in a crusade against the infidels in the holy land. Each had their day, and each out-lived the popular commotion which he had created. There is reason to expect this for the advocates of the Sunday laws.

For a long time, all the most distinguished advocates of the Sunday Sabbath zealously taught that Sunday desecration certainly exposed the actors to the judgments of God in this world as also in that to come. And in corroboration of their doctrine, every accident which happened on the first day of the week was carefully chronicled, and on certain occasions a whole chapter of Sunday calamities was read off—all proofs that Sunday is a holy day, and that Jehovah visits the violators thereof with summary judgments. And we are told, that it is still the practice in places where it is supposed there is no mentor to guide the people aright. But in New York the Sabbath Recorder has published so many chapters of accidents happening on the Sabbath of Jehovah, the seventh day of the week, that it is evident that if these things be proof, then the Lord has two Sabbaths in the week, and then our first-day sabbatarians are in as much danger of judgments as the seventh-day sabbatarians! This will never do; and so the New York Evangelist has fairly given up this device, and learned to attribute things to their proper cause, as is proved by the following passage: "How is it that the elements combine, as they seem to do, against Sabbath-breaking? That those who assume themselves on the water on the Sabbath are more apt to be drowned than other people, has long been notorious. As this is not a world of retribution, we cannot well attribute it to any miraculous interference with the laws of nature for the punishment of the guilty. The cause must be sought in the Sabbath-breaking state of mind." Well, to have learned the truth and acknowledged it, is better late than never. But why so late? There have always been obvious facts that were calculated to teach this wholesome doctrine—facts too, that were plainly against the doctrine of special judgments being inflicted for secularizing or sporting on Sundays. Why is it, as it seems to be universally acknowledged, that many more accidents happen to men while engaged in sport on all days of the week, than while they are following their daily occupations with sobriety? "The cause is to be sought in the sporting state of mind." Why is it that the fourth of July furnishes materials for the most calamitous chapter of accidents of any day in the year? "The cause is to be sought in the reckless state of mind," induced by the manner of celebrating our national independence. The cause is the same with accidents happening on Sundays. A greater number of persons are let loose on that day than on other days from the restraints attending their every-day occupations; and they plunge headlong into danger. So far,

then, as the argument for Sunday laws is based upon the doctrine of divine judgments overtaking the Sunday trespasser, it is delusive.

But there are other facts which palpably contradict the theory of divine judgments being inflicted for Sunday-breaking. To say nothing of the Jews, we present ourselves, who no more reverence that day than the other five working days; yet we have occasion to magnify the divine goodness which visits us and our families with mercies, and not with judgments, on that day.

Look again at the Quakers, who, with the exception of a single assembly for worship on that day, secularize it as commonly in their families as do the Seventh-day Baptists, and have done so for near two hundred years. It is well known, that they regard neither the Sabbath nor Sunday as holy time. Yet we venture to say, that there is not a more thrifty class of citizens in the United States than are they; nor is there a class among whom fewer accidents occur on all days of the week and of the year. "The cause is to be sought" in their industrious habits and sobriety of mind.

We by no means reject the doctrine of a divine Providence, nor deny that the judgments of God sometimes overtake daring transgressors in this world; but we do deny, that there is any scriptural authority for teaching that accidents which happen on the first day of the week are judgments sent to punish the violation of that humanly-sacred day; and we affirm, that facts in great numbers demonstrate the contrary. If the advocates of Sunday have any self-respect left, they had better abandon that position. Whoever teaches it, palms a great delusion upon the simple-minded among the people. It may not be quite so gross, but it is of the same class with the arguments of the papists, who pretend the same things for their church festivals. According to the historian *Binius*, one Eustachius, Abbot of Flay, came into England A. D. 1201, with an epistle from heaven commanding the observance of Sunday and other holy days, in which are the following striking passages: "This I say unto you, ye shall die the death, because of the dominical holy day, and other festivals of my saints, which ye have not kept. I will send unto you beasts having the heads of lions, the hair of women, and the tails of camels, and they shall be so hunger-starved that they shall devour your flesh." The credulous historian goes on to tell us of numerous calamities that befel those who disregarded the *heavenly epistle*. "A man baked bread, and blood came out. Another grinding corn, blood came in a great stream instead of meal, while the wheel of the mill stood still against a vehement impulse of water. Heated ovens refused to bake bread, if heated after the commencement of sacred time." Ridiculous as these things appear, they are of the same class with those accounts published in the present day of God's judgments upon the individuals, companies, and families, that do not honor the so-called *Christian Sabbath*.—Papal advocates for Sunday observance have just as good authority for these things as modern protestant orthodox divines. Times and circumstances have changed, but truth has not. We repeat it, the legislation that is urged by these considerations is delusive. It has all the elements of superstition in its practice and pretence. What is superstition? Belief without evidence or reason, devotion without faith, religion without truth. That faith which is of the operation of God, is a belief grounded upon divine evidence. That obedience which springs from a scriptural faith, consists in an implicit deference to revealed truth. That religion which is derived alone from tradition, and has no sanction in the revealed Word of God, except by far-fetched and illogical inferences, may most certainly be termed superstitious. And yet this is one strong ground on which Sunday legislation is urged by the divines of the present day.

But we are told that the cause of good morals requires the enforcement of Sunday laws. Is it then the operation of the Sunday laws which has made the Seventh-day Baptists, according to the language of Mr. Bilderback in the New Jersey Legislature, "as conscientious, sedate, and orderly a people, as can be found upon the face of the earth." Where, on the face of the earth, will any one find a more sedate, orderly, and virtuous people, than the Quakers? Were they made so by the Sunday laws? Nay, verily, both these classes of citizens disregard the Sunday laws altogether, so far as their private practice is concerned. Our own citizens and others who have traveled in the continental countries of Europe and in the United States, have sometimes instituted comparisons between the morality of these countries, greatly to the honor of the United States; and one item in which it appears to them is, in the superior attention which is paid to the *Christian Sabbath*. As a matter of morality, we exult in it as much as any class of our fellow citizens. But it is a great mistake to attribute it to the operation of the Sunday laws. The numbers of our citizens attending public worship at all times when our churches and chapels are open, as much exceed those of continental Europe as the numbers observing the Christian Sabbath; and yet we have no State laws to

compel this, while in some instances they have. It is evident, then, that the true cause must be sought somewhere else, rather than in the State laws. We attribute it to the superior intelligence and piety of the American ministry; the more thoroughly religious character of the majority of our citizens, their general intelligence, and our healthier public customs. These causes can in no respect depend upon the Sunday laws, because they exist in those classes of citizens who upon principle reject the Sunday laws altogether; and who would continue to exert their benign influence wherever they might be, were the Sunday laws wholly repealed. Sunday laws were never enforced with more rigor than during the reign of Charles II. of England; and there never was a more profligate court, nor greater laxity of manners among the people.

The whole history of the world proves, that morality cannot be maintained by mere human laws; it has a higher origin than the fear of man. Its source is in the state of the affections, and these must be influenced by motives drawn from the relation of man to his Creator. Human laws cannot take cognizance of the mere workings of the mind. It is of public acts alone that they can take cognizance, either to punish or reward. But public acts must be determined by defined limits and artificial boundaries. It is therefore utterly impossible to enforce a moral duty which requires the right exercise of the affections; or, to punish the violation of such laws, in a thousand studied evasions. Of course, so far as Sunday rests upon moral considerations, it cannot be enforced by human laws. In strict despotisms, like that of Russia or Prussia, there may be a stagnation of the current of human society, which to the passer-by has an apparently quiet surface, and that may often be taken for good order, or even morality; but look below its surface, and it will be easy to see that in proportion as the current of the passions has been dammed up by arbitrary restrictions, it has been accumulating a bed of mire, which, like some of our alluvial bottoms, produces a deadly miasma, which is realized only by those who reside within the reach of its noxious effluvia; stir it, and it spreads its baleful influence over every adjoining region. Such is society every where under the restrictions of human rule. If our citizens are disposed to vice and immorality, the only effectual remedy is to instruct them in the great principles of morality, their obligations to their Creator, and an intelligent acquaintance with the institutes of his will. Bring the conscience under the influence of truth, and it will need no human coercion to walk in all the paths of morality. To compel an unwilling conformity to an external religious observance, while the people are intent upon every selfish gratification in private parties, private pursuits, and every other way in which they can pursue their own desires and avoid public or penal censures, and then to exult in the general observance of that religious custom, is both delusive and hypocritical. It is in this light that we look upon the working of the Sunday laws. We can see no way for their advocates to escape from the imputation of delusion or hypocrisy. The beautiful uniformity, so much talked of by the Sunday legislators and their advising divines, is the beau ideal of the Catholic Papal Church—that for which she has shed rivers of blood, and filled the earth with groans and tears. That very uniformity has made her influence, where she has obtained the predominance, more deadly to the morals of the people, than the malaria of the Italian marshes is to the health of the people. Such it would be, we have fearful reason to believe, could it be obtained by a Protestant sect in America. Instead of promoting morality, human attempts to compel uniformity are usually productive of formality and insincerity, and therefore delusive.

To pretend that attempts to secure this are in honor of the divine law, or to claim its sanction for so doing, is still more delusive. The Jewish law never estimated Sabbath-breaking by dollars and cents, as our Sunday laws do. The divine laws never treated Sabbath-breaking as a mere offence against society. The only penalty they inflicted for its violation was death. It was a violation of the divinely-instituted national covenant, which, unatoned for, exposed the whole nation to the dreaded judgments of Jehovah. This was the principle on which blasphemers of the name of the Lord were put to death; and indeed in all cases where the transgressors incurred the death penalty. That this principle was regarded as a part of the Jewish polity, is manifest from what Caiaphas said, (John 11: 49, 50), "Ye know nothing, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." For a nation to change a divinely-instituted penalty from that of death to a fine of four dollars, is certainly lowering the moral considerations by which Jehovah has surrounded it to a degree which must change the whole character of the law, and lead people to lose sight of the great moral reasons upon which it was originally enforced. The Sunday laws are therefore not only unauthorized by scriptural example, but upon their assumed premises, they are delusive, by tak-

ing away from the moral considerations on which Sabbath-keeping was enforced by the Jewish laws.

