

# 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.

### SUNDAY LEGISLATION.

#### A Candid Statement of Grievances and Demands.

Where any important reform or change is proposed in long-established customs of society, or forms of law regulating the usages of society, it is right that the whole matter should be submitted to the severest scrutiny. We blame no man for questioning the propriety of our proposals; we censure those only who bigotedly refuse to entertain or investigate claims which are made in the fear of God, with the sanction of his Word, and with the firm belief that they are guaranteed by the National and State Constitutions. The first attempts at the most important reforms ever effected in human society, have always been misunderstood and opposed by persons of otherwise truly estimable characters. It is only by giving line upon line, here a little and there a little, that persons unaccustomed to reflect thereon, can see the true bearing of any proposal to change standing usages of society. A regulation of society, venerable for age, and revered for its associations, is usually guarded by so many considerations sacred to its observers, that any attempt to show its incorrectness, or to invalidate its pretensions, is repulsive to their feelings. Such persons ought, however, to remember, that this has attended every reform which has been attempted among men. It attended the labors of Christ and his Apostles, the Protestant Reformers of the fifteenth and sixteenth centuries, and all of the reform societies of the present age. The efforts at reforming Sunday laws are not singular in this respect. If the friends of truth and righteousness will call to remembrance these things, they will surely allow us to bespeak their earnest attention while we candidly state our grievances and demands. We have so often been misrepresented by clamor, prejudice, and ignorance, that it is necessary to present our case in all the various phases that it wears, and to repeat it with every recurring effort that is made to obtain our rights. As another appeal is about to be made to the ensuing sessions of the State Legislatures, we deem it seasonable to make this candid statement at the present time.

The ancestors and predecessors in faith and religious observances of those who keep the seventh day of the week for the Sabbath, have resided in several of the States of this Union from the earliest settlement of the same, and have ever religiously observed that day of the week—the ancient Sabbath of Jehovah. They were parties to the Congress of the States, to the Declaration of Independence, and the National and State Constitutions, and their rights were included in those instruments. But they have never been adequately protected by the State Statutes. For the most part, their fellow citizens in the several towns in which they reside have respected their principles and their persons, and have voluntarily connived at their business transactions and secular labors on the first day of the week. But there have been some grievous instances of persecution, injustice, oppression, and injury. And recent occurrences make them keenly sensible, that while their constitutional rights are wrested from them by State Statutes, it is not safe to trust to popular feeling for the enjoyment of security, even in a peaceable pursuit of their own interests. From their growing numbers, they are now found in nearly all the trades, arts, and professions practiced in the nation, rendering their legal protection increasingly important. The Constitution of the United States, and most of the State Constitutions, have ever guaranteed all that they desire; but the Laws have never been in accordance therewith, in those particulars which relate to the observance of a weekly Sabbath. The Constitution of the United States says, (Amendments, Article 1st), "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Article 6th says, "This Constitution, and the laws of the United States made in pursuance thereof, shall be the supreme law of the land; and all the Judges in every State shall be bound thereby, any thing in the Constitution or Laws of any State to the contrary notwithstanding." The members of the several State Legislatures, and Executive and Judicial Officers, both of the United States, and of the several States, shall be bound, by oath or affirmation, to support this Constitution." The Constitution of Pennsylvania decrees, "that no preference shall ever be given by law to any religious establishment or modes of worship." The Constitution of New York says, "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed to all mankind." The Constitution of New Jersey says, "There shall be no establishment of any one religious sect in this State in preference to another"—"no person shall be denied the enjoyment of any civil right merely on account of his religious principles." Each of these Constitutions likewise provides for its

state officers taking oath or affirmation to support the National and State Constitutions. Notwithstanding these solemn guarantees and legal safeguards, the legislatures of each of these States have passed laws to establish the first day of the week as a Sabbath; and to enforce uniformity in its observance, have enacted severe penalties to be inflicted upon all who pursue any secular labor on that day. In Pennsylvania there is no exception whatever for Jews or Seventh-day Baptists. In New Jersey, the law of 1798, entitled "An Act for the suppression of Vice and Immorality," restrains them in the following particulars, viz: 1st. From traveling on that day either upon land or water. 2d. From hunting, gunning, and fishing, under a penalty of two dollars and cost. 3d. Their children above fourteen years of age, and even invalids, from all recreations or diversions, under a penalty of one dollar for each offence. 4th. From all labor, except upon their own farms and in their own workshops. 5th. It prohibits every stage-man, wagoner, drayman, drover, and butcher, and his or their servants, from driving any stage, wagon, cart, or dray, or loading or unloading any goods, wares, merchandize, or produce, on that day, under a penalty of two dollars and costs of detention and prosecution. 6th. It prohibits the driving of cattle, sheep, or swine, under similar penalties. 7th. It makes all legal, judicial, and commercial transactions, if had or performed on that day, null and void; and subjects the parties to onerous prosecution. 8th. The title of the Act is a misnomer, and calculated to fix a stigma upon the sentiments of all who do not hold the first day of the week to be "the Christian Sabbath," being entitled, "An Act for the suppression of Vice and Immorality," while in fact its chief design is to enforce uniformity in the observance of the first day as a Sabbath. 9th. Its arbitrary character is completed by the fourteenth section, which declares that such convictions as are had under it, shall not be liable to be removed by certiorari into the Supreme Court.

We are aggrieved with these laws, because they impose oppressive restrictions upon many upright, religious and conscientious inhabitants of these States. They deprive conscientious men, who religiously observe the seventh day—the Sabbath of the Decalogue—of their civil right to perform legal, judicial, and commercial transactions, upon one-sixth of their time, and also to pursue other public business and professions. They deprive our children and invalids of their opportunities for recreation and diversion. They contravene the official oaths of statesmen and jurists. They usurp the rights of conscience, establish a mode or form of religion, and favor certain religious sects in preference to others, contrary to the express guarantees of the National and State Constitutions. They favor idleness, and suppress virtuous industry.

Farther, the inconsistency of these restraints may be seen, in that the law constantly excepts the carriers of the United States Mail. They may run steamboats, railway trains, wagons, and stages, and carry hundreds of passengers, without interruption or fine. But if a stage-man runs his stage one mile, without the mail, he is liable to a fine of eight dollars, and costs of detention and prosecution. Any citizen may travel throughout the State in any vehicle carrying the mail, without interruption; but if he drive his own carriage a mile, he is liable to a fine. If a person attend a place of worship once during the day, he may visit all his friends within twenty miles of home; but if he disbelieves in the Christian Sabbath, and drives out as on a secular day, he is liable to a fine for going a single mile. Under the above religious pretences, Sunday is made the best day in the week for all livery stables, while the poor unbeliever in the Christian Sabbath must rest, himself and his beast!

Laws which are so manifestly unconstitutional, and operate with so much vexatious partiality and injustice, ought to be repealed. We therefore ask it, as our right, that they should be repealed. We do not, however, ask that there should be no Sunday laws, as has been represented. We ask the repeal of all laws which interfere with the rights of conscience; whether of first-day people or seventh-day people. We ask for the separation of the subject of Sabbath-keeping from the subject of vice and immorality; and that all regulations for the peaceable observance of a weekly Sabbath, whether on the first day or the seventh day, should be special enactments placed in the statute book under the running title of "Religious Societies." Were we called upon to draft a law for the purpose, we would propose the following, viz:—

An Act for the protection of all persons religiously observing a weekly Sabbath.

Be it enacted, that every inhabitant of this State, who shall give satisfactory proof that he religiously observes the first day of the week as a Sabbath, shall on that day be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in crim-

inal cases; likewise from discharging, on said day, the duties of any post or office to which he may be appointed or commissioned, except when the peace or protection of the State shall absolutely require it; and shall also be exempt from working on the highways, and from doing any military duty, except when in actual service.

And every inhabitant of this State, who shall give satisfactory proof that he religiously observes the seventh day of the week as a Sabbath, shall be exempt on that day from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from performing the duties of any post or office to which he may be appointed or commissioned, except when the peace or protection of the State shall absolutely require it; and shall also be exempt from working on the highways, and from doing any military duty on the said day, except when in actual service.

And all and several of these exemptions, shall extend to and include all persons belonging to or usually assembling with any Society of Friends, usually called Quakers, during those hours, or days, or parts of days, which such Society does set apart for a stated weekly season of public religious worship, including the hours necessary for going to and returning from their usual places of religious worship, with the exceptions before named.

And the same exceptions shall extend to the day usually called Christmas, when religiously observed by any other Society, with the exceptions before mentioned.

If this were attached to the acts for the protection of religious worship, it would be all-sufficient for every righteous purpose, and would secure for all Equal Rights.

### JEWISH PRAYER AGAINST FAMINE.

In view of the apprehensions of famine which have prevailed so extensively in England, the Chief Rabbi of the members of the Jewish persuasion in Great Britain and Ireland issued the following form of prayer, which was ordered to be offered up in all the German synagogues of the British empire, on Sabbath, October 17, 5607, 1846, and the two following Sabbaths:—

"Most High God, whose throne is in the heavens; in thy hand is the life of every being; thou feedest and sustainest each from the formidable beerm into the crawling worm; the reptile of the field and the wild beast of the forest alike declare, 'We are thy creatures, gracious art thou, and compassionate toward all thy works.' Thine is the dominion of the earth, whether for mercy or for judgment; even this year thou hast visited this land and watered it. One portion thereof thou hast crowned with abundance, but from the other thou hast withheld thy blessing. Therefore has consternation seized the husbandman and the inhabitants of the land, because before their eyes food is destroyed.

"Verily thy doings are marvellous, and our soul knoweth right well that thy decrees are just; but as heaven is high above the earth, so great is thy mercy upon us. Thou extendest to us thine indulgence, for that we are also flesh; and such is thine attribute to hide thine eyes from sinners, to have compassion upon thy creatures, and to deal kindly toward them. We beseech thee, O Father, spare and have pity upon the afflicted poor; avert from them hunger and want of food; have compassion upon our country; let a moisture ascend from the earth. Send us the rain of the season, and bid it descend plentifully, so that the floors may be full of wheat, the trees yield their fruit, and the ground its produce.

"Thou, O Lord, who hast a balm for all the wounds of this earth, who likest man to man, for we all spring from one root, inspire thy children with a spirit of benevolence and humility; let them not act harshly toward each other, but may every man be permitted to pursue his path unmolested; may every one assist his neighbor, and say to his brother, 'Be of good courage.' May peace flourish in this country, and mayest thou be nigh to redeem us. Amen."

