

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.

THE EPHRATA MONUMENT.

Many of our readers are aware, that our German Seventh-day Brethren of Pennsylvania, though opposed to conflict with arms, were warm Whigs during the Revolutionary War; and that after the battle of Brandywine, they opened their extensive establishment for the reception of the wounded American soldiers, nursed them, and closed the eyes of some hundred and fifty. Within a twelve month some of the neighbors have formed an association to erect a memorial over their earthly remains. The corner stone of the monument was laid last autumn, in all due form; and we give below some extracts from the Oration of JOSEPH R. CHANDLER, Esq., delivered on that occasion; which bears honorable testimony to the patriotism, benevolence and piety of those unobtrusive followers of the Lord Jesus.

Col. J. Warren Scott, of New Brunswick, N. J., and his sister, (both now in very advanced age, but who were at Ephrata in 1777 with their father, Dr. Scott, who was one of the surgeons, charged with the care of the sick and wounded,) were present at the laying of the corner stone. The good old Colonel presided. Gov. Shunk officiated in laying the stone; delivered an address, and repeated it in German. Several other addresses were made to a great multitude of people who congregated to witness the ceremonies; which are spoken of as being deeply impressive.

We stand on holy ground. The soil beneath us is steeped in the blood of patriots—the very dust of the earth around us is accompanied with the ashes of our nation's defenders; the solemn breeze of mid-day pauses as it sweeps along as if to take up again the notes of prayer and praise, which in other times it bore onward and upward, the odors that it had stolen from the wild flowers around, blending with the increase of piety which was breathed from this sacred hill.

We stand on holy ground. The patriotism that led to death the multitude of tenants of the earth below, has found response in the men of our day, who, not called to repeat the sacrifice, are yet able to appreciate the spirit in which it was made, and to acknowledge the obligation which it imposed.

We stand on holy ground. The sanctified piety which expresses itself in acts of goodness to others, is remembered here this day in gratitude, and the legitimate heirs of those who gave their home to the wounded patriot, and a grave to the dead, have come up hither to put their seal upon the deed by which this land in its new dedication becomes the nation's, and to show themselves heirs not more to the extended wealth than to the lowly and truthful virtues of their pure minded ancestors.

We stand on holy ground. A sense of the place and the duty, has hushed the martial notes that but now pealed upon the air. The lofty plume that was waving in the breeze is veiled in deference to the time; and freemen who were walking their sentry round upon the ramparts of liberty, to school themselves in its defence, have paused amid the solemnity of the hour and stand silent in the awful influences of the place and duties of the occasion.

What, Mr. President, what, Ladies and Gentlemen, has given sanctity to this place, and what gives consequence to the ceremonies of this day?

More than a hundred years ago a society of religionists, that had been lured to this country from Germany, by the representations of entire freedom of religious worship, gathered under a favored and learned leader, and selected a portion of land including that on which we stand, and formed themselves into a religious community, adopting certain conventional rules consistent with their views of Scripture, and regulating their lives by the law of God; having a discipline whose peculiarity, which if a cross, was only a cross to themselves, while their intercourse with the world was distinguished by that practical benevolence which illustrates the command to love our neighbor as ourself.

Beneath their unfeeling industry, the soil yielded a rare abundance. Their lofty independence, which was exhibited in the form of Christian humility, led them to avoid accessions by gift, that involved the risk of pride of possessions; and their patient labor gave activity to the richness of the soil, and made the wilderness blossom like the rose. But the piety which led them to impose restraints upon themselves, dictated enlarged regard for others. Their stored garner yielded its harvest up to the wants of the less provided, and their door was open to the afflicted and destitute. To them earth owed her teeming field and her flowery meadow; to them society was indebted for the fervor of sincere piety and the beautiful example of the most attractive morals. The austerity of monastic life never shaded the smile of benevolence upon their face; and the quaint garment with which they disguised their manly shape, never intercepted an appeal which misery aimed at their hearts, nor concealed from the wearers the truth, that they were men, and men were their brethren.

Society ought to have bestowed some imposing designation upon those, who thus by patient labor and constant piety,

"Gave blossom to nature, and morals to men;"

but historians, while they concur in their account of all the good qualities which distinguished this people, do not agree as to their name; and I shall not here discuss the propriety of the various appellations by which they have been known. The great charter of our faith seems not copious in terms of religious distinctions from which to select; but it appears to me, that until there shall be found another more appropriate, these humble religion-

ists, who were content with the labors and vir of the primitive followers of our faith, these residents of Mount Zion must be content also, like the primitive preachers at Antioch, with the simple designation of CHRISTIANS.

What were the peculiarities of the creed, and the customs of this people, it is not a part of my design to explain. They held, in common with some other Christians, however, the inconsistency of warfare with the doctrines of Christ. Whether they were right or wrong, it is for the theologian to decide—it is enough for us to know, that they were sincere in their creed, and if averse to strife themselves, were careful never to provoke it in others.

Their enlarged Christian benevolence led them naturally to correct views of the political rights of man; and few that drew the sword in the field, were at heart more of patriots, or in creed more of whigs, than were these peaceful tenants of Ephrata. And so true were they to the cause of the country, that in the hour of bitterest contests they seem on the eminence here, overlooking the affair in which they might not mingle, like the Hebrew prophet at Horeb, stretching forth the unarméd hand, a token and a means of success. And who shall say, that the fervent prayers which piety offered from this eminence, did not strengthen the hand of the patriot in the stricken field? Their prayers, ardent and pure, were for the men that stood for human rights, they looked upwards to God for a blessing on the means employed, and for the attainment of the glorious end—the means were blessed, and the end was attained.

How often, Mr. President, how often, Ladies and Gentlemen, when we conclude the perusal of some bulletin, or history of a battle, when we have sighed for the defeated, or shared the pride of the conqueror, do we dismiss the record as if the story was told; we leave the defeated on the retreat, and the victorious on their march of triumph, and suppose that, like some dramatic pageant, the interest has ceased, and the actors will resume their place and play their parts in another scene. But, alas! there is a dread reality in such a contest as that whose occurrence we this day commemorate.—There was more to excite our sympathy than the mortification of a defeat, which the leaders experienced. The beaten army retreated, but it left upon the field hundreds whom sickness and wounds detained; the excitement of the combat had passed off, and as the thunders of the cannon and the roar of the musketry ceased, the groans of the sufferers could be heard. Where could they be placed? What reception were the suffering and the dying to have among those whose fears or whose losses made them flee away from their own possessions?

The long train of various conveyances that came slowly up the distant valley where the field had been contested, the train that bore those whose shattered limbs seemed to defy the efforts of surgery, or whose contagious disease was like "the pestilence that wasteth at noonday," was received by the men of Ephrata as if it bore forward the ingathered harvest of the season; and they garnered up the wounded, the sick, and the dying, here in their edifices devoted to public worship, with a welcome and a care that only religion dictates, that only true patriotism could at that time have evinced. The dead, from that terrible congregation, were buried with all the decencies of friendship, and for a long time, with all the ceremonies of military propriety, in the choicest earth. "The frail memorials" that denoted the special resting place of some individuals, have long since perished, and the earth rises over the ashes of all who sleep below, in indiscriminate honor.

That strong sense of public duty towards the memory of the good, which is the characteristic of our State, and which should distinguish all republicans, some time since suggested the erection of a token of the recognition of the debt we owe to the memory of these martyrs for liberty; and private donations and public liberality have secured a portion of the means; a column is to arise over the grave of these dead, a column which, while it tells of their resting place and their death, will stand as a testimony forever, not only of their sacrifice, but of our sense of the benefits that have resulted therefrom. Aye, let it rise, a landmark on the great manor of Freedom; a guide for those who inquire of the past the way; a record of the mighty cost of our National Independence, a proof that it was purchased with blood.

Here we erect the landmark which shall tell to other times of the self-sacrificing virtue of our fathers, and proclaim our own ability to appreciate them. Every hill and valley that has been hallowed by patriot blood, should bear a memorial of its consecration. Bunker Hill lifts its column above the dust of those who fell upon its heights. Saratoga and Paoli are marked with the tokens of gratitude for those who fought or died upon their fields; and now peaceful Zion is to bear a testimonial to denote the resting place of those who sought refuge and found comfort in its religious halls. The pillar that speaks of these things shall be for a sign to other generations; and when they shall stand where we have stood, and know that the foe did not press this soil, but the sufferer for his country came hither and was warmed back again to life and labor, or was soothed downward to the grave, they shall bless the memory of those that lived and those that died on this hallowed place.

TRADITION.—We do injuriously, says Milton, in thinking to taste better the pure evangelical manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table, and searching among the verminous and polluted rags, dropped over words from the toiling shoulders of time, with these deformedly to guild and interlace the entire, the spotted, the decaying robe of truth, the daughter, not of time, but of heaven, only bred up here below in Christian hearts, between two holy nurses, the doctrine and discipline of the Gospel.

THE VILLAGE OF MILTON, WISCONSIN TERRITORY.

Somebody has sent us a western paper containing a full description of this young and thriving village, from which we make the following extracts:

Milton is delectably situated on Prairie Du Lac, in the township of Milton, Rock County, W. T., Section 27, Town 4 North, Range 13 East.

This pretty hamlet was laid out some two years ago by its present worthy and enterprising proprietor, Joseph Goodrich, Esq., a native of the 'Old Bay State.' Mr. Goodrich made a location at this point in the summer of 1833, but did not remove his family hither until the month of March, 1839, when he erected the first frame building on the Prairie. This building (a small red frame) is yet standing in the rear of his present residence.

On Mr. Goodrich's first visit to Prairie Du Lac, the population consisted of twenty-six bachelors, two married men and two females in what now comprises two townships. Deacot Butts, a native of Pennsylvania, is said to have been the first who made a claim on the Prairie.

The village of Milton, although yet in the infancy of its existence, contains a well conducted Temperance tavern; an excellent Academy; a skillful physician; three dry goods stores; a drug store; a post office; a plough factory; a grain cradle factory; two blacksmith's shops; a joiner's shop; two boot and shoe makers' shops; one tailor's shop, and one cooper's shop; and is the residence of the Commissioner of Ohio for the Territory of Wisconsin.

There are four congregations in and around the village, viz: Seventh-day Baptists, Free-will Baptists, Methodists and Congregationalists. The Rev. Mr. Coon is minister of the Seventh-day Baptist congregation, and the Rev. Mr. Foote formerly of Racine, officiates as minister of the Congregationalists. The inhabitants are principally from New-York and New-England, with a few from old England, from the Emerald Isle, and from the land of Cakes.

