

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION ANTI-CHRISTIAN—NO. 10.

We are well aware, that it is making a grave charge to call any act or proceeding anti-Christian, which is approved and sanctioned by so large a portion of the Christian world as we have given their sanction to Sunday laws. We make the charge, however, deliberately and understandingly, setting down nothing in malice, nothing capriciously. We intend no personal disrespect to any man or body of men. There are many whom we love, and in many respects venerate, some of whose sentiments and observances we nevertheless regard as anti-Christian in their origin and tendencies. We believe it to be a common thing for pious men to hold anti-Christian doctrines; in no other way can we do justice to the characters and sentiments of such men as Fenelon, Thomas Kempis, and Blaise Pascal, among the papists—Luther, Calvin, and Zuinglius, among the reformers—and Richmond, Whately, and Noel, among Protestant hierarchs. The spirit of Anti-christ does not belong to the Roman hierarchs alone. On one occasion our Lord said to Peter, "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." "Try the spirits whether they be of God; for many false prophets are gone out into the world," is the language of John. All legislative interference with the kingdom of Christ, we regard as dictated by a false spirit; all attempts at enforcing by civil law the precepts, doctrines, or institutions of religion, savor not of the things that be of God, but those that be of men. On no point are the instructions of the New Testament clearer than on the separation of Christianity from human judicatories. This is very apparent in the blessed Saviour's conduct and manner of life.

1st. He clearly distinguished between the civil and the sacred law, both of the Jews and of the Romans. His adversaries, the Scribes and Pharisees, sought to embroil him with both, that if possible they might find some legal pretence for putting him to death; but he ever baffled all their endeavors by maintaining the duty of men to both the one and the other, in the double capacity of servants of God and citizens of the State.

2d. This distinction is further apparent from his ever declining to decide judicial questions by even Jewish laws. On one occasion a man applied to him to speak to his brother to divide the paternal inheritance with him. "Man," said he, "who made me a judge or a divider over you?" He could instruct them on the danger of covetousness, and enjoin upon them principles which, if followed from the heart, would lead to a voluntary exercise of equity and justice; but to do or say anything which could be construed as the exercise of judicial authority, he steadfastly refused. The church is not the place for the exercise of judicial law. Moral or persuasive power is the only power for her to exercise. There are numerous instances which show plainly enough, that our Lord never intended that Christianity should interfere with the judicial laws. It follows, then, as a matter of course, if Christianity could not interfere with the civil law, that the civil law could never of right interfere with it; otherwise, it might have been utterly impossible, while rendering unto Cæsar what Cæsar claimed, to have rendered unto God the things that were God's.

3d. Our Lord declared the entire distinction of his kingdom from the civil government, before the Roman court. "My kingdom is not of this world," said he. He had been adjudged in the highest Jewish court to be worthy of death as a blasphemer; but as they had not authority to put him to death under Roman law, and as the Roman laws did not take cognizance of such religious questions, they led him to Pilate, and accused him of treasonable designs against the Roman government. But having heard their witnesses, and having examined him himself, Pilate acquitted him entirely of all their political charges. When he was led away to be crucified, it was not under the judicial sentence of the Roman court; but Pilate just gave him up as a victim to popular frenzy to appease their clamors—"Pilate gave sentence that it should be as THEY required."

In every feature in which we can contemplate it, the kingdom of Christ is presented as independent of and separate from the civil power. It appears to have been so arranged by God himself, that the kingdom of heaven should commence when the civil power that ruled the whole world should declare that religion was not the object of civil legislation; and that the kingdom of heaven should be so taught that it should not interfere with any civil law which did not interfere with the rights of conscience; and then it was to interfere only by persuasion, and where that failed, his disciples were rather to seek safety in flight, than in opposing carnal weapons to civil power. There are no exceptions to this feature of our Lord's conduct and manner of life. His procession through

the streets of Jerusalem to the temple, and his driving out the buyers and sellers, appear designed on his part to awaken the attention of the slumbering population of the city, to his claims as a religious teacher; in the multitude, it was a religious enthusiasm awakened by the popular effect of Christ's character upon them; but as soon as they attempted to turn it to a worldly purpose, and make him their leader, he withdrew himself from them.

The doctrine of Jesus Christ is directly opposed to coercion in matters of religion. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him;" John 4: 23. He had a covenant with Israel which respected the externals of his worship; but it has passed away, and his covenant now is with such only as have his laws written on the heart. This, secular laws can neither produce nor distinguish. They can take cognizance only of the public or visible acts—the bare act, without consideration of motives—while in true religion a consideration of motive is indispensable. What, then, does mere abstinence from labor on a Sabbath enforced by human laws, avail for the promotion of true religion? So far as it is regarded as a conformity to God's law—so far as it is received as true religion—it is an injury to the soul; it is covering up a divine standard with a human device.

It is essential to true religion that it be voluntary. "If I do this thing willingly, I have a reward," was the language of the Apostle, and he did not expect a reward without it. The first Christians are represented as doing what they did, "willingly, of themselves," and they were assured, that "if there be first a willing mind, it is accepted," though the service be ever so small. On the other hand, "eye service, as men pleasers," is always represented as odious in the sight of God. Accordingly all the means employed by Christ or his apostles to bring men to obedience, was teaching and preaching. It is a fact of history, both sacred and profane, that in its early struggles with ancient superstitions, deep-rooted prejudices, and the long-established intellectual habits of mankind, Christianity never won a single convert by coercion. Its entire success was achieved in harmony with the reason and free-will of man. That, then, is anti-Christian which seeks for a single religious observance an unwilling and coerced homage.

Again, Jesus Christ has strictly forbidden a coercive dominion over the religious faith of men. "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise dominion upon them, but it shall not be so among you." Are these words of the Lord Jesus Christ of no account? What do the advocates of religious coercion mean by passing them by as though they did not exist? How dare they smite their fellow servants, as they who say, My Lord delayeth his coming.

The whole tendency of coercive measures is opposed to the example and exhortations of the apostles of Christ. "We persuade men;" "We were gentle among you, even as a nurse cherisheth her children;" "For the weapons of our warfare are not carnal," said Paul. Can that body of men say so who have helped to make a civil law to fine or imprison their fellow men for not religiously observing Sunday? Let those ministers who advocate these laws, compare their course with the exhortation of the Apostle to a primitive minister of the gospel of Jesus Christ, and then say if they have not missed the spirit of their sacred calling, and partaken somewhat of the spirit of Antichrist, when they have advocated coercive measures to compel people to keep Sunday. "The servant of MEN, apt to teach, patient, in meekness instructing the Lord must not strive, but be gentle unto ALL those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth." How much gentleness is there in summoning a man to a Justice's office for trading or working on Sunday, and then fining him three dollars; or, as in Pennsylvania, four dollars; and if he be unable or unwilling to pay it, selling his goods; or, if he have no goods, locking him up in the county prison among felons? Is this the gentleness of Christ? Say, ye reverend divines who hold conventions to urge legislatures to enforce these Sunday penalties, is this the gentleness or patience of an apostle of Christ? Are fines and prisons consistent with the meekness with which ye instruct us who oppose ourselves to your dogmas? Apt to teach, are ye indeed; and docile creatures we must be, to learn from such arguments. Before ye go farther, inquire what the effect of these strong arguments has been upon Plymton Seaver of Vermont, or upon the Sabbath-keepers at Snowhill in Pennsylvania; and then, if ye think best, pursue your meek instructions!

But hold, says one, it is the magistracy that does this; we ministers have nothing to do with courts of justice; our business is in the pulpits of Christian churches, and in Christian Sabbath Conventions. Very likely; so said the holy Roman inquisitors when they delivered the poor heretic over to the civil power to be dealt with according to the civil laws which they had urged the civil power to

make. If the laws of papal states are "lions," are not the inquisitors and Jesuits jackals or lion providers? If Christ has commanded his servants to promote his kingdom by the gentle persuasives of meekness and truth, is it not anti-Christian to labor to promote it by fines and imprisonments? S. D.

The following article, in a printed form, was furnished to the members of the Pennsylvania Legislature, for the purpose of enabling them to judge intelligently whether the Sabbath-keepers at Snowhill have a claim upon their protection. It shows beyond a question, that if ever "lewd fellows of the baser sort" perpetrated "mischief by law," they did it in this instance. And yet, strange as it may seem, when these offending citizens, after having been thus cruelly peeled and persecuted by wicked men, asked the Legislature to relieve them from fines and imprisonments for working on Sunday, there were found Christian ministers and professors ready to remonstrate against granting their request! O shame! where is thy blush? If such men had been born at the right age of the world, and in the right countries, they would have made fit tools for the darkest deeds which disgrace the history of the bloody Inquisition.

A PLAIN STATEMENT

Of the causes which induced the Seventh-day Baptists of Franklin county to petition the Legislature for relief.

This religious sect, in this county, is small, numbering about one hundred members—a part of them being single persons of both sexes—reside at a place in the southern part of the county, called Snowhill. Snowhill is not a town or village, but the name of the Estate, which is held in common by those members who are incorporated. The other members of the Snowhill society, mostly reside in its immediate vicinity. The church, in which they all worship, is on the Snowhill estate, and has attached to it a kitchen. The reason for having this kitchen is, that at their annual meeting, generally in May or June, they prepare a supper in the afternoon, of which all who are present are invited to partake, whether they are members or not. In the evening, after dark, the Lord's Supper is administered. Their meetings for public worship are on Saturday, which they observe as the Sabbath. The Snowhill establishment has existed about seventy years, during all which time, the members of the Society and Congregation have worked on Sunday, until last summer, when prosecutions were first instituted against them, under the first section of the Act of 1774, and fines collected from some of the members.