### ZEAL AND RESOLUTION IN MINISTERS.

Two things that are exceedingly needful to ministers, as they would do any great matters to advance the kingdom of Christ, are zeal and resolution. The influence and power of these things to bring to pass great effects, is greater than is commonly imagined; a man of but an ordinary capacity, will do more with them than one of ten times the parts and learning without them; more may be done with them in a few days, or at least weeks, than can be done without them in many years. Those that are possessed of these qualities, commonly carry the day in almost all affairs. Most of the great things that have been done in the world of mankind, the great revolutions that have been accomplished in the kingdoms and empires of the earth, have been chiefly owing to these things. The very sight or appearance of a thoroughly engaged spirit, together with a fearless courage and unyielding resolution, in any person that has undertaken the managing of any affair amongst mankind, goes a great way to accomplish the effect aimed at. It is evident that the appearance of these things in Alexander, did three times as much towards conquering the world, as all the blows that he struck. And how much were the great things that Oliver Cromwell did owing to these things? And the greater things that Mr. Whitefield has done every where, as he has run through the British dominions (so far as they are owing to means) are very much owing to the appearance of these things, which he is eminently possessed of. When the people see these things in a person, and to a great degree, it awes them, and has a commanding influence upon their minds; it seems to them that they must yield; they naturally fall before them, without standing to contest or dispute the mat-

ters; they are conquered as it were by surprise. But while we are cold and heartless, and only go on in a dull manner, in an old formal round, we shall never do any great matters. Our attempts, with the appearance of such coldness and irresolution, will not so much as make persons think of yielding; they will hardly be sufficient to put it into their minds. The appearance of such indifference and cowardice does as it were call for and provoke opposition. Our misery is want of zeal and courage; for not only through want of them, does all fail that we seem to attempt, but it prevents our attempting any thing very remarkable for the kingdom of Christ. Hence, oftentimes it has been that when any thing very considerable, that is new, is proposed to be done for the advancement of religion, or the public good, many difficulties are found out, which are in the way, and a great many objections are started, and it may be, it is put off from one to another; but nobody does any thing. And after this manner good designs or proposals have oftentimes failed, and have sunk as soon as proposed. Whereas, if we had but Mr. Whitefield's zeal and courage, what could not we do with such a blessing as we might expect? [Edwards on Revivals.]

### LAST DAYS OF JOHN RANDOLPH.

Deeply affecting is the narrative of the last days of the celebrated John Randolph, of Roanoke. In his case conscience seemed to have triumphed over conventional forms and usages, and without fear of man he spoke as he felt. The account is from the deposition of Dr. Parish, the physician who attended him in his last moments.

"The morning of the day that John Randolph died, I received an early and earnest message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John, soon after I arrived, that I had seen his master very low several times before, and he had revived, and perhaps he would again. The patient directly said, 'John knows better than that.' . . . He then said, 'John told me this morning, Master, you are dying.' I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candor on the occasion, and told him it had been rather a subject of surprise that he had continued to live so long.

"He now made his preparations to die. Between him and his faithful servant, there appeared to be a complete understanding. He directed John to bring his father's breast-button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned, large size, gold shirt-bosom; but to fix it completely required a hole in the opposite side. When this was announced to his master, he quickly said, 'Get a knife and cut one.' I handed my penknife to John, who cut the hole, and fixed the valuable relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed over the breast of the patient. For a short time he lay perfectly quiet; his eyes were closed, and I concluded he was disposed to sleep.

He suddenly aroused from this state—with the words, 'Remorse! Remorse!' It was twice repeated; the last time at the top of his voice, evidently with great agitation. He cried out, 'Let me see the word.' No reply followed—having learned enough of the character of my patient to ascertain, that when I did not know exactly what to say, it was best to say nothing; He then exclaimed, 'Get a dictionary; let me see the word!' I cast my eyes around, and told him that I believed there was not one in the room. 'Write it down then; let me see the word.' I picked up one of his cards from the table. 'Randolph of Roanoke!' and inquired whether I should write on that? 'Yes, nothing more proper;' then with my pencil, I wrote Remorse. He took the card in his hand in a hurried manner, and fastened his eyes on it with intensity; 'Write it on the back,' he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period; he repeated, 'Remorse! You have no idea what it is; you can form no idea whatever; it has contributed, to bring me to my present situation; but I have looked on the Lord Jesus Christ, and hope I have obtained pardon.' He then said, 'Now let John take your pencil and draw a line under the word!' which was accordingly done. I inquired what was to be done with the card? He replied, 'Put it into your pocket; take care of it; when I am dead look at it.' The original is now in my possession.

"This was an impressive scene. All the plans of ambition, the honors and wealth of this world, had vanished as bubbles in the water. He knew and he felt, that his very moments were few, and even they were numbered." [Ch. Review.]

### THE REMOVAL OF SATAN.

A petition to Almighty God, for the removal of Satan from the earth, lies here for signatures! Such was the startling announcement which met our eye some two years ago, through a populous part of this metropolis. It was a large placard, placed conspicuously in the shop of a tradesman. We entered the house, saw the petition, examined the roll of the petitioners' names, and found that they then exceeded 24,000! We were urged to attach our signature. We inquired what use they intended to make of the petition—to whom they proposed to transmit it—by what mode they could secure its safe conveyance; and not having been satisfied on these and kindred topics, we took leave to decline the urgent request. Some days ago we revisited this house; as we had conclusive evidence that Satan had not been removed from the earth, we concluded either that the petition had failed in its prayer, or what was deemed more probable, that it had not reached its destination. We found that the worthy tradesman had removed, and having ascertained his new address,

we resolved to pay him a visit. We easily found him, and were glad to perceive, that though the petition had not been successful, he had greatly improved his situation. The petition, it still there, and a placard, somewhat modified, still adorns his shop. And by how many is it signed! By more than 80,000 men and women! Such is London—the metropolis of England—of Europe—of the world—in the year of grace, 1846!

### THE BIBLE IN FRANCE.

A Paris correspondent of the Edinburg Review, gives the following graphic account of the difficulty he experienced in obtaining the loan of a Bible.

"I happened during the week, to have need of a Bible in the French version. I asked a friend, who resided in the same house, if he had a copy. 'No, indeed, he hadn't.' The proprietor of the house—'Oh, you are joking! Really, haven't you got such a thing—never had—and didn't know anybody who had.' The porter and his wife—'Monsieur wanted a bible; what was a Bible?' An acquaintance in the next street—'Never saw a Bible in his life.' A circulating library—'Ha! ha! Monsieur wanted a novel of Paul de Kock, a la bonne heure; but as to the Bible, it was absurd!'

Friends and acquaintances, and friends' friends, were called upon, one after another, for the desired Bible; but each and all gave the same answer, that they had no Bible—never had a Bible—knew no one who had a Bible—and didn't know where a Bible was to be found, unless in some old corner of the library of Monseigneur the Archbishop. All the circulating libraries in the neighborhood were scoured, but without success—no Bible was to be had. I sent to several booksellers' shops to buy a copy; not one was to be had, for the moment, though it could be obtained in a day or two. At last I went to the Bibliotheque Royale—the great public, I may say national, library of France, and there, after some difficulty, succeeded in procuring the object of my search."

EFFECT OF MISSIONS.—The North American, in an able article on the late meeting of the American Board of Missions, says:—

There are features of the missionary enterprise that well deserve a record in a secular journal. Wherever missions have been planted by the American Board, the influence has been most marked upon civilization, and learning, and morality, and general virtue. The same is true of other missionary enterprises, wherever they are conducted on the broad and expansive principle of Christian charity. We arrogate nothing peculiar to the American Board. It is the beneficial influence of Christian philanthropy, acting upon the friendless and forsaken, the ignorant and vicious, of which we speak. We bid all such organizations "God speed." They reflect honor upon our country, and mark the spirit and progress of the age. They are exerting a powerful influence in softening the asperities of human nature, in staying the madness of passion, and in binding nations together in the bonds of brotherhood and affection. The havoc of war, the clashing of arms, the storming of cities, and the battle field, where thousands "bite the dust in death," may well be superseded by those conquests which diffuse a tide of blessings in proportion to their extent. We feel no hesitation in expressing our conviction that the missions of modern times, in their influence and efforts, have done far more to prevent national collisions and the effusion of blood, than all the decrees of kings, and cabinets, and legislative enactments. Once reclaim men from the dominion of vindictive passions, and they will cherish a spirit of kindness and good will toward the entire race.

A SERIOUS QUESTION.—There is sometimes great power in a single word or sentence. Like a lance, it will pierce the conscience, and leave a lasting impression on the mind. The following is a case in point:—

"A number of intimate friends being at dinner on the Sabbath; one of the company, in order to prevent improper discourse, said, 'Let it be a question whether we shall all go to heaven, or not.' This plain hint occasioned a general seriousness and self-examination. One thought, 'If any of this company go to hell, it must be myself;' and so thought another, and another. In short, it was afterwards found that this one sentence proved, by the special blessing of God upon it, instrumental in their conversion. What an encouragement is this to Christians, to give a serious turn to the conversation when in company!"

THE CLOSET.—In the life of Philip Henry it is said, "He and his wife constantly prayed together morning and evening." He made conscience of closet worship, and abounded in it. It was the caution and advice which he frequently gave to his children and friends: "Be sure you look to your secret duty; keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostasy generally begins at the closet door." Besides these, he was uniform, steady, and constant in his family worship, from the time he was first called to the charge of a family, to his dying day. He would say, "If the worship of God be not in the house, write; 'Lord have mercy on us,' on the door for there is a plague, a curse upon it!"

A HEATHEN'S PRAYER.—Aristotle, the most acute and laborious of all the ancient philosophers, the tutor of Alexander the Great, and the oracle of the learned through a series of ages, is said, as he expired, to have uttered this sentiment: "Helpless I entered this world, anxious I have lived in it, and agitated with troubles I leave it.—First Cause of all things, pity me!" The chief beauty of countenance arises from the appearance in it of good temper, good nature, sagacity, virtue, modesty, and other moral and intellectual virtues.



The Sabbath Recorder.

New York, November 26, 1846.

THANKSGIVING DAY.

Our paper is dated on Thanksgiving Day, although it is printed and placed in the hands of many of its readers before that time. In some of the days set apart for religious purposes by civil and ecclesiastical authority, we confess that we feel but little interest; such, for instance, as Easter, Holy Thursday, and Good Friday, days designed to commemorate the death, resurrection, and ascension of our Lord. For aught we know, the object in setting them apart may have been good enough; but the effect of observing them has generally been to establish humanly-devised institutions at the expense of eclipsing those of divine origin. Hence we doubt the policy of their appointment, and have no sympathy with their observance. But with Thanksgiving Day it is different. This occurs only by special appointment, and has a specific and common object in view. It is a season for rendering thanks to Almighty God, the giver of all good, for the bounties of his Providence, and for the social, civil, and religious privileges which we enjoy. In such a season, what Christian can fail to feel a deep and lively interest?

A review of the past year can scarcely fail to furnish abundant incentives to thanksgiving. The cry of famine has reached us from other lands; but within our own borders there has been plenty, and our storehouses are now full to overflowing. In some portions of the earth civil discord and religious persecution have been rife; but from these our own land has been to a good degree free. There have been, it is true, some mournful exceptions—some instances in which good and upright men have suffered persecution for conscience's sake. But in general the rights of conscience have been respected by the civil authorities, and those authorities have been permitted to go forward in the discharge of their duties without opposition from an excited populace. It may be said with truth, therefore, in view of God's dealings with us, that the year has been "crowned with goodness, and the paths of the Lord have dropped fatness."