The first store was opened by Mr. Goodrich in the red frame building above alluded to, in 1839.

The tavern, the academy, the dwelling of the Physician, and one of the blacksmith's shops, are built of gravel and lime—a preparation for the discovery of which the public is indebted to the inventive genius of the intelligent proprietor of Milton.

The tavern is truly an object of curiosity. It is hexagonal in shape, and each wall measures twenty feet, giving an area of one hundred and twenty feet on each floor. The building contains a basement and two stories. The basement is constructed of hammered limestone, the first story and the basement are divided into three spacious rooms each, of diamond form. The roof is supported in the center by a stone pillar, which rises from the basement, and around which winds a circular stair case, leading to a rotunda in the second story, from which there is a communication with six convenient bed chambers. The roof of this novel edifice is concave on the surface having a declivity towards the center, where a pipe has been introduced for the purpose of conveying the rain water into a cistern in the rear of the basement story. The center of the pillar which supports the roof contains a vacuum of sufficient dimensions to admit all the stove pipes used in the different rooms. Each wall of the building is carried seven feet above the roof and terminates in the shape of a gable with an imitation chimney on the peak. The whole of this gravel structure, which cost about \$1000, bears analogy to an ancient castle, the six gables serving as a balustrade. The walls are eighteen inches thick on the basement, fifteen on the first story, and twelve inches on the second story.

Mr. Goodrich informs me that a house can be built of gravel cheaper than of any other material, and so well satisfied is he with the permanency of gravel walls, that he intends to enclose all the fields on his extensive and highly cultivated farm with gravel fences. He uses only one bushel of lime to every seven or eight bushels of gravel.

The Milton Academy is located on the west side of the public square, and measures thirty-two feet in length, thirty feet in width, and twelve feet in height. It is surmounted by a handsome belfry, ornamented with gothic spires, and having a well toned bell of 65 lbs. weight. This useful and pretty edifice is also constructed of gravel. It was built by Mr. Goodrich in 1844, and is used not only for academical purposes, but serves also as a place of public worship for the Seventh-day Baptists, who hold divine service in it every Saturday.

The township of Milton is six miles square, including a small portion of Lake Koskonong with its pellucid outlet. And its inhabitants are deservedly esteemed for their strictly moral and temperate character. They are a truly 'a church-going people,' and to their credit it is spoken, that a glass of ardent spirits has never been sold within the boundaries of their township.

As a proof of the intelligence of the people of Milton, I would here state that one hundred and forty-eight newspapers and periodicals are taken at this place, and the average number of letters sent by each mail may be estimated at fifty.

"I MARK ONLY THE HOURS THAT SHINE."—The above, if we rightly remember, is the inscription upon a sun dial in Italy. It circulates a beautiful lesson which too many are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life, it is true, is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor grateful to dwell too much upon the darker portions of the picture. He who looks upon the bright side of life, and makes the best of every thing, will, we think, other things being equal, be a better and happier man than those who, as Franklin says, "are always looking at the ugly leg," and find occasion for complaint and censure in almost every thing they meet with.

EFFECTS OF PRAYER.

A woman came to Halle one day, and said to Augustus Herman Franke, that it was as possible for the steeples should fall prostrate, as that she should lay down her hatred to her mother-in-law, who had so abused and outraged her that she could never be reconciled. Franke replied, "I am not surprised at your words, as I am persuaded that you are not able to reconcile yourself to your mother-in-law. You can be able only if you implore God's grace to do it. And now from my heart I ask you to promise me, that you will pray to God for a forgiving temper." The woman could not refuse. Some days after, she returned and said, "Now I will go and be reconciled to my mother-in-law." She did so. Her own pastor asked her why she had not done so before. She replied, "you admonished me to be reconciled, but did not tell me how to get a forgiving spirit by praying to God."

PHILIP JAMES SEZSEKER had a son of eminent talent, but perverse and extremely vicious. All means of love and persuasion were without success. The father could only pray, which he continued to do, that the Lord might yet be pleased to save his son at any time and in any way. The son fell sick; and while lying on his bed in great distress of mind nearly past the power of speech or motion, he suddenly started up, clasped his hands and exclaimed, "my father's prayers, like mountains surround me!" Soon after his anxiety ceased—a sweet peace spread over his face—his malady came to a crisis, and the son was saved in body and soul. He became another man. Spencer lived to see his son a respectable man, in public office, and happily married. Such was the change of his life after his conversion. [N. E. Puritan.]

THE PLACE OF THE BIBLE.—The Bible must be all or nothing. If it once be placed on a level with the tradition of man it is taken down from its high place and degraded, and will be soon forgotten. So it was in the dark ages. The sacred volume might be found in monasteries and palaces beautifully written and adorned with silver and gold. But it was a splendid curiosity, a costly ornament, to be exhibited and admired but not used. If here and there a wealthy nobleman owned a copy of the precious book, it by no means followed that he knew any thing of its contents. A large number of the priests themselves, were unwrapped in the same ignorance. All their knowledge of the Word of God was derived from the selections contained in the breviary and missal; and even these were imperfectly understood by many of them, their acquaintance with the Latin being frequently very slender. The mind of the common people was as dark as midnight.

SUBLIMITY OF THE BIBLE.—An obscure Scotch peasant, calling on business at a gentleman's house in Edinburgh, saw a bust of Shakespeare, and these lines from the Tempest inscribed beneath it:—

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which inherit, should dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

The gentleman seeing the peasant's eyes attracted by these lines, asked him if he had ever seen anything equal to them in sublimity. His reply was just and striking. "Yes, I have. The following passage from the Book of Revelations is much more sublime:

"And I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away, and there was no place for them."

THE STRONG POINTS.—In the controversy with Romanism, it is well to keep in view the following strong points. 1. The sufficiency of the holy Scriptures. This Romanism denies, by setting up tradition as a joint and co-ordinate rule of faith. 2. The right and duty of every man to judge of and interpret the Scriptures for himself. This Romanism denies by setting up an ecclesia docens, or teaching church, to do the individual's thinking for him. 3. Justification by faith only in the atoning blood of Christ. This Romanism makes of non-effect by teaching that fasting, a partaking of the sacraments, confessing to the priest and the like, will avail to salvation. [Alliance and Visitor.]

AGAINST PRESUMPTION.

What a madness it is in us to presume on our interest in God's favor for the securing of our sinfulness from judgment! The angels were deeper in it than we mortals can ever hope to be in these houses of clay, yet, long since, are ugly devils; and they who enjoyed the liberty of the glorious heavens, are now reserved in everlasting chains of darkness. And if we look down upon earth, what darling had God in the world but Israel? This was his firstborn, his lot, his inheritance; of whom he said, "Here I have a delight to dwell." And now, where is it? Oh, the woeful desolations of that select people. What is it to tell of the suffocation of her vineyards; vastation of her tents; the devouring of her land; demolition of walls; breaking down altars, burning of cities, spoiling of houses, dashing in pieces their children, ravishing their wives; killing of their priests; eating of their own children; of but a span long; and a thousand such woeful symptoms of war? The Psalmist hath said a word for all, (in a just, but contrary sense,) "Destructions are come to a perpetual end; what destructions are come to a perpetual end; how is that wretched nation vanished no man knows whither! So, as it was Jezebel's curse, that nothing was left whereof it could be said, 'this was Jezebel!'" so, there is not one piece of a man left in all the world of whom we can say, "This was one of the tribes of Israel." As for those famous churches which were, since that, honored with the preaching and pens of the blessed apostles, where are they now to be looked for, but amongst the rubbish of our cursed Mahometism? Oh, that we could not be high-minded, but fear!

HUMILITY.

BY MONTGOMERY.

The bird that soars on highest wing
Builds on the ground its lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown,
In deepest admiration bends,
The weight of glory bows him down,
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

MORAL CHARACTER OF THE OLD TESTAMENT IDENTICAL WITH THE NEW.

Those who would lead us to believe a system of morals to be taught in the New Testament, indescribably higher and purer than can be found in the Old, are fond of appealing in proof, to the tempers and benevolent feelings with which we are required to regard our personal enemies.

Now we regard these holy precepts with a feeling approaching awe, and point to them as unanswerable proofs of the heavenly origin of the gospel, and the Divine character of its author; but we cannot admit the contrast which is alleged, by some, and granted by others, to exist between these sentiments, and those on the same subject in the Old Testament. I do not mean to deny that these sentiments are more prominent in the New Testament, but they are brought out with more clearness, that they contrast. As for instance: where Christ says Matt. 5, "I say love your enemies" &c., that it is implied, or can be proved, that the Old Testament taught us to hate our enemies.

When he says, "Ye have heard that it hath been said by them of old time," (in the land) thou shalt love thy neighbor, and hate thine enemy," he alludes to the false, rabbinical teachings. He does not say, "it hath been said," &c., but "Ye have heard that hath been said," &c. i. e. your pretended teachers have so taught you, but have taught falsely, for the phrase, "and hate thine enemy," is nowhere written in the law, therefore in vindication of the law—"I say unto you love your enemies" &c. Here, it is clear, Christ intended to vindicate the law, and make it honorable, and only complains of its perversion and falsification. I think all who consider the subject, with care, must perceive that he is not making, but interpreting law, and that what he says about loving enemies &c., he declares to be the real sentiments and teachings of the law.

The points are these. The Pharisees tell you the law says love your neighbor, and hate your enemy, but I say unto you, the law teaches you to love your enemies. That this is true of the law, I will now attempt to prove, by referring to specific passages in reference to the treatment of enemies.

Exodus 23: 4, 5. "If thou meet thine enemy's ox, or his ass going astray, thou shalt surely bring it back to him again." "If thou see the ass of him that hateth thee lying under his burden, and wouldst forbore to help him; thou shalt surely help with him."

Here is practical love to an enemy. Here by Moses, God requires us, and required the Jews, to do good unto those that hated them, the identical teaching of Christ in Matthew 5th.

I cannot understand the Saviour to utter it as original with himself, but affirm, in opposition to the Pharisees, such to be, the teachings of the law, and of course sanctioned by him, "for he came, not to destroy, but to ratify" the law.

Another passage to which frequent reference is made, is found in Romans 12: 20, 21. "Therefore if thine enemy hunger, feed him; and if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head."