As to the pretence of interrupting the worship of others, facts every day contradict it. There is not a day of the week, nor a day in the year, but what hundreds of our fellow citizens assemble in their respective churches and chapels, and worship their Creator, with no more annoyance than on Sundays.

Our leading points on this part of the subject are these: Sunday Legislation fails to accomplish its professed object—advocates theory against fact—substitutes superstition for true religion—takes external uniformity for true religion—and lowers a divine institution by a human substitution. Is not this delusive? S. D.

THE OLD TESTAMENT NOT SET ASIDE BY CHRIST.

It is important in this discussion to ascertain the opinion of the Master, of him who "is the end of the law," the antitype of its types, the substance of its shadows—And it is gratifying that we have that opinion fully and clearly expressed.

In the sermon on the mount, in which he explodes the fool's interpretations of the Jewish doctors and rabbis he fully sanctions the Old Testament as a divine code of laws and morals. And yet, to that discourse we are directed for the proof that the "law and the prophets" are to be reckoned among the musty records of a dark age, and on a par with the writings of heathen moralists. Let the reader now turn to Matt. 5. 17th 18th and 19th. 1. Christ puts his hearers on their guard against supposing he intended, in what he was going further to say, to "destroy the law or the prophets." "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." By the law and prophets, he intended to ground divisions of the Old Testament.

Thus it is said, "they have Moses and the prophets, let them hear them." Luke 16. 29. "The law and the prophets prophesied until John." Matt. 11. 13. "The law and the prophets were until John." Luke 16. 16. We are to understand by the "law and the prophets" which he "came not to destroy, but fulfill," the moral precepts of the Old Testament, whether found in that part embraced in phrase law or the writings of the prophets. That he did not refer to ceremonial law, is clear, from the fact that he makes no reference to the ceremonial law, in his quotations, but to the moral law. 2. The word rendered "destroy," is by Campbell rendered "abrogate," and "to fulfill,"—to "ratify." "Think not that I am come to abrogate the law, or the prophets, I am not come to abrogate but to ratify." Hence Paul says, "do we make void the law?" yea we establish (ratify) the law." Romans 3. 31.

Now did he do in this very sermon, what he solemnly declares he had not come to do? Did he abrogate what he came to confirm, to establish?

Watson takes another view. He understands the word "fulfill," in the sense of completing, perfecting, and this Christ did by showing its spiritual character. 3. He again declares, "till heaven and earth pass, not one jot or tittle," shall pass from the law "or cease to be obligatory." "Jot and tittle," mean the smallest Hebrew letter, or a point, or dot, used to distinguish one Hebrew letter from another. 4. He adds, "whosoever therefore shall break one of the least of these commandments and teach men so, shall be called least, in the kingdom of heaven." Seeing it is no object of my mission to make null or void the law,—that not the smallest iota of it has, or shall cease to be binding, while heaven and earth endure, "therefore, he that shall deem himself at liberty to break any—even "the least of its commandments," and teach others to do so, he "shall be called least in the kingdom of heaven."

Let those who think they atone for their abuse of the Old Testament by praising the New, carefully study these solemn words of Christ.

PAUL'S OPINION.—In the 24th chapter and 15th verse of Acts, Paul declares before Felix, that he believes all things written in the law and the prophets. He had none of the modern notions, that some of it is to be attributed to the selfishness—and ignorance of the writers, who wickedly, or by a mistake, attributed their own opinions to God, to give them weight with the people, and hence their writings are a mixture of truth and falsehood. He believed "all things written in the law and the prophets."

2d Timothy 3. 15. 14. Paul declares that Timothy from a child had known the "holy scriptures, which were able to make him wise unto salvation."

Here he calls them the "Holy Scriptures," a frequent title given them in the New Testament.

And in the 17th, verse asserts that they are given by inspiration of God's spirit as Peter declares, they came not by the will of man, but holy men of God spake, as moved by the holy ghost? 2nd. "They are profitable for doctrine," but how can that be, if they teach false doctrine—if they are never to be appealed to in proof of doctrines. 3d. "For instruction in righteousness." Impossible, unless they teach righteousness—or if they teach unrighteousness—if they sanction crime. 4. As a crowning excellency, they "thoroughly furnish the man of God, unto good works, rendering him perfect in his moral character.—could Paul have said more in so few words?"

What higher encomium could he have pronounced upon that much abused volume, the Old Testament? It is painful to see with what lightness, and contempt, men speak of these inspired pages of truth. Make what reference you please, you are met with this sufficient reply "that is only found in the Old Testament!" [True Wesleyan.

BURIAL PLACES OF THE EARLY CHRISTIANS.

These catacombs, therefore, furnish a valuable chapter for ecclesiastical history, for we derive from them most of the information we have with regard to Christian symbolism. The early martyrs, by whom they were for a long time peopled, "being dead still speak." They tell their own simple faith and devotion by the changeless emblems which are as expressive as words. And as we trace these pictured inscriptions down through successive generations, they unfold to us the gradual change which crept over the feelings of the church. It seems to present a strange contrast. The respect of its members for her who WAS adored, while a reverence for some of the most sublime mysteries of our faith, was proportionally fading from their minds. Themes which at first they regarded with so sacred an awe, that they scarcely dared to comment on them in words, lost at last their divine idealism, and were coarsely shadowed forth by sensible objects. Thus it is, that in her bosom, and in places which she consecrates as most holy, papal Rome contains the evidence of that silent change, which, as centuries went by, was working in the minds of her members.

Our guide pointed out to us, as we passed along, some tombs which had never been opened, and whose inmates had been left to slumber on as seventeen centuries ago they were laid to their rest. There was one, the thin marble side of which had cracked, so that he could insert a small taper. He bid us look in, and there we saw the remains of the skeleton, lying as it was placed by its brethren in the faith, in those early days of persecution and trial. In these gloomy caverns, the followers of our Lord were then accustomed to meet, thus in secret to eat the bread of life, and with tears to drink the water of life. In one of these little chapels which tradition has thus consecrated, there were found still remaining, a simple earthen altar, and an antique cross set in the rock above it. It was with no ordinary feelings that we stood on this spot and looked on these evidences of early worship. They had remained here perhaps unchanged since the days of the apostles, and where we then were, men may have bowed in prayer who had themselves seen their Lord in the flesh. The remains were around us of those who had received the mightiest of all consecrations, that of suffering, and whose spirits were as noble as any who had their proud monuments on the Appian Way, and whose names are now as "familiar in our ears as household words." But no historian registered the deeds of the despised Nazarenes. They had no poet, and they died.—[Rev. Mr. Kip's "Christian Holydays in Rome."

THE VATICAN AT ROME.

The immense pile of building is beyond all imagination. I was told its extreme length through the apartments, and not duplicating a single room, was 79,000 feet, or nearly 14 English miles. It has 4,000 rooms, 200 flights of stairs. This immense pile contains most of the antiquities of Rome, as well as most of the celebrated statuary and paintings of the early as well as the modern artists. There you will see Raphael's immortal Transfiguration, as well as the great fresco of the Last Judgment, with an immense number of highly meritorious paintings. The sculpture is also great, the inimitable (so called) Apollo Belvidere, and the truly great Dying Gladiator, with 10,000 more, some very fine, and others common; all the Caesars, and all the Roman Emperors, Presidents, and Senators, as well as all the orators and poets, and a host of gods of sea, land, and air. In fact, if a person was to visit the Vatican once or twice, he only sees the building. It will take him 30 days to get fully into the routine, so as to understand the road from room to room, without a valet. The whole is a world of the fine arts, on a much greater scale than any other city can boast of, in fact, than all the cities in Christendom together. The Library Apartment, when thrown open, gives a single view of 1,500 feet, and the gallery which you first enter where all the inscriptions in Latin are plastered in the walls on each side is immense. There you will see thousands of inscriptions, with the names of the persons who were merchants, or shopmen in early ages, giving a list of their articles, and the quality as well as price. Many of these were from Pompeii, and some from the ruins of Herculaneum, and very many of them from the baths of Caracalla, the palace and baths of the Caesar, and from Adrian's palace; commonly called the villa; and also from the Pantheon and Temples of Minerva and Jupiter, and other gods and goddesses, making a number also incredible.

THE GOOD MAN'S FIRMNESS.—Two instances of Colonel Davenport's firmness deserve to be mentioned; the 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses, the birds were silent and disappeared, and the fowls retired to roost; the legislature of Connecticut was then in session at Hartford; a very general opinion prevailed that the day of judgment was at hand; the house of representatives being unable to transact their business, adjourned; a proposal to adjourn the council was under consideration; when the opinion of Colonel Davenport was asked, he answered, "I am against the adjournment: The day of judgment is either approaching or it is not; if it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." The other instance took place at Danbury, at the Court of Common Pleas, of which he was chief justice. This venerable man after he was struck with death heard a considerable part of a trial—gave the charge to the jury, and took notice of an article in the testimony which had escaped the attention of the counsel on both sides. He then retired from the bench, and was soon after found dead in his bed. [Dwight's Travels.

Buy the truth, and sell it not.

The Sabbath Recorder.

New York, March 26, 1846.

LAW AND GOSPEL.

NUMBER THIRTEEN.

A distinction is sometimes made between constitutional and statute law. By the Constitution we understand—a system of fundamental rules, principles, and ordinances, for the government of a state or nation.