But when we turn from the dealings of God with us, to consider our dealings with others, a sad picture presents itself. Our nation, strong and rich though it is, and boasting of its liberality, is waging a cruel warfare upon a poor and almost defenceless people, sacking their cities, and laying waste their country. And for what? Not because they have invaded our territory; nor is it mainly because they refuse to pay a few paltry dollars due to our government or some of our citizens. There is reason to believe, that it is principally from a love of conquest, and a disposition to extend our borders in such a direction as to strengthen that "peculiar institution" which is now threatening our ruin. In view of such circumstances, the patriot and the Christian will see occasion to humble himself before God, and to join with his words of thanksgiving a prayer to be delivered from the consequences of oppression.

MISSIONS.

"The harvest truly is plentiful, but the laborers are few."

When I look over the moral waste which the world presents, and consider what Christ, the great example of missionaries, has left upon record concerning the duty of his followers, I am astonished at the apathy which our denomination has so long exhibited upon this subject. The world seems to invite us in a particular manner to become a missionary people; yea, we are driven to it, for the common rights of citizens are here often denied us, and we are reminded continually of our unwelcome position among the possessors of this world's favor. Do not these circumstances conspire to point out the better path? Why then should not the whole community of Sabbath-keepers join to occupy the field already white for the harvest? Especially distinguished by our position in regard to the Pagan and Popish traditions and corruptions which more or less prevail around us, and which do so evidently trammel and enervate the enterprise of the most numerous sects on this subject, we should look with unwavering courage to the work; for truly the time seems to have arrived when, as a people, we should shake off the drowsiness of the past, and become alive to our duty. Our young men complain that the world seems closed against them for the successful prosecution of secular enterprises, because of the inconvenient truth they profess: Reason would teach, that if one path of usefulness be closed against a people, they should enter upon another, for the Word of God must not be bound. Will any one say that the missionary field is closed against the truth we profess? We say, if God be for us, who can be against us? Already is it too evident among many, that the popular and powerful sects, who seem to have their portion in the government of this world, are not anxious to undergo the hardships, and live the cross-bearing lives of primitive times; and why should they? Being rich and powerful, commercial empires, and political protection, must be thrown around their representatives among the heathen; whose sagacity is not so small, but that they can distinguish the worldly from the heavenly minded teacher.

Let the Great Head of the Church, will prosper his cause of missions, when his disciples go forth with the precious seeds of truth, and in his

name. Let missionaries be sanctified through the truth themselves; let them go without worldly parade, and feeling that they have here no abiding city—that the wide world is their field of labor, and their object the glory of that city which, though out of sight, hath foundations, whose builder and maker is God—and having on the whole panoply of truth, go forth as the called of the Lord did in primitive times—prosperity will attend their labors, though present suffering should often result to their persons.

Would it not be a glorious distinction for the churches at home, to have their seats vacant, when their members are scattered over the whole earth on errands of mercy to a perishing world? Why should we not be distinguished as a missionary people? What have we to gain beside? What is the world, that we should love it more than the truth which makes us free in the kingdom of Christ, and offers a crown imperishable to all the saints? Let our name be, A MISSIONARY PEOPLE. The East, the West, the North, and the South, say, Come and help us. Let the PEOPLE say, We will go. NERI.

THE GERMAN SEVENTH-DAY BAPTISTS.

We have been much gratified of late, to notice increasing evidences of the fraternal feeling with which the German Seventh-day Baptists regard their English brethren of the same faith; and which, indeed, they have manifested from the earliest period of our intercourse with them. As an illustration of it, we might mention a circumstance which was told us a few days ago. When Eld. W. B. Gillett visited Ephrata, in 1844, at the invitation of Dr. Wm. M. Fahnestock, to attend a large meeting, at which a number of the members from a distance were expected, and many of whom had already arrived, Dr. F., in announcing the probability of Bro. Gillett's being there that day, and bespeaking a cordial reception for one who was an entire stranger to them all, and with whom most of them could not have any personal intercourse, or understand his preaching,—one of the plain old German members rose and said, in his vernacular tongue: "If we cannot hold intercourse with words, we can in Christian actions; we can show him much love without words." Such, we are assured, is the feeling of the members generally; and to it, doubtless, we are to attribute the following letter from our German brethren to the late General Conference, and also the letter of Dr. Fahnestock which accompanied it—both of which we have been requested by officers of the Conference to publish:—

Letter of the German Seventh-day Baptists.

EPHRATA, August 24th, 1846.

At a meeting of the German Seventh-day Baptist Society of Ephrata, held on the 23d inst., the following preamble and resolutions were unanimously adopted:—

Whereas, it has been intimated to us that the subject of legal coercion to sanctify the first day of the week, will attract the attention of the General Conference of our English Seventh-day Baptist brethren, about to assemble at Shiloh, or become the subject of a special convention, at the same time and place, and having received public and private invitations to that end, therefore,

Resolved, That Dr. W. M. Fahnestock is hereby appointed as visitor from this Society to the General Conference, to meet at Shiloh, on the 4th day before the 2d Sabbath in ninth month, to present our Sunday greetings, and to confer with them on the subject of Christian Legislation, coercion laws, and such other matters connected with religious freedom as may be deemed pertinent.

Resolved, That should a special convention be convened at Shiloh for the above purpose, the said Dr. W. M. Fahnestock is hereby constituted our delegate, to represent this Society in said convention.

BENJ. KONIGMACHER, Moderator.

Jos. KONIGMACHER, Secretary.

Letter of Dr. Fahnestock.

BORDENTOWN, N. J., Sept. 7, 1846.

To the Seventh-day Baptist General Conference:—

DEAR CHRISTIAN FRIENDS,—Having been appointed by the German Seventh-day Baptist Society of Ephrata to attend the sittings of the General Conference, at Shiloh, and confer with you on matters connected with Sunday Legislation, which it is expected will be brought under your consideration during your present session, and having received letters from the Society at Snowhill expressing much regret at not finding it practicable, at this busy season of the year, to be represented on this occasion, and being myself, most unexpectedly, disappointed in my arrangements to be with you at your convocation, by circumstances entirely beyond my control, I cannot refrain from expressing, by proxy, my unfeigned regret on this deprivation of long-anticipated gratification, and delivering a part of the commission imposed upon me by the enclosed proceedings of our Society, so consonant with my own feelings, that very agreeable part of my duty, of presenting to the General Conference, the "Christian greetings" of the German Seventh-day Baptists of Pennsylvania.

Although personally unknown to most of you, our hearts, for years, have gone out to you as to kindred in a far land, and have been knit together, in spirit, as co-workers to sanctify and restore the observance of the holy Sabbath. We have oft-times cast our eyes over the hills towards Shiloh and Piscataway—names of old association with us, and also, more recently, as we have been brought into a more intimate knowledge of each other, to the brethren of New York, and of Connecticut, and of Rhode Island—longing for a union, or an approach to union.

If slight differences of belief and practice continue to mark distinct communions, still there is a community of interest on the subject of the Sabbath, which cannot and I trust will never be discovered. If you are English and we German Sabbath-keepers, there is in that no obstacle to identity for denominational purposes, which are of like moment to both. There was the house of Israel and the house of Judah, yet

one Father Abraham; and there were the Jewish disciples and the Gentile disciples, each having their own peculiarities, yet one Lord Jesus Christ, Head over all, blessed forever more. If we differ on small matters, we may agree to differ, and still unite to advance our common distinctive feature, which separates us from all other professing Christians—we may join in "Holy Alliance," to make a crusade against the desecration of God's holy Sabbath, and band together as brothers to succor and sustain each other under oppression and persecution for conscience sake. If we are not all prepared for unreserved assimilation—a coalesced fraternity—yet many of both branches of these kindred families ardently desire a closer approximation and a more intimate intercourse; and while we hold out the overture of fraternal affinity, we advert with unalloyed delight to happy intercourse with some of your number, in days past, when we had among us a Caleb Sheppard, an Amos Wells, a Walter Gillett, an Azor Estee, and a Samuel Davison. Our hearts went out spontaneously to meet them, and into our warmest affections and confidence were they most cordially received. As we received them, we have ever since cherished pleasing memories of those profitable interviews; and we are happy to acknowledge the like Christian attention to our beloved brother Charles Hoch, while visiting some of your people, a few years since.

This interchange of kind offices, while it testifies to true discipleship, tends to develop our respective graces as followers of the Lamb, to remove sectarian tenacity, to encourage an abiding consociation, and eventually, perhaps, establish a perfect and permanent consolidation of the two orders. So, dear Christian friends, each body, for the present, retaining its own organization and its own peculiarities, our people are disposed to recognize and receive one and all of you, whenever you may afford them the happiness of extending Christian courtesies and brotherly affection. I assert the sentiment of the whole Society, when I present to you their affectionate regards and sincere wishes for your prosperity.

May our Lord and Master, the precious Redeemer, bestow his blessing upon us, draw us together with the chords of love, cement us in bonds of affection, make us one in co-operation, and one with Him in carrying out his purposes, as He was one with the Father in doing his will here below; and prosper us in all our efforts to magnify his name among men, and render honorable His law, amid a perverse and persecuting generation.

I have time only to add, that I shall be happy to co-operate with you, on behalf of the Society of Ephrata, in any measures to restrain coercive enactments and resist all encroachments on our religious rights which abridge or interfere in the least with perfect religious freedom. I commend you and all your deliberations to the Lord, wonderful in counsel, who has promised ever to be with those who keep his covenant and his testimonies. Yours fraternally,

WM. M. FAHNESTOCK.

ENCOURAGEMENT TO PERSEVERE IN TRACT CIRCULATION.

Letters recently received at the office of the American Sabbath Tract Society, give encouragement to prosecute the work with renewed energy.

Eld. VARNUM HULL writes: "I had a very interesting time on my way home from Conference, at Clifton and Greenfield, Pa. I preached twice on the Sabbath question, with the most flattering prospects I ever witnessed under like circumstances. The more I labor in support of this cause, the more I am impressed that it is our duty to put forth more vigorous efforts. I think that if our brethren could but once witness with their own eyes our influence upon this subject abroad, there would be no want of funds to circulate tracts."

Eld. SAMUEL DAVISON writes from Philadelphia, whither he had been invited by a ministering brother, who, he says, "had been wounded in his soul to the death of Sunday-keeping, saying in his invitation, 'he had contended with God his Maker, and had conferred with flesh and blood, until his mind had become filled with such darkness, and his soul with such great distress, that he could resist no more,' and that he has now become a decided Sabbatarian. He says that the Address to the Baptists hit his case exactly, and fastened all his other convictions as a nail in a sure place. Thus you see we labor not in vain."