This beautiful passage, so full of the meekness and gentleness of Christ, Paul quotes from Proverbs 25: 21, 22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." "For thou shalt heap coals of fire on his head, and the Lord shall reward thee."

Such is the beautiful harmony existing between these two volumes of inspiration, both equally from God, and in the purity of their moral precepts, vindicating themselves from the aspersions of ignorance and depravity. Precious oracles of truth! A tythe of the moral purity and benevolence required in the Old Testament, would add a lustre to the character of those who declare against it, as teaching a defective morality. [True Wes.]

THE CHRISTIAN'S CONFIDENCE.

How apt are we to misconstrue the Spirit of God to our own disadvantage! While the blessed apostle bids us to "work out" our "salvation with fear and trembling," he doth not bid us to work it out with doubt and distrust. It is the Psalmist's charge, that we should "serve the Lord with fear, and rejoice in him with trembling;" so as there is a fear without diffidence, and a trembling that may consist with joy. Trembling is an effect of fear; but this fear which we must affect is reverential, not slavish, not distrustful. Indeed, when we look upon ourselves, and consider our own frailties and corruptions, and God's infinite justice, we have too just cause of doubt and dejection, yea, were it not for better helps, of utter despair; but when we cast up our eyes to the power of him that hath undertaken for us, and the faithfulness of him that hath promised, and the sure mercies of him that hath begun his good work in us, we can fear with confidence, and rejoice in our trembling. For what are our sins, to his mercies; our unworthiness, to his infinite merits; our weaknesses, to his omnipotence? I will therefore so distrust myself, that I will be steadfastly confident in the God of my salvation: I will so tremble before the glorious majesty of my God, that I may not abate of the joy of his never-failing mercy.

The Sabbath Recorder.

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CHINESE MISSIONS.

In our last number we gave a succinct account of one branch of Protestant efforts for the enlightenment of China, and of the striking interposition of the Great Ruler of Nations for the forwarding of the work. From that account, it appears that the English Baptist Missionaries turned their attention to the Chinese version of the Scriptures in the year 1804, and steadily pursued their work to its completion. In 1814 two thousand copies of the New Testament in Chinese, together with Chinese tracts, were printed and circulated among Chinese teachers in the Islands of Java, Penang, Amboyna, and other parts of India; and several Chinamen were baptized within a few years subsequent. At present the American Baptists have six missionaries and their wives, and thirteen native preachers, laboring for the good cause. Since that effort commenced, there have been seventy-five Protestant missionaries sent out to occupy the accessible parts of the Chinese Empire; between forty and fifty are still engaged in the prosecution of this magnificent object—the subjugation of China to Christ. There are sixteen stations, and represent at least ten different denominations of Christians. The first of those who occupied a Chinese station, was Robert Morrison, at Macao, whither he went in 1807, from the London Missionary Society. William Milne joined him in 1813; but not being permitted to reside at Macao nor Canton, he occupied a station at Malacca. They however labored conjointly, and were pioneers in occupying Chinese territory. Faithfully they labored on, when there was nothing but the promise of God to his Son, to encourage them to expect the opening of the Chinese empire to their labors. They labored not in vain, though they did not live to see this object accomplished. Milne died in 1822, and Morrison in 1834. Ten years afterward all China was thrown open to efforts for her thorough evangelization. None on earth can tell the sorrows they endured, or the toils through which they passed, to perform their work. In 1814 Milne, while acquiring the Chinese language, which he mastered in a good degree, so as to enable him to think in it, and to translate several books of the Scriptures into it, says, "To acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah! Still I make a little progress. I hope, if not to be a master, yet to gain as much as will suit the purposes of a missionary. Every sentence I value at the rate of a dollar; so that should I gain 10,000, I shall not consider myself poor." Morrison was so eminently devoted to his work, that as soon as he was able he employed the Chinese language for his own secret devotions before God, while he besought Him to succeed the Chinese missions. These have gone to their rest, but the missions live, and enlarge; and the Bible in Chinese circulates to the interior and the extremes of the Empire.

All is not done, however, that needs to be done, to give the Scriptures to the hundreds of millions of Chinamen. The translations have to be revised, and the people have to be educated. Yes, the Chinese have to be taught to read. It is a popular opinion, that the Chinese are an educated people—that they are a reading people; but it appears that there is some popular delusion about this. Mechanical ingenuity, and a shrewdness in trafficking, may exist and be a national trait, where there is no literary cultivation. This was the case with a great part of the English mechanics, and manufacturing artisans, and farm laborers, sixty years ago, and is the case with many portions of European population at the present time. Nothing but the progress of the benignant and civilizing doctrines of a scriptural Christianity is likely effectually to give education to the masses.

Of the Chinese, Dr. Macgowan, of Ningpo, writes October, 29th, 1844:—

"So far as my observations have extended, (from Chukiang to the Yangtze-Kang,) I have found that the ability to read well is by no means common. Perhaps not more than five per cent of the adult male population are good readers. Out of eight hundred patients, I found but twenty who professed to read native authors indiscriminately. Among the laboring people, who form the mass of the population, the ability to read is extremely rare. The priesthood are nearly as ignorant as the agriculturalists and tradesmen. I spent a few days in a celebrated monastery at Puto, (The worshipping island, which is exclusively occupied by priests and their servants,) and found that the Abbot was the only reader on the island, and he could read but 'seven tenths,'—for so the Chinese express themselves—while some can read but 'one tenth,' others, far better educated, can read 'nine tenths.' As it regards the women of China, I have not yet been able to hear of one who could read; even literary men, and mandarines, have almost derided me for advocating the instruction of females."

These facts may enable us to form some opinion of the eligibility of China for a missionary field. The magnitude of its population is unequalled by any other single country; the Scriptures are translated; facilities exist for the acquisition of the language; and the missionary can labor there with safety to his person and estate. With all the facilities, however, the language is confessedly one of the most difficult on earth to acquire. The literary men have all the pride of opinion and nationality that can be crowded into a human heart; and the common people have all the stolid ignorance of unlettered

heathen. China presents a population of three hundred and sixty millions, accessible to the Christian missionary, but it has not one more inviting moral or intellectual feature, than British India, with a hundred and eighty millions of idolaters. All the odious and forbidding features of heathenism characterize China as they do other nations of Eastern Asia; and Chinamen require the same patient, persevering, and self-denying labors, to bring them to the knowledge of the truth, as all other heathen. S. D.

PUT THAT AND THAT TOGETHER.

"Similia similibus curantur."

It is a quaint saying, the origin thereof we do not pretend to trace, but the wisdom of which would oft-times prove profitable to us short-sighted creatures, when we take, as we are apt to do, a one-sided view of matters, and strain an explanation of some inscrutable calamities, which befall us poor mortals here below—were we just to "put that and that together, and see how it comes out,"—and instead of looking on the dark side of the picture, to turn the mirror and glance at its brighter radiance, dimmed by our obtuseness and obscured by our own obliquity of vision; for we often find behind "a frowning Providence a smiling face."

Thirty years ago one of the finest structures in the country was erected across the Susquehanna at Harrisburg, without, so far as my memory serves, any accident during its construction—(which occupied the most part of four years, and cost nearly two hundred thousand dollars)—and scarcely any thing happening to the travel over it during all the thirty years since it has been finished, either on a week day or on a Sunday; certain are we, that if an accident happened during its construction, it was on a working day. So far Providence smiled upon the undertaking. Two weeks ago the eastern division, connecting the town with the island in the middle of the stream, consisting of six arches, each three hundred feet long, was carried away by the high freshet and flood of ice and timber. Since that disaster the channel has to be ferried in flat-boats; they not having been in use for nearly thirty years, and being difficult to manage, the men who undertook that work not being adepts at that species of navigation—but which became necessary to be actively prosecuted, unremittingly, to transport the trade, which is unusually pressing at this season of the year.)—came in contact with one of the piers of the demolished railroad bridge, and capsized. There were seven men on board; three of whom succeeded in climbing up the pier, and four went down the stream; two, eventually, were saved, and two drowned.

This is all set down to "Sabbath [Sunday] desecration." Come let us analyze the matter—let us "put that and that together, and see how it comes out"—how it stands the test of impartial and unprejudiced scrutiny. If the "deplorable accident" was an interposition of Providence to punish "Sabbath-breaking," as is assumed in all such cases, and to which it is attributed in this instance, Why, we ask, was the bridge destroyed on a Sunday, a fortnight before?—Why did the Lord leave his weekly rest—for if Sunday be the Sabbath, it must be the appointed day of Jehovah's rest,—to work a work of destruction on the holy day?—and not only of that bridge, but of many others on the same stream? Did these bridges sin above all other bridges in the land? We will venture to assert that they did not. We know that very little travel passes over them on Sundays—we do not think that we err in saying, not one-fifth, at most, of the general average of the other days of the week. The stock is held, principally, by the citizens of the town, who have no need to pass over the bridge on Sundays, and few of whom have any inclination so to do, as they are a church-going people. If then the owners of the stock are not in the habit of wantonly desecrating that day by using and abusing their privilege, and holding out inducements to the traveling public, by offering greater facilities and lower rates of toll to pass on that day—in the name of common sense, wherein has the poor old bridge, that venerable pile of stone and mortar, boards and plank, offended so glaringly, as to bring down the vengeance of Heaven upon it? Why did the Lord destroy it, and destroy it on a Sunday? Why did He open the windows of heaven and send the rain to break up the fields of ice so suddenly and execute his vengeance against the old bridge, which had done much good service for thirty long years? We ask, Why did the Lord do it?—for certainly the sending of the rain and the swelling of the stream, was more the act of the Lord, than the bungling management of the ferrymen was the Lord's act. Besides, it was assumed, by the *Solons* of that State, a few years since, when a claim was presented, by Andrew Boggs, for damages, on the loss of several hundred barrels of salt, destroyed by a flood in the Kiskiminetas, in consequence of the erection of a dam across that river, to supply the canal with water, which so obstructed the natural pas-

age, that the first heavy rain so swelled the stream as to overflow the banks and inundate the salt-works belonging to Mr. Boggs, and destroy the salt in question—yet, in the face of these facts, the plea was set up in the Halls of the Legislature, that the "salt was destroyed by an act of the Lord; and the State was not responsible." Now, if that was a personal act of the Lord, much more was the demolition of the Harrisburg bridge a personal act of the Lord; because, in the former, man put up an obstruction—in the latter, there was no such impediment, but all was secured by the best foresight and skill of human ingenuity. According, then, to their own showing, the destruction of the bridge was an act of the Almighty, and done on Sunday! We ask again—Wherefore should the old bridge offend Heaven, and wherefore should the Almighty leave his rest to accomplish its destruction? Was it because he believed that it was employed, purposely, to desecrate the first day of the week? No; none will pretend that was the case. Was it, then, that there was too little use made of it on that day?