The Constitution determines the nature and character of the government as a whole;—that is, whether it is a Republic, an Absolute Monarchy, a Limited Monarchy, an Aristocracy, or any thing else.

The Constitution may be a written document, or scheme of government formally planned and contrived in some certain era of a nation's history, and set up in pursuance of such regular plan and design.

In this country the Constitution is the great charter, according to whose restrictions all legislative enactments are made.

In the divine government we recognize Constitution and Statutes. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"

But while love is the grand and all-pervading principle that runs through the whole of God's government, each department of his universal kingdom is bound by a system of laws adapted and modified to the peculiar condition of the intelligent beings inhabiting it.

As each one of the United States has its own particular Constitution besides that of the general government, so we naturally look for a particular Constitution in each department of God's universal kingdom.

What, then, is the Constitution which lies at the foundation of that government which God has established over mankind? It is the Decalogue.

The view which we have given concerning its nature in our former numbers, sufficiently establishes this point. Yet because it lies at the foundation of that system which was given to the Jews in particular—because it was the basis of the covenant which God made with that people—because it was never formally promulgated until God was just ready to impose upon that nation the Levitical service—and because it was incorporated with that service so that a breach of its precepts was punished with rigors peculiar to that economy—therefore it is contended that it can be the Constitution of that peculiar government only under which the Jews were placed, and not of that moral government to which all mankind are held in obligation.

Plausible as this objection is, we maintain that it establishes the very point for which we are contending, viz. that the Decalogue is par excellence the Moral Law. For upon what other basis could God enter into covenant with any people? He enjoined upon the Jews a system of a peculiar nature. Their obedience to that system was either right or wrong. If it was right, then their disobedience to it was wrong—it was a sin.

The one is not strictly the opposite of the other; for the Constitution of a State may be in part the result of legislative enactment. It would be more in accordance with the precision of treaties of law to say that there is a distinction between common law and statute law.

Law? When a citizen of the United States violates any particular statute, what is the ultimate rule by which it is determined whether his violation is justifiable? Every one knows that it is the Constitution. If he can make it appear that the statute which he violated is unconstitutional, then his transgression receives justification, and he escapes punishment.

PETITION OF ANDREW FAHNESTOCK.

The following Petition was presented to the Legislature of Pennsylvania while the subject of granting relief to our Sabbath-keeping brethren in that State from penalties for working on Sunday was under consideration.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania:

The remonstrances which have been presented from this County, against the granting of the prayer of our petitions, which are now before your Honorable Bodies, praying for relief and protection for our Society, induce me to submit the following remarks to your consideration:

Many objections are raised to the Legislature granting us the relief for which we ask, and exempting us from the penalties of the Act of 1794. In my opinion, under the Constitution of the United States and the State of Pennsylvania, we have a right to claim protection at the hands of the Legislature.

It is alleged by some, that the observance of a particular day as the Sabbath, is not a matter of conscience; and that it is immaterial what day is observed, so that it be one in seven.

Again, we are often reminded, that the Scriptures require Christians to be subject to the laws of the land; and that those laws enforce the observance of the first day of the week.

Now, in conclusion, I most solemnly declare, that during twenty-two years that I have presided over the Seventh-day Baptist Congregation, I have searched the Scriptures with diligence to ascertain what God requires of me in this sacred office concerning the Sabbath day, and I have always found it to be my duty to teach that the seventh day is the Sabbath of the Lord, and to observe it as such.

As a duty, which I believe I owe to my congregation, I present this, my humble petition, to your consideration, hoping that you will give it an impartial perusal.

May the Sovereign of the Universe protect our religious liberty, and grant that our land may remain a City of Refuge for all religious denominations.

D'AUBIGNE'S HISTORY OF THE GREAT REFORMATION.—The first three volumes of this work were published by the author in the French language only, and afterwards translated by other hands into the English language.

copies have been sold in England and America. This fact has induced the author to publish the fourth volume first in the English language, and also to prepare for the press an English version of the three former volumes.

PROGRESS OF THE BILL OF EQUAL RIGHTS.

To the Editor of the Sabbath Recorder:—

Our brethren have not been able to attend at Trenton to confer with the members of the Legislature on the subject of Equal Rights since the 28th of January, at which time a number of them were there, and had an interview with several of the members of the House.

The Letter to Mr. Phillips.

DEAR SIR,—I have been looking with much anxiety on the movements of the House in regard to the bill of Equal Rights, but have not been able to learn that there has been any action upon it since you reported it to the House the second time.

New Market, N. J., March 12th, 1846.

Mr. Phillips' Reply.

FRIEND DUNN,—The understanding with myself and Mr. Cannon, and his Seventh-day Baptist friend was, and also mine with Judge Tisworth, when he was here last, that an effort should be made to have a part of a section of the old law stricken out, which effort was made, and considerable said.

Trenton, N. J., March 15, 1846.

CORRECTION—RELIGION AT THE WEST.

We cheerfully make room for the following communication. The article to which it refers was handed us by the Corresponding Secretary of one of our benevolent societies, who, we are quite sure, had no intention of grieving any body, or lending his influence to create a false impression.

To the Editor of the Sabbath Recorder:—

In the 28th No. of the current volume of the Recorder, fourth column of the first page, we find an extract from a letter, said to have been written "to one of our societies," drawing a doleful picture of the state of religion in the western "garden" to which it refers.

Now, in conclusion, I most solemnly declare, that during twenty-two years that I have presided over the Seventh-day Baptist Congregation, I have searched the Scriptures with diligence to ascertain what God requires of me in this sacred office concerning the Sabbath day, and I have always found it to be my duty to teach that the seventh day is the Sabbath of the Lord, and to observe it as such.

As a duty, which I believe I owe to my congregation, I present this, my humble petition, to your consideration, hoping that you will give it an impartial perusal.

Yours in the Gospel,
STILLMAN COON,
JULIUS M. TOOD,
HENRY B. CRANDALL.

Milton, W. T., March 24, 1846.

The article on our first page, concerning the delusive character of Sunday Legislation, deserves a careful perusal.

THE SABBATH QUESTION.

Although we have lost a golden opportunity in New-Jersey by our supineness, still the rights of the Seventh-day Baptists are attracting much attention abroad. The subject is before the Legislature of Pennsylvania; favorable reports have been made by the committees, in the Senate and the House of Representatives; and many powerful pens are espousing the cause in the public prints.

"This bill bears the right title, and we hope it may not only become a law in New-Jersey, but that a similar law may be passed in every State of the Union, where any Seventh-day Baptists are found, however few their number may be. For it is perfect nonsense, to talk about 'Equal Rights,' so long as any class of people, however small their number may be, are compelled by law to keep any Sabbath contrary to the manner of their belief."

In discussing this point, remarks the correspondent, Judge Hertell proves beyond all doubt, that if God appointed no particular day as a Sabbath, then he has not delegated that power to any body else, and consequently, a law, compelling the observance of any particular day as a Sabbath, is not only contrary to the command of God, but a direct infringement of the liberty of conscience.

"If God by his alleged command instituted a Sabbath, and omitted to designate the particular day, of the week to be observed as holy time, by whose authority, permit me again to ask, is the first day appointed for that purpose? To whom did he give the right, or delegate the power, to designate any particular day as the Sabbath of the Lord? Certainly not to civil government, all will allow, who are not prepared to embrace the political religious dogmas of the holy alliance of church and State.

Here we take our stand, and shall maintain that God has given to each man the equal right to judge in this matter for himself, and to choose any day or any time, he in his conscience may think the best, to rest from labor, and offer prayer, praise and gratitude to the great first Universal and Invisible Cause of life, to whom, and to whom alone, man is accountable for his opinions in matters of religion.

Dr. Edwards and his brethren had better reform themselves first, by keeping the seventh day as Moses commanded it should be. When they do this, it will be time enough for the goats to consider the subject. We wish to have the leaders in this movement consistent men, or the people cannot follow them.

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CIRCUMSTANCES ALTER CASES.—We have been forcibly reminded of this maxim by reading a Protestant criticism upon a Catholic argument. It seems that the Freeman's Journal, a Roman Catholic paper, has published an article headed "Missionary Success a Test of Truth," in which the editor declares that there are most manifest evidences of want of success in all Protestant missions, while the Catholic Faith invariably achieves its way with the most promising success; hence he concludes, that the Catholic is the only true church.

SUNDAY TRAVEL ON RAILWAYS IN SCOTLAND.—A letter from Mr. Begg, dated March 2d, says: "As I anticipated, the shareholders of the North British Railway have determined, notwithstanding the opposition, to run trains on Sunday. They held their meeting on the 17th of February, and a long debate ensued, the result of which was a majority of 1,433 shares for Sunday traveling. It is the line to Berwick, and is expected to be opened in May next; there will then be only the Newcastle and Berwick to finish, in order to connect Scotland and England; and there can hardly be a doubt that the opposition to Sunday trains on it will be even less strenuous, being an English line. It is expected to be opened in August next. The Edinburgh and Glasgow half-yearly meeting was also held last week, when Sir Andrew Agnew, as usual, moved that Sunday trains should be discontinued on the ground of their being a violation of the fourth commandment. On the suggestion of an English shareholder, the words of the fourth commandment were embodied in the motion.—The motion was negatived as usual—but the non sequiter of a motion for abstaining from work on the first day, with the authority of a divine command in favor of the seventh day, is engrossed in the Company's Minute Book."

SUNDAY.—Under this heading one of our exchange papers says, "To speak of Sunday, as the religious papers do, in a way to induce a belief that the fourth commandment of the Decalogue has any part or lot in the matter, is ridiculous and absurd. As for the sanction of the New Testament, our Sunday has no more claim to it than the Fourth of July, or the Eighth of January."