Having given this brief history, or statement, I proceed to give the facts which have led to the application to the Legislature for relief.

For a number of years past, at the annual meetings, these people have been much disturbed and annoyed—and particularly at the former—by wicked and mischievous persons. Being entirely averse to litigation or contention of any kind, they patiently bore with all. This only seemed to encourage increased disturbance, until the 17th of May last, when, at an annual meeting, it became so outrageous, that an individual, who was not a member of the congregation, instituted a prosecution against several persons for a riot. At the August Sessions of the county of Franklin, twenty individuals, young men and youths, were indicted for a riot and for disturbing their religious worship, and sixteen of them convicted;—twelve of them were sentenced to thirty days imprisonment in the county jail, and to pay a fine of ten dollars each—four to pay a fine of five dollars each, and the whole to pay the costs of prosecutions. To show the nature and character of the riot, the following extracts from the notes of the evidence, taken by one of the counsel for the Commonwealth, on the trial, are submitted. The names of the defendants are suppressed, to avoid unnecessary exposure. As they are unknown to the Legislature, it was deemed useless to give them.

Benjamin Fahnestock says: "When the word was given that the supper was ready, they (some of the rioters) rushed on to the table. They commenced eating as soon as they sat down. They did not wait till grace was asked." Speaking of the meeting at night, he says: "There was a great deal of noise, both inside and outside of the meeting house—talking, laughing, cursing, swearing. It was during the meeting. Meeting commenced at early candle-light, and dismissed between 11 and 12. Noise could be heard inside the church." The same witness says, he went out of the church after eight o'clock, and continues, "and at the door met Mr. R., cursing and swearing very hard. I spoke to him that he should be quiet—told him we would not hear it any longer. He did not listen to me—would have the last word; it was a free country—could do as he pleased. I went to the back of the kitchen. H—S— was cursing and swearing—he was acting as if he was drunk. Saw V—R—, cursing and swearing—walking about there—appeared to be drunk. I went then to the front of the meeting house. There I met J—E—, cursing and swearing—drunk too."

Frederick Sites said: "Between nine and ten, was at Snowhill—saw Mr. — at the cellar window of kitchen—had his knife out, and made an attempt to cut at it—at one of the rungs. Then he put his foot against one of the rungs and tried to shove it in—ten or fifteen around." Again he said: "There was very loud talk—I remained at the window five or ten minutes—saw some cutting-up round the house; running through—other cutting-up; very much noise, swearing and the like—very loud. I heard noise inside the

door; running out and in, and talking. I saw them throw some butter around in front of the house." On his cross-examination he said: "Swearing in front of the church and inside."

Adam Welch said, that he was at the kitchen window that night, and then proceeded: "The crowd was trying to take out bread and butter; twelve or fifteen near the window." Stated he heard them say, "Let Sam go, by God; if it is to be got out he can get it." "You could have heard it at the big road. I saw the window was broke—noise big. It was about twenty-five feet from the preacher's stand; preacher was there."

John Heffner said: "Adam Welch and me went to the place where the butter was trying to be got out." Again, "Might have been twenty near to or about the window. There was a good deal of noise—saw one jumping against the rung with his feet, but did not know him. It appeared to me the wrong cracked—a great deal of noise."

John Light said: "About the time they were taking the Sacrament, the biggest noise. The commencement of taking the Sacrament, between nine and ten o'clock."

These extracts will suffice to show the character of the riot. None of the above witnesses are members of the Church. Some twelve or fifteen other witnesses were examined on the part of the prosecution, who testified to the same and similar facts. It was proved that a crock containing butter, and a plate with some other provisions, standing inside the kitchen window, were broken and their contents destroyed; that the butter was thrown about on the ground and on the walls of the kitchen; that one or two of the defendants were seen with bottles of liquor, treating others; that the noise continued during the whole time of the meeting; and that the members of the congregation who were not more than fifteen or twenty feet from the preacher, at times could not hear him on account of it.

Such are the facts and circumstances of a case which excited in the County as much interest as any that has been tried for several years, and which drew crowds of anxious spectators to the Court Hall during its progress. The result gave general satisfaction to the moral and religious community.

The number of persons around the meeting house was considerable, perhaps between one and two hundred; but the defendants were all that could be identified as being engaged in the riot and disturbance.

The defendants were sentenced on Saturday. Within ten days afterwards, prosecutions were commenced against several members of the congregation for working on Sunday, and fines collected from them. These prosecutions were instituted by persons who were in some way connected with the rioters, and continued until they ceased to work on Sunday. There cannot be a doubt that the persons who instituted them, were influenced by feelings of malice and revenge, and not from any regard they had for the Sabbath. Such is the universal opinion in the community where these occurrences happened. The writer cannot forbear adverting to the last prosecution of a member of the much-abused Society. S—, a Seventh-day Baptist, and M—, a first day man, left home on Sunday morning with their wagons—the one for Baltimore, the other for Georgetown. S— had kept the preceding day as the Sabbath, and started early so that he might make his trip in six days, and return in time to keep his next Sabbath. They both traveled the same road, and must have been seen by the individual who gave the information. Yet S— is selected and made to pay a fine, whilst M— is permitted to pass without being prosecuted. The writer has lived in the County of Franklin for upwards of twenty-five years, and does not recollect of having heard of a solitary prosecution for a violation of Sunday, until these suits were commenced against the Baptists.

A copy of one of the convictions is annexed. There were several others, but it is deemed unnecessary to copy them:

Commonwealth vs. BREACH OF THE LORD'S DAY.

Obed Snowberger. Information, on oath of William B. Baber, taken the 26th day of August, A. D. 1845, who charges Defendant with being engaged in worldly employment or business on Sunday the 24th day of August, A. D. 1845, contrary to the law, at the Township of Quincy, County of Franklin, and State of Pennsylvania. Warrant issued to Hugh M. Sibbet, Constable of Quincy township, August 26, 1845. Warrant returned, not served. Defendant appears, and pleads guilty to the charge of laboring on the day stated above. Therefore, he is remanded, that on the 29th day of August, A. D. 1845, Obed Snowberger, of Quincy township, in Franklin county, convicted before me, one of the Justices of the Peace in and for said County, of being engaged in worldly employment on Sunday the 24th day of August, instant, being the Lord's Day, commonly called Sunday, and in doing adjudge him to forfeit for the same the sum of Four Dollars, to be distributed according to the Act of Assembly in such cases made and provided. Given under my hand and seal, the day and year above written.

SAMUEL SIBBET. [L. S.] Defendant paid fine and costs same day.

Franklin County, S. S. I do hereby certify, that the Judgment entered by me at the suit of the Commonwealth of Pennsylvania, on complaint of William B. Baber, Plaintiff, against Obed Snowberger, Defendant. Witness my hand seal, at Fankstown, the 10th day of September, 1845. SAMUEL SIBBET. [L. S.]

WE, the undersigned, members and Committee of the Congregation of Seventh-day Baptists of Snowhill, Franklin county, certify, that the facts set forth in the foregoing statement, in relation to the establishment at Snowhill, and to the riot, and prosecution of members under the Act of 1794, are correct.

JOHN MONN, JR., ABRAHAM BURGER, SAMUEL SNOWBERGER Snowhill, February 15, 1846.

DEATH OF A MISSIONARY'S WIFE.—The Christian Watchman publishes a letter from Burmah, stating that on the 9th of Nov., 1845, the wife of Rev. Mr. Ingalls, missionary at Maulmain, "met the Christian's glorious death, without a pain, a sigh, a groan, or even the stir of a muscle."

THE CHRISTIAN'S HOME.

"This world is poor from shore to shore, And like a baseless vision, Its lofty domes and brilliant ore, And gems and crowns, are vain and poor, There's nothing rich but heaven."

Fine gold will change, and diamonds fade, Swift wings to wealth are given; All-varying time our forms invade— The seasons roll, light sinks in shade; There's nothing lasts but heaven."

Empires decay, and nations die, Our hopes to winds are given; The vernal blooms in ruin lie, Death rules o'er all beneath the sky— There's nothing lasts but heaven."

Creation's mighty fabric all Shall be to atoms riven; The skies consume, the planets fall, Convulsions rack this earthly ball— There's nothing firm but heaven."

A stranger lonely here I roam, From place to place I'm driven, My friends are gone, and I'm in gloom, This earth is all a lonely tomb— I have no home but heaven."

The clouds disperse, the light appears, My sins are all forgiven; Triumphant grace has quelled my fears, Roll on, thou sun, fly swift my years, I'm on the road to heaven!"

A PLEASANT SURPRISE.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men, whose office it was to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who was at work in a field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying: "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of the shoes; but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar—turned it around, and looked again and again; then he looked around him on all sides but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O, dearest Sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood—it is better to give than to receive."

We should never approach the poor but with the wish to do them good.

A MELANCHOLY SCENE.

By the politeness of the Chaplain of the Auburn Prison, we were present at the Clerk's room the other morning, when twelve new convicts were committed. They had arrived the night before, from different parts of the State. Washed thoroughly from head to foot, arrayed in their ring-striped uniform, clean, but in some cases worn and patched, with cow-hide stogies—their heads still wet from the scouring bath, they were marched into the presence of the chief keeper. Here they were measured with exactness. Their age, place of birth, time of being sentenced, and period for which they are sentenced, are asked and recorded, after which they are distributed to their several workshops.