Eld. HULL informed the agent of the Society not long ago, that he had been able to learn of about seven hundred individuals who had recently embraced the Lord's Sabbath, to the rejection of the old pagan festival of the Sun, now converted and rebaptized under the name of the Christian Sabbath.

Surely there is encouragement for all who will work to put in the sickle. God grant that all Sabbath-keepers may soon have a heart to do it. P. S.

THE INFECTION SPREADING.—Many persons seem to suppose, that opposition to the existing Sunday Laws is confined almost exclusively to the Seventh-day Baptists. This is a great mistake, as anybody may learn who will take the trouble to converse with the common people upon the subject. We might state many facts to show the extent of the opposition to laws enforcing the observance of Sunday. One, however, must suffice for the present. At the recent election in New Jersey, in a town where

many Quakers, but no Seventh-day Baptists, reside, a vote was cast with this heading: "FREEMEN'S TROCK: EQUAL RIGHTS, AND NO SUNDAY COERCION LAWS." When the votes were canvassed, this one was brought forth, and read aloud: "It was received with enthusiastic cheers by the assembly, and the clerk was requested to write down the heading, that it might be used at the next election."

FORM OF PETITION—STATE OF NEW YORK.

To the Seventh-day Baptists in the State of New York, and especially to those belonging to the Central Association:—

DEAR BRETHREN—I was instructed by the Central Association, at its last Annual Meeting, (in case of failure of obtaining protection from the Constitutional Convention,) to prepare and publish a form of Petition to the Legislature of New York, to be circulated among the friends of civil and religious liberty for signatures, praying the Legislature to extend to the observers of the seventh day the same protection that is enjoyed by first-day keepers. In compliance with the above instructions, I hereby present the following, with a request that such as like it will copy it immediately, give it an extensive circulation, and transmit such signatures as they may obtain, free of postage, either to the Semi-Annual Meeting of the Central Association at DeRuyter, or to Ira Harris, Member of the Senate, with a request that he will present the same to the Senate. I would further suggest, that those churches who are connected with either the Central or Western Associations, (living in the State of New York,) be requested to forward the sums intended to be raised to defray the expense or our agent at Albany.

Yours respectfully,  
ELI S. BAILEY.

To the Honorable the Legislature of New York:—

The undersigned, inhabitants of the County of \_\_\_\_\_ and vicinity, respectfully represent:

1st. That the Constitution of this State guarantees the free exercise and enjoyment of religious profession and worship to all the inhabitants of said State, without discrimination.

2d. There are within the State upwards of thirty churches of Seventh-day Baptists, numbering in their communion between four and five thousand. There is also in their societies, and other settlements where no churches are organized, a large number who observe the seventh day of the week, commonly called Saturday, as the Sabbath. By our Statutes, these persons are liable to be called on to perform almost all civil services, and to be returned as defendants, witnesses, and jurors in civil cases, on the day they believe God requires them to dedicate to his worship. The operation of these laws has been oppressive on them for many years. Much damage and cost have been sustained by them, in addition to the vexatious harassing of evildoers. A law was enacted May 7th, 1839, for their protection; but by a late decision of the Supreme Court in the case of MAXSON vs. ANNAS, it is found insufficient for their protection.

We therefore respectfully ask your honorable body, so to amend said Statute, that all persons who religiously observe the seventh day of the week, or Saturday, as the Sabbath, may be as fully protected in that observance as others are in the observance of the first day of the week. This your petitioners conceive to be in accordance with the design and spirit of the Constitution, and what impartial justice would award to all law-abiding citizens.

CHRISTIANITY IN THE EAST.

Letters from the East state that through the instrumentality of missionaries, teachers, and the press, much light respecting religion has spread over a continent of heathenism, and now the Spirit of God seems to be following the light in a remarkable manner. Mrs. Gutzlaff, writing from China, says:—

"I have been nearly twenty years in Asia, and have never observed so much of the divine power, and manifest influence of the Spirit of God upon the hearts of the heathen, as just now. The work is increasing, and the individuals who express their faith in the Saviour are becoming more numerous; and although their numbers is still exceedingly small compared with the millions of Chinese, still the work has commenced under the auspices of the Saviour and will continue. What rejoices us most is, that so many Chinese are coming forward to preach the Gospel, and that with effect and the assistance of the Holy Spirit. Five natives, full of energy and faith, have to-day proclaimed the Gospel to their countrymen."

Another letter, written from Arracan, June 23, 1846, by Rev. Mr. Ingalls, of the Baptist Burman Mission, says:—

"I cannot close this sheet without expressing a devout wish that this mission may be cherished by the board and the churches. Kyook Phyoou should have one missionary at least, Ramree two, and one for Sandoway, and another for this city. The Catholic Bishop visited this place a short time since, and said, on leaving, 'that he would have a mission here, if he had to go to Rome for the priests.' Our zavay is visited by many from morning till night. Yesterday there were forty or more at one time, and hundreds during the day."

THE CHINESE.—The following paragraph occurs in an account of the last days of Rev. David Abeel, the missionary who died at Albany a few months ago:—

"Up to the closing scene of his labors on earth, Mr. Abeel expressed the strongest desire for the welfare of the Chinese. At one time, speaking of their intellectual character, he said, 'I wish I could have persuaded some young Chinese friends to come to this country. More intelligent and talented men I never met with; they would surprise you all.' At another time, speaking of the Chinese language, he said, 'there is not a word in the language that expresses the true idea of sin, and the only word which comes nearest to it is one signifying a brand of politeness.'"

SABBATH LECTURES.—A course of Lectures on the subject of the Sabbath, by Eld. THOMAS B. BROWN, is to be commenced on the evening of first day next, Nov. 29th, at the Seventh-day Baptist Chapel in Eleventh Street, between Bowery and Third Avenue. We do not hesitate to promise those who may attend, that they will hear the subject treated in an able and candid manner.

THE HUTCHINSON FAMILY.—These noted and favorite singers have given two concerts in New York within a week past. They were welcomed by crowded houses of enthusiastic admirers. Their popularity abroad, it seems, has not in the least diminished that noble simplicity by which they were characterized at home. They come among us not exclusively to accumulate money, but with an evident desire to make their music subserve the cause of humanity and freedom. For this reason, as well as for the intrinsic merit of their performances, they deserve success.

WHO PAYS FOR TEMPERANCE PUBLICATIONS.—It is so common for persons to receive gratuitous copies of publications devoted to temperance, and other reforms of the day, that they seem to forget that it costs money to print such things. But in order to print and circulate matter upon any subject, somebody must pay the bill. A letter from Mr. Delavan to the World's Temperance Convention, shows who pays for some of the temperance publications. He speaks thus of the establishment of the American Temperance Journal:—

"Major General Stephen Van Rensselaer, of Albany, generously contributed the funds to distribute gratuitously the first 20,000 copies of this Journal, and subsequently several thousand dollars more for the free circulation of other temperance documents. This gratuitous distribution resulted in a subscription list of 200,000 paying subscribers."

He also states that "subsequently, fifteen gentlemen gave each 1,000 dollars for the distribution of temperance publications, and to support temperance lecturers;" and remarks that "it has been found by experience that funds thus employed by men of wealth, bring certain and speedy returns, by furthering morals among the masses, and thus increasing the security of person and property." He further says, that "on one occasion the underwriters in New York gave \$1,500 to furnish every seaman belonging to our mercantile navy with a single temperance document. They did this on mercantile principles, believing it to be a very wise and profitable application of their funds."

MONUMENT TO CLINTON.—A correspondent of the New York Tribune urges the erection of a monument to the memory of DeWitt Clinton, in consideration of his efforts for the abolition of slavery. As early as 1797, he devoted his attention to this subject. In 1808—11, he introduced into the Senate of New York laws to prevent kidnapping, or the increase of slaves, and to punish those who should treat them cruelly. In his Message as Governor of the State of New York to the Legislature of 1820, alluding to the Missouri question, he says:—

"Nor can I conceal on this occasion the deep anxiety which I feel on a subject now under the consideration of the General Government, and which is unfortunately calculated to produce geographical distinctions. Highly important as it is to ally feelings so inauspicious, yet I consider the interdiction of the extension of Slavery a paramount consideration. Morally and politically speaking, Slavery is an evil of the first magnitude; and whatever may be the consequence, it is our duty to prohibit its progress in all cases where such prohibition is allowed by the Constitution. No evil can result from its inhibition more pernicious than its toleration; and I earnestly recommend the expression of your sense on this occasion, as equally due to the character of the State, and the prosperity of the Empire."

PAUL'S CRAFTINESS.—It is quite common for the advocates of what is called policy, in distinction from a course of invariable uprightness and integrity, to quote in their justification the language of the Apostle Paul. "Being crafty, I caught you with guile." To the attention of such, we commend the following paragraph from an article in the Christian Review:—

"There is one expression of the Apostle, which has been quoted, as justifying the sly, politic course on which we have been commenting. It is where, in speaking to the Corinthians, he says:—'Yet being crafty, I caught you with guile.' Now any one, who will attentively consider the context, may be easily convinced that the apostle here speaks of a charge made against him by his adversaries. They accused him of using guile; but he proceeds to challenge attention to the course which he had pursued, in order to refute the charge. No, no; no man, inspired or uninspired, was more free from guile and double-dealing than the great apostle of the Gentiles."

A NOBLE EXAMPLE.—Rev. Thomas Malcomb is giving some account of the labors of colporteurs in connection with the Baptist Home Mission and Publication Societies. The following is from one of his letters:—

"The Deacon of the La Grange Church, Genesee Co., N. Y., has just gone to Wisconsin as a colporteur, supporting himself. At the age of 45, with a good farm and the comforts of life around him, he goes forth as a volunteer, not to bind around his brow laurels dipped in the gore of the battle-field, but a crown of rejoicing formed of redeemed souls. Such was the estimation in which he was held, that the churches in the vicinity raised a book fund of \$209 for his use."

Ten thousand Russian Jews are expected to arrive in the Holy Land to settle there. This number will add about a third to the Jewish population in Syria and Palestine.

THE HORROR... Hungry and... The Hutchinson Family... WHO PAYS FOR TEMPERANCE PUBLICATIONS... MONUMENT TO CLINTON... PAUL'S CRAFTINESS... A NOBLE EXAMPLE... Ten thousand Russian Jews... ILLNESS OF M... THE UNITED S... ALBUMEN—A... BRIEF ENOUGH... The opinion...



General Intelligence.