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THE SENATE considering the general provisions of the joint resolution for the speedy settlement of the Oregon territory. The principle of Appropriation agreed to, and the final vote upon the bill was taken. The House passed the bill on the 23rd of March. The debate was and was most eloquent. From India a great battle, or rather a great struggle, between the Sikhs and the British army, which terminated after a most terrific loss is some 3,300 officers; the Sikhs were victorious. Rumors have been spread that he had been case the pressure which he labored speedily relinquish of office. These until at length which declared that he never would be. Not so the once of O'Connell. tion of human life appear to be true; those who see him most declare that his last twelve months to his existence on the arm of his when he essayed that he could scullery. This career which, as imperfections, as the history of the. The affairs of contemplation of the now being acted in London, and the association is confined to O'Brien. Mr. King, the ball Monday, Feb. did the honors of and wishing grace celebrated all the the elite of Paris honor of accepting well as all the in Paris. Washington (Madrid, his stay. Mr. Wheat Prussia, is now the. Many parts of from inundations, now retired, the mid—like spring. The operations amounted to 1,48 amount they have. The Archbishop appeal to his people prayer, winding up to eat meat on certain and milk on certain. Whether or not parations are being army is to be increased to be in readiness ordinance corps are 1,500 men; the royal land regiments in the navy will be. Accounts have been emigrant ship Calypso pool in April last and a crew of 46, August she reached of that month struck nearly one-half of below. About 200 her to go to pieces survived. The ship Louis Philippe at the Oregon dispute and three American on the idea of sets. Baron von Bunsen, Prussia, died at Berlin. Twelve men were by an explosion of they had taken wounded. Father Mathew accompanied with specimens made from India to introduce this into the plan which States. From Persia we cholera is raging furiously.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE was occupied most of last week in considering the Oregon question. It seems to be the general opinion, that the passage of the resolutions giving notice to Great Britain of the cessation of the joint occupancy of Oregon will lead to a speedy settlement by compromise of the matter of difference.

The principal business before the House of Representatives related to the River and Harbor Appropriation Bill. Many items of the bill were agreed to, amounting to over \$300,000. Although the final vote upon it is not yet taken, there is little doubt that it will receive the sanction of both the House and the Senate.

FOREIGN NEWS—TWENTY-TWO DAYS LATER.

By the arrival of the steamer Hibernia, twenty-two days later intelligence from England has been received.

Sir Robert Peel's Tariff bill passed its "crisis" in the House of Commons at 3 o'clock on the morning of the 29th ult., by the decisive vote of 337 to 240. This was on the motion to bring in a bill—a test question. The bill will doubtless pass the House by about one hundred majority.

The debate was continued through twelve nights, and was most earnest and able. There were 101 speeches—49 in favor of and 53 against the bill.

From India, advices have been received of a great battle, or rather a two days' struggle, between the Sikhs of the Panjab, and the British army, which terminated in the defeat of the Sikhs, after a most tremendous slaughter. The British loss is some 3,300, including 50 European officers; the Sikhs lost some 30,000.

Rumors have been current recently unfavorable to the health of Sir Robert Peel. It was said that he had been twice cupped on the neck, to ease the pressure on the organs of the brain under which he labored, and that his health involved a speedy relinquishment of the cares and anxieties of office. These rumors caused much uneasiness, until at length an official contradiction appeared, which declared them to be unfounded—adding, that he never was in better health.

Not so the once herculean and still burly Daniel O'Connell. He has attained the allotted duration of human life; but, if all the accounts which appear to be true, is not destined long to exceed it. Those who see him nightly in the House of Commons declare that he is sinking fast, and that the last twelve months have added thirty years' had to his existence. He enters and leaves the House on the arm of his son John; and, once or twice, when he essayed to speak, his voice was so feeble that he could scarcely be heard in the reporters' gallery. This appears to be the winding up of a career which will always stand out, despite its imperfections, as one of the most remarkable in the history of the British nation.

The affairs of Ireland are absorbed in the contemplation of the great free-trade drama which is now being acted in England. Mr. O'Connell is in London, and the management of the Repeal Association is confided to his lieutenant, Mr. Smith O'Brien.

Mr. King, the American Minister, gave a grand ball Monday, Feb. 23, in celebration of Washington's birthday. Mrs. Ellis, his excellency's niece, did the honors of the saloons with that unaffected and winning grace for which American ladies are celebrated all the world over. Upward of 400 of the elite of Parisian society did themselves the honor of accepting the invitations of Mr. King, as well as all the most eminent American citizens now in Paris.

Washington Irving, the United States Minister at Madrid, has quitted Paris after several weeks' stay. Mr. Wheaton, United States Minister at Prussia, is now there.

Many parts of France have suffered severely from inundations. The waters, however, have now retired. The weather is most beautiful and mild—like spring or early summer.

The operations of the Bank of France last year amounted to 1,489,907,000 francs, the highest amount they have yet attained.

The Archbishop of Paris has published a long appeal to his people, in favor of penitence and prayer, winding up with his gracious permission to eat meat on certain days, and to consume eggs and milk on certain others.

Whether or not we are to have war, great preparations are being made for it in England. The army is to be increased 10,000 men; the militia are to be in readiness for immediate training; the ordinance corps are to receive an accession of 1,500 men; the royal marines 2,500 men; and the land regiments of line 6,000. The increase in the navy will be about 1,000 men.

Accounts have been received of the loss of the emigrant ship Cataraque. The vessel left Liverpool in April last with 369 emigrants on board, and a crew of 46, for Van Dieman's Land. In August she reached Bass' Straits, and on the 4th of that month struck on a reef off King's Island. Nearly one-half of the passengers were drowned below. About 200 reached the deck and clung to the ship, but the severity of the weather caused her to go to pieces. Only nine of all on board survived. The ship was out of her reckoning.

Louis Philippe is said to be in favor of referring the Oregon dispute to the arbitration of three English and three American gentlemen—thus carrying out the idea of Mr. Winthrop, of Massachusetts.

Baron Von Bulow, Minister to the King of Prussia, died at Berlin recently.

Twelve men were killed near Dover recently by an explosion of gunpowder in a cave where they had taken refuge, and others terribly wounded.

Father Mathew has published a letter, accompanied with specimens of bread and "strabout," made from Indian Corn. Efforts are now making to introduce this excellent beverage, not only in Ireland, but into the three kingdoms generally, on the plan which marks its use in the United States.

From Persia we hear, with alarm, that the cholera is raging furiously.

THE AUBURN TRAGEDY.—We gave some account last week of the murder of several persons near Auburn, N. Y., by a negro man. The murderer has been arrested, and confesses his guilt. The following account of him is given by one who visited him in his cell:—

William Freeman, the murderer, was born in or near Auburn in 1823. His father is dead—his mother still resides in Auburn. He had only one brother, as we are informed, Dan Freeman, who was hung as our citizens will recollect—in this place, for killing his supposed wife, or a white woman with whom he lived a few years ago!

William is a middling sized man, about 5 feet 5 1-4 inches high, and is a man of few prominent traits except his villainies.

When he was quite young, and before he went to prison, he became offended at a young woman where he was living, for some trivial offence, and drew a knife and rushed upon her with the intention of taking her life. She escaped however, and he was permitted to escape punishment by making a promise to behave himself in future.

He has lived in or near Auburn since his birth until 5 years ago last fall, at which time he was convicted of stealing a horse, and sentenced to 5 years' imprisonment in the State Prison, where he remained until last fall. Since his release from prison he has had no particular employment. Has boarded with a woman in Auburn who takes in washing, and paid his board by doing chores and errands for her.

At the time of his arrest, five years ago, Van Ness was an acting Justice for the town of Fleming and issued the warrant for his arrest, as is stated in the Tocsin. Munroe, the police constable who at that time arrested him, says Freeman, I said, (as he took him,) with an oath, "Munroe, if I ever get out of prison, you and others who have been engaged in having me taken up shall pay for it." And there can be no doubt that his plans have been maturing for some time to carry his diabolical threats into execution, and that he has well succeeded, the victims of his murderous work too plainly show.

THE STEAMBOAT OREGON.—The following account of this magnificent boat, is copied from one of the New York dailies:—

The Oregon is in length 330 feet by 35 feet width of beam, and of 1,000 tons measurement, having berth accommodations for about 600 passengers, without the necessity of cots or extra beds. The propelling power consists of an engine of 1,100 horse power, with a 72 inch cylinder and 11 feet stroke. Entering upon the main deck, the enclosed space from the Ladies' Cabin forward, forms a promenade 200 feet long. The massive engine is in the centre, though occupying but a small space, and four or five side parlors, fitted up with ten or twelve berths each, open out over the guards, as also a smoking room, denominated the "Exchange," and the wash-room and barber's shop, which is fitted up with marble slab, Croton water, wash-bowls, etc. Passing into the main cabin forward, a continuous line of berths extends from end to end of the boat, over 300 feet, and numbering some 200 berths. This includes the after cabin, which is connected by an ample passage way with the forward one; 500 yards of expensive carpeting cover the floors in these cabins, and each berth is fitted with Mackinaw blankets and Marseille quilts, each article having the name of the steamer worked in it; a 30 pound mattress, and also bolsters and pillows, with linen of the finest quality. The curtains are of satin de laine, of the richest tints, with embroidered inner curtains.

Of the cost of all this magnificent splendor, it is hard to make a fair estimate. If we say \$30,000 for the furniture and fittings, it is by no means exaggerating the mark, and though it appears to be a large sum, the reckoning of a few items will be a convincing evidence of its truth. For instance, the chairs in the ladies' cabin cost \$20 each; the sofas \$300 each; one pair of mechanical lamps, in porcelain, with shades, \$225; the centre tables \$80 each; the fringe at the ceiling \$12 per yard; the draw curtain complete, \$500; each state-room set of fittings, \$250; the castors, waiters, &c., \$50 to \$100 each; the carpets \$1,800 in all, and so on to the end of the chapter. Nothing is superficial, as is generally the case, but all is real. The cost of the boat itself was about \$130,000.