In the group received on this occasion, we were struck to see such a proportion of young persons. Out of the twelve convicts, two were but fourteen years old, one sixteen, two seventeen, two were twenty-one, one twenty-three, and only three that were over forty. Here were eight out of twelve persons who had gone to such length in sin as to become inmates of the State Prison before they had exceeded their 23d year, and five of them who were not eighteen! And what was the most heart-sickening fact of all, one of the boys, but fourteen years old, is the third brother now in this Penitentiary, with their father. A father and three sons all here together! What a lesson is this to parents on the subject of training up children in the way they should go. Set your children the example of a pious life, and they will follow you to the house of God. Let them see in you an example of dishonesty and crime, and you will have them with you in the State's Prison.

principles on the sub- One of the mis- had lately taken the ether from his church, communicants to re- the same communion

does not apply the Watchman re- inforable than that of afforded with serious less than the difficulty wrong.—Boston Rec.

OF REV. JOSHUA LEA- WELL.

acted among the Choc- them. The missionaries They found the people and slavery was there, which slaves as well as to read the Bible. And ere singularly blessed of Spirit; and that among Of the whole population ence of the gospel, than any field, except in the now been laboring there generation has grown up as they have administer- after the missions in- on the twenty-four years, in emancipation, and in G read. I say then, that fully administered there proportion have been gath- gospel had been preach- such laws could not have successful missions are to than those have done in well do that whether the by being brought under

WICH ISLANDS.

resident here, who have American Mission, there at this time the ser- recently died, one hun- Of these twenty-two have nty-four were born pre- mber living, eighty-eight and one hundred and six- eighty-five; of families of a generation the and seventy-five per cent. The descendants of these would amount to 59,535. me has greatly decreased, dren in proportion to the great. And yet the clis- rather than the Ameri- illustration this, of rine and vice on popula- consisted chiefly of must be considered, but for the result.

SIAM.

exists to a very great ex- majority of the native people, so for a people, so these as the result of human and yet be fostered. There this population can, as in fact, until they shall and sanctifying influ- enced Christian people less in fact, the victims

Dixie.—We find an arti- Observer. The follow- idea of its character.— in that paper, is to in- the progress of free prin- been distinguished for moral questions.

from the slave cannot be by, or that oral instruction the slave under the cir- the means of human- iture of God. Human rights of right or wrong, or to establish pagan- idatory nor would the sin by the legislative promul- made it safe to withhold more and legislators cannot subjects in disobeying it; sary to the salvation of the with the effect of their le- with unwholesome assump- must obey God rather of the consequences.

eternal and moral be- duty of cultivat- ers. God has commit- his will, and, by making all men to perseve and stu- their judgment, app- for their religious in- culture. In the Di- constitution of human- are inseparable. But among men, has invari- the moral and intellec- Upon them heathenism by the institutions of the

SLAVEHOLDERS.

Finney's comments upon in Luke 11: 41—51, from Abel to Zacharias, generation. The inference of American slaveholders in this solemn truth before I tremble when I re- that his justice cannot sleep

deserve this fearful wrath of God for past sinned against accum- endorsed all the persec- concurred most heartily accumulated guilt of all the since the world began rests involved in every man, and out by the knotted of this generation. Why? that is before the pro-lave- they endorse the whole by same system and of the fore us ever had the light "Slavery that we have; any former generation of knowing all the cruel- tem from the history of all- lived in the system and began. [Obelisk Evang.

The Sabbath Recorder.

New York, April 2, 1846.

CHINA MISSIONS.

All Christian philanthropists have their attention now turned to China. It is a world within itself—a world just discovering its interior to other worlds—just opening its highways to invite the inhabitants of other and distant lands to come, and learn, and teach—to come, and pity, and bless. But much as there may appear to be novel, unexpected, and remarkable, in the position of China at the present time, it has all been anticipated, labored for, and expected, by devoted Missionaries and Missionary Boards for a period of forty-two years. The success is marked by the finger of God; but the labor to effect it has been done by God's servants. Our Saviour said to his disciples, "Other men labored, and ye have entered into their labors." So may it be said of those who go to China now. China open, is not what China once was, when her ways were shut up and enclosed by her great wall of national prejudices. Then the world, and many in the church, looked askance, and said, China is impregnable to the Christian missionary. But even then much labor was expended for her good—labor such as the world thought little of, but which has been mighty through God to the pulling down of strong holds.

Before William Carey went to India, the rule on which he acted, and which he taught, was, "Attempt great things; expect great things." Carey's heart never quailed at the difficulties in the way of a good work. He never hesitated about undertaking a good work, on account of the paucity of denominational resources. He fixed his eye upon the promises and predictions of Jehovah, and labored quietly on, expecting the nations to submit to the word of the eternal God. Carey's doctrine and example infused the same spirit into others who followed him in the same work. They did not drink of his cup, but he showed them how to drink of the perennial fountain of divine promises. They were enabled to labor as seeing Him who is invisible.

The early missionaries had confidence and enterprise equal to any possible undertaking that presented a prospect of forwarding the conversion of the world. At a very early period in their history, in writing to the Board at home, after enumerating most of the considerable languages of India, among which was the Chinese, they say:—

"We have frequently reflected on, and discoursed about, the possibility of effecting a translation of the Bible, or some part of it at least, into some, if not all, of these languages; and after considering the matter in all its forms, we have reason to think it practical to us."

On the 18th of January, 1801, there was baptized, at the mission station at Serampore, Ignatius Fernandez, a gentleman of Portuguese extraction, but who was born on the Island of Macao, near Canton. He was wealthy, spoke several languages, and being much devoted to the cause of missions, he became of great assistance to the cause. This circumstance seems to have induced the Board at home, or at least some of its members, to address a letter of inquiry relative to a mission to China; to which Mr. W. Ward replied as follows:—

February 5, 1804.

"With respect to the practicability of a Protestant mission to China, it appears that almost insurmountable difficulties are at present in the way. So it appears to brother Fernandez. He is certain that no one can go into China but as a Chinese; for this he must have the language and appearance of a Chinese. With respect to the language, brother F. learned of the natives, without pains, so much as to be understood by them in common things. He does not think it can be learned without a native teacher, nor that a missionary could introduce himself, if he were in other respects qualified, without a native guide. Both the Chinese and Catholics would be his inveterate enemies. If there be any place in the neighborhood of China where Chinese live, or whither they resort, where a missionary might qualify himself, this appears to be the most likely means."

Vast and almost insurmountable as the obstacles to China's reception of Christianity then appeared to some, Carey and Marshman and others set their hearts upon its accomplishment. February 7th, 1806, Carey wrote to J. W. Morris at home:—

"Four or five persons in our family are laboring hard at the Chinese language. Among them is brother Marshman and his son, and my son Jabez. A young Armenian, a Mr. J. Lasson, born at Macao, and educated under native Chinese masters, are instructing them."

Marshman writes to Ryland, March 14:—

"I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lasson is an excellent teacher, and a man of ability. I have begun writing the language. John Marshman and Jabez Carey are my companions. I can only say now, that I find it perfectly attainable."

On the 10th of February, 1808, a public examination was given in the presence of Dr. Buchanan and other officers of the East India Company; and again, September 26th, of the same year, at which prizes were distributed to the successful candidates. In 1809 Mr. Marshman and his son, with their teacher, Mr. Lasson, commenced translating into English the works of Confucius, the Chinese philosopher. In a memoir of the Serampore translation, published November, 1809, they say:—

"Relative to the Chinese, the encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but with other circumstances have tended to accelerate the translations. Providence has furnished us with a Chinese foundry, if it may be so termed. More than eighteen months ago we began to employ, under Chinese superintendance,

certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons; and have found them succeed beyond our expectations. . . . Some months ago we began printing a newly-revised copy of the Gospel by Matthew, to the middle of which we are nearly advanced."

From this time onward, they steadily advanced with their work; and in a review of the Serampore mission, published December, 1817, they say of the Chinese translations:—

"We have been hitherto occupied in preparations for future operations. We have been enabled to bring through the press an edition of the New Testament, and the whole of the Pentateuch."

A second edition was then in the press; and they add:—

"The demand for the Scriptures we have already found so great from the Chinese found in the various isles, and in almost every part of India, that our edition of the New Testament, of two thousand copies, is almost exhausted. . . . Our Chinese press will scarcely allow us to supply the demand, till we have brought the first edition of the Scriptures wholly through the press; in which work, as the translation of the Old Testament has been long completed, we are of course at present all engaged."

To be brief, the London Missionary Society had during this time sent out Robert Morrison and William Milne, to commence a Chinese mission, who, not being permitted to reside in China, resided, the first in Macao, the last in Malacca. These devoted men steadily pursued the same object, and a few years afterwards effected another full translation of the whole Bible, and subsequently a Chinese and English Dictionary.

All this time, the China itself was imperiously shut up against all foreigners, by her own jealous restrictions; and all English commercial intercourse was under the narrow restrictions of the East India Company's chartered monopoly. But Jehovah's servants having nearly completed their preparatory work, we shall now see the King of kings taking the rod of iron with which he providentially ruleth the nations, and at once breaking down that restrictive policy by which the Chinese had shut themselves up from the free intercourse of enlightened nations for probably three thousand years.