THE HORRORS OF WAR.—The Louisville Journal publishes the following extract of a letter from Monterey, describing a most touching incident in the great battle. The poor victim should have a monument erected to her memory:

CAMP MONTEREY, Oct. 7, 1846. Hungry and cold, I crept to one corner of the fort to get in the sunshine, and at the same time to shelter myself from the bombs that were flying thick around me. I looked out, and, some two or three hundred yards from the fort, I saw a Mexican female carrying water and food to the wounded men of both armies. I saw her lift the head of one poor fellow—give him water, and then take the handkerchief from her own head and bind up his wounds; attending one, or two others in the same way, she went back for more food and water. As she was returning, I heard the crack of one or two guns, and she, poor good creature, fell; after a few struggles all was still—she was dead. I turned my eyes to Heaven, and thought, "Oh God! and this is war!" I cannot believe that the shot was an accidental one. The next day, passing into another fort, I passed her dead body. It was lying on its back, with the bread and broken gourd containing a few drops of water. We buried her amidst showers of grape and round shot, occasionally dodging a shell or twelve-pounder, and expecting every moment to have another grave to dig for one of ourselves.

ILLNESS OF MR. ADAMS.—The Boston Daily Advertiser of Friday last, says that the venerable John Quincy Adams was on Thursday forenoon seized with a paralysis of his right side, which for a time rendered him nearly insensible. He had just left the residence of his son, Hon. Charles F. Adams, in Mount Vernon-street, in a state of health, when the gentleman with whom he was walking, suddenly perceived that he was laboring under some severe affection of his limbs, and was obliged to assist him to prevent his falling. He was conveyed back to his son's house, and received immediate medical aid. After a short time his consciousness returned, and he was subsequently much relieved, and able to converse, and we are happy to learn was not considered in immediate danger. Mr. Adams is about 80 years of age, notwithstanding which he has hitherto been able from the vigor of his constitution to endure unremitting labor like a man in the prime of life.

We are happy to state, says the Boston Daily Advertiser of Saturday, that the symptoms which existed at the time of the attack of Mr. Adams, have materially improved since our yesterday's notice. We have ascertained from his physician, Dr. Bigelow, that he has in a great degree recovered the power of articulation, and the use of the limbs of the affected side. He is free from pain, has the full use of his faculties, and though feeble, is able to sit up for short periods.

THE UNITED STATES AND TURKEY.—An English paper says that Letters from Constantinople speak of a victory which North American diplomacy has obtained in that city. Dr. Schmitt, an American missionary at Erzerum, was lately treated in a very improper manner. Mr. Carr, Charge d'Affairs of the United States at the Porte, addressed a very energetic note to the Divan, and demanded, very categorically, and with a threat of North American cannon, immediate indemnification and satisfaction for this American citizen. The Porte seemed to have no mind to become acquainted in this manner with the American men-of-war, and ordered the Facha of Erzerum immediately to pay to Dr. Schmitt the required indemnity of £200 sterling, and to put in prison twelve of the rioters who had so ill-treated the missionary. Brother Jonathan has learned from his elder brother John Bull how such matters are most easily settled.

ALBUMEN—A CURE FOR DYSENTERY.—The following is a translation of a recipe for the cure of this complaint, which was published by the physicians of Spain in the Gazettes of Madrid during 1840.

"Prepare a draught of Albumen, by taking the whites of forty eggs or more, and after whipping them well, sweeten the same, if necessary, with a small portion of the best double-refined sugar. Let the patient drink large quantities of this repeatedly, inasmuch as to fill his stomach, administering clysters of the same as often as possible. The patient must maintain a total abstinence from diet of any kind. In a few hours after, the pains will abate, and in 24 hours the disease will disappear; if it do not, will be sure to disappear in 48 hours, provided the patient repeat the draughts as usual. "The addition of a few drops of Orange flower water is highly beneficial."

BRIEF ENOUGH.—The following is the body of the Proclamation of Gov. Stratton, of New Jersey, for a day of Thanksgiving:—

"Whereas the season is approaching when the people of this State are accustomed to render thanks to Almighty God for the fruits of the earth, and all the other blessings of his merciful providence, I do hereby appoint Thursday, the 26th day of November inst., to be observed as a day of thanksgiving and praise. I respectfully invite all persons to abstain from secular business, and assemble in their respective places of worship on that day."

The opinion is rapidly gaining ground in Canada (as we learn by the Kingston British Whig) that the Home Government have it in serious contemplation to unite the whole of the North American British provinces under one Government, having at its head a Viceroy, instead of a Governor General. Quebec is said to be the seat of Government, and Governors are to be appointed at Toronto, Fredericton, Halifax, St. John's, (N. F.) and Charlottetown, (P. E.) to administer the laws of each province separately, until the whole are consolidated into one statute-book, when other arrangements will be made.

It is further said that the Ministry have in contemplation to consolidate the whole of the remaining British possessions in America under another Viceroy, the seat of whose government is to be at Jamaica, with local administrators at all the other West India Islands, including the Bermudas; and some say, also, the territory on the main land, Demerara and Berbice.

SUMMARY

The New York Tribune speaks as follows of a new way of punishing rogues:—John Brandon, a hard looking customer, was arrested in the second Ward for trying the doors in that vicinity. John was conducted to the office of the Chief of Police, and compelled to stand, pillory fashion, the gaze of the officers, who were invited to take a good look at the subject before them. This is called the 'spotting' operation, and is sure to cover the boldest thief when performed upon him. The object is to render as many of the policemen as possible familiar with the appearance of the rogues who infest the city. Pickpockets are perfectly horrified at the idea of being thus exposed, and when threatened with it, beg most piteously to be let off. A month's imprisonment is nothing, in their estimation, when compared with this newly established mode of 'spotting' cross boys.

The Granite Freeman says that there was a disgraceful fight between the Freshman and Medical Students of Old Dartmouth, on Sunday noon last, as they were coming out of the meeting-house. There was some damage of the assailable points of certain specimens of the "human face divine," such as eyes blacked, noses reddened, and teeth knocked out—but the marring of youthful beauty was stayed by the vigorous efforts of the President and Faculty, before any more serious harm resulted. The affair grew out of a most insufferable insult offered to the "Medics," by a Freshman, who had the audacity to take a seat with them in the meeting-house!

Considerable interest has lately been occasioned at Hamburg, by the United States Consul having detected, among a number of emigrants who presented their passports for his view, previous to their departure for the United States, ten ill-looking scoundrels, all dressed alike, who on inquiry were found to be convicts from Mecklenberg, Sahuern. What makes the matter worse is, that the Mecklenberg authorities actually gave these convicts certificates of good character. The United States Consul sent them back, with a strong remonstrance to their government against the iniquity of such a proceeding.

The Great Western brought out £30,000 in sovereigns, and the Acadia is reported to have about the same amount. This is the beginning of the stream of bullion which has been looked for, and which promises to continue until it has reached a very large amount. Even the freight money of our ships which will be sent home in bullion will amount to a large sum. It is calculated that from a million to a million and a half will be received within a month.

"Bankruptcies," says the Reforme, "are of daily occurrence in Paris. Petty merchants continue to shut up their shops; the pawnbrokers' offices are besieged with applicants; the savings banks will soon be empty, and the hospitals are crowded; 115,000 indigent depend upon public charity in Paris; the prisons are full, and the winter will throw about 100,000 workmen out of employment. Our prospects are indeed very sad."

C. M. Clay left on the 22d ult., in company with Col. Taylor, for Monterey, with an escort of 400 or 500 men—they had some \$100,000, and we have had fears for their safety. Old Canales is at all times on the look out for such snags. Col. Clay was thrown from his horse about the 15th of August, and dislocated the elbow of the right or sword arm, and was unable to drill, and by request of old Zachary, he joined the military family at Monterey

The Philadelphia Sentinel says that the work on the Illinois and Michigan Canal is now proceeding rapidly. Mr. Guthrie, the engineer of the pumping works, is now in Chicago. These works for supplying the Canal with water are to be put in operation by the 20th of June next. They consist of eight pumps, each 4-1-2 feet in diameter, six feet stroke, capable of raising 13,000 cubic feet of water per minute, worked by two steam engines of 63 horse power each.

The Buffalo Courier says that Mrs. Mary Ann Harris, wife of Dr. F. L. Harris, of this city, died on Sunday morning, under circumstances of the most painful character. On Saturday evening, as she was descending the stairs in her house, her clothes took fire from a light which she was carrying in her hand, and her person was dreadfully burned. She lingered through the night in great pain. Death at last relieved her sufferings.

Governor Chittenden, Chief Magistrate of Vermont, was of humble birth, and rose by the force of talent to his exalted station. Yet while Governor of the Green Mountain empire, he still continued to keep the same tavern, upon the steep hill-side, that he kept for many years before. One evening, a wagoner drove up and accosted him thus: Governor Chittenden, as chief magistrate of Vermont, I render you all due homage; but as Landlord Chittenden, I'll thank you to turn out my horses."

During the week ending on Saturday, 14th inst., there were delivered from the State Canals at tide water 196,104 bbls. of flour, 211,105 bushels wheat, 34,857 do. corn, 92,302 do. barley, 781 bbls. beef, 768 do. pork, 734 do. ashes, 218,000 lbs. lard, 3,058 do. butter, and 4,254,900 do. cheese; of the gross value of two millions two hundred thousand dollars.

Miss Harriet Martineau is about to leave England again. In her last communication to a magazine to which she contributes, she says: "My Surveys have thus far been monthly. They must now intermit, and become irregular, for I am going forth on long, uncertain travel—to Egypt, and perhaps to visit some Asiatic countries. I cannot answer for what I may be able to send home some Surveys from the bosom of the Nile, or the base of the Great Pyramid.

It is stated as a remarkable fact, that the sea birds, the pulpin, guillemot, and razor-bill, cannot fly over the land at all, although they can rise from the surface of the sea with equal facility, mount to an infinite height, and fly with amazing rapidity so long as the sea is immediately beneath them, but no sooner do they fly above dry ground than they drop as if shot.

A gentleman arrived in town from the Copper Region of Lake Superior, informs us that the country was covered with about one foot of snow, and that nearly all the speculators and miners had come away for the winter.

A curious trial is going on in Washington. It seems that Gen. John P. Van Ness died in March last, leaving an estate worth \$200,000. His brother, Cornelius P., administered to the estate, and calculated upon the possession of the property. But a woman has made her appearance, who claims to have been married to the General privately by a Philadelphia Alderman, who has since died. The evidence is mainly circumstantial, being in the form of letters, etc.

We learn of the decease, at Pensacola, of Foster Rhodes, Esq., U. S. Naval Constructor, in which art he is said to have been altogether unsurpassed. Mr. R. was a native of Long Island, and was, we believe, originally from Easthampton. It will be recollected that he was engaged with the celebrated Henry Eckford, while the latter was employed by the Turkish Government; and after the decease of the latter, Mr. Rhodes remained in that country for the purpose of completing the contracts which Mr. Eckford left unfinished.

A sad accident occurred on the 14th inst., about 3 miles from Geneva, on the premises of Mr. W. Dobbin. His son, Wisner Dobbin, and Thomas Gibbs, were employed in laying plank in the bottom of a well, when the earth gave way, burying them to the depth of eight feet. Assistance was procured as soon as possible, but it was near three hours before the bodies were recovered. They were found standing erect and embracing each other.