SUICIDE.—A Washington letter-writer, under date of March 18, gives an account of the suicide of Commodore Crane, Chief of the Bureau of Ordnance and Hydrography. He had been in his office and read the letters on business. About 12 o'clock some of the clerks went to the door and found it locked, and supposed that he had gone to sleep. The clerk looked through the keyhole and saw him in his rocking chair. As he continued however in his office till about 4 o'clock, suspicions were aroused and the door was forced open. He was found in the same position in his rocking chair, with his throat cut, and dead. He was the sixth on the list of captains. The list contains about 68 captains. Commodore Barrow, Stewart, Jones, Morris and Warrington, were before him on the list. He was a native of New-Jersey.

A DOCTOR KILLED BY HIS OWN PRESCRIPTION.—We have just seen a private letter from Macon, Ga., stating that Dr. Ambrose Baber, an old and highly esteemed physician of that place, died on the 8th inst. from the effect of his own medicine. He wrote a prescription for a dose composed in part of Prussic acid, to be administered to a patient. The druggist sent the medicine, with a message that whoever took it would be killed. The patient thereupon refused to take it, when the Doctor, to convince him that there was no danger, swallowed it himself. He died in half an hour. The prescription was copied exactly from a medical work, but the quantity of Prussic acid was eight times greater than it should have been. So much for a typographical blunder! [Tribune.]

A NEW JOHN GILPIN.—The Lebanon Star tells a good railroad anecdote. The other day, when the cars stopped, on the way to Xenia, for a moment, a countryman mounted the locomotive to see what he could learn. In the progress of his investigation he took hold of a crank and giving it a turn, with the speed of the wind, off sprang the locomotive, detached from the car, while all that could be heard from the unlucky wight was—"Stop her! stop the thing!" But regardless of his cries, on it went, whizzing and snorting, and was only arrested in its progress, at the distance of seven miles, by running off the track. No harm was done—the only inconvenience being the necessary labor and detention of getting back the truant locomotive, and the awful fright to its John Gilpin rider.

ANOTHER VICTIM.—The body of 'Sam Roe,' was found at the foot of a deep ravine near New-Canaan, Ct., on Sunday last. A correspondent of the Norwalk Gazette says, that the fallen man was in an easy sleeping posture; and there, as we found him, in fearful solitude, he had died, unpitied and alone; nor was this all, his breast, head, and face, had been disrobed by birds of prey, leaving a ghastly spectacle, which the mind contemplates only with horror. About two rods from the body, a basket was found containing a bottle of Rum, another smaller bottle was found but a few feet from his person, empty. At a subsequent examination an "old venter" testified that he sold two such bottles full to 'Sam Roe' on the day that he was missing, Nov. 28th.

REMARKABLE LIBERALITY.—A London paper mentions that the Treasurer of the Wesleyan Missionary Society has received the sum of \$220, as a donation from a female servant, "the fruits of many years' self denial for the Lord's sake." This is regarded as one of the most munificent benefactions ever given to the missionary treasury. The donor would listen to no remonstrance—entreaty Mr. West to take the roll of bank notes, which was at last accepted, on the condition that she would faithfully promise to let him know, if living, whenever she might be in temporal need.

STRIKING CONTRAST.—"The King of England," says a graphic writer in Littell's Living Age, "took from the pockets of his subjects four thousand millions of dollars to replace the Bourbons on the throne of France. The interest of this sum, at 5 per cent, would be two hundred million dollars annually; which would go so far toward placing Jesus Christ on the throne of this alienated world, as to support a standing army of four hundred thousand Missionaries of the Gospel in pagan lands, and Christian lands paganism by systems of grinding oppression and moral degradation."

SUMMARY.

The Freshet caused by the recent rapid thawing of the heavy snow, has caused immense damage to mills, bridges, canals, etc., as we learn by exchange papers from every direction.

The Hudson River is again open, and boats are running between this city and Albany with their usual speed and comfort.

In New-Haven, on the night of the 19th, a gang of three negroes became so riotous as to awaken the neighbors; who called in two medical gentlemen, who found a negro lying in the cellar, with no covering but the smouldering cinders of a stocking! She died in an hour. So much for the effect of Rum!

Several of the growers of Hops in this State, have petitioned for the re-enactment of compulsory inspection of every bale of Hops sold in this State. The dealers, consumers and exporters, we believe, are all opposed to any such restriction, as they never depend upon the inspection for quality, preferring their own judgment.

Mr. Reuben Rowley, of Wrentham, made his second escape from the State Lunatic Hospital at Worcester, on Sunday, and was at home on Monday. His feet were much blistered, it is said, by his journey, which must have been in part on foot.

The Richmond Compiler mentions the death in Cumberland County, (Va.), of Syfax Brown, aged one hundred and fifteen years four months and five days. He was for many years the slave and personal servant of John Randolph, Esq., of Mattoax, father of the late John Randolph of Roanoke.

A writer in the Kingston (Jamaica) Morning Journal, under the signature of "Vox Africana," thinks that Great Britain should not hesitate one moment at declaring war against the United States, and says that "every motive of policy should induce the Government to seize an opportunity so favorable." The writer lays great stress upon the facilities with which Great Britain could pour her "African sons" into Florida, Louisiana, and the Carolinas, and indulges in the most extravagant hopes as to the results which would follow.

It is remarkable that within the same week three vessels should have arrived in our ports as prizes to the American squadron for having been engaged in the slave-trade—viz. the Pons, captured by the Yorktown; the Panther, a prize of the same vessel, which arrived at Charleston; and the Robert Wilson, a prize to the sloop-of-war Jamestown, which reached Charleston also.

The City of Detroit, Mich., on the 2d inst. decided against granting license, by a large majority.

The village of Marshall, Mich., also voted against license—3 to 1.

Several men have been prosecuted in Waterbury, Conn., for selling alcohol in violation of the license laws of Connecticut.

Ship Kentucky, Capt. Chas. E. Ranlett, belonging to John Fairfield & Co.'s line, has performed the voyage from Boston to New-Orleans and back in fifty-four days, with full cargoes both ways.

Several dark spots are now visible on the disc of the sun. The area of one of them is greater than that of the American continent. Two of them may be seen distinctly through the smallest telescope; but the eye should be carefully protected while observing them, by means of colored or smoked glass.

A lawyer in Bedford, N. H., having a little time on his hands, has prosecuted the towns in Hillsboro' county to the amount of about twenty thousand dollars, for not erecting guide-boards at the corners of the roads.

In the time of John Huss, there were three Popes that lived thirty years together, and communicated each other. Pope John kept his court at Rome; Pope Peter at Arragon; and Pope Benedict on the Italian Alps.

The Natchez Mississippi Free Trader states, that the Baptists have been holding a protracted meeting in that city, for several weeks past, at which a large number of our citizens have professed religion, and some twenty-five or thirty have been baptized.

Gardner G. Howland, Esq., makes the liberal offer of the use of his fine farm of 300 acres at Flushing, for five years, as an agricultural farm, for the purposes of the State Agricultural Society.

The Nashville Theatre has been sold to the Independent Order of Odd Fellows, and will shortly be converted into an Odd Fellows' Hall.

A correspondent of the Boston Atlas states that two young and enterprising men have bought the Falls of the Potomac for \$110,000, with the view of making a "Lowell in Virginia." These falls are in Fairfax County, fifteen miles from the city of Washington, and are capable of furnishing water power to an indefinite extent.

In 1706, 140 years ago, the town of Brooklyn contained 64 freeholders. In 1802—nearly 100 years afterwards, the number had only reached 86. In 1814, the total population was 3,805, in 1825 it had increased to 10,971; in 1835, to 24,310; and in 1845, to 50,594.

The whole number of children attending our public schools in this city for the past year, was 71,134. The average number attending for the whole year, was 25,695.

It will appear singular to weavers in this country, that in India, the process of weaving even the finest muslins, is conducted in the open air, and exposed to all the heat of the climate, which is intense.

The St. Louis Reville states, on the authority of a gentleman "who is fully acquainted with the statistics of the Illinois trade," that there are now upwards of 500,000 bushels of wheat in store, between Peru and the mouth of the Illinois river.

Wisconsin, with a population a little exceeding 100,000, has fifteen newspapers, and two more are to be started. There are soon to be five in Racine County, with a population of 12,000.

Rosas, the tyrant of the Argentine-Republic, is the owner of seventy-four squares of land, and about 300,000 head of cattle.

A project is in agitation in Portland to establish a steamboat communication between Halifax and Portland, with intermediate touchings at the principal ports on the coast of Nova Scotia with those of Halifax.

On the night of the 21st ult. a daring robbery was committed in La Grange, Ga., by a slave. He succeeded in stealing from the mail stage the carpet-bag of Mr. Snider, a merchant of this city, containing nearly \$5,000 in bank bills and specie. The negro was arrested two days subsequently, seven miles from La Grange, and confessed his guilt. Of the money lost most of the gold has been recovered—about \$2,000.

The New Haven Register gives an account of the latest Yankee notion, in the shape of a patent spring hook. By a very delicate but ingenious machine, as soon as a fish attempts to nibble the bait on the hook, a second hook comes down and catches him on the back of the head, and he is a "gone sucker."

If a tallow candle be placed in a gun and shot at a door one inch in thickness, it will go through without melting or sustaining the slightest injury. If a musket ball be fired into the water, it will not only rebound, but be flattened the same as if fired against a solid substance. A musket ball may be fired through a pane of glass, making a hole the size of the ball, without cracking the glass, and if the glass be suspended by a thread it will make no difference, and the thread will not even vibrate.