One more point in the matter we must notice before we can attempt a solution. When the strictest advocates for the sanctification of the first day of the week are pressed for the "law and the testimony," and the "thus saith the Lord," for their practice, they are driven to the plea of "expediency" of keeping one day in seven holy, and the same "expediency" prompts them to invoke the Legislature to legalize and enforce its observance by all persons! Expediency and human legislation, then, and not the decree of the Almighty, have ordained the sanctity of the first day of the week; and in addition to all this, they presumptuously rob the Lord of glory of his own hallowed day of rest, by calling the first day of the week "the Sabbath," while the great Jehovah declares, "The seventh day is the Sabbath of the Lord thy God," and thursts the Sabbath of their own making down our throats by penal enactments, than which a greater presumption, nor a grosser injustice, has ever been perpetrated since the days of the crucifixion. It is the foulest blasphemy and the most despicable tyranny ever legalized in any country.

Now, if any legitimate deduction may be drawn from the foregoing circumstances, we would infer, that the "Lord of the Sabbath" has become weary of the idolatry of the people in "forsaking his holy Sabbath," and making unto themselves an idol of their own—"the workmanship of their own hands"—substituting for His institution "the commandments of men." In a word, they have made an idol of the first day, and the Lord may—for we are not fond of traveling out of the record and drawing far-fetched explanations, or in any respect calling in question the acts of the Almighty, but after the fashion of men, after the manner of the Christian professors of the present day, we would say, that, in this act, if it have any Providential significance,—the Lord may have designed to set his face against their idol, the first day, by showing them that He works on that day; and knowing full well, that under such circumstances, the business transactions of the world would make it "expedient" to employ that day in transporting the internal trade, and the whole day be occupied in carrying the produce and merchandise across the river—which might have been accomplished in a single hour had he permitted the bridge to remain—that "expediency" would, of necessity, convert it into a working day, and thus, at least for a time, cast their idol to the moles and the bats; that they might see their folly, and return unto the Lord, to "receive the law at his mouth."

This we would regard as a much better inference, than charging the Almighty with turning from his holy rest to punish the poor bungling ferrymen for not understanding their business, and attributing it to wrathful indignation for desecrating a day which He himself never set apart for sacred purposes, never hallowed nor sanctified, much less required others to do. "Put that and that together, and see how it comes out," before you charge the Lord with such folly. If men will be foolish, it is double folly, aggravated wickedness, to bring the Lord down to their own level, and ascribe to Him the petty perverseness and vindictive purposes which move their own lean, contracted souls, in opposing and persecuting their fellow man.

We do not delight in sarcasm, nor do we desire to be captious, but we are directed to "answer a fool according to his folly, lest he be wise in his own conceit," and have, in the foregoing remarks, applied to the sticklers for the sanctification of the first day of the week, in opposition to the Lord's express injunction, the homeopathic principle, *similia similibus curantur*—like cures like—and have given them a dose of their own medicine; which may prove a bitter pill, but still, we trust, in the end, may purge out the old leaven, and that they no longer hide their eyes from the Sabbath of the Lord their God, but that they incline their hearts to his testimonies and walk in his law. W. M. F.

Bordenstown, April 8, 1846.

THE HOLY LAND.—The Edinburgh Witness says that the existing condition of the land is fraught with more vital interest than even the land's past history. The state of its present inhabitants, dying away without a stroke, and leaving an uninhabited desert around them—is wonderful fertility, and yet that fertility kept in a state of abeyance—legitimate possessors still wandering in foreign lands without home, and the signs of the times indicating the day of their final restoration as not distant, but separated from the present by many a strange and fearful event—these are the circumstances that invest with an atmosphere of solemnity and awe this singular land, still a land of promise, and at which the finger of prophecy still emphatically points.

RIGHT.—In the Assembly of the State of New York, on the 23d ult., the Bill to amend the Act in relation to the Seventh-day Baptists, was read the third time and passed. Our readers are already familiar with the provisions of the old Act; we will take the first opportunity to publish the amendment.

WORSHIP OF THE SUN ON SUNDAY.

JOHN GREGORY, in his "Assyrian Monarchy," says that "the days of the week were called of the Assyrians by the names of the same planets unto whom the days of the week were severally dedicated, and all nations did from them call the days of the week in like manner." The Sun, being the most ancient as well as the chief deity acknowledged among the heathen, and the day of the Sun taking like dignity above other days in their estimation, and thus continuing, the inference is very natural, that SUNDAY, being a popular day among the Romans also, would be most likely of all other days to be continued as a weekly festival among them after the adoption of the Christian name, and the repudiation of the seventh-day Sabbath, which it is well known that they detested, as was expressed by one of their writers whom Chafie quotes, "The Gentiles," said he, "liked the Jewish Saturday as the devil likes holy water." And there is now sufficient evidence that Papias inherit the same affection for the Bible Sabbath.

The revolution effected by Constantine, which resulted in the popular change of the religion of the Roman Empire, was a mere political conversion. There was no deep and anxious inquiry after truth. Ambitious men could succeed best in their plans of aggrandizement under the Christian name; but unconverted pagans were still attached to pagan customs and ceremonies, and men desirous of popular favor were anxious to please all parties by conforming as far as practicable to the popular features of both the pagan and Christian systems. Hence the unholy union of these schemes under the papacy. The day of the Sun became, without the warrant of Scripture, a substitute for the Sabbath of the fourth commandment, and the commandment itself was changed to suit the innovation. Idols were worshipped, and the commandment changed to suit the practice. Thus was corrupted the source of knowledge, and the triumphs of error and delusion were complete. What more could have been done to perpetuate the great and ancient festival of the Sun, than to give it a Christian name, and establish the analogy between the pagan and the Christian objects of its dedication? The pagan, when with his face to the east he truly worshipped the natural sun at his rising, could readily give a most Christian excuse to the magistrate, by saying that he worshiped that Sun of which Malachi speaks, who arose with healing in his wings, and honored this day by rising from the grave. Let those who approve of this perpetuating the ancient and honorable "day of the sun," go to the heathen sun-worshippers of the present time, and teach them the same analogy; and that they may see it more clearly, give them a crucifix to represent the object of their devotions, and thus the transition will be easy. For illustration, take the following description of sun-worship on SUNDAY, from the pen of the venerable William Carey, the father of Baptist Missions in India:—

"As the worship of the Sun was performed in my sight last LORD'S DAY, I shall begin with that, especially as I have not seen it noted by any writer on these subjects. I preached to them on the spot just in front of a long row of offerings in the evening.

"The Sun, called *Sooriyo*, or *Deebahar*, is supposed to be the governor of all bodily diseases, and is therefore worshipped in order to avert his anger, and to prevent diseases. Some valitudinarians worship him EVERY SUNDAY by fasting and offerings; but he is annually worshipped on the first SUNDAY in the month of Mag, which was last Lord's day, June 14th. The name of this worship is called *Dhormma* Bhat, or *Sooriya* Bhat. The manner, it seems, is in some respects different in different places; but in these parts the women appear to be the principal actors in the worship; though none are excluded, and even Mussulmen have so far Hindooized as to join in the idolatry. It was thus conducted: At the dawn of the morning, a great number of offerings were carried into the open field, and placed in a row. The offerings which I saw consisted of fruits, sweetmeats, pigeons, and kids; and I suppose other things, as deers, buffaloes, &c., might be offered. A small pot is placed by each person's offering, containing about a pint and a half of water. A device made of a water-plant, a species of *phylanthus*, made to represent the Sun, is placed on the edge of the pot, and a small twig of mango tree, with a few leaves on it, put into it as people in England do flowers. The pot, with all its appendages, represents the sun perhaps as the vivifier of nature. By each offering is also placed—what shall I call it?—an incense-altar or censer? It resembles a chaffing-dish, is made of copper, and stands upon a pedestal about a foot long. This is called *Dhooachee*. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the saul tree, called here *dhooa*. By each offering also stands a lamp, which is kept burning all day; and the women who offer take their station by the offerings. At sunrise they walk four times round the whole row of offerings, with the smoking *dhooachee* placed on their heads, and then resume their stations again, where they continue in an erect posture, fasting the whole day, occasionally throwing in a little *dhooa* into the *dhooachee*. Towards evening the Brammhan who attends the ceremony throws the pigeons up into the air; which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them for the purpose of eating. The Brammhan also perforates the ears of the kids with a pack needle; after which the first who touches them obtains them. About sunset the offerers again take up the smoking *dhooachees*, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this, each one takes up his or her offering, and the lighted lamp, when the lamps are thrown into a pond or other place of water, and each one takes his offering home and eats it. When the lamps are extinguished, the worship is ended."

LUTHER.

NEW-JERSEY LEGISLATION.—From the following paragraph, which we find in the Philadelphia Ledger, it seems that the Legislature of N. J., has refused to amend the law on Vice and Immorality so as to excuse Sabbath-keepers from its penalties. Such a course is both impolitic and illiberal. The consequence will be, that the Legislature will continue to be importuned for what every candid mind acknowledges to be the right of Sabbath-keepers, and the subject will thus be kept before the people, to the no small annoyance of that class of religionists who would gladly get rid of the difficulty by "wrapping it up." Here is the extract from the Ledger:

"The Bill to suppress Vice and Immorality was passed in the House of the New-Jersey Legislature on Wednesday, without amendment. Many ineffectual attempts have been made during its several readings to modify the section relating to the observance of the Sabbath, by allowing the Seventh-day Baptists to work whenever they choose on the first day, and another attempt was made to introduce a clause permitting them to vend their wares in settlements in which the 'mass of the people' were Seventh-day Baptists, and afterwards modified still further by substituting the word 'all' for 'mass,' but with no better success. It seems there are communities in the lower part of the State composed almost entirely of these people."