The first in the series of events by which this mighty revolution was accomplished, was doubtless the increasing acquaintance which the mercantile population of China formed with the manners and literature of other nations, through the medium of the translations which we have noticed above, and which they received in their migrations to the adjacent isles and ports, and carried into the Empire in their visits to their native districts.

The next potent cause was the breaking down of the East India Company's charter, after two hundred years' monopoly of the whole India trade by this overgrown company. At the expiration of the last period of its existence, in 1834, the people of England arose, and with a mighty voice, which aved the Parliament of England, demanded that it should be no more renewed. The consequence was, that a vast number of traders flocked to the China markets; and hovering all along her northern coast, despite of her restrictive policy, drove a great contraband trade, the growing magnitude of which alarmed the imperial court. Accustomed to the most wily diplomacy, they soon found a plausible pretext for complaint, and for a more restrictive policy towards all foreign nations, in the progress of the iniquitous opium trade. In this policy they were placed upon a vast vantage ground, before their own nation and in the eyes of the whole world. It was a curious, yet monstrous phenomenon, which the world understood not, that a heathen nation, which had steadily rejected Christianity for eighteen hundred years, should now lift up a cry and a charge of immorality against one that had professed to be guided by the divine religion of the Son of God for the same length of time! But the Ruler of the nations knew the hollowness of the pretence, and so did the British Government, for all the maritime powers of India were engaged in the trade, which had been pursued and had been steadily increasing for nearly a century. The trade was awfully iniquitous; but the time chosen to complain of it was one of the master-strokes of Chinese policy to maintain their isolated character. Their complaint was really just, but their object was iniquitous, and it did not succeed. The Most High, who turneth the nations as he will, made them to tremble and bow before the progress of the British arms; which, whether justly or unjustly swayed, every where protect the missionary servants of Jehovah. The result is known. Their five principal ports are opened to the commerce of nations, the circulation of the Scriptures, and the preaching of the gospel. Almost every Missionary Society in Britain and America has its Chinese Mission, Christian churches, schools, and printing presses.

Who that contemplates these facts, which are now written on the page of history, but must see and admire the way of the Lord, and rejoice in the work of his servants? The beginning was very small, but the result is magnificent; the Bible translated is offered to three hundred millions of souls! Who can regret the forty-two years of labor? Who can doubt whether Jehovah is on his way to give to his Son the heathen for his inheritance and the uttermost parts of the earth for a possession? S. D.

MR. JUDSON TO BE MARRIED.—It is said in a Philadelphia letter to the Journal of Commerce, that Mr. Judson is to be married to Miss Chubbuck, (known to the literary world as "Fanny Forrester;") who will accompany him on his missionary labors in India. She will carry with her, it is added, the high devotion which a former one of the name exhibited, who followed the missionary fortunes of her husband in the East.

DEACON TODD.

THE BOY WITH THE SHORT MEMORY.

Returning from meeting one Sabbath afternoon, the deacon was accosted by a man. "Sir, did you see a boy on the road driving a cart with a bag of cotton in it?"

"I think I did," said the deacon, musingly. "A boy with a short memory, was he not?"

The man looked confused, and said, "Why do you think he had a short memory, sir?"

The deacon seemed to enjoy his confusion, and even determined to increase it.

"I think so; and think, moreover, that he must belong to a family that have short memories."

"What in the world makes you say that?" said the man more than ever confused.

"Why simply this," said the old gentleman, assuming all of a sudden, a very grave and solemn manner, "Because God Almighty has proclaimed from Mount Sinai, in a most solemn manner, among other things, 'Remember the Sabbath day to keep it holy;' and the boy has forgotten all about it. His memory must be very short indeed, very."

We rode off as the deacon pronounced the last word; and left the man to his own thoughts. He had evidently not been to church that day, but surely he had heard a sermon.—Christian Index.

The above article is going the rounds of the papers, and seems to be a general favorite.

We could not help thinking, however, when we read it, that Deacon Todd's memory was even shorter than that of the boy at whose expense he made himself merry. It is very true, as the Deacon says, that God Almighty has proclaimed from Mount Sinai, in a most solemn manner, 'Remember the Sabbath day to keep it holy.' But it is also true, that God Almighty has proclaimed with equal solemnity, 'The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Now as Deacon Todd had undoubtedly worked all of the seventh day, in opposition to one part of the divine commandment, and then quoted another part of the same commandment to reprove working on the first day, it strikes us that the boy might with much better grace have said of the Deacon, 'His memory must be very short indeed, very.'

THE BILL OF EQUAL RIGHTS IN NEW JERSEY.

We have received a letter from Mr. Bilderback, a member of the New Jersey Legislature, in which he expresses his opinion of the moral character of the Seventh-day Baptists, and states his reasons for not favoring their petitions. The following extracts contain the substance of the letter:—

"In addition to what I then said [in the Assembly], I must say, as one Christian should for another, that I have followed steamboating between Salem and Philadelphia for nine years past, and have taken these people called Seventh-day Baptists, with their produce, to market. But I never saw one of them on board of a steamboat on our Sabbath day. I believe them to be as honest as any people in the world, and I do not believe they, as a society, would ever disturb any person on any day, but would have respect for their fellows in all cases. As to honesty, I believe those in Cumberland and Salem counties are above the average of professing Christians of other denominations. They have given some of the best signatures to their petitions which this State can produce."

So much for the moral character of the Seventh-day Baptists. Now for the reason why their petitions should not be granted:—

"The Constitution of the United States gives you all the privilege to worship on any day you please. And the Constitution of this State, in addition, gives you the privilege of working in your own shops, and on your farms, and in your woods, whether owner or tenant. Now if the Bill had asked us to cart the wood, brick, stone, or any such thing, or of pulling down or building up houses on the Christian Sabbath, or first day of the week, we should have fully understood the bill. This, I believe, was what was meant by equal privileges. This we could not consent to grant. Our children would ask why we brought them up to keep this day holy, and let some people work on it. This, sir, would make many sceptics."

Here, then, we have the gist of the objection to granting the petitions of Sabbath-keepers—it would open the way for them to act out their principles, and thus lead men to question the sacredness of Sunday. No doubt this objection exists in many minds, and leads them to wish that Sabbath-keepers were banished from their midst. Indeed, there are probably not a few persons who would cheerfully contribute something towards paying the expense of colonizing them upon some lonely island or far-off continent. For our part, however, we are not disposed to accommodate such persons, either by leaving the country, or by submitting to legal enactments which require us to do all of our Sunday work in our "own shops," or in our "woods." We claim, and expect sooner or later to enjoy, the same privileges and immunities on the first day of the week as our neighbors enjoy on the seventh day. We ask for nothing more—we can accept nothing less. To accept less, would be to acknowledge a principle which, if carried out to its legitimate results, would give a death-blow to religious freedom. It would require that in a community of which the majority were Presbyterians, Baptists should do their baptizing in their own houses out of sight; while in a community of which Baptists might happen to be the majority, Presbyterians should be subjected to a similar necessity. Such a principle we never can acknowledge—never will acknowledge while we have strength to oppose it.

OLD TIMES IN NEW ENGLAND.—A correspondent of the Christian Register is giving some curious illustrations of the customs of the people thirty or forty years ago. He thus speaks of the custom, which was then common, of furnishing the ministers with all kinds of liquors when they were called together to examine a candidate for ordination:—

"The last that I ever knew of intoxicating drinks being set on the table for the use of the ministers at an ordination or installation, was in

my native town. Dr. Beecher was one of the council, and he moved that all the decanters be taken away before they proceeded to business, which was accordingly done. Some curious items of ancient records of those towns which supported their ministers by a town tax. I have read many of them, and remember that a large part of the sums charged was for 'Rhum and Cyder,' as they used to spell the words."

SABBATH PETITION TO THE BRITISH PARLIAMENT.

Our readers will be glad to learn, from the following Petition, that in Great Britain as well as in the United States, the "powers that be" are receiving occasional intimations of their duty towards those who keep the Sabbath of the Lord. If such petitions could be sent up to the legislative halls of every government under which Sabbath-keepers are now living, the time would not be far distant when their religious views would be better understood, and their civil rights regarded.