The Richmond Whig of March 20, says:—We learn that Mr. Thos. Ritchie, Jr., arrived in this city, by the cars, on Monday last and proceeded at once to Chesterfield Court-House, to give himself into the custody of the proper officers of that county. We are informed that Mr. Ritchie refused bail, and that his trial will take place on the 25th inst.

Upward of 7,000 tons of white gravel have been shipped from this city to London, since the 15th of September last. It is taken from the beach at Long Island and used to beautify the parks and gardens of London.

A negro named Hussey, has been arrested at Auburn, supposed to be an accomplice of Freeman in the murder of Mr. Van Nest's family at Auburn. Another, whose name is not known, is suspected, and officers are in pursuit of him.

The Russian generals have received orders not to interfere with the traffic of slaves between the Turks and the Circassians.

The Baptist Board of Foreign Missions has elected the Emperor of China, an honorary member of the Board.

There is quite an excitement in Cincinnati, in consequence of a company of speculators having purchased a grave yard to cut up into building lots.

MURDER OF A MISSIONARY AT THE CAPE OF GOOD HOPE.—The South African Commercial Advertiser, of December 13th, gives an account of the murder of the Rev. Mr. Scholtz, of the Berlin Society's mission. Mr. Scholtz and two other German missionaries were on their way to join their brethren in Kaffirland. They had encamped on the Fish River heights, about seven miles from Fort Peddie, where they were attacked, Nov. 29th, by a party of Kaffirs, and Mr. Scholtz and one of his attendants killed.

On the second of December, the Lieut. Governor visited the mission station, in company with a Kaffir chief and immediately summoned two others, who were told unless the murderer, whose tribe had already been ascertained, were given up, condign punishment would be visited upon the whole tribe. It was thought he would be produced.

LETTERS.

Charles Bilderback, James A. Begg, Wm. B. Maxson, Samuel Davison, David Dunn, Charles Ward, Charles Potter, F. A. Utter, Wm. G. Quibell, George G. Sill, Frederick Chase (mislead and lost.)

RECEIPTS.

Adams—George Armsbury, Nathan Saunders, Job Spencer, Nelson Babcock, \$2 each; Thomas H. Green \$3 20. Brunswick, Ill.—Isaac P. Taylor \$2. Mokwango, W. T.—Charles Ward \$1. Westfield—John Redner \$1. New York—Isabella Pickens \$2.

TRACT AND MISSIONARY NOTICE.

The Traveling Agent of the Seventh-day Baptist Missionary Association and of the American Sabbath Tract Society for the State of New York, would respectfully inform the churches of the WESTERN ASSOCIATION, that by divine permission he will be with them in the months of March and April, to present the claims of the above-named societies to their support. And, as I have given orders to the Church at Verona, even so do ye. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

TRACT NOTICE.

The Edition of Tracts Nos. 1 and 2 of our series being exhausted, the General Agent would give notice to such as have ordered, or are about to order tracts, that they cannot be furnished at present. Such as have ordered tracts to be forwarded by mail, are informed that the new postage law each tract of 4 pages is subject to 2 1/2 cents postage, equally as if weighed one ounce. In future editions such an arrangement will be adopted as will enable us to send by mail at reasonable postage when full sets of the publications are wanted.

A FARM FOR SALE, TN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, shed, &c. For further particulars call on Dr. NELSON STELLK, Grand St., N. Y., or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science. GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department. J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations by a MANIKIN, in the Fall or Winter Term.

Preceptress, and Teacher of Modern Languages and the Fine Arts. The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those desiring to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, \$2 00. Academic, \$3 00 to \$5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Room for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from \$1 00 to \$1 50.

IRA SPENCER, M. D., } Agents. Rev. LUCIUS CRANDALL, }

ALFRED ACADEMY AND TEACHERS' SEMINARY. Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages. IRA SAVLES, Associate Principal, and Professor of Mathematics. GURDON EVANS, Professor of Natural Science. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STILLMAN, Professor of Vocal and Instrumental Music. Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.

Mrs. M. B. KENYON, Assistant in the Female Department. From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a 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 divested of all those revolting circumstances ever attendant on the dissecting room.

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

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

The Institution is 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, \$100 per term, \$10 00. Washing, lights and fuel, per term, from \$2 00 to \$3 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

STATE CONVENTION.—STATE OF NEW YORK. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act to regulate a Convention of the people of the State," passed May 12th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed Convention, at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of said number, three hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention;—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention;—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do further certify, and declare that a Convention of the people of said State will be called accordingly; and that an election for Delegates to said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State. A. C. FLAGG, Comptroller. BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Board of State Canvassers, on file in this office. Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE. Albany, Jan. 23th, 1846.

To the Sheriff of the County of New York:—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State. SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for. WM. JONES, Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be paid by the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. vi, title 3d, article 3d, part 1st, page 140.

Miscellaneous.

THE SOVEREIGNS OF ENGLAND.

The following from an exchange paper, will be found convenient for those who wish to fix in their minds the succession of sovereigns on the British throne:

- First, William the Norman; Then William, his son; Henry, Stephen, and Henry; Then Richard and John. Next, Henry the third; Edwards, one, two and three; And again, after Richard, Three Henries we see. Two Edwards, third Richard; I mightily guess; Two Henries, sixth Edward; Queen Mary, Queen Bess; Then James, the Scotsman; Then Charles whom they slew, Yet received after Cromwell, Another Charles too; Next James the second; Ascended the throne; Then good William and Mary Together came on, Till Anne, Georges four, And fourth William all past, God sent us Victoria, May she long be the last!

THE TEN LOST TRIBES.

The following paragraph, which lately appeared in a German paper, under the head of Leipsic, is calculated to lead to some interesting inquiries:—

"After having seen, for some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had for the first time, two traders from Bucharia with shawls, which are there manufactured of the finest wool of Thibet and Cashmere, by the Jewish families, who form a third part of the population. In Bucharia (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures as they are in England for their money transactions. It was not till last year, that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woolen clothes, of such colors as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find the least hint as to the existence, in Bucharia, of such a body of Jews as that here mentioned, amounting to one-third of the whole population; but as the fact can no longer be doubted, the next point of inquiry which presents itself, is, Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing, that these persons are the descendants of the long lost Ten Tribes, concerning the fate of which theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the second book of Kings, it is said, "In the ninth year of Hosea, the king of Assyria took Samaria and carried Israel away unto Assyria and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria, unto this day." In the Apocrypha, 2nd Esdras, xiii. it is said, that the Ten Tribes were carried beyond the river (Euphrates), and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they entered in at the narrow passage of the river Euphrates, when the springs of the flood were stayed, and "went through the country a great journey, even of a year and a half;" and it is added that "they will remain until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipsic account speaks. The distance which these two merchants must have traveled cannot, therefore, be less than three thousand miles; and there can be little doubt that the Jews, whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plain of central Asia, forming four principal sides, viz: Little Bucharia, Thibet, Mongols, and Manchoues, contains a surface of 150,000 square miles, and a population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation, composed, for the most part, all that we are certain of. It is an immense plain of an excessive elevation, intersected with barren rocks, and vast deserts, of a black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains are countries, populous, rich, and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their habitations are tents, and town camps, which are transported according to the want of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of central Asia. "The inhabitants of this country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains thirty-three millions of persons. The merchants of Cashmere, on their way to Yarkand, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides, except towards China; and when the watchful jealousy of the government of the Celestial Empire is con-

sidered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country which these newly-discovered Jews are said to inhabit in such numbers. The following facts may, perhaps, serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who if we mistake not, was one of the agents to the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cannanore, and their vicinity, who were evidently the descendants of Jews, calling themselves Beni-Israel, and bearing, almost uniformly, Jewish names, but with Persian terminations. This gentleman, feeling very desirous to obtain all possible knowledge of their condition, undertook a mission for this purpose to Cannanore; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochim, and, consequently, that they were a remnant of the long-lost Ten Tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochin and Bombay, the north of Persia, among the hordes of Tartary and in Cashmere—the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian Peninsula, had originally proceeded from Bucharia. It will, therefore, be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts: 1. In dress and manners they resemble the natives, so as not to be distinguished from them, except by attentive observation and inquiry. 2. They have Hebrew names of the same kind; and with the same local terminations, as the Sepoys in the ninth regiment Bombay Native Infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original Exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippoor, or great expiation-day of the Hebrews, but not the Sabbath, or any feast or fast days. 8. They call themselves Gorah Jehudi, or White Jews; and they term the Black Jews, Collah Jehudi. 9. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10. They use on all occasions, and under the most trivial circumstances, the usual Jewish prayer, "Hear, O Israel, the Lord our God is one Lord." 11. They have no cohen (priest), levite, or casti among them, under those terms; but they have a kasi (reader), who performs prayers and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12.—They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

This is all the information that can be collected from the accounts of Mr. Sargon. The celebrated Oriental Geographer, Ibn Haukal, however, describes with great minuteness, under the appellation of Mower-al-nahr, the region in which these Jews are said to have been discovered. He speaks of it generally as one of the most flourishing and productive provinces within the dominion of Islam, and describes the people as distinguished for probity and virtue, as averse from evil, and fond of peace. "Such is their liberality," says he, "that no one turns aside from the rites of hospitality; so that a person contemplating them in the night, would imagine that all the families in the land were but one house. When a traveler arrives there, every person endeavours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allows a portion of his cottage for the reception of his guest. Thus, in acts of hospitality, they expend their incomes. Never have I heard of such things in any other country. The rich and great lords of most other places expend their treasures on particular favorites, in the indulgence of gross appetites, and sensual gratifications. The people of Mower-el-nahr employ themselves in a useful and rational manner; they lay out their money in erecting caravansaries, or inns, &c. You cannot see any town, or stage, or even desert, without a convenient inn or stage-house, for the accommodation of travelers, with every thing necessary. I have heard that there are above two thousand nehots or inns, where, as many persons as may arrive, shall find sufficient forage for their beasts, and meat for themselves."