The Boston Chronotype gives an account of the organization of "the Benevolent Bacchanal Society of Free Drinkers." Among the officers are to be "The Great Grand Puncheon, Great Grand Hogshead, Great Grand Pipe, Great Grand Half-pipe, Great Grand Barrel, Great Grand Fifteen Gallon Jug, Great Grand Gallon Jug, Great Little Quoddy Jug, Grand Little Glass, Great Grand Toddy Stick, Great Grand Scribe, Great Grand Advocate, Great Grand Chaplain, Great Grand Pharisee, Great Grand Hypocrite."

In Massachusetts, Mr. Buckingham of the Boston Courier, and Mr. Bryant of the Barre Patriot, will be members of the Senate, and Mr. Hayden of the Boston Atlas, Mr. Bowker of the Boston Traveler, Col. Schouler of the Lowell Courier, Mr. Hawley of the Hampshire Gazette, and Mr. Beebe of the Westfield Standard, are elected to the House of Representatives.

The ship General Washington sailed for Brazos St. Jago, says the Alexandria Gazette, with a cargo of upwards of 30,000 bushels of oats, 380 bales of hay, and 1,000 barrels of bread, together with other 'entertainment for man and beast,' destined for the army in Mexico. The General Washington has also on board a number of kegs and jars of preserves, pickles, &c., for the invalid soldiers on the Rio Grande.

The "Church of England Quarterly Review" says, the Wesleyan Conference territorially covers every parish in England, with 1,685 preachers under its orders, 15,000 local ministers, and 30,000 leaders, stewards and trustees, with 468,313 members of society acknowledging its sway, and perhaps 2,000,000 hearers affording their countenance. The immense amount of their chapel and other real property has been estimated at more than three millions sterling; while the annual revenue of the body, from every source, is probably not much less than a million.

From 30 to 40 houses were laid in ruins, and 10 persons wounded, at St. Pierre, Newfoundland, by the explosion of a powder-magazine, which was occasioned by an incendiary, who designed to destroy the whole town. The wretch perished in the attempt.

A silk dyer in England uses 12 cwt. of soap weekly, to discharge the oily matter from the silk, and this forms about 6,000 gallons of strong soap suds, which he has used on his farm with wonderful success. It is full as good as guano.

The largest mails probably now made up in the United States, are those between New Orleans and the seat of war. The mail received here after the capture of Monterey, contained 14,000 letters, and the ordinary mail ranges from 6,000 to 8,000.

A man in St. George, N. B., by the name of Owen Boag, a Roman Catholic, was excommunicated by the priest of that parish for selling a small lot of land to the Baptists on which to build a meeting house.

In England, the distance between London and Exeter via Bristol, 220 miles, is regularly run over in four hours and a half. The same distance, between Liverpool and London, is accomplished in six hours.

Charles Thomas, the negro convicted of the murder of Ford, was executed in New York, on sixth-day, Nov. 20. In his last moments he professed a belief in the efficacy of Christ's atonement, and declared himself ready and willing to die, believing that God had pardoned his sins.

An immense solar spot, about 30,000 miles in diameter, is now visible between the sun's center and his eastern limb. Several other spots of less magnitude, which recently crossed the sun's disk, have now disappeared.

The editor of the St. Augustine News has been presented with some fine fresh olives, the growth of that place. The soil and climate of that State are said to be well adapted to the cultivation of this fruit. The olive oil which is imported into the United States is valued at \$50,000 annually.

The N. Y. Tribune says that on Tuesday last, at the Andraera, in Nassau-street, a gentleman was suddenly taken with apoplexy, and fell senseless upon his face on the marble floor, bruising himself shockingly. Dr. Turner, the Chrono-Thermal Physician, who was passing by, was called in, and directed preparations for applying the cold dash to his head. Another Physician coming in and feeling the patient's pulse, asked Dr. T. whether it would not be better to bleed him?—to which the reply was, "Not for the world." The cold water was then applied from a pitcher, with entire success, the patient coming to his senses in less than ten minutes, to the astonishment of the surrounding crowd. This is the tenth case of recovery of the kind in this city within a short period. On inquiry, it turned out that the patient was himself a member of the medical profession.

A telegraphic dispatch from Buffalo, dated Nov. 22d, says: The steamer Helen Strong, reported ashore at Barcelona, is a total wreck. Two lives lost. Sixteen bodies have been found drowned near Barcelona. Several vessels were fallen in with on the lake, bottom upward. A schooner was beached opposite Quincy, and four lives lost. The steamers Indian Queen, New Orleans, and Madison, are all wrecked. Great fears are entertained for the safety of others.

Mr. Joseph Grenell, of Newark, N. J., has invented and patented an improvement in the method of constructing the rails of railroads, which, it is said, promises to reduce their cost, and at the same time increase their stability and security. The plan, among other advantages, allows of the same rail being used on one edge first, and when that is worn, to be reversed from side to side, and when worn on one surface to be changed top and bottom, and again reversed; by this he has four wearing sides, or surfaces, to one rail.

A type-founder at St. Louis has put up, upon order of Gen. Kearney, a complete printing establishment, of press, type, paper, &c., for the use of the provincial government of New Mexico, which is to be forwarded immediately by the United States Quartermaster.

Rev. Dr. Andrew Reed, a well-known dissenting minister, has formally withdrawn from the Evangelical Alliance, principally on the ground that he cannot agree to the "doctrinal basis" so unanimously adopted, and to the action taken by the Alliance on the Slavery question.

A new apparatus for hatching eggs, has been invented, by which the natural process is more closely imitated. The artificial heat is applied to the upper part of the eggs.

Corn, the seed of which was brought by Lieutenant Fremont from the Rocky Mountains, is growing in Albany. Each kernel is enveloped in a husk.

The War Department has made requisitions calling into service eight additional regiments of Volunteers. One from each of the following States—Massachusetts, New York, Pennsylvania, Virginia, North Carolina, South Carolina, Louisiana, Mississippi, and one of mounted men from Texas.

A chemist at Berlin is said to have manufactured upon the process of Professor Schonbein, of Basle, an electrical paper, the property of which is more explosive than that of cotton.

Eight 'sisters of the Notre Dame' have recently set out for Oregon on a proselyting expedition. Others are expected to follow.

Princeton Theological Seminary Catalogue for 1846-7, has just been issued. It embraces a larger list of students than ever before, and is in a very prosperous condition. In the several classes are 159 students. The trustees have it in contemplation to erect an additional building for the accommodation of students at an early day.

The Supreme Court of Connecticut, at its late term at New Haven, granted eleven petitions, ten of them by the wives, for divorce; several of these were of the plea of three years wilful absence.

A Western paper reports the marriage of a gentleman of 80 to a lady of 75. About the same time a Middle-town, Pa., paper announces the marriage of Master David Turner, aged 17, to Miss Almira Brown, aged 14.

A Roman Catholic common prayer book, of uncommon splendor, has been recently finished by a jeweler of this city. The binding and ornaments cost about eighty dollars.

In a public building on Blackwell's Island, there is a staircase in the central octagon tower, which cost \$20,000. In another instance, \$70,000 have been expended in the construction of extravagant elegant buildings for a charitable institution.

The ladies of a family in Chesterfield, Va., have gathered, dried, and packed figs, nicer, fresher, and better flavored than the imported article.

There are two shoemakers living on one street in Pittsburgh, whose names are Geschwind and Ochse. It is said to be difficult to pronounce the latter name without sneezing.

A case is now pending in Mississippi, in which an attempt is to be made to enforce the law of that State, which requires that a man shall pay the debts of each individual whom he kills in a duel.

Review of New York Market.

MONDAY, NOV. 23. FLOUR AND MEAL.—The market is dull, and prices have declined. Flour sold at from \$5 to 5 37. Meal dull at 3 75 to 3 87. GRAIN.—Wheat has also declined. A lot of 10,000 bushels sold at 1 05. Corn 63 to 73c. Barley 60c. Eggs 70c. Oats in good demand at improved prices. PROVISIONS.—Mess Pork is in better demand, and brings 9 75. Prime \$8. Western Dairy Butter, in firkins, 14c.

MARRIED.

In Preble, N. Y., Oct. 7, by Eld. R. G. Burdick, Mr. Wm. Whistler, of Scott, to Miss FORT STARR, of Preble. In Scott, N. Y., Oct. 22, by the same, Mr. CLARKE J. BARBER to Miss FEEZELOE POWELL, all of Scott. In Luncheon, on the 1st inst., by the same, Mr. JOSHUA D. BURDICK, of Truxton, to Miss NANCY WHEELER, of Luncheon. In Scott, on the 7th inst., by the same, Mr. MARTIN FRANK to Miss NANCY BARBER, all of Scott.

DIED.

In Scott, N. Y., on the 15th of October, of cancer, ORISON PORTER, only son of Beriah L. and Clarissa Babcock, aged 10 months.

LETTERS.

Wm. B. Maxson, Eli S. Bailey, Russel G. Burdick, Sanford P. Stillman, David Benedict, Wm. M. Falnestock, F. W. Stillman, R. L. S. Rogers, George Crandall.

RECEIPTS.

Western and Hopkinton, R. I.—B. F. Burdick, S. P. Kenyon, Benj. Champlin, Albert Stillman, Daniel K. Larkham, Horace Porter, D. B. Irish, J. H. Burdick, Thomas Clarke, Alfred Collins, Samuel Goodall, Jr., Jere Barber, Wm. Caroline Sisson, \$2 each; Benjamin Potter \$1 83; David Stillman Jr. \$1 50; Josiah Wither, Wm. B. Palmer, \$1; Peterburg—Thomas A. Kenyon, Sophronia Fisher, \$2 each; Oliver Scriven \$1. Ledyardsville, Pa.—R. L. S. Rogers \$3. New York—Thomas Harrison \$2. Berlin—Truman Saunders \$2. Scott—Ezra Babcock \$2.

DEBUTER INSTITUTE.

The Winter Term of this Institution will commence on the 5th of January, 1847, and continue for several weeks, under the care of J. R. IRISH & G. EVANS. DEBUTER, Nov. 1, 1846.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Lungs, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

"RELIGIOUS LIBERTY ENDANGERED BY LEGISLATIVE ENACTMENTS."

The General Agent of the American Sabbath Tract Society gives notice, that he has mailed copies of the new tract with the above title to all the pastors of Sabbath-keeping churches, in hopes that they will present them to the people of their charge, and solicit subscriptions to aid in their distribution. There are reasons why efforts should be made immediately to give this a wide and general circulation, particularly in the States of Rhode Island, New York, New Jersey, and Pennsylvania. A little effort, if put forth now, on the part of each individual to whom this is confided, it is believed, will be sufficient to give the tract a circulation that will be effectually against the efforts of coercionists. The trifling sum at which it is offered (\$10 per 1,000) will enable the churches in the above States at least to circulate 20,000 copies of it during the present winter. Will not our friends make the effort? If those who receive copies of it are not able personally to attend to this matter, it is hoped that they will see that it is put in good hands to urge it forward.