Unto the Right Honorable, the Lords Spiritual and Temporal, of the United Kingdom of Great Britain and Ireland, in Parliament assembled, The Humble Petition of James Aiton Begg, Bookseller and Stationer, in the City of Glasgow.—Sheweth:

That your Petitioner is a Christian who receives as equally inspired the Scriptures of the Old and New Testaments, who reverences their authority, and desires to regulate his faith and practice by the maxims they inculcate and the examples they approvingly exhibit;—

That he believes the purpose of God at creation, in sanctifying and blessing the seventh day as the Sabbath, (a memorial of His having finished all things in six days,) was a purpose of love to all men; and as he finds no authority, direct or indirect, in the New Testament Scriptures, for the change which has been made, in substituting the first day of the week, (commonly called Sunday,) for the seventh day, (commonly called Saturday,) he has felt constrained, by conscientious convictions, for upwards of thirteen years, to return to the observance of the original Sabbath;—

That, in so conducting his business, abstaining from all secular employment on the seventh day, he encounters difficulties, and is liable to obstructions, arising out of the existing state of the law, which he considers it to be the duty of a wise and paternal government to remove;—

That the difficulties and obstructions referred to, are created by statutes passed in former ages, whereby every conscientious observer of the Sabbath of God's appointment is thereupon liable to interruptions, while he is also weekly prevented from giving obedience to the divine commandment of working on the other six days, being debarred from following his honest calling on the first day, which he regards as wholly destitute of divine sanction as a day to be set apart for sacred purposes;—

That, under the authority of those laws, Sabbath-keepers may be required to appear in Courts of Law, and may have civil process served upon them, on the Sabbath;—

That your petitioner, having recently been called to serve as a Juror in the Circuit Court of Justice, was indebted solely to the indulgence of the Court for the opportunity afforded him of retiring as the Sabbath drew on; a privilege which might have been refused, and in consequence, he might have been subjected to penalties, for refusing to violate what he firmly believes to be the will of his God and Saviour;—

That, although, for upwards of two hundred years past, there have always remained in our land, Christians observing the seventh day as the true Christian Sabbath, yet, under the operation and enforcement of our laws enjoining Sunday sanctification, others, holding this faith and practice, felt themselves necessitated to seek refuge in America, where now there are many Sabbath-keepers, scattered throughout the different States of the Union, (there being five thousand in that of New York alone,) recognized there as virtuous, industrious, and peaceable citizens; and, by a late arrival from that country, there are accounts of the introduction into the Legislature of the State of New York, of a Bill for the amendment of a former law, enacted specially in their favor;—

That your Petitioner has no desire to leave his native land; and having ascertained that a Bill has been introduced by the Right Honorable the Lord Chancellor, and is now upon your Lordships' table, having for its object, the relieving certain of Her Majesty's subjects from penalties incurred on account of their religious opinions, he prays your Lordships that Sabbath-keepers may be allowed to share in the privileges of its provisions.

May it, therefore, please your Lordships, to take your petitioner's case into favorable consideration, and to grant relief and protection to all who may observe the seventh day of the week as the Sabbath, by framing such enactments as shall prevent them from being required, against their conscience, on the seventh day, (reckoning it, as in sacred Scripture, from evening to evening, commencing with the preceding evening at sunset,) to appear as witnesses, or to serve as jurors, in any Court of law; that they may be protected from having civil process served upon them, and be exempted from the necessity of appearing in civil Courts in relation to any such process, on that day; and, that they be not, in any other way, required, against their conscience, to engage in affairs of a secular nature on the day which they regard as the Sabbath of the Lord; but that there may be extended to them, in regard to that day, the enjoyment of equal privileges, in their seeking to maintain its sacred character inviolate, as are enjoyed on the first day by those who ascribe sacredness to it;—And, farther, that your Lordships may grant protection to all Sabbath-keepers from molestation or restriction in following their usual lawful occupations on the first day of the week, when, by nature, these avocations do not interfere with the rights of others. And your Petitioner will ever pray.

J. A. BEGG. 35 Argyl Arcade, Glasgow, February 26, 1846.

A GOOD EXAMPLE.—The First Alfred Sabbath Tract Society has contributed Fifty Dollars to the treasury of the American Sabbath Tract Society, to constitute Bro. James R. Irish a LIFE DIRECTOR. This is as it should be. Auxiliary Societies, by contributing in this way, best promote the object of the General Society, as they not only add to the funds of the Society, but also add valuable members and managers to conduct its affairs. Will not others go and do likewise? According to the Constitution, twenty dollars contributed at once, or in two payments, constitute any person a Life Member; or fifty dollars, in the same way, a Director for Life. T. B. S.

DEDICATION.—The Church at Rockville, R. I., have recently completed a new house of worship, which was dedicated on first-day, March 22d, with interesting and appropriate religious services. The order of exercises was as follows:—

- 1. The congregation joined in singing the 261st Hymn.
2. The Scriptures were read by Eld. W. B. Gillett, of New Jersey.
3. The choir sang the 260th Hymn.
4. Prayer was offered by Eld. Clarke, of Hopkinton, followed by Eld. Gillett.
5. Singing—"The Lord is in His Holy Temple."
6. A Discourse was delivered by Eld. Gillett, from Colossians 1: 18—"And he is the head of the body, the Church."
7. Singing—"The House of God."
8. Dedication Prayer by Eld. Coon, of Hopkinton.
9. Singing—"Salvation to our God."
10. Benediction by Eld. Coon. A. B. B.

MISSIONS IN WESTERN AFRICA.—THE RECAPTURED SLAVES.—A full meeting was held in New York on Wednesday evening of last week, the object of which was to present to the friends of the Missionary Enterprise in Western Africa the immediate and pressing claims of the Liberia Mission upon their sympathies and generous contributions. After a prayer, documents were read relative to the case, condition, &c., of the Africans recently recaptured from the slaver Pons, most of whom are said to be young. An address was then made by the Rev. Mr. Roberts of Jersey City, who was followed by Mr. Scudder of this city. Mr. Roberts alluded to his own early interest in the cause of Missions, and made an able and effective appeal on behalf of the recaptured slaves. Mr. Scudder presented a vivid picture of the condition of the slaves while on board the Pons, and said he regarded their capture as the work of the Almighty, for it was by this means that they had been brought in contact with the missionaries, and placed in the way of obtaining that knowledge which was debarred them in their former state. The business of subscription was then taken up, and by ten o'clock the Recording Secretary reported the sum of eleven hundred and fifty dollars, exclusive of the miscellaneous collection.

THE RECAPTURED SLAVES.—A meeting of the Colonization Society was held last week at the Tabernacle in New York, when about \$700 was raised for the support of the slaves re-captured on board the bark Pons.

MISSIONARY INCOME.—The income of the English Wesleyan Missionary Society for the year 1845 exceeded that of any former year, being the truly noble sum of one hundred and twenty thousand eight hundred twenty-three pounds, or about five hundred and eighty thousand dollars.

EMBARKMENT OF MISSIONARIES.—The Rev. George W. McMillan and his wife embarked from Boston for Madras, a few days ago. They are sent out by the American Board to join the Madura Mission, in Southern India. Religious services were held on board the ship, as she was about to leave the wharf.

BAPTISM OF A CONVERTED JEW.—We learn from the Christian Observer, that on Sunday, the 15th ult., Mr. Victor Herschell, a convert from Judaism to Christianity, was baptized [sprinkled] in the Seventh Presbyterian Church of Philadelphia. Mr. H. is a brother of the Rev. Ridley H. Herschell, of London, who recently visited this country, and who, since his conversion, has been actively engaged in missionary labors among his Jewish brethren.

INCONSISTENCY.—A writer in one of the Boston papers is showing up some of the inconsistencies of the advocates of Sunday legislation. In his last article he speaks as follows:—

"The first day was not the Sabbath, is not, and never can be the Sabbath, until a new creation takes place, and God rests from his labors on the first day; then, and not till then, will the first day be the Sabbath. Mark that! . . . Now if those who acknowledge the law of the Sabbath binding on them, would keep the seventh day as commanded, they would be entitled to credit for consistency. If they say, as I presume they will, that the day was changed to the first, it is for them to prove it, by showing when and by whom it was changed. Should they even succeed in doing this, it would not prove that those who do not make a profession of Christianity are bound to observe Sunday, but that they themselves are only bound to do so."

DEGREE.—A correspondent at De Ruyter says: "I see by the Circular of Castleton (Vt.) Medical College, that the honors of the Institution were conferred upon Dr. Ir. a Spencer, of De Ruyter, at the last annual session, by an honorary degree of Doctor of Medicine. This is a mark of respect to which Dr. S. is richly entitled. As a man and a physician he is much esteemed among us." [Chenango Telegraph.]

Senators question. Attention when the vote was answer to an inquiry there are any of foreign relations increase of our power is decided. The House of business last week bill was the principal. WRECK OF THE WITH LOSS OF WHICH SAILED FEB. WENT ASHORE THE NIGHT OF THE PARTICULARS ARE GIVEN NEW YORK ON THE. The Henry C day night, about about one mile where the John from the south- ship struck a shoal sea, making a broad ordered the mast and although the night, she remained daylight, when it commenced making. At this juncture volunteered to go ashore in the life-companioned him, the beach, where assembled, all being established, however on shore mate gallantly to the drift of the able to approach fore laid off upon persons made a boat. Thus the drawn again to made fast; but an overtopping the side, and six were seamen and passengers, were the other five. It was drawn ashore Cooley then set down by one of held on to his life. As soon as he low was for again on board, among persons, of whom two gentlemen and passengers and however, who by 90 persons, dismissed, as the very strong. Mr. themselves in the shore to the ship-mained in the ship in the boat, and had said something New York, Mr. beach, and by Brunswick just was coming through. The Henry C on account of within the three the Captain had action. The first was when she ste to Grinnell, Miss packets, was but the early part of voyage from this was one of the packets belonging. EASTERN TRAVEL. New York Farmer and season promises ing for the public railroad is said to ers of the mail and Knickerbocker about the first take possession and Cleopatra; o road Company, owned by the New form the regular Jersey Steam Navigation and the M ragansett and Mr. old favorite, the call for her share. The Express will start the far as the boats what has ever been boats will be promised. OLD TIMES IN these agricultur all the planters appears in that grant Richard land in addition up ploughing. 1643. The assistant, four the of paper, the w black negative. 1646. The attempt to address consent of her presence, of the for the first off imprisoned for 1649. Math in the affection out the consent fined 25—less 5d; each for 1653. John great body, bit

General Intelligence.