AN ACCIDENT ON THE SABBATH.—If the following accident had occurred on a Sunday, no doubt many persons would have seen in it, or professed to see, conclusive proof of divine displeasure for the desecration of that day. But it occurred on the seventh day instead of the first day, which entirely alters the case, and makes the casualty, in their estimation, a very common-place affair. Now we do not ourselves claim to see in this accident any more significance than in many others; but we do claim, that it is quite as good proof of the divine displeasure towards men for seeking their own amusement on the seventh day, the Sabbath, as are the common run of accidents chronicled as indicating divine displeasure towards those who amuse themselves on Sunday:—

"A strange and shocking accident occurred at a shooting-match on Smith's creek, in this county, Saturday afternoon. Abraham Carrier, son of Mr. John Carrier, a young man about 19 or 20 years of age, was killed by the discharge of a gun in the hands of Nathan Hannah, in the following singular manner. Mr. Carrier was standing some distance from the marksmen examining a target at which he had been firing, when the gun in the hands of Mr. Hannah, being only half cocked, was accidentally discharged. The ball striking a rock, glanced, struck a sapling, then a tree, and glancing again struck Mr. Carrier in the head, knocking out his brains! Although the ball passed almost through the head—going in at one temple and lodging near the other, he survived the accident about twelve hours, with the brains oozing out of the ball hole!"

THE GERMAN SEVENTH-DAY BAPTISTS.—The recent movements in Pennsylvania with reference to this people, have done much to bring them into public notice, and secure a just appreciation of their moral worth. The following candid notice of them we copy from a New-Jersey paper:—

"Perhaps but few of our readers are aware of the fact, that from an early period of the settlement of Pennsylvania, there existed a religious society of much note and distinction, in the interior of that State, yet from their retired and unobtrusive life have not attracted much attention beyond their immediate neighborhood. The Society is the German Seventh-day Baptists. They built and still own the singular village of Ephrata, in Lancaster County. They established a printing office, from which they issued a large number of original works; and they founded a seminary of learning, to which many young men from Philadelphia and Baltimore resorted for their education. Peter Miller, the President of the Society, was one of the best linguists with facility, and at the request of our infant government, translated the Declaration of Independence into seven different languages for the Courts of Europe. They established the first Sabbath-school on record, it having been in successful operation thirty years before the same system was suggested by the philanthropist of Gloucester, the honored Raikes.

The peculiarities of this people are: 1. They observe the original Sabbath—the seventh-day. 2. Trine Immersion for Baptism. 3. Practice Feet-washing, as directed in the 13th chapter of John, in connection with the administration of the Lord's Supper. 4. They support houses of refuge for retirement and devotion. 5. They maintain the principles of non-resistance."

ALFRED ACADEMY AND TEACHER'S SEMINARY.—We have before us a Catalogue of this Institution for the year ending March 5, 1846. It contains the names of 153 ladies, and 174 gentlemen, making a total of 327 students in attendance during the year. From the character of the course of study marked out, as well as from the apparently prosperous condition of the school, we are encouraged to hope much good from this enterprise.

FRUIT OF MISSIONS.—The "Macedonian" says that over 200 native converts were present at the celebration of the Lord's Supper in Mathah, among the Karens. Who will say that nothing has been done by Missionary effort?

ELD. SAMUEL DAVISON, having removed his residence to Shiloh, Cumberland Co., N. J., wishes his correspondents to address him at that post office.

ELD. NATHAN V. HULL requests his correspondents to address him at Alfred, Allegany Co., N. Y.

At the stated meeting of the board of managers of the American Bible Society, the Hon. Theodore Frelinghuysen was unanimously elected President of the society.

Gen... The subject... Oregon, engrossed... SENATE. Several... made during the... the subject seem... proaches for tak... The principal... PRESENTATIVES... is called the Su... of the old bill... money.

TWO DAY... The packet... this port on Satu... from that city to... 4th ult. The ne... et ship Dutche... Havre in the 4th... The Chamber... 3d ult. the discus... bill. The article... the improvement... Paris, was adop... The packet... Havre on the 8th... The advices fr... been a rupture in... riage of Count... Spain.

The Madrid fr... rears, of the 18th... spiracy had just... suppressed. The Spanish fr... three per cents a... There was no qu... An important... destined for agric... the French Tarr... Another terr... pended in France... and Lyons. Two... two two locom... in the departure... attached to one l... to pieces in an in... motives. Eight... among whom w... Ten were wound... Marshall Buge... favor at court, o... and fatal results... mor is revived of... to Algiers with... The fortificatio... finished.

A letter from... the town of Phil... the 12th ult. Th... 2500 houses are... A letter from... nor of Milan has... Tesino, for the p... intrigues of the... The government... rance of these in... into the matter.

The Cologne C... has been for som... in the southern... not less than 500... been lost in that... The Augsburg... the 25th ult. that... compelled to eva... the number of tro... too small to rec... afraid that they... Vistula, near Po... revolution to the... and secure this p... rebels: A Fran... enna, that several... Galicia, on suspic... with the revolutio... A letter from... consequence of t... Poland, all the R... have received ord... return, under pain... erty. Many who... already left. M... of Russia, who h... recalled, as his p... state of affairs, is

From the Colum... KIDNAPPING.—D... thrown into the g... by intelligence the... colored man, who... twelve and ac... across the bridge... evening, and there... cibly placed into... tucky. He was f... zens of this plac... mention until ve... their guilt, who... trunk over und... were about to leav... be married. A c... who states that... violently seized a... to which he had... number of person... work. After hav... a Justice to read... in reference to... this as a sort of... were through wit... placed him in a v... The boy himsel... afterwards, in ord... pers to escape. ... made known the... took fleet horse... pursuit was comm... and the chance of... ly, as we suppos... Xenia before the... perate chance. The colored m... of Jerry Phinney... children in this c... an industrious, h... left Kentucky som... since, and with... ed in Cincinnati

General Intelligence.

DOINGS IN CONGRESS.

The subject of giving the notice to Great Britain of the cessation of the joint occupancy of Oregon, engrosses the time and interest of the Senate. Several long and able speeches were made during the last week, and the feeling upon the subject seems to increase as the time approaches for taking the final vote.

The principal thing done in the HOUSE OF REPRESENTATIVES last week was the passage of what is called the Sub-Treasury Bill—a modification of the old bill in regard to keeping the public money.

TWO DAYS LATER FROM FRANCE.

The packet ship *Silvie de Grasse* arrived at this port on Saturday from Havre, bringing dates from that city to the 5th and from Paris to the 4th ult. The news is unimportant. The packet ship *Dutchess d'Orleans*, hence, arrived at Havre in the 4th ult.

The Chamber of Deputies, continued on the 3d ult. the discussion on the internal navigation bill. The article granting 5,000,000 francs for the improvement of the Seine that runs through Paris, was adopted.

The packet ship *St. Nicholas* was to leave Havre on the 8th ult. for New-York.

The advices from Madrid state that there has been a rupture in the negotiation for the marriage of Count de Trapani to the Queen of Spain.

The Madrid Herald gives a letter from M. de Maere, of the 18th, stating that a political conspiracy had just been discovered and effectually suppressed.

The Spanish funds were a little higher. The three per cents are quoted at 32 for the account. There was no quotation of the five per cents.

An important reduction in the duty on salt destined for agricultural uses, has been made in the French Tariff.

Another terrible railroad accident has happened in France, on the line between St. Etienne and Lyons. A concussion took place between two locomotives, which met by a mistake in the departure. There were twelve wagons attached to one locomotive. Six were smashed to pieces in an instant, as well as both the locomotives. Eight persons were killed on the spot, among whom were two women and a child. Ten were wounded fatally and twenty badly.

Marshall Bugeaud is said, at last, to have lost favor at court, owing to the bad management and fatal results of the Algerian war. The rumor is revived of the Duc d'Angoulême going out to Algiers with the title of Viceroy.

The fortifications of Paris is now completely finished.

A letter from Adrinople states that a part of the town of Philippopolis was burned down on the 12th ult. The details are not given, but 2500 houses are said to be destroyed.

A letter from Lucerne states that the Governor of Milan has recently visited Lugano, in Tesino, for the purpose of complaining of the intrigues of the Italian refugees in that Canton. The government of the Canton professed ignorance of these intrigues, but promised to inquire into the matter.

The Cologne Gazette states that an epidemic has been for some time raging among the cattle in the southern provinces of Russia, and that not less than 500,000 head of horned cattle has been lost in that province alone.

The Augsburg Gazette states, from Vienna, the 25th ult. that General de Collin had been compelled to evacuate the town of Cracow, as the number of troops under his command was too small to resist the rebels, and as he was afraid that they would gain the passage of the Vistula, near Podgorzic, and thus extend the revolution to the interior. He was able to reach and secure this point without an attack from the rebels. A Frankfurt journal states, from Vienna, that several officers have been arrested in Galicia, on suspicion of their being concerned with the revolutionary movement.

A letter from Dresden, of Feb. 24th says: In consequence of the revolutionary movements in Poland, all the Russian Poles resident abroad have received orders from their government to return, under pain of confiscation of their property. Many who were residing in Saxony have already left. M. de Schroeder *Chargé de Affaires* of Russia, who had gone to Weimar, has been recalled, as his presence here, in the present state of affairs, is considered necessary.

From the Columbus (Ohio) State Journal, March 28th.

KIDNAPPING—DARING OUTRAGE!—Our city was thrown into the greatest excitement this morning by intelligence that a respectable and peaceable colored man, who has been residing here between twelve and thirteen years, was enticed across the bridge to the town of Franklinton, last evening, and there handcuffed, gagged and forcibly placed into a vehicle to be taken to Kentucky. He was induced, it is said, by two citizens of this place, (whose names we forbear to mention until we have conclusive evidence of their guilt,) who were in the plot, to carry a trunk over under the pretence that a couple were about to leave the place clandestinely, to be married.—A colored boy accompanied him, who states that his kidnapped companion was violently seized as soon as he entered the house to which he had been directed.—He says that a number of persons were present aiding in the work. After having bound him, they called upon a Justice to read some portion of the act to him in reference to fugitives from labor, intending this as a sort of sham trial. As soon as they were through with this miserable mockery, they placed him in a vehicle and started off with him. The boy himself was confined for several hours afterwards, in order to allow time for the kidnappers to escape. As soon as he was released and made known the matter, some of our citizens took fleet horses and started in pursuit. The pursuit was commenced a little before 12 o'clock and the chance of overtaking them depends mainly, as we suppose, upon the ability to reach Xenia before the starting of the cars,—a desperate chance.