These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and a religious, as well as in a geographical point of view. The number of the scattered members of the tribe of Judah and the half-tribe of Benjamin, rather exceed than fall short of five millions. Now, if to this number be added the many other millions to be found in the different countries of the East, what an immense power would be brought into action were the spirit of their nationality once roused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land, which was given to them for an "heritage forever," and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn!

THE EXAMPLE OF CHRIST.

The nearer our Saviour drew to his glory, the more humility he expressed. His followers were first his servants, and he their master; then his disciples, and he their teacher; sooner after, they were his friends, and he theirs; straight-ways after his resurrection and entrance into his immortal condition, they were his brethren; "Go to my brethren, and say unto them, I ascend to my Father and your Father;" lastly, they are incorporated into him, and made partakers of his glory, "That they also may be one with us," saith he; "I in them, and they in me, that they may be made perfect in one; and the glory which thou gavest me, I have given them." O Saviour, was this done for the depression of thyself, or for the exaltation of us, or rather for both? How couldst thou more depress thyself,

than thus to match thyself with us poor wretched creatures? How couldst thou more exalt us, than to raise us unto this entireness with thee, the all-glorious and eternal Son of God? How should we learn of thee to improve our highest advancement to our deepest humility; and so to regard each other, that when we are greatest we should be least!—Bishop Hall.

CHRIST'S VOLUNTARY POVERTY.

Who can think other than with scorn of that base and unworthy conceit which hath been entertained by some, that our Saviour lived here on earth upon alms? He that vouchsafed to take upon him the shape of a servant, would have hated to take upon him the trade of a beggar: service is a lawful calling, beggary not so. He that gave life to all creatures, could take a maintenance from them without asking. He that did command the fish to bring the tribute money for himself and his disciples, and could multiply a few loaves and fishes for the relief of thousands, could rather arise a sustenance to himself and his than beg it. But here was neither need nor cause; even ordinary means failed not; many wealthy followers, who had received cures and miraculous deliverances, besides heavenly doctrine from him, ministered to him of their substance. Neither was this out of charity, but out of duty: in the charge which he gave to his disciples, when he sent them by pairs to preach abroad, he tells them the laborer is worthy of his wages; and can we think this rule doth not much more hold concerning himself? Had not himself and his family been furnished with a meet stock raised from hence, what purse was it which Judas bore? and how could he be a thief in his office, if his bags were empty? He, therefore, that could say, "It is a more blessed thing to give than to receive," certainly would not choose, when it was in his power, rather to receive than give. "The earth is the Lord's, and the fulness thereof;" and he distributes it as he pleaseth amongst the children of men. For me, I hope I shall have the grace to be content with whatsoever share shall fall to my lot; but my prayer shall be, that I may beg of none but God.

For the Sabbath Recorder.

POSITION OF THE LIBERTY PARTY.

MR. EDITOR:

Will you permit us, who have long been engaged in the Anti-slavery cause, to present to your readers, very briefly, a few considerations on the present condition and future prospects of the Liberty party? The positions we shall advance will be of material importance, and are therefore deserving of a careful and candid examination. We trust, then, that no one of your readers will hastily commit himself against them, but follow the apostolic injunction—"Prove all things, and hold fast that which is good."

Let us make this communication too long, we will present what we have to say in the shape of simple propositions.

I. Slavery will be abolished before the present moral and political movement against it shall cease.

II. It will be abolished by some national, political party, that shall have the power and inclination to do it.

III. The Democratic party will not abolish it; it has the power, but not the inclination. On the contrary, it has labored, and will continue to labor for its aggrandizement and supremacy.

IV. The Whig party, as now organized, will not abolish Slavery: for it has not the power nor the will to do it. It never has taken any ground, as a party, against Slavery: prominent Slaveholders are its leaders: it musters three or four hundred thousand voters in the Slave States, of whom a hundred thousand, probably, are personally Slaveholders. While these are members of the party, it cannot become an anti-slavery party; and should these be withdrawn from its ranks, the result would be a radical disruption of the party, and its final extinction, or its re-organization on another basis.

V. The Liberty party have the will to abolish Slavery, but they have not the power. Can they attain the requisite power to abolish it by their own legislation? We answer, that they CANNOT, while they refuse to take ground on any subject except the abolition of Slavery.—The reasons for believing this are these:

1. If there be three national parties, the Liberty party must have a million of votes: if there be two, it must have a million and a half of votes to abolish Slavery. This great number cannot be obtained by appealing to the anti-slavery principle only. No political party ever attained such numbers by advocating one principle, and refusing all expression of opinion on other subjects.

2. Those who act with the Liberty party must forsake all connection with the determination of all other political questions until Slavery shall be abolished, even if that be not accomplished in six, twelve, or twenty years. This will not be done by one-third or one-half the voters of the United States.

3. The appeals to the anti-slavery principle thus far have not secured the votes of the masses in any part of the country. In 500 counties in the Free States, the Liberty party, in six years, have not carried a single one, but their votes have been almost entirely from the class of Philanthropists and of Religious men.

4. The past success of the party does not warrant the expectation that it can become a permanent, national, triumphant party, on its present basis. The vote last year, after six years existence, was about 70,000. To abolish Slavery, fifteen or twenty times that number are indispensable.

VI. The Liberty party can attain the requisite power to abolish Slavery, by taking such ground as will bring to its standard sufficient numbers. This can be done by taking right ground on all political questions; by making it a party of progress; of national reform; of justice, economy and peace; in a word, just such a party as our country needs—such an one as every Patriot and Christian can sustain, and ask the God of Heaven to bless. To make it such, it should take such ground on every subject as will best promote the good of the whole country.—This should be done without any reference whatever to old party distinctions. Without presuming on any superior wisdom, we will state what we conceive that ground should be, on some of the most important topics that now present themselves:

1. THE ABOLITION OF SLAVERY,—by constitutional means, should continue to be the paramount object of the party.

2. EQUAL POLITICAL AND CIVIL RIGHTS, should be secured to every citizen without refer-

ence to nativity, color or descent. This principle would do away with all monopolies and special privileges, granted to corporations or individuals, and also with all unequal taxation.

3. A THOROUGH REFORM OF THE JUDICIARY SYSTEM—both State and National, so that the Laws shall be made more intelligible, decisions more conformed to justice, judgment more speedily rendered, the number of technicalities diminished, and the cost of administering justice greatly reduced.

4. THE ELECTION OF ALL NATIONAL AND STATE OFFICERS,—so far as the nature of the circumstances will permit. Especially should this reform be applied to the office of Post-masters, who should be elected by the citizens of the town or city in which they are located.

5. THE REDUCTION OF SALARIES—of all persons in public employ to as low a rate as will secure incumbents of the requisite qualifications and abilities.

6. THE GRADUAL REDUCTION OF THE ARMY AND NAVY—with a view to their ultimate abolition as soon as the circumstances of the country, and of other nations, shall render it advisable. Every President recommends an increase of the preparations for War, and they now swallow up two-thirds of the National Revenue. During the fifty-six years that our Government has been in operation, there has been War with civilized nations only three years. Yet according to a recent report of the Secretary of the Treasury, Congress has appropriated during that period—

Table with 2 columns: Item, Amount. For Military Service, \$286,998,357. For Naval do, 178,933,124. Making a total of \$465,931,481. The Pensions and Interest on the Public Debt, consequent on these preparations, amount to about One Hundred Millions more. A similar expenditure for the next half century, proportionate with our increase as a nation, as recommended by Presidents Polk and Tyler, would require more than One Thousand Millions to be expended in preparations for Wars, of which there is now not any probability. Such enormous and grievous taxation for War, in the present age of the world, after thirty years of profound peace, is neither necessary or wise, and should be opposed by the Liberty party.

7. A TARIFF FOR REVENUE—so long as the expenses of the National Government are as great as they now are. But should they be reduced—as they might be by the measures before enumerated—to one-third or one-half the present amount the cumbersome machinery of the Custom Houses would be no longer necessary, but the public Treasury could then be supplied better and more cheaply by a small direct tax upon the many and increasing millions of industrious citizens. In this case, the Tariff should be abolished, but so gradually, as to save every interest vested under its provisions.

8. THE REDUCTION OF THE POST OFFICE TAX.—In this Republican country, the people ought to be served as cheap as the subjects of ancient monarchies; and the Franking Privilege should be entirely abolished.

Thus, while Slavery will be abolished by the legislation of a national party having the power and the will to do it, we affirm that the LIBERTY party may become that party by using the means we have stated: but,

VII. If they refuse to do this, they will be a mere TEMPORARY party, short-lived in existence, few in numbers and accomplishing no other good than to prepare the way for the coming of another that shall succeed it, that will not only be anti-slavery, but will take ground on all the subjects in which American citizens are interested. It will take the place of the Liberty party, do its work, and the early anti-slavery pioneers will ultimately become enlisted in its ranks.

Now, Mr. Editor, we submit these considerations to your readers, and will make no argument respecting them, further than to ask, whether it would not be better for the great cause in which we are engaged, for the Liberty party to improve the opportunity which now presents itself for obtaining the power directly to abolish Slavery, (and which opportunity is fast passing away,) than to commit our noble enterprise into the hands of another set of men to come after us, whose devotion to the One Idea of Abolition will be more recent in its date, less unmixed in its character, less predominant over other interests, and more liable to the opposition of old party prejudices, and the seductions of selfish interests.

GUY BECKLEY, THEODORE FOSTER.

Ann Arbor, Mich. Feb. 24, 1846.

REV. BAPTIST MINISTER, CÆSAR.