DOINGS IN CONGRESS.

The SENATE is still engaged upon the Oregon question. Attempts have been made to fix a day when the vote shall be taken, but they have failed.

The HOUSE OF REPRESENTATIVES did but little business last week. The General Appropriation bill was the principal thing under discussion.

WRECK OF THE PACKET SHIP HENRY CLAY, WITH LOSS OF LIFE.—This magnificent ship, which sailed from Liverpool on the 22d of Feb., went ashore on Squam Beach, N. J., on the night of the 24th of March.

The Henry Clay was driven ashore on Tuesday night, about 12 o'clock, on Squam Beach, about one mile and a half north of the place where the John Minturn went ashore.

At this juncture the second mate, Mr. Cooley, volunteered to attempt carrying a line to the shore in the life-boat.

As soon as he had recovered, this gallant fellow was again attempting the rescue of those on board, amounting in number to more than 300 persons, of whom were four cabin passengers, two gentlemen and two ladies, the other steerage passengers and seamen.

The income of the Eng- Society for the year 1845, being the hundred and twenty thousand three hundred and thirty-three pounds, or eighty thousand dollars.

MISSIONARIES.—The Rev. and his wife embarked on Monday days ago. They are bound to join the Madras India. Religious services on the ship, as she was

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THE ALPACA.—An Association has been formed for the purpose of introducing this beautiful animal into the United States. It seems that in England the experiment has been successfully tried; that in that climate the female became matured two years earlier than in its native mountains, and produced finer wool than was imported from South America, having more "yolk" imparted to it by the superior pasturage, that the fleece was increased seventy per cent, the length of the staple being also much improved; and that they were hardy, docile animals, affected neither by intense cold, rain or heat.

REV. CHAS. T. TORREY.—We learn from Philadelphia that Mr. Torrey is expected to live but a few days longer, and that Messrs. A. A. Phelps and C. D. Cleveland, who have been active in the efforts to procure his release, meeting with insuperable difficulties, have withdrawn their offers to compensate the owners of the slaves whom Mr. Torrey aided to escape from Baltimore, making a powerful appeal to Gov. Pratt for his unconditional pardon.

GREAT EFFECTS FROM SMALL CAUSES.—The New-Hampshire Statesman says that Mr. Mark Gillis, of Nashville, an ardent Loco-Foco, lost a favorite horse during the election labor. He had been some distance from the place of meeting, to procure two or three delinquent voters, and was upon full drive toward the ballot-box, when his horse had a leg instantly broken by stepping into a hole in the bridge over which they were passing.

MOCK AUCTIONS. In this city are many men who hire a store, and open an auction for the sole purpose of robbing strangers. Every thing around is in the style of a regular auction, with an auctioneer and several interested bidders in the robbing conspiracy.

Mr. Loring Larkins, formerly captain of the schooner Merchant, was tried at Charleston last week, on a charge of being about to engage in the slave trade, and convicted. The punishment is a fine of not more than \$7,000, and imprisonment of not more than five years.

Mr. John Barker, of Newburgh, has discovered a mode of mixing fine Wool and Fur in the manufacture of hat bodies, so as to avoid the weight and clumsiness of those composed wholly of the former, and the liability to crack of those composed of fur only.

IN CHARLESTOWN, Mass., the election of town officers was contested chiefly on the Temperance ground. The Temperance ticket was elected.

THE MARION (Ga.) Pioneer states that it has a subscriber, a lad of eleven years of age, who pays his subscription in eggs, and having but one hen, he expects her to do her duty. This is certainly a hen worth having.

AT THE late term of the Columbia County Oyer and Terminer, the Attorney-General moved to discontinue proceedings on all the untied Anti-Rent indictments, mainly on the ground that violations of the law had ceased, and that sufficient examples had been made in the punishment of the parties convicted. The motion was granted by the Court.

AT MARSHALL, Mich., on the 15th inst., the whole wooden block known as the Merchants' Exchange, was consumed by fire. The loss is estimated at \$20,000.

THE cotton and tobacco-growing States raise about four-fifths of our exports, and are consequently more dependent on foreign than on domestic demands.

A MRS. King, of Hartford, has seen fit to abandon that city and her husband, in company with two Mormon Elders, for California, or other "parts unknown."

CONVERSATION augments pleasure and diminishes pain, by our having sharers in either; for silent woes are greatest, as silent satisfaction least; since sometimes our pleasures would be none but for telling of it, and our grief insupportable but for participation.

SUMMARY.

The Salem Church, Ross county, Ohio, has recently sent \$200 to the American Board, accompanied with an urgent remonstrance against the pro-slavery position of the Board, in which they say, 'We sustain no relation to the Board, implying approbation of the principles we have been reviewing.'

A lady consulted Dr. Abernethy respecting a nervous disorder, the minutia of which appeared to be so fantastical, that the doctor interrupted their frivolous detail, by holding out his hand for the fee. A one-pound note and a shilling were placed upon it, upon which he returned the latter to his fair patient with the angry exclamation, "There, ma'am! go and buy a skipping rope; that is all you want."

Ezekiel says that he heard of a rumseller who once experienced a generous emotion, which was something so entirely new and strange that he did not know what ailed him, and accordingly sent for a doctor.

A Pittsburgh paper says, that smoke is yet emitted from a portion of the ruins of the great fire in that city. Passing the site of the late Waverly House on Monday, we saw smoke rising from the ruins on the lot south of it—relic of the great fire of July last.

On Sunday week an old barn was burned at Syracuse, and a few days after a boy, whilst grouping about the ruins, discovered under a plank a hole in which was deposited dies and other materials for coining, and quite a large quantity of spurious halves and quarters of dollars.

The rioters at the recent municipal election, at Montreal, were not altogether devoid of gumption. A correspondent of the Kingston Whig says, on remonstrating with one of the gang who had possession of the hustings, for unusual violence towards a particular voter, the fellow made answer—"Sure we let that fellow off twice before without bating him, and he sneaks straight back again; what's the use of bothering so much to keep him off, when a trifling demonstration will settle him for all day."

We learn from the Columbia (Ga.) Enquirer, that in conformity with a recommendation of the Grand Jury of Liberty county, a large and respectable meeting of the citizens, irrespective of party, was held at Hinesville on the 2d ult, to take into consideration the evils resulting from electioneering, and to devise some plan to arrest its progress in future.

In the debate in the Massachusetts Legislature on Friday, Mr. Giles, of Boston, said he was endeavoring to find some of the descendants of Miles Standish, as they had at the present time looked up in the British Court of Chancery, no less than six manors, yielding an annual income of £60,000.

Mr. Loring Larkins, formerly captain of the schooner Merchant, was tried at Charleston last week, on a charge of being about to engage in the slave trade, and convicted. The punishment is a fine of not more than \$7,000, and imprisonment of not more than five years.

IN THE neighborhood of Baltimore there is made annually from sixteen to seventeen millions of assorted cotton goods, besides five or six hundred thousand yards of duck, consuming more than twenty thousand bales of cotton per year.

Mr. John Barker, of Newburgh, has discovered a mode of mixing fine Wool and Fur in the manufacture of hat bodies, so as to avoid the weight and clumsiness of those composed wholly of the former, and the liability to crack of those composed of fur only.

ISAAC EDWARDS, of Sag Harbor, after having shot a mischievous dog, went into his barn, where his son found him expiring. It is supposed that the concussion in firing the gun caused a rupture of a blood vessel in the head.

IN CHARLESTOWN, Mass., the election of town officers was contested chiefly on the Temperance ground. The Temperance ticket was elected.

A FOOT RACE between Wm. Jackson, otherwise called the American Deer, and John Gildersleeve, of the State of New-York, both celebrated for their pedestrian feats, came off on the Washington Course, near Charleston, S. C. Jackson ran the 10 1-2 miles in 59 min. 35 sec., winning the purse of \$300.

THE MARION (Ga.) Pioneer states that it has a subscriber, a lad of eleven years of age, who pays his subscription in eggs, and having but one hen, he expects her to do her duty. This is certainly a hen worth having.

GOV. SLADE, of Vermont, has appointed Friday, the 10th of April, as a day of fasting and prayer in that State.

MR. DALLMER, who was store-keeper of the Union Company, about three miles above Northumberland, Penn., his son, and a clerk named Grundy, were swept away by the freshet, in their efforts to save their stock of goods.

HON. JOHN M'LEAN has declined accepting the Presidency of the American Bible Society, on account of his inability, arising from his judicial duties, to attend to the duties of that office.

It is in contemplation to hold at the city of Washington, some time in the month of May next, a National Fair for the exhibition of specimens of American art and industry, in all the branches of domestic labor.

Young man, how do you spend your evenings? Answer this question, and we can tell you almost to a certainty what will be your future character.

The first week in March, cucumbers, green peas, and asparagus, were quite plenty in New-Orleans.

There was a tremendous thunder storm at Baltimore, Washington, and through that section of country a few days ago.

Good sense, without education, is better than education without good sense.

In North Carolina there are 21 crimes punishable by death.

Among writers of all ages some deserve fame and have it; others neither have nor deserve it; some have it not deserving; others, though deserving, yet totally miss it, or have it not equal to their deserts.

Somebody says, the best fertilizer of any soil is a spirit of industry, enterprise and intelligence—without this, bones, guano, or other manure will be of little use.

The way to cure our prejudices is this, that every man should let alone those that he complains of in others and examine his own.