The colored man, who is known by the name of Jerry Phinney, has a wife and family of small children in this city, and bears the character of an industrious, honest man. We learn that he left Kentucky some sixteen or eighteen years since, and, with the consent of his mistress laboring in Cincinnati some time. Finally, his employer having no farther use for him, he preferred making his home as a freeman in this State, to returning to Kentucky. His old mistress died some years since, and it is the heirs who have sought to reclaim him into bondage, and have defiled the very Capital of our State with their presence and their acts of slaveholding tyranny.

The outrage is a great one,—one that has embittered in a ten-fold degree the feelings of our citizens against Slavery. If the circumstances are as we have stated, the man who has been thus kidnapped is a free man.—And certain it is, at all events, that the form of a trial, under such circumstances, was a mere mockery, insulting and revolting to the feelings of community. By such outrages that the feelings of the people of the Free States have been aroused, and are increasing every day, against the enormities and cruelties of Slavery. Slave-drivers may, but Freemen cannot see men torn from their families and condemned to Slavery, without feeling their inmost souls revolt at the spectacle. Every such outrage raises up a new breastwork for him who flees from bondage, and enlists hundreds on the side of the oppressed. The man who has been thus entrapped, in the darkness of night, was not a fugitive from slavery, and was not free liable to arrest. He was permitted to come on free soil, and from that time he became a freeman.

One of the persons who aided in enticing him into the hands of the Kentucky kidnappers, was imprisoned to day to await his trial.

Since the above was in type, the Justice and others engaged in the affair have been arrested, and are at this writing undergoing a hearing. The back has returned in which the negro was conveyed to London, he having been placed on the stage at that point.

ANOTHER REVOLUTIONARY PATRIOT GONE.—At Scipio, Cayuga Co., N. Y., March 14th, 1846, Elias Manchester, aged 87 years and 7 months. The deceased was a native of Dutchess county, and a soldier of the Revolution. He fought the battle for freedom, and his blood crimsoned the plains of Saratoga, having been wounded at the taking of Burgoyne. He encountered the perils—endured the hardships—suffered the privations, and shared the glory of "the times that tried men's souls." In consequence of the high integrity of his character, and the benevolence of his heart, it has been his happy privilege, during his long and somewhat eventful life, to have lived in the midst of ardent and sincere friends, and to have descended to his tomb "in a full age, like as a shock of corn cometh in, in his season," without an enemy.

He has left to his children and their numerous descendants, the inestimable legacy of having lived and died an honest man, "which is the noblest work of God."—[Auburn Journal.

THE MILITIA SYSTEM.—In the Assembly of the State of New York, a bill has been reported "to encourage the formation and maintenance of Uniformed Corps of Militia, and to lessen the burdens of the present Militia System of this State," which will pretty thoroughly do up compulsory training if passed. It provides that there shall be but one training per year, by companies in the forenoon and by regiments in the afternoon, and that citizens liable to Military duty may commute by paying 75 cents a year, but if a minor or unassessed head of a family the commutation shall be but 25 cents. This commutation must be paid before the 10th of August in each year; if unpaid at that time the person liable to Military duty must train or pay his fine as at present. The money raised by commutations and fines is to be fairly distributed among all who have done Military duty within the year.—There are other provisions, but these are the most essential.

A FATHER MURDERED BY HIS OWN SON.—We have just been informed, says the *Huntingdon* (Pa.) *Globe*, that an aged citizen named Irwin, who resided at the Pennsylvania Furnace, on the line dividing Huntingdon and Centre counties, was murdered by his own son on the 27th ult. It appears from what we could learn, that the son was very much addicted to intemperance, and while laboring under a fit of mania potu, seized and held his father with one hand, and with the other inflicted several deep and mortal wounds with an axe upon his face. The father lived but a few hours.

MOUNT PLEASANT.—"We are pleased to learn," says the *Hampshire* and *Franklin Express*, published at Amherst, Mass., "that the beautiful situation in this town, known as Mount Pleasant, is about to be improved for a select boarding school for boys, to be opened on the 6th of May next. The property has been purchased by Rev. John Adams Nash, an experienced and very successful teacher, formerly of Pittsford, Mass."

A SPECULATION ABOUT THE WEATHER.—The *Piedmontese Gazette*, which is in the habit of dealing in the wonderful, says:—"The mildness of the present temperature is attributed to a large cavity or crater, observed by Professor Granthuisen of Monaco on the eastern limb of the sun, corresponding with a spot which inclines towards the north. This great cavity appearing on the 17th January, increased, and on the 23d bore towards the middle of the luminary. Its greatest diameter has been measured at 13 seconds, equivalent to 2,104 geographical leagues, whence it results that the solar superficies had 22,626,000 square leagues in complete obscurity, while the remaining portion was resplendent with light. About 12 o'clock on that day the heat at Monaco was at 11° of Reaumur, 56° Fahrenheit.

SINGULAR MARRIAGE.—A widower at Camden who was not very young, became smitten with a young and beautiful girl, and married her. A short time after, the son of this man, by a former wife, became also in love, not with a younger person, but with the mother of his father's new wife; a widow lady still in the bloom of life. He offered himself, and soon the young man and the widow were united in the bands of matrimony, so that in consequence of these two connections, a father became the son-in-law of his own son, and the wife not only the daughter-in-law of her own son-in-law, but still more, the mother-in-law of her own mother; while the husband of the latter is the father-in-law of his own mother-in-law, and father-in-law to his own father. Singular confusion may arise if children should spring from these peculiar marriages.

Rev. James Grimes of Middletown, Butler Co., Ohio, died on the 16th ult., aged 87. He was a soldier of the Revolution from an early period of the war, taken prisoner at the surrender of Charleston, S. C., but escaped from sleeping sentinels, traveled long through wilds, over mountains and through swamps to rejoin the American army; He was afterwards engaged in the battles of Monmouth and Cowpens. He was 57 years a member of the Methodist Episcopal Church, and forty years a citizen of Ohio.

The workmen employed in digging for the main gas-pipe in Broadway in front of Stuart's new building, about noon Monday, of last week, threw up the complete skeleton of a woman. It was lying directly under the side-walk, and not more than eighteen inches from the flag-stones.

The New York Colonization Society are preparing to send a vessel to Liberia, on July 1, 1846, with emigrants. They offer to send out colored people of good character, free from passage money; provide them with food six months at Liberia; and give them land in the colony.

Unfortunately for lovers of the marvelous, the huge skeleton, recently discovered in the West, accounts of which have been going the rounds of the papers, as belonging to the genus *homo* of some 19 feet in height, has proven to have an extra pair of legs, and is therefore supposed to have been a mammoth of the quadruped species rather than of the biped.

The whole country is about to be inundated with damaged goods from the packet ship *Henry Clay*. "Five hundred damaged shawls just received from auction, from the wreck of the packet ship *H. Clay*," were advertised by a house in Providence on the 31st ult.

A gentleman lately from Nauvoo, says the *Warsaw Signal* of the 18th ult., stated to us last week that the Saints are now rapidly selling their property. Many of the farms about Nauvoo have changed hands within a few weeks.

A writer in the *N. Y. Evangelist* says, that "but few persons are aware of the extent to which Italy is accessible to Christian enterprise. The Bible can be circulated in Italy. The Grand Duke of Tuscany has recently consented to the publication of the Scriptures in his dominion."

A curious street cowhiding lately took place in Baltimore. The original assailant flogged away until he got tired, when the other got possession of the weapon, and in his turn applied the lash. A fair lady was the cause of the brutal exhibition.

An emigrant in Oregon, writing home to one of his friends, says: "We are getting along finely here, and have already laid the foundation of a new jail."

On Tuesday evening, March 31st, the Astor House in this city was set on fire by an incendiary. Damage was done to the rooms in the upper story, amounting to about \$10,000.

Those two splendid steamboats, the *Oregon* and *Knickerbocker*, formerly of the Albany line, have been placed on the Boston route, and will leave on alternate days for Stonington.

The *Solons* of the Kentucky Legislature, at the late session, passed a law making it penal for any free Negro or Mulatto to be engaged in the manufacture or sale of ardent spirits—provided such Negro or Mulatto be not laboring as a hireling for any white free person.

J. H. GREEN, the Reformed Gambler, is about establishing a Literary paper at Lawrenceburgh, Indiana. He will continue therein his exposures of Gamblers and Gambling.

ROBERT OWEN sailed for England in the packet Prince Albert. He goes out with a hope of being able to contribute to a better understanding and state of feeling on the Oregon Question.

A contract was concluded last week with Mr. Cornell by the owners of the Albany and New York Magnetic Telegraph Co. to build that line immediately. It is supposed that it will be in operation next summer. Mr. C. Livingston has made a contract to have a line built from Troy to Saratoga in time for the fashionable season.

A Greenfield, Mass., correspondent of the *Springfield Republican* says that fourteen tavern keepers and retailers of ardent spirits, have been indicted in that town, and twelve of them bound over for their appearance at the August term of the Court of Common Pleas. One paid a fine of \$40, and one was discharged on the ground that he had ceased selling and would hereafter keep a temperance house.

It is supposed that the Specie in Europe and America is at least \$4,500,000,000, and that the U. S. is entitled to \$257,000,000—being about \$16 per head for every inhabitant of the whole country.

The Hudson River Railroad Bill has passed the Assembly by a vote of 96 to 17.

A young lady, of Rochester city, has completed a quilt of patch-work that contains over six thousand pieces.

An Irishman cautions the public against harboring or trusting his wife Peggy, on his account, as he is not married to her.

In 1844 the number of German Emigrants who arrived in New-York was 17,799 persons. In 1845 the number was 30,312.

The suit of clothes which Washington wore, when he delivered his first Inaugural Address, was manufactured in a woolen factory in the city of Hartford; and the first of the kind ever established in the country. It was established, it is said, in 1790.

The *Chicago Journal* says that nearly eight hundred miners have left Galena and the lead district, for the Lake Superior copper mines, during the last Fall and Winter.

THE NATIONAL FAIR at Washington will be opened on the 20th of May next.