A good colored man has fallen in Israel. Departed this life, on the 24th of Nov. last, in the city of Montgomery, Ala., after lingering a few months, apparently with old age, the Rev. Baptist Minister, Cæsar, in the 76th year of his age. Cæsar was a native of Virginia, a servant, and emigrated to Alabama with his master, Mr. John Blackwell, in the early settling of the country. Cæsar being a good servant, and a zealous and good preacher of the gospel of Christ, his master gave him considerable liberty, and time to go and discharge his duty as a minister, until his master died.

Then, on the 15th day of December, 1838, the Alabama Baptist Association purchased Cæsar, and gave him liberty to visit all the churches in its bounds, and preach the everlasting gospel for the benefit of the colored population of the country. The writer can truly say that his labors have been much blessed.

His moral and religious character was above suspicion and reproach. On true and fervent piety he had built his whole structure, and exemplified in his life all its enabling principles. In his early days, he prepared for himself a building of God, eternal in the heavens, and enlisted under the banner of King Emanuel, the captain of our salvation. It was this consoling reflection that caused him triumphantly to enter the dark valley of the shadow of death, with a composure peculiar to the saint of God, who feels that his covenant friend is near.

In the Alabama Association, the loss of the deceased will be greatly felt, especially by the colored population in the vicinity of Elm, Antioch and Montgomery churches, where the most of his labors were spent, and large numbers of colored members baptized by his hands. But the days of his usefulness are past, and he has been gathered to the family tomb. No more will he be seen in tears, earnestly exhorting the old, the middle-aged and the young to deeds of holiness. He has finished his mortal career, performed his pilgrimage on earth, and nothing of him now remains but the memory of his virtues.

[Christian Index.]

DR. SCUDDER IN CINCINNATI.

The Watchman of the Valley, Jan. 29th, reports a meeting held at Lane Seminary Chapel, at which Rev. Dr. Scudder, more than twenty years a missionary among the heathen of Asia, made some important statements on the condition of India. Especially we notice his remarks on caste, and the mistake which the missionaries had committed in allowing it to come into the church. Dr. S. said, as reported in the Watchman:—

"Caste is one of the most formidable obstacles which the missionary has to encounter. Dr. Scudder is convinced that they erred at first, in granting any toleration to this absurdity. They ought to have required every candidate for the church to renounce it. It is now much

more difficult, too, to establish right principles on the subject, than if they had begun right. One of the missionaries—Mr. Winslow we think—had lately taken the true stand, and excluded it altogether from his church. All the missionaries required their communicants to renounce it so far as to sit together at the same communion table."

We see not why Dr. Scudder's principle does not apply in its full force to slavery, which as the Watchman remarks, creates "a caste far more execrable than that of India." Beginning right may be attended with serious difficulties, but they will always be less than the difficulty of getting right after having begun wrong.—Boston Rec.

AN EXTRACT FROM A SPEECH OF REV. JOSHUA LEAVITT, AT HALLOWELL.

The gospel which has been preached among the Cherokees and Cherokeees has enslaved them. The missionaries of the Board went there in 1817. They found the people of course, ignorant, and degraded, and slavery was there, though in a very mild form. They established printing presses, and opened schools, to which slaves as well as masters were admitted, and taught to read the Bible. And we are told that their labors were singularly blessed of God, by the pouring out of his Spirit; and that among these tribes, a larger proportion of the whole population have been brought under the influence of the gospel, than in any other part of the missionary field, except in the Sandwich Islands. They have now been laboring there almost thirty years. A whole generation has grown up under the influence of the gospel, as they have administered it. And yet we are informed that after the missions in these tribes had been in operation twenty-four years, in 1841, laws were passed prohibiting emancipation, and forbidding the slaves to be taught to read. Say, then, that the gospel cannot have been faithfully administered there. In a community where so large a proportion have been gathered into the church, if the same gospel had been preached which Jesus Christ preached, such laws could not have been passed. And if our most successful missions are to do no more for heathen tribes, than these have done in twenty-four years labor, we may well doubt whether the world would be much improved by being brought under their influence.

CHILDREN AT THE SANDWICH ISLANDS.

Including the four families now resident here, who have become disconnected with the American Mission, there have been born of these parents at this time in the service of the mission, or who have recently died, one hundred and eighty-two children. Of these twenty-two have died, or about 8 per cent; twenty-four were born previous to 1830. Of the whole number living, eighty-eight are boys, seventy-two girls. Total, one hundred and sixty; whole number of parents, eighty-five; of families forty-one; so that in about two-thirds of a generation the increase has been one hundred and twenty-five per cent. At the same ratio of increase the descendants of these Missionaries in one hundred years would amount to 59,000.

The native population meantime has greatly decreased, and the number of the native children in proportion to the adults is very far from being so great. And yet the climate of course favors the natives rather than the American population. A most remarkable illustration this, of the comparative influence of virtue and vice on population. The fact that the missionaries consisted chiefly of young married persons of course must be considered, but that alone by no means accounts for the result. [Vermont Chronicle.]

SLAVERY IN SIAM.

"Slavery, in a modified form, exists to a very great extent, embracing probably a vast majority of the native born population. Indeed it is impossible for a people, so enslaved to vice as are the Siamese, to exist in the form of a civil and political community, and yet be free. There is little or no ground to hope that this population can, as to the mass of them, become free in fact, until they shall have come under the enlightening and sanctifying influence of the gospel. An enlightened Christian people cannot long remain in name, much less in fact, the victims of civil bondage."

THE RIGHT OF SLAVES TO THE BIBLE.—We find an article of this title in the New York Observer. The following extract will give the reader an idea of its character.—The publication of such an article in that paper, is to our mind an interesting evidence of the progress of free principles; for the Observer has not been distinguished for going before public opinion on moral questions.

"The withholding of the Bible from the slave cannot be justified by the plea of necessity, or that oral instruction is the best that can be given to the slave under the circumstances. It is better to endure the penalty of human laws, than to incur the displeasure of God. Human legislation cannot change the principles of right or wrong, or justify contempt of Divine authority. To establish paganism by law would not sanction idolatry, nor would the sin of blasphemy be washed away by the legislative promulgation of atheism. If God has made it sinful to withhold the Bible from the slave, governors and legislators cannot repeal His law, nor justify His subjects in disobeying it; if He has made the Bible necessary to the salvation of the slave, they have no right to extend the effect of their legislation into eternity. Where such an unlawful assumption of power is attempted, we must obey God rather than man, and He will take care of the consequences."

The Bible treats man as an intellectual and moral being; it confers the right and imposes the duty of cultivating his intellectual and moral powers. God has committed to writing the revelation of his will, and by making it the privilege and the duty of all men to peruse and study this written revelation, to exercise their judgment upon it. He has not only provided for their religious education, but for their intellectual culture. In the Divine economy, as well as in the constitution of human nature, religious and mental progress are inseparable. But, wherever it has existed among men, has invariably produced, as a general result, the moral and intellectual degradation of its victims. Upon them heathenism still rests, though surrounded by the institutions of the gospel."

THE GUILT OF AMERICAN SLAVEHOLDERS.

In a recent sermon, Prof. C. G. Finney comments upon the declaration of Christ, contained in Luke 11: 41—51, that the blood of all the martyrs from Abel to Zacharias, would be required of that generation. The inference in relation to the accumulated guilt of American slaveholders is evidently irresistible. With this solemn truth before him, well might a slaveholder say, "I tremble when I remember that God is just, and that his justice cannot sleep forever."

"But why and how did the Jews deserve this fearful and augmented visitation of the wrath of God for past centuries of persecution?"

"The answer is two-fold: they sinned against accumulated light; and they virtually denied all the persecuting deeds of their fathers, and concurred most heartily in their guilt."

On the same principle the accumulated guilt of all the blood and miseries of Slavery since the world began rests on this nation now. The guilt involved in every pang, every tear, every blood-drop forced out by the knotted scourge—all lies at the door of this generation. Why? Because the history of all the past is before the whole men of this generation, and they endorse the pro-slavery persisting in the practice of the same system and of the same wrongs. No generation before us ever had the light on the evils and the wrongs of Slavery that we have; hence our guilt exceeds that of any former generation of slaveholders; and, moreover, knowing all the cruel wrongs and miseries of the system from the history of the past, every persisting slaveholder endorses all the cruelties and assumes all the guilt involved in the system, and evolved out of it since the world began. [Oberlin Evangelist.]

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VOL. I.

The Sabbath Recorder.

SUNDAY LEGISLATION.

We are well acquainted with the charge to call any law which is approved by the sanction of the church, however, by settling down, we intend man or body of men, and in many sentiments and regard as anti-christian.

We believe pious men to hold other way can we sentiments of such a Kempis, and Luther, Calvin, formers—and Ric among Protestant christ does not alone. On one of "Get thee behind unto me, for thou art gone out into John. All legislation of Christ, we spirit; all attempts precepts, doctrines vor hot of the things of men. On no New Testament Christianity from very apparent in the manner of life.

1st. He clearly and the sacred law Romans. His advise, sought to enable him might fighting him to death, deavors by maintain one and the other, ants of God and Christ.

2d. This distinction ever declining to Jewish laws. On him to speak to inheritance with him made me a judge could instruct them and enjoin upon them ed from the heart, ercise of equity and thing which could judicial authority church is not the plaw. Moral or perer for her to exercise stances which show never intended that with the judicial law, of course, if C with the civil law, of right interfere w been utterly impos Cæsar what Cæsar God the things that

3d. Our Lord de his kingdom from Roman court; world," said he highest Jewish court blasphemous; but as him to death under man laws did not tious questions, they him of treasonable ernment! But hav having examined him entirely of all he was led away to the judicial sentence late just gave him tzy to appease, they tence that it should

In every feature it, the kingdom of ent of and separate pears to have been that the kingdom when die civil po should declare that civil legislation; should be so taught any civil law which rights of conscience only by persuasion ciples were rather opposing carnal wa are no exceptions to duct and manner of