In addition to the above object, the Society are greatly in want of funds to enable them to publish a larger work on the same subject, for which they now have the manuscript; and also to finish the work of George Carlow now destroying together with new editions of Nos. 1 and 2, of which they are now out, and for the support of an agent to distribute tracts and lecture on the question wherever an opportunity may offer. Some of the members of the Society, and also some of the auxiliary societies, are behind in giving their promised support. Will not such see that by their dues are forwarded without delay? PAUL STILLMAN, Gen. Agent.

DAGUERRIAN GALLERY.

TURNER'S PREMIUM DAQUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors below the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses. N. B. No charges made unless satisfaction is given. oct22 6m

A Book of Gems for the Young.

THE YOUTH'S CABINET—VOLUME FIRST. REV. FRANCIS C. WOODWORTH, EDITOR. Is now completed, and elegantly bound, at 135 Nassau Street. It forms nearly four hundred large octavo pages, embellished with ONE HUNDRED ENGRAVINGS, and the choicest Music adapted to the youthful mind. A beautiful steel vignette introduces the volume. The prices for the different styles of binding are as follows:—

- Muslin, gilt edges, \$1 25
- Muslin gilt half, sides and edges, 1 50
- Imitation Morocco, full gilt, 1 75
- Turkey Morocco, full gilt, 2 00

The publisher invites the attention of readers, dealers, and agents, to this volume, confident that it will be found to rank in every respect among the most valuable works ever furnished for the library of young people. The book is done up as a SPLENDID ANNUAL, with particular reference to the approaching holidays. Nothing can be more appropriate and acceptable for a juvenile gift book. The trade furnished on the best terms. D. AUSTIN WOODWORTH, Publisher. CLINTON HALL, NEW YORK, NOV., 1846.

SABBATH TRACTS.

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

- No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
- No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 32 pages; price 6 cts.
- No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
- No. 4.—The Sabbath and Lord's Day.—A History of their observance in the Christian Church. 52 pages; price 6 cts.
- No. 5.—A Christian Catechism to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
- No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
- No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
- No. 8.—The Sabbath Controversy.—The True Issue. 4 pp.
- No. 9.—The Fourth Commandment—False Exposition. 4 pp.
- No. 10.—The True Sabbath Embroidered and Observed. 16 pages; 2 cents.

Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

THE WEEKLY CHRONOTYPE.

TS published weekly by WHITE, POTTER & WRIGHT, at No. 2 Devonshire Street, near State Street, Boston. Terms—\$2 a year, in advance. For \$5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and he suppresses them as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy, he will try to be patient. He will not consent to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Hui-bug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar. He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish illness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

NATIONAL INTELLIGENCE.

This paper, being made up of such portions of the contents of the National Intelligencer paper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper. To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper, the seat of General Government, a reduction will be made of price of it where a number of copies are ordered, and paid for by any person or association at the following rates: For Ten Dollars six copies will be sent. For Twenty Dollars, thirteen copies; and for Forty Dollars, twenty-five copies; and for Fifty Dollars, thirty-seven copies. For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.



Miscellaneous.

CHINESE CUSTOMS.

We have thought that some facts in relation to China and the Chinese, gleaned from various sources, might not in this connection be devoid of interest to our readers.

The women of China are degraded beings, and for the most part extremely ignorant. The greatest joy is expressed at the birth of a son, but the deepest sorrow at the birth of a daughter. Mothers frequently dash their female children against the stones and kill them.

Mr. Shuck says that during his residence in China, he saw but one woman who could read in her own language, and of more than 170,000,000 of females in the country, it is not known that one has ever yet professed the Christian religion.

In architecture, the Chinese are behind all other nations that lay claim to civilization. Their Pagodas, or houses for idol worship, are somewhat imposing, but their buildings in general are of a very inferior appearance.

The usual building material is brick of a bluish color, and the walls are lined with a composition of so enduring a nature that houses are often seen two hundred years old.

The common dwellings are seldom over forty feet high—few of them have windows, and generally they have but the ground floor, which is covered with the same composition as the walls, and is very hard and dry.

The roof is formed of heavy tiles, and carved pillars of granite or stone are set up to aid in supporting it. The gardens are very tastefully arranged with hills and pools and bridges, having Mosaic figures on the hard pathways.

The house is entered by a door that opens into a court-yard through which the visitor passes to the door of the inner house, where sits the porter ready to usher him into the audience room.

Lanterns are hung up before each house with the name of the owner painted on them, so that they answer for door-plates. In each court-yard is a tank or pool of water; and within each inner house is to be found a tablet which is considered the tutelary deity of the family, and is styled the god of the threshold.

In the whole country, more than 30,000 idol gods are worshipped by the natives. The houses of the lower classes of the people are formed of two or three thicknesses of matting, fastened on poles, like a tent.

But boats are also much used to live in, particularly about Canton, where there are 75,000 of them, forming streets, and taking up more than half of the river. The shops are usually lighted by a skylight, and are kept very neat and clean.

—which is not the case with the houses generally. These shops or stores have upper rooms, which are kept for the benefit of aristocratic customers, whose dignity will not allow them to trade upon the same level with common people.

Stair cases are seldom used, ladders supplying their place. The whole fronts of the shops are taken out, and two counters in each, which run at right angles, are thereby with the goods spread out upon them exposed full to view.

The signs are generally placed in a perpendicular position, about one foot wide, twenty high, and painted with various colors, which gives them a gay and lively look. The streets are very narrow in the cities, few in Canton being more than eight, and most of them not over five feet wide.

The doors are not numbered. The city of Canton, said to contain a population of one million, covers an area of about ten square miles. It has 85 commercial exchanges, and about 500 temples for idol worship.

dandies, it having existed with them about a hundred years. The origin of the custom of cramping the feet of the females is uncertain. Some attribute it to the inventive genius of husbands, who adopted it in order to keep wives at home! Bandages are applied to the child's feet when it is only fifteen months old, and so effectually is the growth prevented, that the feet of grown females measure only about three inches in length—where this treatment is practiced. Neither the Tartars nor the common women adopt this strange custom, the principal evil arising from which is the indolence it produces in consequence of the inability of the female to walk with comfort.

CHINESE GRATITUDE.

An English merchant, by the name of C—, resided in Canton and Macao, where a sudden reverse of fortune reduced him from a state of affluence to the greatest necessity. A Chinese merchant, named Chinqua, to whom he had formerly rendered service, gratefully offered him an immediate loan of \$10,000, which the gentleman accepted, and gave his bond for the amount.

This Chinese immediately threw into the fire, saying—'When you, my friend, first came to China, I was a poor man; you took me by the hand, and assisting my honest endeavours, made me rich. Our destiny is now reversed; I see you poor, while I am blessed with affluence.

The bystanders had snatched the bond from the flames—the gentleman, sensibly affected by such generosity, pressed his friend to take the security, which he did, and then effectually destroyed it. The disciple of Confucius, beholding the increased distress it occasioned, said he would accept of his watch, or any like valuable, as a memorial of their friendship.

The gentleman immediately presented his watch, and Chinqua, in return, gave him an old iron seal, saying—'Take this seal, it is one I have long used, and possesses no intrinsic value, but as you are going to India, to look after your outstanding concerns, should fortune further persecute you, draw on me for any sum you need, sign it with your own hand, and seal it with this signet, and I will pay the money.'

[Forbes' Oriental Manners.

THE BEGGAR.

At the time of a great famine, on a cold, disagreeable winter's day, a woman came to a village and began begging for charity. Her clothes were very clean, but torn and patched in many places. The snow was falling fast; her head was wrapped in a handkerchief; in one hand she carried a stick, in the other a basket.

From most of the houses she got only a very scanty succor; even some rich persons drove her away with harsh words. There was but one poor peasant who invited her into his house, where there was a good fire in the grate; and his wife took a cake out of the oven and gave the woman a large slice of it.

The next day every one where this stranger had asked for charity were invited, quite unexpectedly, to sup at the castle. When all the guests were arrived, they proceeded to the dining room, where they saw two tables laid out. One was very small, but on it were many exquisite dishes. The other was large and magnificent, and a great number of plates; but they held out scanty nourishment, such as a piece of half-mustard bread, a couple of potatoes, a handful of bran, and some held nothing at all.

While the guests were wondering what this meant, the lady of the castle spoke thus: 'The beggar who passed through the village was myself; I disguised myself in order to judge for myself of your charity, in this time of need. The two poor people whom you see here, took me in and treated me as best they could. In consequence, they will eat at my table to-day, and I will give them a pension.'

'As to you, regale yourselves with the offerings which you gave me yesterday, and which you see here upon your plates; I repeat to yourselves, while you do honor to the good cheer, that thus you will be treated in the next world.'

This story is not fabulous. The heroine of the adventure was called Lady Gray.

ROMANCE AND REALITY.

We stated, recently, that the Sultan of Turkey had, on his return from his journey, authorized the first mixed marriage that has taken place in Turkey. The following particulars of this affair, which are of a highly romantic character, we copy from the Augsburg Gazette:

A rich Bey belonging to Constantinople, observing that this only daughter had been ill for some time, and was very evidently failing, he summoned a number of physicians, and, as their remedies did not seem to improve the condition of the young lady, he himself applied to her and questioned her. She confessed to him that she had conceived a violent passion for a young Armenian tailor, who was a Christian, and that she wished to marry him. This embarrassed the Mussulman to a great degree. He had recourse to the physicians, to learn if a malady caused by love could ever be fatal; and upon their replying in the affirmative, he thought of reconciling the wishes of his daughter with his own religious prejudices. He therefore repaired to the shop of the tailor in question, and ordered a suit of clothes, on the condition that the master of the shop, himself, should bring them. A few days after, the Armenian brought the Bey the apparel he had ordered. The latter received it, gave him his pay, and made him a present, in addition, requesting him to wait a moment, as he had another order for him.

The Bey withdrew, and immediately after two black slaves appeared, and invited the tailor to follow them. They conducted him to the Harem where the young daughter of the Bey resided, who, when she first saw the tailor, fainted; but soon recovering herself, she threw her arms around his neck with the warmest effusions. The same moment the Bey entered suddenly, ordered the tailor to be seized by his slaves, declared that he had profaned his Harem, and that, in virtue of the laws he must either turn Mussulman, marry his daughter, or suffer death. The Bey supposed that the young man, placed in such an alternative, would prefer marriage and the renunciation of his faith. But he was mistaken. The Armenian declared, resolutely, that he would not abjure his religion. The Bey, in hope of bending the Armenian, kept him

some time a prisoner in his house; but, as the young man persisted in his resolution to remain faithful to his belief, he caused him to be arrested and handed over to the tribunal. There, the Armenian alleged in his defence, that he was strictly chargeable with no crime, because he had been compelled to act as he had done. The young lady was called as a witness, and she confirmed the allegations of the accused. After a long deliberation, the judge urged the young Christian to embrace the religion of Mahomet, in order not to expose himself to a capital condemnation. As the Armenian refused to accede to this arrangement, the judge condemned him to be beheaded. Nevertheless, in consideration of the circumstances which operated in favor of the condemned man, the magistrate ordered the sentence of death to be submitted to the Sultan in order that his highness, if he judged it proper, might pardon the culprit, or grant him a commutation of punishment. The Sultan not only gave an entire and complete pardon to the young man, but ordered the marriage to take place.