Review of New-York Market.—Monday, April 6. FLOUR AND MEAL.—Genesee in small lots is selling at 50, Mich. 5 4/8, and holders are anxious sellers. Rye Flour is not moving. We quote 3 25@50. For Corn Meal there is a good inquiry. Sales 300 bbls Jersey at 3 25@3 7/4. GRAIN.—A parcel of 6000 bush prime Genesee Wheat changed hands at 125c, for shipment to England. Corn is not plenty and steady. Sales 600 or 700 bush Jersey at 70 cts. The demand for Rye for export continues, and 14,000 bush have been taken at 78c, and a trifle under. HAY.—North River is 70@80c, with fair receipts. PROVISIONS.—There is a fair inquiry for Pork. We notice sales 150 bbls new prime at 9 50. Mess is nominally 11@11 1/2. In Beef there is not much doing. Prime is 25@26 50; Mess 7 75@8 50. A sale of 450 tcs sugar cured Shoulders was made at 44c, and 61 tcs Hams at 54 cts. Lard continues firm and rather active. Sales 450 kegs and 200 bbls at 7c, part actual tare.

SUMMARY.

The New York Organ says: At the close of the exercises of a large and enthusiastic meeting of teetotalers at Brnswick, last week, the pastor of the church where the meeting was held, dismissed the congregation with the following truly excellent benediction: "May the Lord inspire us all with a spirit of temperance, and to go to the ballot box and vote, No License—Amen!—and amen!"

A dyer of Vienne, who lives in Lyons, has discovered a means of producing an orange-colored yellow from the citron, and by one dipping only. By this means fustic, cochineal, cream of tartar, and a preparation of tin, now used, will be no longer required; and it is said that this discovery will save time and money, and produce a superior color.

A Belgian savant has just discovered that electric light, directed on the human body, makes it so diaphanous as to enable the arteries, veins, and nerves to be seen at work, and their action to be studied.

A Mr. Morgan, of Lima, Livingston county, in this State, has a cow which gave through the summer twenty-eight to thirty quarts of milk per day, and through the winter, averaged from eight to nine.

The white of an egg is said to be a specific for fish-bones sticking in the throat. It is to be swallowed raw, and will carry down a bone easily and certainly.

A pin, which had been in a lady's ear twenty-four years, was extracted the other day at the Eye and Ear Infirmary, Boston.

The Pennsylvania estimates that the amount of damages in Pennsylvania by the late freshet, to public works will not exceed \$35,000; to private corporations about \$400,000; to counties about \$50,000, and to individuals a sum which is not easily estimated, but probably half a million of dollars would not cover it.

Carpet weaving is carried on to a great extent in Auburn, N. Y. Not far from one-third of the whole quantity made in the United States is manufactured there. One establishment employs in the manufacture of Saxony and Brussels carpeting, 300 men. Another, manufactures 10,000 yards a month of 3 ply and ingrain carpets.—These carpets and hearth rugs are made in 300 different patterns, and range in value from the highest to the lowest prices.

A patent has been obtained by a gentleman of Northumberland, for a new kind of fence, which is said to be a great improvement. The posts are to be made of clay, burnt like brick. The patentee has already been offered \$8,000 for his right.

A man named Austin, who died recently in Canada, was in the habit of drinking thirty glasses of ardent spirits each day.

Edward L. Hamilton has been arrested in Washington for killing his wife by stamping on her breast.

There were 3,000 marriages in Massachusetts during the last year. In 30 cases the bridegrooms were less than 20 years of age.

The *Milwaukee Gazette* states, that in the northern counties of the Territory, the general remark among the farmers is, that their wheat never looked better. In this vicinity the crop does not promise so well, a good deal of the wheat having been winter-killed.

We learn, says the *Buffalo Commercial Advertiser*, from a gentleman who has traveled considerably over the best wheat region in Western New York since the deep snow has left the wheat fields, that the crop generally looks very promising.

The story which has been going the rounds of the papers, about a runaway couple from Caboville, attempt at seduction, etc., is pronounced by the papers in that region, to be without the least foundation. It is the silly invention of some silly person.

A railroad traveler was recently killed at Marshall, Michigan, while looking from a window in the car. His head came in contact with a post.

The Legislature of New Jersey, on the 2d inst., refused, by a vote of 29 to 15, to abolish capital punishment, and substitute imprisonment for life without the pardoning power.

A meeting has been held in Philadelphia to consider the state of our defenses and the condition of our foreign relations. Patriotic resolutions were passed.

A man aged 60 years, named Hoffman, has been arrested at Irondequoit, N. Y., for various forgeries. He is a member of the church, and had held a respectable position in society.

A Lewis writes to the *Boston Mail*, that a copper mine has been discovered in Lynfield two miles from the hotel, the shares in which are held at two hundred dollars. Copper has been discovered within a few hundred rods of the Lynn depot.

The receipts of the Post Office at East Longmeadow, Mass., for the first two quarters under the new postage law exceed those of the two previous ones, under the old law.

A late number of the *Christian Watchman* contains an account of a Kentucky giant by the name of James Porter, who measures 6 1/2 feet in height, and no humbug.

Michael Salter, aged about 92, departed this life at his residence in Lancaster, Ky., on the 7th ult. In the spring of 1777 he entered the army of the Revolution, and served during the whole period of that memorable struggle. He was in the battles at Germantown, Stony Point, Trenton, and Yorktown, and with George Washington at Baskin Ridge, New Jersey, during the severe winter of 1780.

By a statement in the *Brooklyn Advertiser* it appears that five distilleries in that city consume 849,000 bushels of grain (corn and rye) annually, valued at \$712,000, from which 3,115,200 gallons of whiskey are manufactured, the value of which is estimated at about \$799,500. Beside the whiskey, upwards of \$2,000 worth of slops are turned out, which, in turn, by an animal distillation, are converted into milk, and dealt out to our citizens.

The Hon. Caleb Cushing is spoken of as the Democratic candidate for the office of Governor of Massachusetts at the next election.

Hon. Charles W. Whipple and Hon. Warner Wing have been appointed Judges of the Supreme Court of Michigan for the constitutional term of seven years.

MARRIED.

In Chatham, Columbia Co., on the 26th ult., by the Rev. Mr. Thomas, Prof. Geo. H. Cook, of Rensselaer Institute, Troy, to MARY H. THOMAS, of the former place.

At St. Paul's Church, Oxford, Chenango Co., N. Y., on the 31st ult., by the Rev. B. W. Stone, Mr. JAMES W. CLARK, to MISS CATHERINE J. SANDS, both of Oxford.

In Hopkinton, R. I., on the 28th ult., by Eld. Christopher Chester, Mr. SANDS PALMER, to MISS POLLY BURDICK, both of Hopkinton.

DIED.

In Mexico, Oswego Co., N. Y., Jan. 27, after a painful illness of several months, Mr. OBDIAH JOHNSON, in the 80th year of his age. Father Johnson was born in Middletown, Conn.,—renewed in the spirit of his mind when about sixteen years of age,—removed to Whitestown, Oneida Co., where he was baptized into the fellowship of the Baptist Church in that place, removed thence, nearly forty years since, to the place where he departed this life, we doubt not to be with Christ, and the just made perfect in heaven. In regard to his religious experience, it may be remarked, that the beginning of the work of grace was strongly marked, deep and thorough. It was manifestly a new creation. The enmity of his heart to the sovereignty of God, was slain. He said, whether saved or not, he knew he loved the justice of God. His heart approved it. During his last illness, as previously, he felt much for those of his kindred in Christ, and he made perfect the writer of this brief notice called to see him, "that can the sinner do when he shall appear before a just and holy God? I wish," said he, while he was affected to tears, "I could address them. I wish they were here." What, it was asked, would you say to them? "I would say," he replied, "Acquaint you yourself with him, and be at peace; thereby good shall come unto thee. Sin-does not continue, don't know God, or they would not remain so unconcerned." The closing scene was peaceful. He fell asleep in Christ. He has left a numerous circle of relatives and acquaintances, a most satisfactory evidence that he is among the number who shall have part in the first resurrection. The companion of his youth—the sharer of his joys and sorrows—survives. May that grace which sustained her aged companion to the end of his pilgrimage, and which has hitherto sustained her, be her solace and support the few days that remain. And may her children and grandchildren so know and serve their father's God, that they may be an unbroken family in heaven. His funeral was attended at Mexicoville by a respectable congregation, and a numerous circle of mourners, when the occasion was improved by a discourse from 2 Cor. 5: 1, 'For we know that if our earthly house, &c.

We copy the above, by request, from the Baptist Register. It should be added, that for about thirty years previous to his death, Father Johnson was a decided and consistent Sabbath-keeper. He resided in the vicinity of the Seventh-day Baptist Church recently organized in Richland, and we cannot doubt that his influence and prayers did something to prepare the way for that organization. E. S. Sab. Rec.

In Hopkinton, R. I., on the 4th instant, of a cancer, Mary, wife of Silas Greenman, in the 72d year of her age, who professed faith in Christ in early life, and became a member of the First Seventh-day Baptist Church in Hopkinton, where she has remained about 50 years, an honor to the Christian name; she has lived for the glory of God, with a deep interest in the Redeemer's kingdom. During her sickness, which continued more than six months, her soul has been drawn out for the heaven, that Christ may be preached to them. Her sickness was very painful, but the bore it with Christian patience and submission, feeling with the Apostle, that for her to live was Christ, but to die was gain. In her death, the family have lost an affectionate companion and indulgent parent, the community a faithful friend, and the church a godly mother in Israel. "Blessed are the dead who die in the Lord." D. C.

At Rochester, N. Y., on the 29th ult., JOHN H. BURTON, formerly of Unadilla Forks, Otsego Co., N. Y., aged 27 years.

In Alfred, N. Y., on the 10th ult., MARY, daughter of Spencer Sweet, Jr., aged three years and nine months.

LETTERS.

Welcome A. Babcock, Wm. F. Fahnstock, Daniel Coon, Christopher Chester, Joseph Potter, Edward B. Titsworth, Benjamin Clarke, George Crandall, Joseph Goodrich, B. C. Church, N. V. Hull, Benjamin Maxson, H. P. Burdick (will call), Lucius Crandall (next week), F. A. Utter (right).

RECEIPTS.

New York.—Paul Stillman for self and Mrs. Martha Godfrey \$6; John X. Jones, John Briggs \$2 each; Alexander Brandon \$1. Clarence—Wm. H. Redfield \$4; Nelson Aylesworth, Abram Andrus \$2 each. Alfred—O. Vincent \$2; Dea. Amos Crandall \$1; Jesse B. Cartright 50 cts. Whites town—Reuben Wilcox, Francis Wilcox \$2 each. Plainfield, N. J.—Asa F. Randolph \$3; Rich. Wooden \$2. Marcy—Edmond Clarke \$4. Oriskany—Dr. Welcome Davis, Babcock \$2. Shiloh, N. J.—Reuben Davis, Jr. \$2. Bordentown, N. J.—E. Robbins Esq. \$1. Unadilla Forks—E. S. Weaver \$2. Bridgewater—Charles West \$4. Petersburg—Jerrold Kenyon \$2. Milton, W. T.—Geo. S. Burdick \$2.