One of the most singular branches of industry in Belgium, says a traveler, is the frog fishery. The hind limbs are the only parts used. They are sold by the quart, like oysters, at a high price, and make a most delicious dish.

A colored man once passing General Washington with his retinue, politely bowed to him; the General immediately returned the compliment. An officer, on seeing this, said, "General, do you condescend to bow to a black man?" "What," returned the General, "shall I be outdone in politeness by a slave?"

The Board of General Education in Switzerland have forbidden the whole of the students in the several faculties to smoke, upon the principle that the habit is not only useless and in bad taste, but expensive, injurious to health, and at the same time dangerous to the public. Is not the example worthy of imitation?

When Dr. Franklin was a member of one of the most important conventions of the Revolution, he moved that it be opened by prayer to the almighty Father. Franklin was never accused of being too pious.

Maj. Gen. Scott has issued an order to discontinue firing morning and evening guns at the several military posts in our country.

Mr. White, a member of Congress from New York, has been prosecuted for a violation of the post office law.

The Harrisburg Telegraph is informed by the State Treasurer that, from the best information obtained, the damage to the State Canals by the late disastrous flood, will require an expenditure of about one hundred thousand dollars to repair—and not to exceed one hundred and eighteen thousand.

The Galena Jeffersonian says, that in March, just before the opening of the navigation of the Mississippi, the amount of lead corded up on the wharves at Galena, was as large as eight millions of pounds. The lead product the coming season will be enormous, and will somewhat evince the capacity of the Great West.

Two persons in Cleveland, Ohio, have been tried for flogging a schoolmaster who had inflicted severe punishment upon a boy. They were fined \$50 and costs. Down East the suits are generally against the teacher for severity to the boys.

The trial of Albert J. Tirrell is progressing at Boston. His counsel has urged in extenuation of the prisoner's guilt, if he really be guilty, that he has been addicted from his childhood to a disease called Somnambulism, and that if he ever allowed himself to be drawn into the commission of the crime imputed to him, he must have been in this state, and was therefore (argues the counsel) unaccountable for the transaction.

DE RUYTER INSTITUTE Will be opened for the reception of Students, Wednesday, April 29. Rev. J. R. IRISH, Principal, and Teacher of Languages and Intellectual Science. GIBBON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department. J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall of Winter Term. Preceptor, 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, from \$3 00 to \$5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Rooms 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. DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHERS' SEMINARY. Board of Instruction. W. C. KENYON, Principal, and Professor of Languages. IRA SAYLES, Associate Principal, and Professor of Mathematics. GIBBON 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, Preceptor, and Instructor 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, (extra), per term, \$10 00. Washing, lights and fuel, per term, from \$2 00 to \$5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed \$70 00; and may even be reduced much below this, where individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL, President of the Board of Trustees.

STATE CONVENTION.—STATE OF NEW YORK. SS. 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 recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes of 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 the said number, two hundred and thirty 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 the 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 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. 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. 25th, 1846. To the Sheriff of the County of New York.—Sir: Notice is hereby given, 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. See Revised Statutes, vol. 1, chap. vii., title 3d, article 9d, part 1st, page 140. 12m 14w 28

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

Miscellaneous.

LIKE A LITTLE CHILD.

FROM THE GERMAN OF TERSTEEGERS.

A trustful little child that loves And leaves all to his Father's care, That all his Father's deeds approve...

Make me a gentle little child, Who knows but one on earth to love, And who amid the deserts wild...

Oh! tend me as a wearied child, And let me lie upon Thy breast, And with Thy voice of love beguiled...

Thus, Jesus, Saviour, let me be Not only child-like in my will, But Thine own child—a child of Thee...

INTELLECTUAL TRAINING OF GIRLS.

I said I would have the intellect of girls as highly and richly cultivated as boys. I do not mean that some women have not now a better education than some men...

Girls having finished their education just when the foundation is laid, and the superstructure should have been reared, are then dressed like women, and begin to have company...

How can girls be otherwise than delicate, when they are not allowed to do any thing that can possibly strengthen their physical powers—how can they be learned when they have not the time, and how can they have judgment and decision when others always think for them?

The rich do not take their daughters from school quite so young, as they do not need their labor; they usually send their girls where, to the rudiments of a common education, are added a smattering of what is called the higher branches...

Boys are not served so, compelled to learn what they never can use. With all these drawbacks, the daughters of the wealthy complete their education much younger than their sons.

Does the delicate mother fear that I would make her daughter masculine? What does she mean by masculine? Gross, brawling, reckless, unclean, inelegant, thoughtless, immodest, presuming, impudent, ungraceful, without restraint, irreligious, without natural affection, despisers of fathers and mothers—any or all of these?

MISS BEECHER ON DANCING. As this recreation is actually conducted, it does not tend to produce health of body or mind, but directly the reverse. If old and young went out to dance together in the open air, as the French peasants do, it would be a very different sort of amusement from that which is witnessed in a room furnished with many lights, and filled with guests...

The knowledge of books is but a part of the training of which I am speaking, but a very necessary part—the whole consists in the mental atmosphere which the mind inhales during the twenty-four hours, whether from books, conversation, or meditation, the whole carried out in action.

The results of this miserable deficiency in the intellectual training of our girls, is felt in our laws. Laws are made for the protection of persons and property. Women

have so long been called "angels," that men seem to have come to the conclusion that they have no persons to protect, and as for property, they say women do not know enough to take care of it, and therefore the laws and customs of society virtually say they shall have none to protect.

This is not exactly burning a woman on the funeral pile of her husband, but is rather a refinement on Asiatic cruelty. It starves her and her children together over the grave of her husband. The property might have been originally the husband's, or it might have been the wife's—originally, which is most generally the case, made by the united efforts and economy of both.

The estate of a friend of mine, whose husband left 1800 acres of land in the country, besides some city property, being situated that she and her children were reduced to want, she petitioned the Chancellor for a right to sell what was her own; and after much delay obtained leave to sell the least valuable lot, worth \$500, the law expenses for which permission amounted to \$150!

How long must a woman trum the piano, do worsted work, or hem-stitch handkerchiefs, to convince law-makers that she is capable of taking care of her property for the benefit of herself and children, or to convince the merchant that she can keep his books as neatly and accurately as did her departed husband?

Would you not have a girl learn house-keeping? It may be inquired. I answer, Yes—every girl, rich or poor, should be made a good housekeeper, but there are more women than there is house-work to be done.

Does the delicate mother fear that I would make her daughter masculine? What does she mean by masculine? Gross, brawling, reckless, unclean, inelegant, thoughtless, immodest, presuming, impudent, ungraceful, without restraint, irreligious, without natural affection, despisers of fathers and mothers—any or all of these?

It is just so with the novel reader. He is satisfied that the legitimate influence of the novel is evil. He is principled even so firmly established, that he has no guaranty of his safety. Sending angels to deliver a Daniel from the power of the lions, and sending angels to help a novel reader from hurting himself while he is indulging a depraved taste, and tampering with his passions, are two very distinct acts of Providence; and the presumption that angels will come in the latter case because they came in the former, is, to say the least, not warranted by Scripture or reason.

Many a victim has been ruined by this false confidence. It was but a few brief months ago, and we all read with the utmost surprise that an ambassador of Christ, whose praise was in all the churches, had fallen from the high eminence to which his genius and his supposed piety had raised him.

Reader, in vain is all your reliance on moral principle, if you place yourself beyond the bounds where God has promised to protect you. If you are reading the fashionable exciting novels of the day, there is no safety for you, be your principle what it may.

THE WAY TO BE HAPPY.—Happiness is always to be found if we only condescend to pick it up seed by seed. As none of its ingredients should be thought too minute to be gathered and added to our store, so none should be deemed too insignificant for distribution to others.

Those young ladies who are brought up with less exciting recreations, are uniformly likely to be the most contented, and most useful, while those who enter the path to which this diversion leads, acquire a relish and desire for high excitement, which makes the more steady and quiet pursuits and enjoyments of home comparatively tasteless.

In reference to these exciting amusements, so liable to danger and excess, parents are bound to regard the principle which is involved in the petition, "Lead us not into temptation." Would it not be inconsistent to teach this prayer to the rising tongue of childhood, and then send it to the dancing-master to acquire a love for a diversion which leads to constant temptations that so few can resist?

FACTS FOR NOVEL READERS. The inveterate novel reader is sometimes driven to the admission, that the influence of this species of literature is generally evil, but excuses his own conduct, on the ground that his moral principle is firmly established, and that consequently there is no danger in his case.

When I hear such language as this, I fear there is need of the Apostle's admonition, "Let him that thinketh he standeth, take heed lest he fall." There is no doubt that a Christian can be so entirely under the influence of the Spirit, that the necessary temptation into which he may be thrown, will have little or no power over him.

Our Lord and Master was tempted, sorely tempted, no doubt. The same deceiver who is now "as a roaring lion going about seeking whom he may devour," tried his best to defeat the glorious plan of salvation in this way.

We read of a man of strong faith who had to take up his lodgings with several hungry lions; and of some other godly men, who were thrown into a furnace heated till the malice of wicked men could make it no hotter. These men suffered no harm. They could not avoid the danger. They were condemned, because they feared God rather than man—and God sustained them, and showed the rulers of the earth that "it is better to trust in the Lord than to put confidence in princes."

Had these men rushed into this danger, in the absence of any such circumstances, they might have professed over so much reliance on the promises of God, and it would have availed them nothing.