A LADY OF LIONS.—My friend had a visit to pay to M. L—, a French gentleman, and I accompanied him. The house was open, and on entering the inner court, we knocked at the door of a saloon; we were requested, by a female voice, to 'come in.' M. R— opened the door; then, with an air of consternation, shut it immediately, and told me there were two lions going about at liberty in the saloon. He had scarcely told me this, when Madame L— herself opened the door, and begged of us to enter, observing that we need be under no alarm, as the lions were perfectly tame. We followed the lady, and as soon as I sat down, the male lion came and laid his head on my knee. As for the lioness, she leaped on the divan beside Madame L—, looking at us from time to time, and sometimes giving a growl like an angry cat. These two animals were about seven years old, and were very great pets. Madame L— called away that one which seemed to have taken a liking to me, and I was not sorry to see him withdraw peaceably. We took our departure, carefully avoiding any hasty movements. When I was out of the house, I felt that I could breathe more at my ease. I was amazed to find that a lady could muster courage to trust herself with two such companions. [Algeria in 1845.

THE MOTHER OF NAPOLEON.—The family of Napoleon, says Allison, though noble, had not been distinguished, and had suffered severely from misfortune. The mother of the great captain, who was marked by great beauty, and no common firmness and intrepidity of mind, shared in the dangers and fatigues of her husband, at a period of great trial, and was engaged with him in some expeditions on horseback. His father died at the age of thirty-eight; but the want of paternal care was more than supplied by the mother, to whose early care and solicitude Napoleon in after life ascribed his promotion. On one occasion he expressed the opinion that the future good or bad conduct of the child depends entirely on the mother. Though left a widow in the prime of life, the mother of Napoleon had already borne thirteen children, of whom five sons and three daughters survived their father. She lived to see one of them wearing the crown of Charlemagne, and another seated on the throne of Charles X.

THE 'COMPENSATION' OF WORLDLY CONDITION.—'We do not often envy any human being; but we confess to having entertained something of this feeling toward the possessor of a beautiful house and charming grounds, which we passed daily, in a fashionable quarter of the town, during the pleasant October days. But one morning we saw the owner among his grapes and flowers and fountains; a tall, care-worn, thin-visaged man, who stood trembling on 'his pins' and surveyed his beautiful possessions. Ah! thought we, there is a 'compensation' in every thing. 'What pleasure can it be to thee,' says an eloquent divine, 'to wrap the living skeleton in purple, and wither alive in cloth-of-gold, when the clothes serve only to upbraid the uselessness of thy limbs, and the rich fare only reproaches thee, and tantalizes the weakness of thy stomach.' So 'let us to our mutton,' with that good digestion which waits on an appetite that is most like a hungry anaconda's.' [Knicker.

INFLUENCE OF RAILROADS ON THE WEATHER.—The German Schnellpost says, that the well-known natural philosopher, Dr. August, has made a communication in a Berlin paper, in which he states, that when an extended portion of the earth's surface is brought, by a net of railroad tracks into connection of electrical conductors, the accumulation of electricity in the lower part of the atmosphere is prevented; as the iron tracks effect a constant electrical equilibrium between remote regions. By this means a violent storm is rendered unlikely, and if one should arise, it would undergo a considerable diminution. The doctor states it as a fact, that since Berlin has become the focus of several railroads, there have been no violent storms; and all that have risen, have had a rapid and gentle termination.

'Mistaken notions,' says the Literary Gazette, 'respecting the different sorts of bread, have given rise to much waste. The general belief is, that the bread made of the finest flour is the best, and that whiteness is a proof of its quality; but both of these opinions are errors. The whiteness may be, and generally is, communicated by alum, to the injury of the consumer; and it is well known by men of science, that the bread of unrefined flour will sustain life, while that of refined will not. Keep a man on brown bread and water, and he will live and enjoy good health; give him white bread and water only, and he will gradually sicken and die.'

The late trial of the New Bedford Bridge case, elicited some important statistical facts. One is, that the commercial tonnage of the port of New Bedford, is greater than that of any port in the kingdom of France. Another is, that the tonnage of Boston exceeded that of any port in Europe, except London. Even London is but about 15,000 tons ahead of New York—the tonnage of the former being 566,152; and that of the latter, 550,856. The tonnage of Great Britain, strictly exceeds that of the United States, and in a few years will probably be far behind it.

VARIETY.

A real valley of death exists in Java. It is termed the Valley of Poison, and is filled to a considerable height with carbonic acid gas, which is exhaled from crevices in the ground. If a man or any animal enters it, he cannot return; and he is not sensible of his danger, until he feels himself sinking under the poisonous influence of the atmosphere which surrounds him; the carbonic acid, of which it chiefly consists, rising to the height of eighteen feet from the bottom of the valley. Birds which fly into this atmosphere drop down dead; and a living fowl thrown into it dies before reaching the bottom, which is strewn with the carcasses of various animals that have perished in the deleterious gas.

There died throughout England and Wales, between the 1st of July, 1839, and 30th June, 1840, 5,247 females, aged 85 years and upwards; whereas, of the same age, there died only 3,954 gentlemen, leaving a 'balance' in favor of the old ladies of 1,298. Among the females who died, 71 had passed the age of 100, but only 40 males. In the three years ending June 30th, 1840, the total number of deaths among males throughout England and Wales was 518,007, while the deaths among females were only 499,058, giving an excess of male deaths, in three years, of 18,049.

We saw recently at a Bleeker-street mansion, a house within a house—that is, a two-story baby-house of elegant gothic architecture built upon the drawing room carpet, says the New York Tribune. It contained five rooms, doors, windows and staircase complete throughout, and two little Misses of 10 and 12, after bidding us good morning, retired within their own dwelling but to repeat the adieu from a second story oper window. The miniature furniture was of the richest description, and the cost of the whole plaything, which, by the by, was so constructed upon hinges that it could be turned into as compact a thing as a clothes horse, was only \$750. The same gentleman paid \$150 for a dog house to rest the bones of a favorite pet Newfoundland.

Of the interesting inhabitants of Pitcairn's Island, in the Pacific, it is said that they live almost entirely on fruits and vegetables. Their diet is very simple, yams constituting their principal food. They rise early, and take much exercise. Their strength and agility is so great that the most expert English sailors cannot match them at wrestling and boxing, carrying weights, &c. Sickness of any kind is rare among them.

Talleyrand once addressed a letter of condolence to a lady who had lost her husband, in the words, 'Oh, Madam!' In less than a year the lady was married again, and then his letter of congratulation was, 'Ah, Madam!' A Quaker at Liverpool once sent a letter to a correspondent, asking the news, by a simple note of interrogation, thus: '?' His friend replied in the same vein, '0.'

The late census of Boston has developed some curious facts. There is no 'upper ten thousand' in that city—not if to keep servants be necessary to the distinction. Only three hundred and forty families in Boston keep more than two domestics; and but four thousand four hundred and one families keep them at all; while fifteen thousand seven hundred and seventy-four families live in household independence, doing their own work entirely.

Coffee grows in Arabia, Persia, the Indies and America. Its use as a beverage is traced to the Persians. It came into great repute in Arabia, about 1454; and passed thence into Egypt and Syria, and thence, in 1511, to Constantinople, where coffee-houses were opened in 1554. Some ascribe the discovery of coffee as a beverage to the prior of a monastery, who, being informed by a goatherd that his cattle sometimes browsed upon the tree, and that they would then wake at night, and sport and bound upon the hills, became curious to prove its virtues. He accordingly tried it on his monks to prevent their sleeping at Matins, and he found that it checked their slumbers.

A shell from Lieut. Rowland's howitzer having penetrated the roof of the Bishop's palace, buried itself in the body of a Mexican, and there exploded, tearing the poor fellow to rags. An American soldier, on viewing the scene afterwards remarked, 'That man is killed very dead. I never saw a man killed so dead before.'

In Lombardy there is a celebrated cedar tree, eleven Milanese cubits in circumference, the roots of which are said to extend under a great part of the town. In the sixteenth-century the tree was about the same size, and it is supposed to be nearly two thousand years old.

A young lady, dressed in male apparel, lately started on foot from Vermont in order to see her uncle in Pittsburgh, Pa., for the purpose of asking his assistance for her father, who had been formerly in affluent circumstances, but who, having met with misfortune, was at the time lying in a Vermont jail, for another person's debt.

In London the people pay a penny for being shaved, and sixpence for a newspaper; but in this country they pay a sixpence for being shaved and a penny for a newspaper. This is a most barbarous way of doing business. The printers are on the wrong end of the stick.

The New London Star says that 'a citron melon vine which sprung from a stray seed last spring, on the farm of Noah Chapman, Esq., grew to the enormous length of fourteen hundred and forty feet, and produced forty-two citrons.'

'Represent me in my portrait,' said a gentleman to his painter, 'with a book in my hand, and reading aloud. Paint my servant also, in a corner, where he cannot be seen, but in such a manner that he may hear me when I call him.'

The largest pyramid of Egypt is a square of 726 feet; its height is 461 feet, higher by 25 feet than St. Peter's at Rome. It contains about six millions of tons of stone.

A New York paper announces the wrecking of a vessel near the narrows, says—'The only passengers were T. B. Nathan, who owned three-fourths of the cargo and the captain's wife.'

The editors of a western paper observe: 'The poem we published in this week's Herald, was written by an esteemed friend who has been many years in the grave for his own amusement.'

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. G. KENTON, } Principals,  
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them through practical scholars, prepared to meet the great responsibilities of active life. Our prime motto, 'The health, the morals, and the manners of our students.' To secure these most desirable ends, the following Regulations are instituted, without an unscrupulous compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises will be required.

3d. The use of tobacco for chewing or smoking can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—  
The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.  
The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.  
The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will insure the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week, \$1 00  
Room-rent, per term, 1 50  
Tuition, per term, \$3 50 to 5 00  
Incidental expenses, per term, 25

EXTRAS PER TERM.

Piano Forte, \$10 00  
Oil Painting, 7 00  
Drawing, 2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above), need not exceed five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,  
President of the Board of Trustees.

ALFRED, June 23, 1846.

A FARM FOR SALE.

IN the township of Piscataway, State of New Jersey, lying in north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For further particulars call on Mr. NELSON STRALE, No. 146 Grand-st., N. Y.—Mr. BURRIS, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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