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 or ballots given for and against the said proposed Convention, at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under the title of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said votes, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention;—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention;—And it appearing by the said canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do hereby 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 at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

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

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

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE. Albany, Jan. 28th, 1846.

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

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

N. S. BENTON, Secretary of State. Sheriff's Office, New York, Feb. 7, 1846.

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

See Revised Statutes, vol. 1, chap. vi., title 34, article 34, part 1st, page 140.

12th Lawyrs 28

Miscellaneous.

THE REFORMED TO HIS GLASS.

Source of untold ills! I know
Too well that treacherous smile of thine;
Insidious dram, replete with woe,

For years I've been thy willing slave,
At morn and eve mine homage paid;
Strength of my youth to thee I gave—

The more thou rack'dst my heart with pain,
And broke with horrid dreams my rest,
The closer did I hug the chain,

Thou laidst my mental beauties waste,
Unurped the throne where reason reigned,
My every moral trait erased,

O had I not been timely wrenched
In mercy from thy tyrant hold,
The lamp of life had now been quenched,

But heaven has praised! thy reign has fled,
The dawn of brighter days appears,
And new-born truth again has shed

Now, freed from thy deluding mask,
I see thee once with undimmed eyes;
Thy home, thy name, I need not ask,

THE BIBLE LEGEND OF THE WISSAHIKON.

BY GEORGE LIPPARD.

It was here in the wilds of the Wissahikon,
on the day of battle, as the noonday sun came
shining through the thickly clustered leaves,

That man with the dark brow, and the darker
grey eye, flashed with deadly light—

They had met there in the woods by accident;
and now they fought, not with sword or rifle,
but with long and deadly hunting knives,

At last the tory down!—down on the green
sward, with the knee of the continental upon his
breast—that upraised knife quivering in the light

"Quarter—I yield!" gasped the tory, as the
keeps was pressed upon his breast, "Spare me—

"My brother," said the patriot soldier, in that
low tone of deadly hate—"My brother cried for
quarter on the night of Paoli, and even as he

And his hand was raised for the blow, and his
teeth were clenched in deadly hate. He paused
for a moment, and then pinioned the tory's arms,

"Mercy!" gasped the tory, turning black and
ashy by turns, as that awful gulf yawned below.
"Mercy! I have a wife—a child! spare me!"

Then the continental, with his muscular
strength gathered for the effort, shook the murder-
er once more over the abyss, and then hissing

The morning after the night of Paoli, that wife
was a widow—those children were orphans!—
Wouldn't you like to go and beg your life of that

They entered that cottage. There, beside the
desolate hearth-stone, sat the widow and her
children. She sat there, a matronly woman of

On one side was a dark haired boy, of some
six years; on the other, a little girl, one year
younger, with light hair and blue eyes.

And then that pale-faced tory flung himself
on his knees, confessed that he had butchered
her husband on the night of Paoli, but begged

"Spare me, for the sake of my wife—my
child!"

He had expected that his pitiful moan would
touch the widow's heart; but not one relenting

"The Lord shall judge between us!" she
said, in a cold, icy tone, that froze the murder-
er's heart. "Look! The Bible lays open on

Then there was a silence.

Then that continental soldier, who had sworn
to avenge his brother's death, stood there with

Then the culprit, kneeling on the floor, with a
face like discolored clay, felt his heart leap to his
throat.

Then, in a clear, bold voice, the widow read
this line from the Old Testament. It was short,
yet terrible:

"That man shall die!"

Look! The brother springs forward to
plunge a knife into the murderer's heart; but
the tory, pinioned as he is, clings to the widow's

The widow consents. There is an awful
pause. With a smile in her eye, without know-
ing what she does, the little girl opens the Bible

"That awful silence grows deeper! The deep
drawn breath of the brother, and the broken
gasps of the murderer, alone disturb the stillness.

That little girl, unconscious as she was, caught
a feeling of awe from the countenances around
her, and stood breathless, her face turning aside

At last gathering courage, the widow bent her
eyes to the page, and read. It was a line from
the New Testament:

"LOVE YOUR ENEMIES."

Oh, awful Book of God! in whose dread pages
we see Job talking face to face with Jehovah, or
Jesus waiting by Samaria's well, or wandering

Oh, Book of terrible majesty and child-like love
—for sublimity that crushes the soul into awe—
of beauty that melts the heart with rapture!

For—need I tell you—that murderer's life
was saved. That widow recognized the finger
of God, and even the stern brother was awed

The murderer went his way.

Now look ye, how wonderful are the ways of
Heaven! That very night, as the widow sat by
her lonely hearth, her orphans by her side—

That night there was a prayer in that wood-
embowered cot of the Wissahikon.

WRONGS OF AMERICAN WOMEN.

The following extract is taken from an admir-
able little work entitled "The Elliot Family, or

A young girl is relating to Mrs. Elliot and her
daughters, the trials through which she has pas-
sed in learning the trade of cap making.

"Just about the time I was beginning to think
we knew the trade well enough to be paid some-
thing for our work, Mr. B. came up one Satur-

"This was a stunning blow, to all of us, for
we had expected to be steadily employed for the
remainder of the season, as we had worked so

"But there was no use of complaining. We
had gone to his establishment to learn the trade,
and nothing more. We had learned it, and that

"In a day or two afterwards I saw an adver-
tisement similar to the one which had taken me
to Mr. B.'s, and I thought I would go down and

"I did not know what to make of this, but de-
termined to look on, and see if I could find any
clue to it. Soon after another girl, whom I re-

"I saw through it at once. These advertise-
ments of course, brought hundreds of girls to his
shop seeking employment, and, under the pre-

"It was not long before I found another ad-
vertisement, headed—'Cap makers wanted on

"These tricks are played by men of no char-
acter or reputation, who would not suffer by a
public exposure, and who are not established in

"I was a first rate workman, and knew I could
make caps as well as any one, so I went to the

"This man was an unmistakeable Jew, and
not so civil by half as Mr. B., but that did not
surprise me at all, for I did not expect so much

"I felt so sure of satisfying him, I took my
heavy bundle and trudged home with a light
heart. In a week I had them all done, and well

"On reaching the store, I opened my bundle
with confidence; but imagine my disappointment
when he commenced a scrutiny of my work,

"In a few minutes another girl came in with
her two dozen caps, for each one had that num-
ber given to her on trial. The same scrutiny

"Well, I thought I had learned two or three
of the worst tricks of that trade, and I was fain
to be content with my experience, although it

"Another advertisement for cap makers attrac-
ted my attention, and this time as they were
neither wanted to learn the trade, or on trial,

"I went to the store, and, without any difficul-
ty, received a large bundle, containing about
four dozen caps, for which I was to receive, when

"The proprietor was not there when I went
in, but a boy who received the caps, told me he

"On Monday morning, I was at the store by
eight o'clock, but it was not yet opened, so I

"Thus, for the third time, I was defrauded,
and then I felt perfectly wretched. This man

"These tricks are played by men of no char-
acter or reputation, who would not suffer by a
public exposure, and who are not established in

"I was a first rate workman, and knew I could
make caps as well as any one, so I went to the

taught in love to God; the name and cross of
Jesus Christ stamped perhaps upon their fore-
head, but not written in their hearts; and they

Mamma, why don't you answer me?
Why do you lie so still!
Can't you see, and can't you see!

You have been sick a long, long while,
And very, very weak;
But yet you always used to smile—

When round the bed I used to play,
And showed her my new toy,
She would smile on me as she lay,

Why is that shade upon her brow?
Her eyes are sunk and deep;
She is quite still and quiet now—

She was in Heaven, I was told,
And there she felt no pain;
But here she is all pale and cold!

Poor child! thy mother feels no pain!
Her spirit is at rest;
She sleeps; she will not wake again;

'Tis sad to chill thy tender youth—
While tears convulse thy breast;
But thou must know the mournful truth—

From the Thursday Messenger.

RESPECT DUE TO PARENTS.

"Ingratitude! thou marble-hearted fiend,
More hideous when apparent in a child
Than the sea monster."

Not only the young are apt to forget the respect due
to parents, but oftentimes we see children of older growth

"The look and the word reached her heart.
Her hand dropped. She threw her arms around
his neck and kissed him. The boy was moved.

A KISS FOR A BLOW.

A visitor once went into a school in this city,
says the Boston Sun, where he saw a boy and
girl on one seat, who were brother and sister.

"The look and the word reached her heart.
Her hand dropped. She threw her arms around
his neck and kissed him. The boy was moved.

Where shall I spend Eternity.

A lady had written on a card, and placed it
on the top of an hour glass in her garden house,
the following simple verse from the poems of J.

To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom

The next morning she found the following
lines, in pencil, on the back of the same card.

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that can die shall be dead,

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ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages,
Ira S. SATEL, Associate Principal, and Professor of Mathematics

From the very liberal patronage extended to this
institution during the past seven years, the Trustees have been

The apparatus will be further increased at the commence-
ment of the ensuing Fall term, by the introduction of

Finally, the proprietors pledge themselves, that the
reputation of this institution shall be sustained by the in-
crease of an intelligent public.

The Institution is liberally endowed and subject to the
visitations 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

Expenses.—Tuition, per term, from \$3 50 to \$5 00.
Board, per week, \$1 00. Piano, (extra), per term, \$10 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 re-

Such as choose to board themselves, rooms are furnished
at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

Table with columns for bank names and note values. Includes entries like New England, Western New York, New Jersey, etc.

Local Agents for the Sabbath Recorder.

Table listing agents for the Sabbath Recorder in various states like New York, Connecticut, Pennsylvania, Virginia, Michigan, Wisconsin, Iowa, Illinois, etc.

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EDITED BY GEORGE B. UTTER.

VOL. II.

The Sabbath Recorder.

For the SUNDAY COERCIONISTS.

When Jesus Christ
doctrines very unpalatable
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from childhood to
acquired adventitious
to give supreme respo-

independent thought
God's word, and to re-
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