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POWER OF TRUTH. Once on a time an ancient king, Required to know what was the strongest thing; One said it was a king, another—wine, A third, that it was woman, all divine; But women, wine or kings, the fourth declared, With simple truth was not to be compared.

From the N. Y. Observer.

THE CURSE OF SODOM.

"For we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." Gen. xix. 13.

There's a wall in the blast that is sweeping the plain, And the sky is o'erspread with a mantle of gloom, For vengeance broods over iniquity's reign, And the angels of warning now herald its doom!

Mourn—mourn o'er the city that lifeth its pride, The wretch that is kindling shall humble it low, And consuming destruction encompass it wide, For the just are not found who may ruin forego!

Flee away to the mountain ye righteous for life! Linger not! heed the warning that mercy hath given; Abroad on his mission, through darkness and strife, Death shall ride in his might at the bidding of Heaven!

Aye, wail now ye wicked! none heedeth your cry, The arm of Omnipotence wieldeth its ire, And the vengeance that long hath slept silent on high Cometh down on your homes in a tempest of fire!

A cloud goeth up from the land to proclaim That in ashes the fair city smouldering sleeps: All left of its glory a wreck and a name; While eve deepens o'er it her shadows and weeps!

ONE HUNDRED YEARS AGO.

A friend has laid upon our table a bound volume of the "New-York Gazette and the American Weekly Mercury," published in New-York and Philadelphia, over a hundred years since.

The Rev. Mr. Whitfield having taken up 5000 Acres of land on the Forks of the Delaware in this province, in Order to erect a Negro School and settle an English town, All persons who are disposed to contribute to said school, may pay their contributions to Mr. Bancroft Merchant in Second st., The Rev. Mr. Gilbert Tenant at New Brunswick in New Jersey, Mr. Henckman, Bookseller in Boston, or to the printer of this paper."

We copy the above precisely as it was printed, as a specimen of many others contained in the publication. Our readers would regard this antique volume—could we pass it round—as a curious literary medley. The paper on which it is printed would now be deemed scarce fit for wrapping paper; the types used, the language, orthography, forms of expression, arrangement of articles inserted, and the subject matter mark the work as a reminiscence from a generation that have long since passed away.

One may open this volume, and take his stand with the actors who penned its columns, with his mind's eye on the then passing events, also on what has since transpired, and a book of God's Providence will open before him full of instruction. If he fails to see in it the traces of a Divine hand, dull, dark, and blind must be his mental perceptions.

The above extract was selected instead of others, because it mentions two names dear to the church of Christ. A hundred years ago, WHITFIELD and TENANT, —men of God, stood where we stand—here they lived and toiled, endured and suffered, till their earthly mission was accomplished, and they were called to go up higher. Their names have outlived their age; will outlive ours and many yet to come—for their deeds of love have left "Footprints on the sands of time" that time's flowing waters will fail to wash away.

THE BEGGAR AND THE DIVINE. Once on a time a divine who thought himself, and was thought by others, good; while taking a morning walk, happened to meet with a poor beggar, when the following dialogue took place. Divine. God give thee a good morning. Beggar. I never had an evil morning. D. God bless thee and make thee prosperous and happy.

B. Nor am I unprosperous or unhappy. D. Whence camest thou, and whither art thou going? B. I came from God, and I am returning to him. D. Who art thou? B. I am a King. D. But where is thy kingdom? B. The kingdom of heaven is within me, so that my will and all my desires are subdued to the will of God, inasmuch that what he wills I will also; hence, I never had an evil morning, and am not unprosperous or unhappy.

The divine concluded his walk full of thought, having learned a lesson on the subject of reconciliation and submission to God, which made him wiser than he was before.

FOR THE CHILDREN.

From the London Child's Companion.

THE CHILD IN THE DARK VALLEY.

"My Father! through the valley's shade Will you not go with me," The dying boy with faintness said, "And my protector be!"

"My son! my son! I must abide The time which God hath set; Mine toil my path must still abide,— Mine hour is not come yet."

"O, mother, you have always blessed Your little boy—will you Go with me in the shades of death, And help my passage through?"

"My child! I would, but cannot go; God hath not called for me.— But Jesus waits for thee, I know, And he will go with thee."

"Yes!—father!—mother!—yes, I see— The valley now is light;— My Saviour walks along with me, And Heaven appears in sight!"

"How sweet the music that I hear! Bright angels bid me come! A little while, and I'll be there:— I'm almost—I am—home!"

THE FIFTH COMMANDMENT.

Exodus xx: 12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

This the apostle calls "the first commandment with promise." Eph. 6: 2. By this he means that there is no promise connected with the preceding commandments. Thus he understands it as a promise, as though it read, "If you will honor your father and mother, your days shall be long upon the land."

There is something here a little peculiar to the Jews. "The land which the Lord thy God giveth thee," means the land of Canaan, which was given to the seed of Abraham. It intimates the manner in which God would punish them if they did not obey the law. As their days were to be long on the land, if they obeyed, so the reverse was true if they disobeyed. This implied threatening could be fulfilled in one of two ways; by destroying them, or by driving them out of the land. God did punish them in both these ways, some were slain in the land, and some were carried away captives out of the land, so that their days were not long upon the land which the Lord their God gave them.

I. The nature of the duty here enjoined. To honor is to esteem or respect our parents. But where this respect is felt, it will show itself in our conduct.

1. We should always be modest and respectful in our behaviour in their presence.

2. We should always address them with deference and kind language.

3. We should always respect their authority and obey their commands so far as we can.

4. We should gratify their wishes in every thing that is not wrong, to the extent of our abilities.

5. We should provide for them as they may need, and as we may be able, when they become old and need assistance.

II. The reasons upon which this duty rests.

1. God has commanded us to do it.

2. It is but a reasonable return for what parents have first to do for their children. Children at first are helpless, and their parents have to nurse them, protect them, feed and clothe them, instruct and in every way provide for them until they can take care of themselves.

3. It is only on the ground that we honor our parents, that we can expect to be honored as parents by our children, and we all do or shall desire that. Let children, when they are inclined to disobey and dishonor their parents, think how they will feel when they shall be parents, and their children shall treat them in the same way. They can expect no better treatment. We will tell you a little story to illustrate this principle.

A son had got to be a man, and had a little boy of his own, and he thought he was a pretty little boy and loved him much. But his father was old, he had got all the property of his father into his own hands, and then was so cruel as not to be willing to take care of his old father. One day he gave his little son a blanket, and told him to go and give it to his grandfather, and tell him he must clear out, that they could not keep him there any longer. The little boy replied in all his innocence, "Papa, Grandfather must not have all the blanket." "Why," inquired the dotting father, "Because," said the child, "I shall want half of it for you, when you get to be old." This touched the heart of the cruel son and showed him his wrong, and he repented. Let us say then, children, "honor thy father and mother," for it is right, and of it you will never repent when you shall be old. [Juvenile Wes.

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EDITED BY GEORGE

VOL. II—N

The Sabbath

THE EPHRAI

Many of our readers man Seventh-day Bre though opposed to conf Whigs during the Rev after the battle of Brav extensive establishment wounded American so closed the eyes of some in a twelve month some formed an association to earthly remains. The ment was laid last autu we give below some ex JOSEPH R. CHANDLER, cation; which bears ho patriotism, benevolenc a sive followers of the Lo

Col. J. Warren Scott, and his sister, (both nov but who were at Ephra Dr. Scott, who was one with the care of the sick sent at the laying of the old Colonel presided. G laying the stone; delive peated it in German. were made to a great m gregated to witness the spoken of as being deepl

We stand on holy gra us is steeped in the blood of the earth around us is ashes of our nation's defe of mid-day pauses as it aw up again the notes of pra other times it bore onward that it had stolen from the blending with the increa breathed from this sacred

We stand on holy grou led to death the multitu below, has found respons who, not called to repea to appreciate the spirit in a to acknowledge the oblig

We stand on holy grou which expresses itself in ac is remembered here this d legitimate heirs of those w the wounded patriot; and have come up hither to pu deed by which this land becomes the nation's, and heirs not more to the exten lowly and truthful virtues cesters.

We stand on holy grou and the duty, has hushed b but now pealed upon the that was waving in the breez ence to the time; and freez their senty round upon the school themselves in its defa the solemnity of the hour a awful influences of the plac casion.

What, Mr. President, w tlemen, has given sanctity u gives consequence to the ce More than a hundred yea lionisms, that had been Jure Germany, by the representa of religious worship, gathe a learned leader, and selecte including that on which v themselves into a religio certain conventional rules views of Scripture, and regu the law of God; having a clarity, which if a cross, was selves, while their intercou distinguished by that practi illustrates the command to l burses!

Beneath their unfailem a rare abundance. The which was exhibited in the mility, led them to avoid ac involved the risk of pride of patient labor gave activity to oil, and made the wilderness. But the piety which led the upon themselves, dictated others. Their stored garner the wants of the less pro was open to the afflicted, and earth owed her teeming w of sincere piety and the the most attractive moral. autic life never shaded the upon their face; and the which, they disgised their m tercepted an appeal which m hearts, nor concealed from that they were men, and men

Society ought to have bes designation upon those who and constant piety, "Gave blossom to nature, a our historians, while they of all the good qualities w people, do not agree as to th not here discuss the propori ations by which they have great charter of our faith see of religious distinctions from appears to me, that until another more appropriate